

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

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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. *ISAI. XXI. 11, 12.*

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CHRIST THE MORNING STAR; AND LUCIFER SON OF THE MORNING.

“I JESUS have sent mine angel to testify unto you these things in the churches : I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come ; and let him that heareth say, Come ” (Rev. xxii. 16, 17). “ How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! ” (Isa. xiv. 12.) The morning of the day of the Lord reveals Christ and his hidden ones in the clouds of heaven, and reveals on the earth that wicked one, the son of perdition, whom, when his iniquity is full, the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming. To share in the blessed reign of Christ, and escape the rage of antichrist which shall come as a snare upon all the dwellers on the earth, we are called to watchfulness and prayer : “ Watch and pray always, that ye may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of Man ; ” and this call is addressed to us especially, upon whom the ends of the world are come.

The objects presented to the faith and hope of the church have been the same from the beginning : “ 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. 4—6). “ For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this *present world* ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ” (Titus ii. 11—13). This present world, cursed for fallen Adam’s sake, is not the scene ; this present dispensation, of persecution and

trial and endurance, is not the time ; these mortal and corruptible and rebellious bodies are not the subjects, of this glorious manifestation. Christ, who declared " My kingdom is not of this world," has also declared to his disciples " The kingdom of God is within you ;" begun in the Spirit now, to be openly manifested in the coming dispensation. And " we, who have the first-fruits of the Spirit" now, " wait for the adoption, to wit, the redemption of our body : and the earnest expectation of the whole present creation *waiteth* for the manifestation of the sons of God." (Rom. viii.)

But in the mind of God, who seeth the end from the beginning ; and in the language of the Holy Ghost, who calleth those things which be not as though they were ; and to the eye of faith, which gives substance to the things hoped for ; the present order of things is lost in its resplendent issues, the dispensation of suffering is merged in the glory for which it prepares, and all its evanescent troubles are but like the spots in the sun, overlooked in the splendour of his beams ; as the light afflictions of a moment, which are not worthy to be compared with the glory which shall be revealed in us. By such a realizing anticipation Abraham looked for a heavenly city, and saw the day of Christ's second advent in glory, and was glad ; and by such a present object does our Mediator, who now speaketh from heaven, invoke us, saying, " 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 written in heaven ; and to God the Judge of all ; and to the spirits of just men made perfect" (Heb. xii. 22).

The hope was implanted firm in the apostles and patriarchs of old ; and though seen by them afar off, their faith, resting on the promises, was enabled to take hold upon them with full assurance. We live at a time when these promises are about to be accomplished, and our faith ought to rest with double assurance, when so many signs in the providence of God are confirming the word of Scripture ; and we would now direct the faith of our readers especially to the gatherings of the church and of the people of God, so often declared in Scripture, and the contemporaneous gathering of the followers of antichrist ;— the gathering of the church being to the heavenly Jerusalem, where the spirits of just men are perfected by being clothed with their glorified bodies at the first resurrection, and they are received into the tabernacle of God : the gathering of the people of God being to the earthly Jerusalem, whither also the families of the earth shall all be gathered to keep the feast of Tabernacles (Zech. xiv. 16) : and the gathering of the followers of antichrist being to the supper of the great God, in order to be cast into

the lake of fire burning with brimstone (Rev. xix. 17, 20). These three gatherings also are brought about by the return of our absent Head, the great Shepherd of the sheep, who shall raise his sleeping saints, and translate his living saints, to be for ever with their Lord. He is also the Shepherd of Israel, who, having led Joseph like a flock to the land promised to the fathers, delivering them from the Papal Babylon, shall, when he cometh with his saints, shine forth from between the cherubim, and save from the hosts of antichrist and the confederacy of Gog and Magog (Heb. xiii. 20 ; Psa. lxxx. ; Zech. xiv. ; Rev. xix).

The very time for the commencement of that predicted series of events by which these three gatherings are to be accomplished, seems now arrived : we look for the sign of the Son of Man's advent, and the lifting of the standard as an ensign to the people, and the blowing of the great trumpet in the land of Assyria. All the predicted warnings have been given ; every immediate precursor of the day of the Lord has appeared ; and we wait in solemn suspense for another darkening of the heavens, another shaking of the earth, like to that which announced the exit of our Lord from the land of the living, to announce his return : *like* indeed, but infinitely more terrific ; for he now cometh as King of kings and Lord of lords ; he now ariseth to shake terribly the earth ; he now cometh to "set glory in the land of the living ;" to "be glorified in his saints, and to be admired in all them that believe" in that day ; to reign over the house of Israel for ever ; and so to confound his enemies, that they shall "call to the mountains and to the rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath shall come, and who shall be able to stand ?"

We have from the beginning endeavoured to direct the attention of our readers to this series of events, and the operation of these events upon the three classes, of Believers, Jews, and Apostates or infidels. But we reiterate our warnings, in all the various forms wherein they are given in Scripture ; not merely to deepen the impression, but also from a conviction that misapplying to one class, promises or threatenings which belong to another, is a most fruitful source of error ; and from the full persuasion that rightly applying them is the only way of giving harmony and exactness to the interpretation of unfulfilled prophecy. And the practical importance of rightly understanding these things is now become paramount : there is no safety without it : we have no other way of detecting and avoiding the delusions which are abroad on the earth. We wage no common warfare, and we need the whole armour of God ; and of the *prophetic* Scriptures it may be said, *especially at this time*, that

they are " profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

There are two opposite mistakes into which we are apt to fall in studying the word of God : we sometimes miss the true meaning by falsely appropriating to ourselves promises meant for other people, and at other times by falsely rejecting warnings meant for ourselves. These mistakes have a wider operation than is generally supposed ; the first including that wholesale system of spoliation, by which some persons filch away every promise made to the Jews, by explanations and quibbles and figures so extraordinary, that, if applied to history, such interpretations would deny the very existence of Pharaoh, nullify the deliverance from Egypt, and expunge Jerusalem from our maps ; and by the second mistake we shake off from ourselves all the judgments threatened in the Old Testament, to fix them wholly on the literal Babylon, or Egypt, or Tyre, if this can possibly be done ; if not, to saddle them on Jew, Turk, Infidel, or Heretic, on any class rather than our own ; deeming it perfectly absurd to suppose that professing Christians can fall under these denominations, or that Protestant Christendom can incur judgments direful as those.

The proper consideration of the present state and condition of the Jews, on the one hand, and of Babylon, Egypt, and Tyre, on the other, would rectify these mistakes, and the want of due consideration is the most charitable way of accounting for their prevalence. On a hasty survey of the present state of the Jews, not only degraded outcasts, but for the most part contented to be so ; bound together rather by common misery than by common faith ; repenting not of the sins which drove them from their land, and caring not for their return ;—thus regarding them, we are apt to imagine that such a people may so continue for ever, unfit recipients of the favour of God, cut off from the promises made to their fathers ; which promises are accordingly taken from them and accommodated to the Christian church. And on a hasty survey of the present state of Babylon, Egypt, and Tyre, bearing local marks of the wrath of God as fixed as those impressed upon the Jewish people, we are apt to suppose that these have, in the letter, received all the burdens of woe coupled with their names in Scripture ; and that no future judgment awaits Babylon, Egypt, or Tyre, as no future restoration awaits the Jewish people.

The simplest mode of correcting both errors is their juxtaposition. The restoration of Israel is coupled almost always with judgments on these their oppressors ; therefore the restoration and the judgments coincide in time. The judgments on Babylon, too, give them for servants to Israel, which has had no fulfilment

in past times, and cannot on any account apply to the Christian church; and these judgments are final, and accompanied with the removal of the heavens and the earth, to make way for the new heavens and new earth wherein dwelleth righteousness. Egypt, again, must be carried down to the same time of the end, for it is made a third with Assyria and Israel in Isai. xix. 24: a Saviour is promised who "shall teach it to know the Lord" (ver. 20), and blessings which it is mere folly to pretend it has ever yet received. Tyrus, too, is manifestly addressed as a true church, and ultimately punished for pride and apostasy; destroyed, in fact, as Tyrus; though promised salvation as the daughter of Tyre, and conversion under the form of Zidon, from whence Tyre had its origin, and into which form its constitution shall again return; after which its merchandise and hire shall be holiness to the Lord." (Isai. xxiii.) We shall prove, by a short appeal to Scripture, that the burdens on Babylon, Egypt, and Tyre, apply to forms of evil in the Christian church, which bring down upon them judgments of the same character at the same time; and we shall appeal to the experience of our readers to decide whether they do not observe such forms of evil prevalent on every hand, that they may take instant warning and separate themselves from these sins, that they partake not of these judgments. For there is no other escape but a complete separation from the world, and an unreserved dedication of ourselves to the Lord; and without this escape we shall have no part in the first resurrection and translation of the saints, but must abide the great tribulation and the fiery trial about to come upon the earth. We must then brave persecution and martyrdom in the most horrible form, or deny the Lord and be cast by him into the lake of fire, when He shall come to destroy the wicked. The door of grace is open now, and an entrance offered to all, on the easy condition of believing on the Lord Jesus, and taking freely the grace freely offered. But the day of grace is nearly past, and then the day of the Lord will begin; the Master will then have risen and shut-to the door, and those who have not previously entered will knock in vain, for no man shall be able to enter the temple till the plagues of the vials be fulfilled. The day of the Lord, as we have often observed, is a long period, of seven or of fourteen years; during which the vials, which were typically fulfilled at the French Revolution, shall be poured out by the risen saints, and have a literal fulfilment. This whole time is the second advent; for Christ never again withdraws, but, beginning with the reward of his saints, and raising them to the clouds, from whence He has cast Satan down to the earth, He gives them to partake with him in the judgments upon his enemies and theirs; drawing nearer and nearer to this earth, till, coming with all his saints, his feet stand upon the Mount of Olives, all

his enemies are destroyed, and he plants the throne of his Shechinah glory in the temple at Jerusalem, which henceforth is called Jehovah-Shammah ; but takes up his personal abode, for ever, in the New Jerusalem, which comes down from heaven, where there is no temple, but the Lord God Almighty and the Lamb are the temple of it. And the tabernacle of God is then with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

This expression, "*the tabernacle of God*," which then shall be with men, is, we have no doubt, introduced to direct our attention to the Feast of Tabernacles, which was the last, the most solemn, and the most joyful of the Jewish feasts ; and which shall be accomplished, both in type and antitype, both in letter and in spirit, at the time to which this expression refers. The Feast of Tabernacles, at which they carried palm branches, and dwelt in open booths under the canopy of heaven, and drew water from the brook Siloah, commemorated their abode in the wilderness, when for forty years they were cast upon the providence of God, when his cloud covered them by night and by day, when he fed them daily with manna, and gave them of the waters of the rock to drink. And the same feast typified the coming deliverance of both the church and the Jewish people from a bondage worse than Egyptian, by an interposition so surpassing as to throw the former into the shade : and he will plant his tabernacle with them, and they shall be his people (Ezek. xxxvii. 27 ; Jer. xxxi. 31 ; Isai. iv. 6). At this coming time, all the nations and all the families of the earth shall come up to Jerusalem, to worship the King the Lord of hosts, and to keep the Feast of Tabernacles. And at the same time, in the heavenly Jerusalem, "a great multitude, which no man could number, of all nations and kindreds and people and tongues," shall be congregated ; having "white robes, and *palms* in their hands . . . having come out of the great tribulation, and worshipping before the throne of God, and serving him day and night in his temple : and He that sitteth on the throne shall *tabernacle* among them : they shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat : for the Lamb, which is in the midst of the throne, shall *feed* them, and lead them unto *living fountains* of waters : and God shall wipe away all tears from their eyes" (Rev. vii. ; Ps. xci. ; cxxi. 6 ; Isai. xlix. 10). These passages prove the simultaneous accomplishment of the blessings prefigured in the Feast of Tabernacles, in the church of the first-born, in the Jewish people, and in the families of the earth : the blessings are the same, but the condition of the parties who receive them is different ; and a blessing may seem changed in the altered condition of its recipient. The "tree of life" of the heavenly



Jerusalem, whose "leaves are for the healing of the nations" (Rev. xxii. 2), has its counterpart in the earthly Jerusalem, where shall grow "all trees for meat, whose leaf shall not fade . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 12). But the Feast of Tabernacles is so full of instruction, and so important as a key to unfulfilled prophecy, that we shall follow it minutely into its typical import, and shew its bearings upon the interpretation of the Psalms and the Apocalypse, in a separate paper.

The Jews, in their whole past history, typified the church; and in God's dealings with them we read what will be his dealings with us, if we should be, like them, unfaithful. In the enemies of Judah, also, we may behold a representation of the enemies of the church; in the confederacies and devices of Judah, types of the confederacies and policies of the church; and in the destruction of these confederacies are prefigured the results of such infidel alliances and such false confidences in the church. The first of these confederacies of Judah was with the king of Assyria, which the Prophet was commanded to rebuke and forbid (Isai. vii. viii.) Ahaz refused to listen, or to trust the Lord; and the very confederate in whom he trusted became his oppressor and his scourge. To deliver themselves from the yoke of Assyria and Babylon, Judah afterwards made a confederacy with Egypt; which only increased their own misery, and brought the Egyptians also under the yoke of the king of Assyria. Tyre, the merchant-city, though the ally of Judah, and nourished and enriched thereby, rejoices in the spoliation and destruction of Judah, thinking its own gain will be increased by Judah's fall; and for this falsehood Tyre is visited with the indignation of the king of Babylon, and utter destruction at his hands: after which the king of Babylon receives the treasures of Egypt as his hire, in reward for his service against Tyre (Ezek. xxix. 20). And, finally, when both type and antitype have fulfilled the purpose of God, in shewing forth his long-suffering mercy and their own vile ingratitude, God shall arise and vindicate his own veracity, and shew that He is the Faithful and the True One, notwithstanding the worthlessness of Jew and Gentile; "that every mouth may be stopped, and all the world become guilty before God; having shut them all up together in unbelief, that he may have mercy upon all." "And then shall the Lord rise up, as in Mount Perazim; he shall be wroth, as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. . . Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And he will punish the world for their evil, and the wicked for their iniquity, and will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." This is the day when "the Lord shall set his hand the *second* time to recover the remnant of his people which are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And there shall be an highway, for the remnant of his people which shall be left, from Assyria, like as it was to Israel *in the day that he came up out of the land of Egypt.*" (Isai. xi.) "In that day shall there be an highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be EGYPT *my people*, and ASSYRIA *the work of mine hands*, and ISRAEL *mine inheritance.*" (Isai. xix.) And in that day shall the merchandise and the hire of Tyre be "holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isai. xxiii.) "And the Lord shall be King over all the earth. In that day shall there be one Lord, and his name one. . . . And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. . . . and in that day there shall be no more the Canaanite (*merchant*) in the house of the Lord." (Zech. xiv. 9, 16, 21.)

These passages we have put together, to shew that, when the Lord shall rise and set to his hand the *second* time to deliver Israel, he shall at that time destroy the apostates and rebels, and by these acts of judgment convert the careless and the ignorant. The context of these passages, and still more a turning to the marginal references in the English Bible, will demonstrate that the judgments then executed will be universal, simultaneous, complete, and final. See especially Ezek. xxx. xxxi. xxxii.

They further demonstrate, that the sins which bring down the judgments of God consist in their having *perverted* the good gifts of Providence, and turned them *to idolatry*; and that these very gifts, which they turned to sin, shall be turned to service, and consecrated to the Lord God (see Hosea ii. 8—20). And

they require, that, as the fulfilment of the promises to Israel are, from the terms, tied and bound indissolubly to the Jewish people, so the contemporaneous burdens or blessings upon Assyria, Egypt, and Tyre, must find their accomplishment in other people existent at that time; and as Assyria, Egypt, and Tyre, no longer subsist as distinct peoples now, we must find three classes of men to whom the characteristics of Assyria, Egypt, and Tyre will apply; and these are, the wealthy, the scientific, and the commercial, in a good sense—the covetous, the sceptical, and the worldly, in a sinful sense. The Papacy, as Babylon, has long stood the exponent of a professing church become idolatrous of wealth, which has, in fact, led to all her other sins and abominations. The idolatry of science is specially the sin of modern times, and is not confined to one country, or one form of religion, but pervades all; and this is indicated in Scripture by the scattering of the Egyptians into all countries, and by all the heathen coming into judgment at the same time; and it is shewn to pervade even Assyria, by the identification of both in Ezek. xxxi.; by the same signs accompanying their destruction, Ezek. xxxii. 7, 8, Isai. xiii. 10, Joel iii. 15, Matt. xxiv. 29; and by their united service after conversion, Isai. xix. 23. The idolatry of commerce is chiefly found in England, the antitype of Tyre; in whom also will be found in the last times the idolatry of wealth and of science; which explains why the judgments on Tyre are given in the same terms as those on Babylon, Ezek. xxix. 30—36; Rev. xviii. 9—19. The individual, too, under whom the last confederacy against the Lord and his Christ is gathered, is described both under the characters of Pharaoh and the Assyrian, both as Leviathan and the Dragon, as uniting in the one person of the last antichrist all the antichristian principles which have severally appeared in different ages, and so shall bring down the accumulated judgments of God upon this generation of men, as was shewn out at large in the commentary on the epistle to the church of Philadelphia in our last Number (Vol. IV. pp. 255—273).

In the Apocalypse the very same lesson is taught by symbols; where the last beast, who is cast alive into the lake of fire, is attended by a false prophet, who wrought miracles before him (xix. 20). Now this *false prophet* is the *second beast* of xiii. 11, having two horns like a lamb, and who spake as a dragon; the two horns pointing to the little horns of the Papacy and of Mohammed (Dan. vii. viii.) which he will unite; as the beast, before whom he doth wonders, shall unite both the Eastern and Western Empire. It is this false prophet, who is the lamb-like beast coming up quietly out of the earth, and stealthily attaining the exercise of all the power of the first beast whose deadly wound was healed, which re-constitutes Imperial Rome, or Ba-

bylon. This power is acquired through sorceries addressed to the intellect of men idolatrous of knowledge and science : " He doeth great wonders, and deceiveth them that dwell on the earth by means of those miracles : " like the magicians of Egypt turned to the service of the Assyrian (2 Tim. iii. 8). And he also makes an image of the beast—namely, Imperial Rome—for all men to worship ; like the golden image of Nebuchadnezzar, after he had been enriched by the plunder of Egypt and all the nations of the earth. And the merchant character of Tyre is indicated in the same context (Rev. xiii. 17), by the buying and selling ; and shewn to have pervaded the whole of Babylon in the merchants of the earth weeping over her fall (xviii. 11—15).

The Antichrist will combine in his person the characters of the false prophet, the Assyrian, and Pharaoh ; and he will be idolized by the covetous, the knowing, and the trading, among the low ; by the wealthy, the scientific, and the commercial, among the higher classes ; and, if we class them morally, by the superstitious, the despotic, and the unbelieving or radical. The " image of the beast," " the beast," and " the mark of the beast," are not to be regarded as different objects, but as different symbols to express the complex character of the one object, the personal Antichrist. The same complexity of character is expressed in Rev. xvii. by the complex symbol of a woman riding upon a beast, decked with gold and precious stones, and full of names of blasphemy ; to whom the ten kings give their power and strength, though they hate the woman. This symbol shews Antichrist completed and arrayed in all the power and splendour of the heavens and earth which now are, contending against the Lamb and his followers, against Christ and his saints, arrayed in all the power and splendour of the new heavens and the new earth about to be ; the prince of *this world* and his hosts, marshalled against *the world to come*. As the kingdom of heaven came not with observation, so the kingdom of Antichrist shall begin without observation ; he with the horns of a *lamb*, beginning with signs and wonders, till, deceiving the nations, he exerciseth all the power of the first beast ; the old Roman dragon and his hosts, gathered by three unclean spirits like frogs, till the beast and the kings of the earth and their armies are gathered to make war with the King of kings and Lord of lords. These gathered hosts are worshippers of the beast, or of the image, which includes the *superstitious* and *despotic* classes, or they receive the mark of the beast, which denotes the third, or *unbelieving* class. The last beast will appear to possess spiritual and temporal authority, and will be therefore idolized by those who have any reverence for authority ; but the third and probably largest class, the unbelievers, will own no object of worship, and these receive the mark of the beast in their forehead,

or in their right hand : they heartily forward his cause with head and with hand ; they devote their talents and their services to Antichrist, and turn the forehead of scorn and the right hand of persecution upon Christ and his followers : these have the mark of the beast, and are called by his name, and are numbered among his followers. On the Number of the Beast we are promised a paper, to demonstrate that each apostasy, and each oppressor of the church, has a name to which the number is a key, and that it is also a marked chronological period in the history of each. *Λατρευος* and *רומיית* have long been known as the Roman beast ; but the Eastern false prophet and king, Mohammed (*מחמד מלך*), Pharaoh (*איש פרעה*), Egypt (*Μεσραιμος*), and the ruler of Tyre (*משל צור*), do all make up the number 666.

These characteristics of the followers of Antichrist, and the order in which they are declared to shew themselves in him and in his followers, may both put us upon our guard against his first seductions, and teach us to look for the corresponding reality in Christ, which Antichrist will be instigated by Satan to counterfeit. When all is going on to his wish, Satan is quiet ; when he begins to stir we may infer that it is to frustrate some work which threatens him. Christ no sooner began his ministry than Satan tempted him with all his power : when Moses began to shew wonders from the Lord, the Egyptian magicians did so with their enchantments : and as Jannes and Jambres withstood Moses, so shall those in the last days resist the truth. The first rise of Antichrist in person is out of the system of the Papacy, which is truly Antichristian, and has all the characteristics of Antichrist, so far as they can be embodied in a system. The abominations and blasphemies of that system, flowing from the great red dragon as their head, and seated at Rome as their metropolis, are considered as continuous through the whole Gospel dispensation,—a stream of death running parallel with the waters of life. But when Christ begins to give signs of his approach to gather his saints, Satan, by counterfeiting these signs, endeavours to defeat the work ; and when Christ shall really appear, Satan will counterfeit even this, and shall reveal in the human form “that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God—even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.”

All the antichristian principles exhibited, separately and at different times in the Papacy, shall be concentrated on one individual, impersonated in that “wicked one whom the Lord

shall consume with the Spirit of his mouth, and destroy with the brightness of his coming." But, short as will be the career of Antichrist, there must of necessity be progressive stages of his revelation, corresponding with the successive revelations of the kingdom of Christ ; and they are these. Christ has been for many years preparing his people to expect him by proclaiming the Gospel of the kingdom : Satan has for years been sending forth heralds of Antichrist, to tell mankind that perfection of every kind is in their own power, and attainable by their own strength ; and that science is bringing about the only true Millennium, when all mankind shall be equal, and content to be so. Christ is now adorning his bride with all the gifts and graces of the Spirit, in preparation for his coming and the day of her espousals : and Satan has begun to put forth his lying wonders, which prepare the way for the revelation of the man of sin and his synagogue of Satan ; whose emblem is contained in Rev. xvii., not so much the counterfeit as the mockery of the heavenly ministry of Christ and his bride. The work now begun is the work of separation in spirit and character, to prepare for separation in place and in employment, which is about to be manifested in the wheat and in the tares : the wheat, which gives kindly reception to the latter rain (Joel ii. 23), shall be gathered into the barn, for the Master's use ; and the tares, on which the dews of heaven descend in vain, which continue only chaff still, shall be left on the field and be burnt with fire unquenchable. The instructions and warnings proper to the church of the first-born go no further than the time of which we are speaking, the very time at which we are now writing ; the first resurrection for the dead and the translation for the living being the hope continually set before her, of which we may daily expect the accomplishment. But should any true grains of wheat shew such backwardness as to be scarcely distinguishable from the tares, or be so entangled with them as to be left upon the field, such foolish virgins, such foolish builders, shall be exposed to the rage of Antichrist, and most generally atone for their folly by the most cruel martyrdom ; they shall glorify the Lord in the fires, (Isaiah xxiv.) or, if they are saved, it shall be " so as by fire ;" they shall be " as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done ; two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof."

The lamb-like horns of Antichrist are now beginning to bud ; the " great wonders and miracles " by which he shall deceive them that dwell on the earth, already appear ; and now is the time for the followers of Christ to TAKE HEED, for the false miracles shall be so *very like* the true, as to deceive, if it were possible, *the very elect*. As soon as the sifting time, now begun,

is over—and we know not how soon this may be—as soon as Christ has given full demonstration of his presence with his church, by the signs of the Holy Ghost ; and the synagogue of Satan has manifested its full character, by denying and mocking the wonderful works of God ; then shall the Lord arise, at the cry of his people : He shall bow the heavens and come down in the glory of his majesty ; he shall shake terribly the earth, and take to himself his great power and reign. This act, which rocks the heavens, and makes the earth reel to and fro like a drunkard (Isa. xxiv.), as it is the redemption of the body and the manifestation of the sons of God, so is it also the birth-throe of the personal Antichrist ; the image of the first imperial beast ; the eighth head, who is also of the seven ; the last Assyrian of the prophets ; the incarnation of Satan, whom he shall invest with all the glare which he now possesses as prince of the power of the air, and as ruler of this world and the kingdoms thereof ; after whom all the world shall wonder ; and who will cause that whosoever will not worship him or receive his mark shall be slain : for he shall do according to his will, and shall magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished. It is the false prophet of *both* the East and the West, the *two* little horns, which prepare the way for the last Antichrist ; for not only do the ten kings of the West give their power and strength to him, but the kings of the earth and the *whole world* are gathered under him to make war with the *Lamb and his followers*. The Lamb, therefore, has gathered his followers *before* Antichrist with his hosts comes forth to the war of Armageddon, and even before any persecution from Antichrist *begins*. For our Lord most expressly and positively declares that all things shall go on quietly, as in the days of Noe and of Lot : “ two men shall be in the field, one shall be taken and the other left,” &c. It is also manifest that a considerable time elapses between this sudden translation of the saints, and their coming with Christ to the destruction of his enemies and to the establishment of his kingdom upon the ruins of the kingdom of Antichrist : which time shall be a period of the fiercest persecution of all those who refuse to worship Antichrist, and forward his kingdom by head and hand. It shall be a time of trouble such as never was since there was a nation even to that time. “ 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.....And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man-child.” The man-child, both Christ personal and Christ mystical, shall then have been translated ; but still the woman, or church, shall have a seed on the earth, even

the *foolish* virgins, who, slaughtered by the beast wherever they can be found, and hunted into the clefts of the rocks and to the tops of the ragged rocks, shall then cast every man his idols to the moles and to the bats, and, though a small remnant and most cruelly persecuted, shall keep the commandments of God, and have the testimony of Jesus.

During this most horrible time of the reign of the last Antichrist, the risen and translated saints shall be with Christ in the clouds of heaven, from whence Satan and his hosts have been precipitated; and shall, as the angels of the vials, inflict those judgments which fill up the wrath of God. And as the spiritual pouring out of the vials at the French Revolution has wrought no change in the nations, but they are again ready to rush eagerly on the same mad career; so the literal infliction of the seven last plagues at the day of the Lord by his risen saints, shall not convert Antichrist and his followers, but madden them the more: they shall blaspheme the God of heaven, because of their pains and their sores, but repent not of their deeds, nor of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. The beast shall make the world like a wilderness (Isa. xiv., Rev. xvii.), and shall be full of names of blasphemy; and the woman shall not only be decked with gold and jewels, with a golden cup in her hand, but shall be drunken with the blood of the saints, and thus shall go forth in drunken fury to make war with the Lamb and his faithful ones. During the whole time of the fury of Satan in Antichrist, God shall keep up a witness for the truth; the Jews witnessing for Moses, and the remnant of the woman's seed witnessing to the death for the Lamb. But these martyrs for Jesus, whose witness begins when the temple of the tabernacle of testimony is opened, and the angels, who are the risen saints, come forth (Rev. xv. 5), enter not into the heavenly Jerusalem till the seven plagues of the seven vials are fulfilled; for no man shall be able to enter into the temple till that time (ver. 8). These martyrs are truly believing in Christ crucified for them, but believe not in Christ coming to reign. Their experience shall be according to their faith: they shall be exposed to sufferings worse than death, and to escape which they shall desire to die: being saved so as by fire, and seeing all their false securities, of establishments, societies, and books, become like wood, hay, and stubble for the flame; or bulwarks of the power and ornaments of the throne of the man of sin, whom the Lord shall finally destroy with the brightness of his coming.

The persecutions of the first centuries under Pagan Rome do not adequately typify, either in ferocity or extent, those which shall take place under the last Antichrist: nothing in the past history of the world can represent to the full a time of tribula-



tion which all Scripture declares is unparalleled, and to conceive which we must combine in one view both the wide range and concentrated intensity of woe which the Deluge, and Sodom, and the Siege of Jerusalem, and the French Revolution present, and behold these accumulations of horror falling simultaneously upon the whole of apostate Christendom. We write these things, God knows, not in a vindictive but a loving and compassionate spirit, desiring that all who believe in the Holy Scriptures would take timely warning of these coming judgments, which are so largely declared in the word of God. Every prophet, from Moses to Malachi, announces this time of judgment; all the discourses and parables of our Lord refer to this time as the end and crisis, the decisive THEN of the kingdom of heaven; all the Epistles point to it as the day of separation and recompence, of trouble to the troublers, and of rest to the troubled; and the closing book of Revelation begins and ends with this as the all-important truth to be borne in mind; the Alpha and the Omega of edification: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen;" which is the song of the risen and translated saints: while to those still in the body his coming is a message of woe, as, "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." "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. xxii.)

For three years we have been pleading and expostulating with a drowsy, lethargic church, a large proportion of which, pillowed in ease and curtained in self-sufficient conceit, refuses to look out upon the storm now gathering and blackening in the horizon, and about to burst upon their house built upon the sands. Oh that we could rouse them by a peal of thunder before the storm! that even now, at the eleventh hour, they may betake themselves to the pavilion of the Most High, where they may be hidden with Christ, until these calamities be overpast. The door is still open; and, as Paul would persuade by the terrors of the law, we would now persuade by the far greater terrors of the coming judgments.

Let not the supine, and the tender-hearted, and the liberal, deceive themselves, by believing that wherever there is a Sodom there shall be a Zoar; and that the saints shall have a deliverance in the body, like Lot. And especially let not England presume upon her privileges, and upon her escape from the French Revolution, to conclude that she shall escape the coming judgments, and become the Ark, the Zoar, and the Pella of the world. She may, if she repent and do her first works, and return to her first love; not else; and prophecy seems to indicate that she will not.

Tyrus, in the language of prophecy, undoubtedly designates England : her king is addressed as guardian of the church of God ; as a state full of wisdom and perfect in beauty ; perfect in her ways, till iniquity was found in her. (Ezek. xxviii.) But because her heart is lifted up as the heart of God, therefore, " behold, saith the Lord, I will bring strangers upon thee, the terrible of the nations ; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas."

Let those who rest upon the expectation of finding an earthly Zoar, remember also, that, though there may be several types to one antitype, there cannot be more than one antitype to a type. The true antitype to the Ark, and Zoar, and Pella, is the cloud of glory to which the saints are translated at the beginning of the judgments, to descend from thence as the heavenly Jerusalem, when the judgments are ended. The only other place which can put in a plausible claim for immunity and safety, is Jerusalem ; and it only escapes utter extermination : for " the city shall be taken, and half shall go forth into captivity, and the residue shall not be cut off from the city." (Zech. xiv.) Let it be remembered, too, that Lot's sons-in-law were not necessarily unbelievers in God, but thought he mocked in calling them to flee from a judgment of which they saw no signs ; yet not only they, but Lot's wife too, who had escaped, but turned to take one last look upon the place where her affections lingered, were lost before the rising of the sun.

Before the Sun of Righteousness shall arise with healing on his wings, oh what a day of wrath intervenes ! To how many, alas ! may we not say " Woe unto you that desire the day of the Lord ! to what end is it for you ? The day of the Lord is darkness, and not light" (Amos v. 18). " That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. i. 15). " Blow ye the trumpet in Zion, and sound an alarm in the holy mountain : let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand : a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. The earth shall quake before them ; the heaven shall tremble ; the sun and the moon shall be dark, and the stars shall withdraw their shining : and the Lord shall utter His voice before his army : for His camp is very great : for He is strong that executeth His word : for the day of the Lord is great and very terrible : and who can abide it?" (Joel ii. 2—10).

## COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

*(Continued from p. 294.)*

## LAODICEA.

“THESE things, saith the Amen, the faithful and true Witness, the Beginning of the creation of God” (Rev. iii. 14).—Amen means “so be it,” “so let it be.” And the Amen of God just expresses the seal of God’s intentions. This Jesus is, inasmuch as in him is exhibited all concerning which God saith “so let it be.” And this includes not the mere secret purposes, but also the revealed will of the living and true God. It is written, that “the promises of God are in him yea, and in him amen” (or in him the yea, and in him the amen) (2 Cor. i. 20). God’s promises are not his predictions. The latter say, “This shall be.” The former, “Trust me for this, and this you shall have.” Now Christ is the Amen of all God’s eternal purpose. He purposed it in Christ; he purposed it in none other. And as he hath purposed, so it shall stand. But Christ is also the Amen of all God’s promises. God is honest in all his expressions of will, in all his utterances of desire: his will is defeated, not because he doth not will, but because men make him a liar, refusing to justify wisdom, rejecting the counsel of God against themselves, denying that he hath brought nigh his kingdom to every man (Luke x. 11). God is honest and true when he saith, “Trust, and ye shall have.” But he is alike honest in saying, “Trust not, and ye shall not have.” Now Christ, in the days of his flesh, always trusted his God and Father, and therefore always had: God’s whole promises found their Amen in him, by his personal faith: but they also find their Amen in him, as the revealer of the Father. For whatsoever of himself God desires his creatures to have, even his own very life, he hath not only given to his Son, but put into him for men, declaring in him his whole mind to bestow, his whole wealth to be bestowed; as it is written concerning Christ, the light and life of men, “that every hidden thing of God shall in him become manifest, and every concealed thing of God shall in him be known” (Luke viii. 17). And, in the last place, the promises of God to us, to the creatures, to the world we inhabit, are all Amen in Christ, in whom it hath pleased the Father that all fulness should dwell; in whom alone they who make God true find his reward, and by whom God will reconcile all things to himself. Whatever standeth, standeth in Christ; whatever is promised, is declared in Christ; whatever is received, is received in Christ. He is the Amen of God, having, displaying, giving, receiving, executing, fulfilling every thing pertaining to God, especially fulfilling it.—He is also the faithful and true Witness of God. In this cha-

racter he witnesses of God, as one person witnesses for another ; while, as the Amen, he declares God's mind as being one with God ; no saint is the Amen of God, although a member of the Amen. But every saint is a witness for God : Jesus also, as the King of saints, is a witness for God ; *the* witness for God, that witness of whose testimony every other has but a part ; that witness who witnesses of God alone, and always truly ; " He witnessed what he saw and heard " (John iii. 32). While his incarnation, life, death, resurrection, and ascension, were a narration or giving account of the invisible Godhead so manifested in flesh (John i. 1—18), He no less truly prophesied concerning his Father as a separate person ; so that the Spirit of prophecy is called " the testimony of Jesus " (Rev. xix. 10). And he, being sent of the Father into the world, was and " is the Father's faithful Witness " (Rev. i. 5) ; just as Antipas being sent of Jesus into the world was the faithful witness of Jesus (Rev. ii. 13). But he is also the true Witness of God : by the addition of which epithet I understand this to be meant, that he is at once faithful in the office of a witness and true as a witness. A witness may be true, yet not faithful ; but he cannot be faithful, and yet not true, when he has received all truth to declare. So the Son, the Word, that person of the Godhead whose office it is to give, in his own person, the *λογος*, account, or argument of God, did, in covenanting to become flesh, covenant to be in flesh the true declarer of the true God, by the unction of the Spirit, who alone knoweth the things of God. To that covenant, through faith in his Father, he was ever faithful : and by being faithful in the trust of that stupendous testimony, he was true in the work of that testimony. It was a true declaration delivered in faith. And as the *revelation* of God in flesh was not complete until the flesh was glorified with God's glory, so the testimony for God by Jesus Christ, as a witness, was, for the same reason, not complete until Jesus was raised from the dead.—But he is, in the last place, here represented as the Beginning of the creation of God, *η αρχη της κτισσεως του Θεου* : he stands the chief or head of God's creation. This plainly does not refer to the work of creation in six days ; because although he is the first begotten of every creature, and " all things were created by the Christ of God, and for him, whether they be things in heaven or things in earth, visible or invisible ; and although he is before all things, and all things by him consist " (Col. i. 15) ; yet the expression *αρχη της κτισσεως* evidently points to his creature condition as God manifest in flesh, and his pre-eminence over all other creatures, as a creature. This is the truth set forth in the context immediately following : " He himself is the head of the body the church, who is the beginning (or chief), the first-begotten from out the dead, in order that he

himself might become the primary in all things, because it seemed good that in him all the fulness should dwell" (Col. i. 18, 19): wherein we have Christ as the Beginning (*ὁς ἐστὶν ἀρχὴ*) identified with Christ as the Head of the body, and Christ as the First-begotten from the dead. Christ risen from the dead was a new creature; the first-fruits of that glorious dispensation in which God shall have made all things new. And they that are in Christ are new creatures, just because they are risen with him; partakers with the second Adam, the quickening Spirit; possessors of the Holy Ghost as the earnest of their inheritance. This headship over God's new creation, being the fruit of resurrection, is a distinct thing from that headship over all things which has from the beginning pertained to the Eternal Word. In the latter character, he has been the first-begotten, or rather the creation-fountain, of every creature. In the former, he is the first-begotten from the dead; the first-born of many brethren. But as it is the constant counsel of the Father to glorify the Christ with the glory which, as the Word, he had with the Father before the world was; so his primary attainment by resurrection to be the first-born of many brethren, is at once the means and the reason of his attaining for his brethren's sake to the headship of all things; as it is written, that God, when he raised up Jesus, "put all things under his feet, and gave him to be the *head over all things to the church, which is his body*" (Eph. i. 22). Christ then, seated in our flesh on the Father's throne, as the Father's Priest and King, is the Amen, the faithful Witness, and the Head of the creation of the invisible God. And as the church of Laodicea is the future subject of peculiar rebuke, we are to find in these three titles both the contradiction of its peculiar provocations, and our warning against them. In short, the great sin of Laodicea will be her denial of Christ in these three characters. This she will virtually do, when with the form of godliness she shall admit, but with the denial of its power she shall deny, that he is God's King in all the earth. But she shall also deny them more particularly. She shall deny the Amen by saying that other purposes, other promises, other prophecies than God's shall stand; by saying that God has other promises than those in Christ; that Christ is not the only way, the only truth, the only life; that God's promises in Christ shall not assuredly stand; that God is not revealed in Christ alone; and that the promises of God himself shall not assuredly stand. She shall deny the faithful Witness, and the true Witness, by refusing to learn God in Christ; by denying that Jesus hath learned, or now speaks, of the Father; by denying that he has done it in our flesh, so as to teach us by his faith and holiness, as a like-tempted man, God's true will for our sanctification, God's condemnation of sin in the flesh: and, lastly, by

making Christ in his members a deceiver, and warning the world of all who profess to walk in his simplicity and power before his Father, in the vision and on the strength of things unseen, in the denial of themselves. She shall deny the chief of the creation of God, by denying, in the very midst of the shaking of all things that are, that God is about to make all things new; by believing that Satan, and not Christ, is to make all things new; by total ignorance of that condition wherein the saints, being risen with Christ, keep the word of his patience, as the conquerors of this world's god; by disbelieving that because he liveth we shall live also: finally, by denying the Holy Ghost as a person, as the Spirit of life, of holiness, of power. Let us therefore beware, for in the Philadelphian time are sown the seeds, and in our church is already apparent the growth, of that monstrous phenomenon which Laodicea as a church shall present. God grant that our whole souls may be filled with Christ; and that, looking in his face continually, we may walk in the image of the living God, and be kept from the mighty power, and else resistless subtlety, of Satan, directed into the love of God, and the patient waiting for Jesus Christ.

“I know thy works; that thou art neither cold nor hot. Thou must needs be cold or hot” (Rev. iii. 15).—The two original words here employed, ψυχρος and ζεσος, are unusual. The former occurs in only one other passage of the New Testament; namely, to express a cup of cold water (Matt. x. 42). The latter occurs no where; and were it not for the employment of words related to them, we should perhaps not so directly learn the moral sense of the words themselves. But, in Matt. xxiv. 12, it is written, that, through the multiplying of the lawlessness (the principles of the lawless one, Antichrist), the love of the many (ψυγησεται) shall wax cold. And, in the only two passages where ζεω occurs—namely, Acts xviii. 25, and Rom. xii. 11—it is made to express the condition of a man weary with forbearing to testify for Jesus. Whence it is plain that cold and hot here express two complete extremes; of which the latter fulfils the desire of God, the former that of Satan. The priority of the epithet “cold” is not without its meaning; for it informs us that our Lord would have expected to have found Laodicea cold; and so points out the tremendous prevalence of iniquity about to be revealed. The marvel will be, that when the hearts of the whole world shall be fixed in the frost of Antichrist against the quickening influence of the living God and the risen Christ, there shall be found any not cold; and the still greater marvel, the more unaccountable paradox, will be, that those who are not deadened by the universal coldness are not fervent in spirit towards God. Then shall appear the great controversy between light and darkness; between Christ the King, and Satan the

usurper; when the powers of the world that is shall be gathered by the wonders of the liar, the powers of the world to come by the dividing word and naked arm of the Lord; and the Lamb shall overcome; and we shall overcome by his blood. If, then, it be the marvel of the man of God that in any circumstances men should halt between two opinions and fulfil the wishes of the devil against God by professedly following neither; what an unprecedented, unparalleled, and, but for the word of God, incredible condition will be that of Laodicea; still halting, still walking in *her own* peace, when all things are shaken; still naming the name of the Lamb, yet without a spark of jealousy for that name; in the very day of his wrath, in the very vengeance of his jealousy (Rev. vi. 17; Prov. vi. 34; Song, viii. 6). O let us be jealous, yea, very jealous, for the Lord of hosts, lest we become Laodicean quietists. Every testimony for God which we forego winds tighter round us the snare of the fowler, and smothers the burnings of the Lord in our souls. Satan takes men quickest with the baits which they least suspect; and it is only in the mind of God that we can be lifted up to survey from a vantage ground all things as they truly are. Blessed be our God, that the understanding of the wise shall be as complete as the judicial blindness of the wicked. By that understanding we now perceive, in the relics of the church of Sardis which hopes to *conquer* the world by wisdom for God, the rudiments of Laodicea which hopes to *gain* the world by wisdom for God. For what is the relation subsisting between the professing servants of the living God and the scientific sorcerers of the devil, but this; that the church, under the plea of redeeming every thing to God, is serving him with the contrivances of the devil; and under the plea of glorifying God by knowing the reasons of things, is consenting that every thing shall be referred to another God than the God and Father of Jesus Christ; or shall be so accounted for as to put God out of the reckoning altogether: the extension of which last device will just lead to this; that the coming of Jesus in the clouds of heaven, and the destruction of the wicked-one by the brightness of his coming, will be gravely explained on some philosophical principle, as some splendid atmospheric illusion wherein to admire the works of a poetic deity. But let us also seek understanding, whereby to detect the seeds of this lukewarmness already sown in the church of Philadelphia. These lie under Satan's perversion of the glorious truth concerning Christ's immoveable kingdom, and our immoveable confidence. And if we be not watchful against the liar, we shall see multitudes feasting on the hope of Christ's appearing, and the things spoken of old concerning it, and all the phenomena which shall usher it in as rich topics of discussion, and fit occasions for exhibiting polemical adroitness;

multitudes talking of their escape from the snare of the fowler ; the manifestations of the Spirit of God ; the denial of the truth ; the raging of the nations ; the judgments of the Lord ; the deliverance out of these by faith ; the apprehended apostasy of the church ; the blessedness of persecution ; the felicity of communion ; and the thousand matters of present interest among the faithful, who tremble not at the word of the Lord, who deny not themselves,—who walk not so lowly in their own places, tenderly to those within, or wisely to those without,—who die not daily to sin,—who forbear not, except when they are on some romantic enterprize of forbearance,—who make no account, because they have not the fellowship of Christ's patience,—and, above all, who with all their indignations in the flesh, are as little jealous in the spirit for the holy name of Jesus as those whom they count babes : they run the peril of falling into a sort of stoical quiescence under the semblance of having overcome by faith, and of being found neither cold nor hot ; having neither holy awe nor holy joy at the dawn of the day ; taken by surprize with nothing ; able to say of every thing that shall occur, this is just what we expected God to do ; but unable to say under almost any thing, " Blessed be He that cometh in the name of the Lord." Thus, then, does our Lord find Laodicea ; but thus she shall not long abide. All neutral ground He will abolish, in the day when he shall separate the sheep from the goats, and discern between him that serveth God and him that serveth him not (Mal. iii. 18) : she *must needs* become either cold or hot. This appears to be evidently the true translation of the passage. The word *οφελον*, although often employed to express a wish in one person, equally well, nay properly, expresses obligation on another person. And although the abhorrence with which our Lord regards the lukewarmness of Laodicea may be looked upon as conveyed with peculiar emphasis in the statement that he would rather see her go to either extreme than abide where she was, I do not see (though such may exist) any scriptural example of a form of speech which, in its *literal* acceptation, implies a desire in our blessed Saviour that his church should apostatize. The meaning seems just to be, that if she have been lukewarm through blindness, that blindness shall speedily be either sealed or removed, by manifestations not to be put away ; and that, if she have been seeking to escape at once from the necessity, either of entering into the holy mind of Christ, or of experiencing the defeat of the devil, by steering a middle course between the contending parties, she shall find that middle course no longer.

" So, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth " (Rev. iii. 16).—The holy disgust here expressed will help us to understand, and by



the grace of God to withstand, the lukewarmness which forms its object: for although we who wait for the Son of Man shall not be on the earth but in the air during the period of Laodicea, yet we are now to be assailed, and I fear that some may suffer by its spirit. The lukewarmness of this church is given as the express reason why Christ will spue it out of his mouth; and as there is no event too insignificant, or relation too mean, for God to employ in the exposition of his truth, I believe that the nausea produced by things lukewarm in the natural system aptly expresses the offence which Laodicea shall give to her long-suffering Lord. He sees not, and cannot be satisfied with, the travail of his soul in her: he cannot be comforted by her, or retain her. Had she been cold, he never would have had her in his mouth; had she been hot, he would have rejoiced in her: as she is, he feels that he cannot own her or endure her. But we may learn something more from the expression. God warned his ancient people, that, if they kept not his statutes, the land of promise would spue them out also, as it spued out the nations that were before them (Lev. xviii. 28, xx. 22). Now that land typified the rest that remaineth for the people of God; which rest they shall have at Christ's appearing and kingdom. But Christ shall then confess them who have confessed him. And as it is with the mouth that confession is made unto salvation (Rom. x. 10), so it shall be with the mouth that Christ shall confess us before his Father and the angels. Whence it appears to me that Christ, in threatening to spue the angel of Laodicea out of his mouth, is threatening that he will not keep him in his mouth to confess him. But it is no less important to remark, that the threat is not "I will," but "I am about to do it" (*μελλω*). Had it even been "I will," I should still have regarded it, not as a prediction, but strictly as a threatening; which, as the counterpart of a promise, implies no more than that such shall be the fruit of a continuance in the same evil condition. So did Jonah cry, "Yet forty days, and Ninevah shall be overthrown" (Jon. iii. 4). So was Ezekiel commissioned to tell the wicked, "Thou shalt surely die" (Ezek. xxxiii. 8, 14). So said Isaiah to Hezekiah, "Set thy house in order; for thou shalt die, and not live" (Isa. xxxviii. 1, 5). In all these cases the word did not stand. And the same truth is implied in Dan. iv. 27. But the real expression, "I am about to do it," strengthens this view of the threatening, and teaches us, in accordance with the sequel of the epistle, that, as long as a church is a church, Christ is waiting to restore it from the lowest conceivable ebb of faith; and that even Laodicea, if she take the warning of Christ, when he saith, "I am about to spue thee out of my mouth," may recover, and not be spued out at all. This is a lesson which many of God's faithful people are

most unwilling to learn: they are in continual, yea, peculiar danger of not keeping the word of Christ's patience: they cannot reconcile patient waiting with earnest crying, or a fearless testimony with the diligent seeking of peace with all men: they must needs be busy; and so they will not inquire of God when and how to work; they will not look at Christ, in whom they are to see all God's will concerning their conduct; and whose life was, from beginning to end, a keeping of his Father's patience—a refusal to break the bruised reed, to extinguish the feebly burning wick, and a perfect ensample when to speak without haste, when to forbear without unfaithfulness: they are tempted to think that God cannot do well without them; they have a sort of restless curiosity to see the crisis—to have something tangible to which they can point in the way of offence, persecution, blasphemy, apostasy:—in short, though they may not be aware of it, they, to a certain extent, walk as if bearing the offence of Jesus consisted in causing men to be offended: and so, in their eagerness to find out apostasy, they find it out sooner than God does, making haste for him, as really as the bulk of baptized men are now making haste against him: they give up those whom God has not given up; they, the earthen vessels of the treasure, denounce those as hopeless over whom God manifest in flesh, to whom they owe what they are, yet graciously and patiently lingers: they proclaim sores to be beyond remedy, which have never been so proclaimed by the wise Physician. And why? Because, being puffed up, they are not wise to discern between the sins of a church and the signs of an apostasy. Every unfaithful church forsakes the covenant of her God; but an apostasy alone is *given up* to forsake it. Apostasy is not a sin against grace, but the judgment of God upon a completed sin against grace. For, if we look at *the* apostasy which shall attend the apocalypse of the man of sin, we find that it expresses not a simple rejection of the truth; but *an energy of error sent by God upon those who have already refused to receive the love of the truth*; as it is written, “for this cause God shall send them,” &c. (2 Thess. ii. 3, 10, 11). And, therefore, till we know that the judgment of God has so begun, let us beware of pronouncing any church apostate. We are to be *followers* of God. God has indeed declared that Esau shall despise his birthright and be supplanted; and that the daughter of Edom shall have the cup transferred to her from the daughter of Zion. But Satan knows better than we what a dishonour it is to Christ that his churches should apostatise. It is a greater triumph to him than a whole continent of Pagans retained in darkness; and therefore, while we are with little concern turning away from an approaching apostasy, he rejoices to rob a sinking church of the prayers of the saints, and to see them bearing

witness against that as an apostasy for which they should be interceding as a church. Let us remember that Jacob, who shall supplant Esau, is also of the Gentiles. And who knoweth but one or more of the churches in these lands may, through many sins and many trials, be brought to purchase the birthright, and help to make up the hundred and forty and four thousand,—the Enoch of the Lamb? But be this as it may, let us beware of walking to-day by the light of to-morrow. Blessed are they whom men separate: but they that separate themselves work in the flesh (Luke vi. 22; Jude 19). What God hath joined, let no man put asunder; God alone may sever. Be not deceived, my brethren. Think not, I beseech you, that the lovers of pleasures are never found among those that sigh and cry for the things that are done in the church and the land. Ye are unskilful watchmen, trusting to the places which you occupy, not to the seven eyes of the Lamb. A lover of pleasures does not mean a mere sensualist, a mere child of frivolity and fashion and fame. No: there are as many lovers of pleasures in the closet, at the sick-bed, in the hovels of the wretched, among the scrupulous worshippers, among the uncompromising witnesses of the true God. Christ pleased not himself, but took on him a light because a joyous burden,—the whole reproaches of men against his Father, the whole will of his Father concerning men;—and a lover of pleasures is just one that pleases himself. Against this, in the holiest of us, the only safety is to follow Christ; and then we shall be secure against winds of doctrine, and dilemmas of conscience, and wresting of Scriptures, and aberrations from the catholic faith, and the straight way after views and pursuits of our own, look they as holy as they may. Ours is the way of the Lord; to preserve which, there are two things especially needful. Of these, the first is to preserve the form of sound words, the healthy phraseology of a healthy faith. Let the statement seem as likely; let it, *in itself*, be as true as it may; be assured of this, that if it depart from the form of sound words, if it suggest not the whole circle of Divine truth, it is either error or exaggerated truth. It cannot be that man can devise better words than the Spirit of God. It is a temptation of the devil to think that our explanation of a thing can make it either more plain or more instructive; and that we can, in any disputed question, make a selection of words less liable to perversion than the words of God. To expound the word of God is the proper work of him that is called to that work; but to substitute conventional terms for the words of God, is a very different and a very sinful thing. Our faith comes to stand in these; we can receive no other; and we enter with blinded eyes the crooked ways into which they may conduct us. The people of God have greatly sinned in this of late. O let it cease; and

let our only bond become "If any man love the Lord Jesus." For we must be fools, that we may be wise: we must first believe, before we inquire: we must relinquish subtleties, and learn *the faith*, overcoming by *the blood*.—But we must, in the second place, honour the ordinances. What are all the backslidings, abuses, profanations, hypocrisies of the church, but a dishonour of God's ordinances? And can it be the way of God to testify against such things, by despising those very ordinances in different ways, but almost to the same degree? Verily, no. I testify to my brethren the truth in love, as one who beareth rule in the house of that God who will have his house ordered well, and his economy faithfully observed, by those who fear him; that, be the occasion as tempting, the scheme as expedient, the door as open, the experience as promising, the call as urgent as they may, if a thing cannot be done without a breach of God's ordinances, of king and subject, pastor and people, husband and wife, parent and child, master and servant, preached word, Sabbath, sacrament, household worship, and whatsoever other there be, then the doing of it is not of God, but of the devil coming as an angel of light. What are we, to be busy in search of work? Alas! alas! there is plenty at our hand in God's *own* ways. The work which God would have us do is as nigh us as the word he would have us believe. We need not ascend into heaven, or descend into the deep for either. We *like* to do so; for doing so pleases *ourselves*. But what have we to profit which we have not received? And cannot the same bountiful God who hath given unto us, give unto any man, in the pure maintenance of his own ordinances? Were we only faithful in our prayers, it would be so. But God cannot be deceived by a lie; and we lie unto him when we pray him for a blessing on his ordinances in such a spirit as would lead us to trample them down, without remorse, at every sudden suggestion of expediency or zeal. Therefore, remember, I beseech you, these words: "The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid ye observe, that observe and do; but do not ye after their works; for they say, and do not" (Matt. xxiii. 2, 3). "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation" (Rev. iii. 10). "The righteous bring forth fruit in patience" (Luke viii. 15). "The signs of an Apostle are wrought in patience" (2 Cor. xii. 12). "Above all, remember the God of patience" (Rom. xv. 5). For if we have not patience, we shall not be hid in the day of evil.

"Because thou sayest, I am rich, and have made my fortune, and have need of nothing, and knowest not thou art *the* wretched, and miserable, and poor, and blind, and naked *one*. I counsel thee to buy of me gold fired out of the fire, that thou

mayest make rich ; and white garments, that thou mayest be invested, and that the shame of thy nakedness may not be made manifest ; and anoint thine eyes with eye-salve, that thou mayest behold (*βλεπης*)” (Rev. iii. 17, 18).

It is important here to observe at the outset, that while Christ discerned the true character of the angel (for Laodicea shall still have an angel, but, alas ! how fallen !) he takes the account of his ostensible character from his own profession, “because thou sayest,” and not from any underhand report : that were the devil’s way, and is now the devil’s way in all his children, and many of the children of God too ; to accuse without love, and accuse upon report. Christ took up no reproach against his neighbour : this is made one reason for his inheriting his Father’s kingdom (Psa. xv. 3). And if we would walk like Christ we will not do so either. Men are now ignorant what it is to exhort ; they can only rail and backbite, or be silent ; and seldom the latter, except in the presence of the person to whom they should *speak the truth in love*. The instability of their hearts, being not fixed upon God, causeth their ears to itch. The world, against which, as baptized men, they are called to testify as to its practices and protest as to its judgment, is at once their model, their teacher, and their judge. Public opinion, that direct contradiction of God’s mind, is the compass by which they would steer ; and, instead of being clothed with sackcloth because men prefer the voice of the waters to the voice of Christ, and filled with holy jealousy to stand fast and fair for the pure word of the Lord, they actually set themselves, ministers and all, to bargain public opinion into the pay of Christ—no, not of Christ, but of his betrayers with a kiss—and to take Antichrist for a servant for ever (Job xli. 4). Every thing is on the surface of the bubble. And as Satan is now, by the breakings of Antichrist against the powers ordained of God, mocking our Jesus, who letteth the oppressed go free, and opening the prison-doors to them that are bound ; so, with a mock impartial justice, he brings every thing to light, in ridicule of that great day when all secrets shall be revealed. “I heard the defaming of many ; fear on every side. Report, say they ; and we will report it. All my familiars watched for my halting” (Jer. xx. 10). To go to your brother, and tell him his fault between him and thee alone : to tell him his fault in that love of the Father which moved him not to spare his only Son, in that love of the Son which moved him to lay down his life for his enemies, in that love of the Spirit which createth all bowels of mercies ; to deliver thine own soul, and do what thou canst to deliver his ; and all this before thou hast informed two or three witnesses, before thou hast informed *the church* ; and with a resolution *never* to tell it to the *world* (for *it cannot* partake of God’s grief

over an erring brother); this is a crucifying of the flesh which men are fain to get quit of by a hypocritical cry that it would be uncharitable and presumptuous. But with a smiling exterior, and an apparent approval of all that you are doing, they will canvass you behind your back; and at some unexpected turn you will find your good name disposed of by the court of the double-hearted, perhaps for mere talking or occupation's sake; for they set not the Lord before them in their words. Rather than want the food of their morbid appetites, they will take it how best they may. They dare not honestly deal face to face; and while they exclaim against exhortation as insolent, because it is honest; as extravagant, because it is unusual; as uncharitable, because it is true; they will judge every day according to the appearance, as their own evil lusts direct. Do not thus, ye who would walk with the Lamb; but come up honestly to men in love and faith: commune with them; learn what they are by proving them; use what you learn in love; and abhor the tender mercies of the wicked.

The statement made by the angel, that he is "rich, and has made his fortune," derives its chief offence from his inference that he has "need of nothing." They who are rich in truth have laid up in heaven, and are rich through participation of Christ's poverty. For if we measure riches by enjoyment, there are no riches like the unfathomable love, the unsearchable wisdom, the dazzling glory of the living God; and if we measure them by power, what can equal the power of God, and of the world to come, obtained by the faith of God's poor ones. But this angel is rich by sight, not by faith; by possession, not by hope. As the world goeth on in becoming perfectly sufficient unto itself, he goeth on echoing the lie, lending to the delusion the sanction of Christ's ministers, and learning to speak and think of Christ's pilgrims, as the world speak of those who have received their consolation. And as men approach the climax of scientific power over the things that are, he shall tell them that they are on the point of finding out God unto perfection. This is the true import of the term *πεπλουτηκα*. I have got mammon to my heart's content; I have ransacked the world and expressed all its excellence; I have given myself to buy over the devil and all his children, and am just awaiting the completion of that barter, in which Christ is to be bartered for gold, and the blood of the Lamb for sorcerous wisdom to make the world one Christian democracy. Now here is the root of this awful lie. He that is rich toward God has, in this world at least, never made his fortune. "We know in part, and we prophesy in part," for the truest faith in our risen Lord will vanish before the sight of him. And in the world to come, the fulfilment of our desires after the living God will never satiate, but always enliven them the more.

If then a man have made his fortune here, he desireth not to see God eye to eye; but if he also infer that he hath need of nothing, because he hath made his fortune, his case is doubly deplorable. The very riches of a saint are inseparable from the conviction that he *hath need*. Having the Son, indeed, he hath life, and that peace which the world can neither give nor take. But if he feel himself the less needy that he hath the Son, he knoweth not what is in his flesh, and trusteth not in Christ, but in his possession of him: for Christ is no rest to them that are at ease; no food to the full. The most advanced saint on earth, who hath all his days been industriously laying up treasures in heaven, is at every moment what he is by grace, and so confesseth to the praise of God, if he speak the truth; and he that was filled with all the fulness of God would be just the emptiest vessel in the church, else he would not be walking in the footsteps of Christ, who always lived by the Father, full of grace and truth. Nay more, when we shall have attained to that which is perfect, we shall still confess, yea, glory in the confession, that we have need; for the Lord Jesus, when risen from the dead, said, "I ascend unto *my* Father and your Father, and to *my* God and your God" (John xx. 17). And when he afterwards speaketh from the Father's throne in heaven, promising the reward to them that shall not be offended in him, he still calleth God *his* God, as he did when he was willingly the Father's bond-servant and worshipper, in the days of his flesh (Rev. iii. 12; Luke iv. 8). Therefore, if it be our calling here to walk as he walked here, it is alike our promise, when we shall be like him, seeing him as he is, to walk then as he walketh in his glory. If the Word made flesh shall give the Father his true place as God for ever, we, the joint-heirs with Christ, shall do the same; making, with a glad and glorious confidence, the eternal confession that we have need of every thing. They who serve for ever shall for ever drink; and in both offices their companion shall be the Lamb (Matt. xxvi. 29; Rev. vii. 15, xxii. 3; Phil. ii. 11). But they who have need of nothing, because they have made their fortune, are not following the Lamb, but a two-fold lie; for they are believing not only that the world is sufficient for man, and man sufficient for himself; but also that there are in both the power to produce whatsoever is needed, whenever and however it is so. And when we reflect for a moment on the presence of the Lord in the air with his holy ten thousands, and the seven full vials of God's unmingled wrath in the hands of the risen saints; nothing but the teaching of God can persuade us that there can be in the heart of man such a mystery of deceivableness, such a depth of darkness, as this church of Laodicea shadows forth. I begin however to see, that we ought to regard it as chiefly representing that period during which Anti-

christ runs his career resplendent with the light of hell, and peaceful under the spells of Satan, rather than the succeeding period in which Antichrist is overwhelmed. This interval will, I believe, be so glorious, as for a time to convince the world that they are in the new heavens and earth. Its character as such appears from various Scriptures: e. g. from Job xli. which says that "his eyes are like the eyelids of the morning" (ver. 18), that "sorrow is turned into joy before him" (ver. 22), and that he maketh a path to shine after him (ver. 32); and from Ezek. xxxi. 6, where it is said that "under his shadow dwelt all great nations." But its most emphatic description is (if I interpret the passage aright, for I only throw out the hint for others,) to be found in Rev. viii. 1: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." The seventh trumpet, as I have already shewn, evidently contains the mystery of the seven vials. And if the seventh seal and seventh trumpet refer to one and the same period, then, as the whole period during which the ten kings shall receive power with the beast is one hour, the "as it were half an hour" may express that period preceding the destruction of Antichrist during which there is a silence, or cessation of judgment from heaven, and a wonderful exhibition of such joy and splendour in the worship of the man of sin as may account for the extraordinary condition of Laodicea. But I really feel not wise enough to inquire into so vast a mystery. I shall thank my God if any thing I may say should help any one to believe more as a little child the revealed things regarding it, and seek with more stedfast face the promise of escape from such surpassing tribulation. Oh that we had the perfect heart of Caleb, the walk of Enoch! And why not? Just because we have yet a lingering conscience of sin; because we love sin and this world, the house of the wicked one; because we *will* not believe God when he saith, in the fulness of his Father's heart, in the simplicity of his essential truth, "Behold *my Lamb*, which taketh away the sin of the world, that the world may serve me and be saved." Oh, it is this refusal to be sprinkled with the Blood, because our evil conscience testifieth unto it as a *holy* sprinkling, that leaveth us at the mercy of every evil lust: for we walk with a name to live; seldom or never in the light, by the Spirit of adoption; insomuch, that were Jesus Christ, in whom God hath given us the better covenant, to visit us, that he might see whether by that covenant we had known the Lord, he would find us, as he found the Jews when he came to them, saying every man to his brother *no more than* "know the Lord," whom as yet we know not, instead of praising the Lord whom we know; ignorant, wayward, uncertain, instead of being filled with that anointing which should cause no need of teaching (Heb. viii. 11;



1 Cor. ii. 15; 1 John ii. 20, 27); men baptized unto the knowledge of the true God, yet all giving and receiving in the congregation of the people the mere alphabet of the mystery of godliness; instead of having our pure minds stirred up of the angel by way of remembrance. Instead of having God's fulness and presence with us of a truth, so as to be the true prophets of God to the world, we are reproached by the world with the question, Where is your God? Our mouths cannot speak the praises of the Lord; or, if they speak, they speak lies in hypocrisy; for they are not opened by the Holy Ghost in faith, because there is no abundance in our hearts. We give not liberally, because we understand not how freely we have received. And this we understand not, because we know not the sprinkling of the Blood, and bear about with us an uncleansed conscience—a flesh alive, and not mortified to sin; not remembering that Jesus hath put away sin, and borne all our sins in his own body on the tree. Now this I testify and declare, that no man, be he a child of God or not, can serve God in the least, while he has the least conscience of sin; while he feels that God on the throne has any fault with him; while he is ignorant that the Blood hath cleansed the fault to the uttermost. For God is reconciling the world unto himself. And as truly as we must have no quarrel with God, if we would serve him, so he hath, by the Blood, no quarrel with us, and therefore is asking us to serve him. He does not, and therefore he cannot, give his Spirit to one in whom he remembers sin, so holy is Jehovah; and therefore the Gospel is this: Your sins and your iniquities I am remembering no more. Our sins are truly washed and blotted out. He hath truly brought us nigh in the blood, and so we receive the Spirit of adoption. Whenever we forget the Blood, whenever we stand not in it at peace before the Throne, though it be but for an hour, for that hour we cannot serve God; for he is never served but by dear children: and he cannot walk as a child who is trembling under a curse upon the conscience; who is not brought nigh to the pure light of that God whose message is,—I am light, and in me is no darkness at all; abide ye in the light: rejoice, as I rejoice over the Lamb, who was dead, and is alive: dwell in his love, as he dwelleth in mine. Now this very thing hath the Holy Ghost written concerning us, or rather, alas! concerning what we are yet to be—the hundred and forty and four thousand that walk with the Lamb whithersoever he goeth—saying, “In their mouth was found no guile; FOR they are without fault before the throne. Our mouths shall truly confess neither more nor less than what our hearts do at the time feel of the true God Jesus Christ. The opening of our mouth shall be of the Spirit: we shall believe, and therefore speak. We shall testify in the Spirit what we see

of the vision of God ; and not in the flesh what we remember to have learned concerning God. So shall the word proceed from faith to faith, and we be delivered from that false tongue which speaketh for God, not caring whether in faith or no ; filling the house of God with them that buy and sell ; turning it into a house of merchandize, or a house of mimicry. Now this, our guilelessness, be it observed, is not the cause but the consequence of our being without fault. Our holiness does not sprinkle the Blood : but we overcome the devil by the Blood ; having our consciences purged from dead works to serve the living God !

But to return : I do not believe that the expression “and knowest not” signifies mere ignorance. For Laodicea is a church ; and therefore it has a conscience. For an apostate alone has a conscience seared as with a hot iron ; and until it be so seared, the conscience always speaks for God. Wherefore the Apostle, by manifestation of the truth (not by argument for logical positions, which darkeneth counsel by words without knowledge), commended himself to every man’s conscience in the sight of God. The conscience then of the angel must, in a greater or less degree, tell him truth ; which truth affects it, not by demonstration, but by manifestation. Therefore his ignorance must include in it a refusal to recognise the truth : and no wonder, when we compare his fleshly mind with the crucifying truth presented to it. That truth was, not merely that he was poor, &c., but that he was the poor one, &c., the poorest of the poor ; as if to root out of him at once every comfort to be borrowed from comparisons. He stands at the head of comparers. All pride whatever, all self-complacency and quietism, springs from comparison between man and man. Who could be proud, did he compare himself with God ? And what are we called to do but compare ourselves with God ? It is our calling, to take Christ for our ensample ; Christ who, being in one person, God and man—God and man agreed—is the eternal monument of man compared with God, and by the Holy Ghost enabled to stand the comparison at every point. Whatever he did and doth, he did and doth as man. His holiness both is, and equals, the holiness of God. God laid righteousness to the plummet with him, proved him, and found him right : right by faith. His power both is, and equals, the power of God : “ My Father worketh hitherto, and I work.” “ The Son of Man hath power to remit sins,” hath power to deliver, hath power to judge : power received, power not his own ; power which he had indeed from everlasting as God the Son, but power for which he covenanted when he became flesh ; power which, as man, he had no more of himself than I have ; power which he obtained by faith, and power which we may obtain by faith ; as it is written, “ Whosoever sins ye remit, they are remitted : If ye have faith, ye could

remove mountains: By faith Enoch was translated: The saints shall judge the world: The works that I do, he shall do; and greater works than these shall he do, because I go unto my Father." And, oh, His love both is, and equals, the love of God. Now in all these things we are called to follow Him who hath led the way, obtained the power, removed the hindrance; Him who by becoming flesh, and in it acting faith, hath made flesh to agree in comparison with God; Him who always gave thanks to his Father for his clean hands and pure heart. And it is the will of the Father and of the Son that the Holy Ghost should make us also well pleasing. But the Pharisee, who desireth to have a treasure of his own, desireth not to be like God. And because his conscience telleth him that he cannot rival God, he turneth from comparing himself with God, which should make him humbly proved, to comparing himself with man, which causeth him complacently to repose. Yet this liar, too, worshippeth God; yea, thanketh God; for he saith, "I thank thee, Lord, that I am not as other men are," in those very days in which men shall be "unthankful!" And why? just because he hath the form of godliness, denying the power thereof. Mark it, denying the *power* thereof.—Seek ye, then, the power: be not deceived by the form: expose it, try it, denounce it, weep salt tears over it, condemn it by the power. Give no heed to the thanks given by Antichrist to the true God, save to wrestle for the deliverance of poor souls from the snare. And, again, abstain not from thanksgiving, for there lieth another net of the fowler. Men who dread the Pharisee, nor refuse to acknowledge what God hath done for them; they refuse to thank God for that wherein they are like him, lest it be vain-glorious. They deny that they are like him at all, they are so vile: yet they rebel when reprov'd of sin. Nay, they deny that it is possible to be like God. They deny that God by the Gospel intends it; and they say instead, that God intends us to walk as saints, without walking like him. In short, they make holiness a different thing from the word of God: they make the end of the Gospel a different thing from holiness, and so make the Lamb of God the abettor of sin. They deny the office of the Holy Ghost, which is to make us truly, properly, and really partakers of the Divine nature. They deny his work, by saying that nothing we do is holy. And now they are on the point of denying Himself. Woe is me for the daughter of our people; For her priests do murder her; they do cut her off from her Bridegroom; they so forbid her the light of her God's countenance. They tell her not to confide in God, which is presumption; but to confide in her works, as proofs that she is confiding in God. Then they tell her that she can do no works which are holy at all. And so they first bid her lean upon another thing than her Beloved; and then

drive her to despair by taking that other thing away. Now be warned, ye who walk in the ways of the Lord. Acknowledge that "Christ is the end of the law for righteousness;" that the righteousness of the law ought to be as truly fulfilled *in us* by the Spirit of Christ, as Christ by that Spirit fulfilled it *for us*. Acknowledge that God hath likened you to him; deny not his work. And while the Pharisee, to his own praise, maketh of his sins a ground why he should thank God with a lie for not making him like others; forget not ye alway to thank him, making of the works which ye have wrought in God a ground on which ye shall thank God in truth that ye are like himself. While ye acknowledge this likeness, confess your unlikeness too, knowing that he is faithful and just to forgive it, and to cleanse you for the time to come. Be true to God and man: call that holy or unholy, wherever it lie, which he so calls; giving thanks for the one, confessing and abhorring the other; and ye shall grow up into the Head, to the praise of his grace and truth. But so walketh not the angel of Laodicea. And therefore the Lord, who in love spares not, and setteth us an example not to bear sin in our brother, else we hate him, thus telleth this angel the truth.

Which truth is this, Thou art THE wretched and miserable, the poor, and blind, and naked one. This is a contrast indeed. Here learn ye the difference between what a man seemeth to be, and what Christ, who is the truth, and knoweth the Father, seeth the many truly to be. And cease, oh cease, if you would escape from the snare of the fowler, to talk jealously of Christ as the only way to the Father, and yet to deny him as the only Truth and the only Life; thus making him the only way to what you may find any where else. I tell you, in God's name and stead, that every thing not in Christ is a lie—a lie in the true sense of a lie; a lie in the sight of God, who is the Truth; though the whole world of men and devils preach to you that it is an axiom. Be it esteemed an axiom at the foundation of all things seen, it is a lie still, and all things seen are without a basis in God: for is it not written, "we walk by faith, and *not* by sight;" by faith, "the evidence of things notseen?" The world passeth away, and the fashion thereof, but the things that are unseen are eternal: "The Word of the Lord abideth for ever." Christ is the Word; He giveth the only account of the true God to the creatures. Every thing is of God or of the devil, and all *here* is of the latter. Therefore, as ye would escape, and follow the Lamb, count all sin which ye cannot count faith. Puzzle not yourselves with casuistry. Walk with God; for with Him alone *remaineth* the fountain of light, and *in that* ye shall see light, and know whither ye go. These words are for your learning: the angel is still chastened, not let alone of God, and therefore

not to be let alone of man; but if ever there was a true church on the very verge of being without God, this Laodicean church is THE church marked out by the Lord's finger as single in surpassing wretchedness. Why, what are the characters given to her? Almost exactly those of mankind by nature; of mankind as Christ found them, and loved them; as we his people find them, and are called to love them, and do love them; for are they not all hungry, thirsty, strangers, naked, sick, and in prison? (Matt. xxv. 44.) Seem they what they may, are they not so in the judgment of Christ the Truth? Now Laodicea shall be wretched, for she shall rise from her surfeit on Antichrist (Job xli. 6), to howl for those miseries which faithlessness alone has caused her to endure; as it is written, James v. 1, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you." She shall be miserable; for "if in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19); and she shall not only have gorged herself with things present, but come short of the first resurrection, and fallen into the judgments of the Lord, by the especial sin of having hoped in Christ for this life only, for this age only. She shall be poor just in proportion to the extent of her failure to become rich in partaking of her Lord's God-honouring poverty (2 Cor. viii. 9); for, as God and man think opposite ways, God saith to Smyrna, "Thy poverty, but thou art rich;" but to Laodicea, "Thou sayest I am rich, but I know thee to be poor." And it is written, for all who are not poor in spirit—that is, all whom the Spirit of Christ hath not impoverished by making them rich towards God—all, in short, who have a store of wealth, health, fame, talent, learning, prudence, industry, honesty, amiable affections, good works, faith, any thing which is their own, and not in God: "How hardly shall they that have possessions enter into the kingdom of God" (Matt. v. 3; Luke xviii. 24).

She shall be blind—alas! how near to apostasy!—blind as the Pharisee who hath already cleansed the outside by no cleansing from within (Matt. xxiii. 26); who saith, I see, and whose sin remaineth (John ix. 41); blind as the barren who have forgotten the blood of Jesus (2 Pet. i. 9); blind as he that hateth his brother: for her sole question shall be, What have I need of? (1 John ii. 11.)—Finally, she shall be naked: not merely uncovered, but discovered: covered with that which shall drop off before the Lord—with the shroud of her own pretensions—not with light (which maketh manifest) as a glorious garment, in the sight of Him before whom all things are naked (Heb. iv. 13). She shall be naked as he whose shame shall be seen, by his not watching and keeping his garments of righteousness, in the day when all left on the earth who worship not the beast

shall be slain (Rev. xvi. 15, xix. 8, xiv. 13): naked as they who, through slowness of heart, refusing to be clothed upon with their house from heaven, and to have mortality swallowed up of life by translation, shall therefore be found naked (2 Cor. v. 2); neither hid in the day of the Lord's anger, nor hid in that of Satan's (Zeph. ii. 3; Rev. xii. 12). And all this is charged against the angel. The Lord keep our feet from the snare! The Lord sprinkle us with the blood of the Lamb all the day long, that, being without fault before him, we may have mouths without guile, and so confess unto salvation in the day when we shall not all sleep, but shall all be changed!

The counsel given by our Lord to this angel is two-fold—namely, to purchase from him tried gold and white garments, and to anoint his eyes with eye-salve. The gold, the garments, and the eye-salve, are all alike of free grace, for they all pertain to life and godliness: and in Christ we have all things pertaining to life and godliness, and to every man He is the gift of God; so that the command to purchase the two former cannot, when compared with the command to use the latter, imply that the angel has an equivalent to give for the former. Yet the distinction cannot be vain, and is plainly this, that the gold and the garments are yet to be got from Christ, while the eye-salve is already given among those gifts which he gave unto men when he ascended on high (Eph. iv. 8). Whence it appears that the unction of the eyes is the means of purchasing the gold and garments. Its character as an unction shews it to be part of that unction with the oil of gladness, which Jesus at his resurrection received, in being then made Christ as well as Lord (Acts ii. 36). The intention of the unction, that which Christ performed when he anointed the eyes of the blind man (John ix. 6), is, that the angel may see; in other words, that the church may see—for if the angel be in the light, the church will be in it too; and it is because our shepherds are in darkness, that the sheep of this land wander on the mountains (Ezek. xxxiv). But, although sight be the effect of applying the eye-salve, it is by curing the disease or soreness of the eyes that the eye-salve restores the sight. That soreness, I believe, will be the fruit of sorrow and weeping: for the *κολληριον*, or *κολλυριον*, is a medicament intended to heal the eyes; and the injunction is addressed, not to one who never saw, but to one who had become blind, and whom God was about to chasten in love. The eye is said to be dim by reason of sorrow, and consumed with grief (Job xvii. 7; Psal. vi. 7). They that tarry long at the wine (as they who drink with them that are drunken in the night) shall have redness of eyes (Prov. xxiii. 29). But in the day when Jesus the King shall be as a covert from the tempest, the eyes of them that see shall not be dim (Isai. xxxii. 3). Laodicea shall esteem

herself exactly what she is not. "In vain is the net spread in the sight of any bird" (Prov. i. 17); but except she see, she shall be taken. Her eye shall be that which hath never seen the things that God hath *prepared* (1 Cor. ii. 9); that unsingle eye which keepeth the body dark (Matt. vi. 22), and belongeth not to those watchmen who shall see eye to eye (Isai. lii. 8; Job xlii. 5). She shall have turned from the light-giving commandment (Psal. xix. 8). The gifts of mammon shall have blinded her eyes (Deut. xvi. 19). And so the Lord exhorteth her not to do despite unto the Spirit of grace, not to resist the Holy Ghost, not to refuse the light: He telleth her to look, that so the net of the fowler may be spread for her in vain: He telleth her to look—mark it; not merely to hear, but to look—that, the Sun of Righteousness being manifest, it may be pleasant for her eyes to behold Him (Eccles. xi. 7); that she may see and denounce the apocalypse of the beast, even to the death; that she may see Jesus of Nazareth revealed in the air, and confess him, even unto the death; that she may know this word of promise to them who shall not have followed Enoch, "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that *they* (not they who worship the beast, ver. 11) may rest from their labours, and their works do follow them" (Rev. xiv. 13); that she may see, as Elisha when he saw Elijah go up by a whirlwind into heaven, and thereby got a double portion of his spirit (2 Kings ii. 11)—for as the sons of the prophets sought Elijah and found him not (2 Kings ii. 17), so they shall seek us, and shall not find us; but the saints that are left shall be strengthened by the knowledge of that translation in which they shall not have shared.—Finally, he telleth her, that though, because of her refusal to escape from Sodom when God called unto Philadelphia "Come up hither," she is to pass through a fiery trial during the hour of the beast, so that her eyes shall be consumed with grief; yet she is not to despair, not to leave her eyes unhealed, not to let that grief prevent her instruction in the way of her God, but just to anoint her eyes, and to learn obedience by the things that she suffers: for God saith unto her, "Whom I *love*, I rebuke and chasten; be zealous *therefore*, and repent." Now this stirring up of the Holy Ghost in Laodicea is that which will enable her to purchase the gold and the garments. These do not regard the translation of the saints, for that shall then be past; yet they directly regard the day that shall be revealed by fire, and just constitute the remainder of the blessing of Jacob. Esau, or Edom, represents the Gentile church, despising its birthright, hasting away into apostasy, forsaking the covenant, until it provoke the Lord to give it up to that abandonment, and so to seal it as apostate. Jacob represents all those who despise not

the birthright, who supplant Esau, who purchase that which the Gentile apostasy reject, and shall inherit it when they seek it carefully with tears. Of that birthright, the first resurrection, or the translation, is the beginning; for they are the first-fruits unto God and to the Lamb, and escape the things that come upon the world. The residue of the birthright is just what Laodicea is counselled to purchase, and what she may obtain along with Philadelphia; not the execution of the Lord's vengeance from the air, but the fine gold and the white raiment. These she is called to purchase, as they who "buy wine and milk without money and without price" (Isai. lv. 1), as they do who "buy the truth and sell it not" (Prov. xxiii. 23), as they do who sell all and buy the field (Matt. xiii. 44), as they do who buy oil from them that sell (Matt. xxv. 9): she is called to buy that concerning which she will not say, like other buyers, "It is naught, it is naught" (Prov. xx. 14): she is called to buy, at the command of God, in that awful hour of temptation wherein no man may buy or sell save he that hath the mark of the beast (Rev. xiii. 17); and to buy, foreseeing the time when no man shall any more buy the merchandize of Babylon, the well-favoured harlot, the mistress of *witchcrafts*, that selleth nations through her whoredoms, and families through her witchcrafts (Nah. iii. 4; Rev. xviii. 11).—Lastly, She is called, through her angel, to buy from Christ. She hath been buying from others, because she hath been buying things which Christ hath not to sell. She hath been buying a name which all men may know—not that name which "no man knoweth saving he that receiveth it." She hath bought sorceries and enchantments with the blood of the Lamb, that she hath bartered for gold. She hath disesteemed the reproach of Christ; esteeming the treasures of Egypt—the wealth of a republican because a Christless world. She hath wrought fine linen; not the fine linen of the Lamb's bride (Prov. xxxi. 24), but fine linen of Egypt, which is science (Prov. vii. 16). She hath forgotten to stand without fault in the blood before the Throne. She hath so coveted the conversion of wise men, or sorcerers, that she hath herself been well nigh converted into a mass of sorcery. She hath ceased to overcome by the Blood. She hath listened to "the accuser of the brethren, who accuseth them before our God day and night;" and hath persuaded men that they do right in giving ear to his accusation. She hath believed the liar, who saith that we are not without fault; and that the curse of the Law, and not the blood of the Lamb, doth stand between men and God; and so she hath ceased to defeat the liar. She knoweth not the victory of having faith through the Blood, despite of that accusation from a liar. She dishonoureth the Blood. She exceeds the



Papacy, in selling the remission of sins to gain the good will of them that love not God. Rome sells to men a participation in that remission which she herself professes to enjoy; but this our Laodicea doth, for the like end, barter away altogether, even from herself, the perfect and complete purgation of the conscience by the blood of Jesus: for she hath wilfully rejected this exhortation: "Let them return unto thee, but return not thou unto them" (Jer. xv. 19). She hath brought till she hath no more to bring; and if she bring nothing better, she shall find all vanity. Therefore Christ giveth her a twofold exhortation: counselling her to buy things which are not vanity, which she can find only with him; counselling her to buy from him what she buyeth, and from him she shall get no vanity. Now, what is she called to buy? First, she is to buy "gold fired out of the fire, that she may be rich." We all know the beauty and excellence of gold. It is employed by the Spirit of God to designate every thing that looks fair and splendid and enduring, whether in the eye of man or in the eye of God. The new Jerusalem is of pure gold; so are the streets thereof; so is the crown of the King of kings; so are the girdles of his risen saints: so also are the deckings of the mother of harlots, and the cup full of abominations which she holdeth. But while both the things which seem pure and the things which are so are expressed by "gold," those only which are so are called "gold tried in the fire." For those only are so which God, who alone is Truth, findeth to be so. "Our God is a consuming fire;" and his judgment shall be seen in the day that shall be revealed by fire. Laodicea buildeth, and that on The Foundation too—else she were no church at all—but what doth she build? gold, silver, precious stones? Verily, no: wood, hay, stubble—very stubble, stubble fully dry,—works of pride, to be consumed; works which she herself, when she repenteth, will blush for and abhor. Every man must produce his work. There will be no selection, colouring, cloak, in that day of light. "Whatsoever doth make manifest is light" (Eph. v. 13). "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward: if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; *yet so as by fire*" (1 Cor. iii. 13). Now, Laodicea shall be saved by fire: she shall suffer loss: her work shall not be fire-proof, just because it is hers, and not the Lord's. Christ confesseth that only which is of his Father. The end of his Gospel is this, that in the Day of Judgment men may be found working the works of God. And "he that doeth truth cometh to the light, that his deeds may be made manifest that

they *are* wrought in God" (John iii. 21). Wherefore the saints, who obtain faith in God unseen, by conquering the unseen powers of darkness; and who, by faith in God unseen, do overcome things seen, and walk by faith, and not by sight; do rejoice in their inheritance to come, "that the trial of their faith, being much more precious than of gold *that perisheth though* IT be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ (1 Pet. i. 7). As it is written, "He knoweth the way that I take: when He hath tried me I shall come forth as gold" (Job xxiii. 10): "I will try them as gold is tried" (Zech. xiii. 9): and again, "The fining-pot is for silver, and the furnace for gold; but the Lord trieth the hearts" (Prov. xvii. 3). The trial of the reins, then, is the fire, the true fire, of which the flaming fire is the type. It trieth our faith: it shall try the faith of Laodicea; and try it by her works; for God judgeth no man in a corner, but taketh evidence against the heart by the works. "Hath thy faith wrought?" and "Hast thou wrought in faith?" are the two aspects of God's just inquisition. When God trieth the gold of the rich angel, he taketh *its rust* as a witness against it that it is not of him. And so Christ saith, Buy of *me*, not gold—not gold which *promiseth* to stand the fire—but gold fined already, the fruit of that faith which is "the substance of things hoped for." In the same strain speaketh he of the garments. Nakedness is no shame to the righteous: Adam and Eve were naked, but not ashamed; and he who knoweth God, and is known of Him, is not ashamed before him in whose eyes all things are naked and open. It was by the Fall that man got shame of spirit and shame of body. Nakedness hath become a shame by the Fall: it is as fallen creatures that we require the shame of our nakedness not to appear; and that shame disappeareth in the blood of the Lamb, wherein if any man walk, wherewith if any man be sprinkled, he cannot be naked. If any man be in Christ, he is perfectly clean in God's sight: the blood of Christ cleanseth from all sin; He hath *washed* us from our sins in his blood. The continual accusation of him who accuseth us before our God day and night—the continual lie of his children—is, that we are unclean before God; for he knoweth that he can always keep guile in our mouths, if he can persuade us that we are not without fault before the Throne. But when he accuseth us unto God, God answereth him with the words, "Behold my Son, in whom I am well pleased:" and we must answer, with equal certainty, "He hath washed us in his blood." This last is the righteousness, the "fine linen," which is by faith—faith in the name which Jesus hath in the sight of his Father and our Father: the victory which we have in the blood of the Lamb. On that blood God is always looking: Christ hath filled the

holy place with its presence—with the presence of that holy blood the sight of which moved the Father to visit him in the grave and raise him from death. He representeth all flesh in the holiest of all. In that blood God remembereth no sin: as it is written, “God was in Christ reconciling the world unto himself, not imputing unto them their trespasses:” “Their sins and their iniquities will I remember no more.” And when it is said that God hath remembered the sins of Babylon, that signifieth that she hath counted as an unclean or common thing that precious Blood wherewith she was sanctified. For by one offering hath God perfected the sanctified: he hath sanctified (or dedicated to himself in his gracious desire) the whole world by that Blood. But if any man despise that Blood, and clothe *himself*, there remaineth no more sacrifice for sins. So Edom is to make herself naked (Lam. iv. 21). “He that is courageous among the mighty shall flee away naked in that day” (Amos ii. 16). To the virgin daughter of Babylon God saith, “Thy nakedness shall be uncovered; yea, thy shame shall be seen” (Isa. xlvii. 3): “I will shew the nations thy nakedness” (Neh. iii. 5). And to this very angel of Laodicea the Holy Ghost, in the midst of the seven vials which the risen saints pour out, most tenderly writeth, “Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame” (Rev. xvi. 15). Now, inasmuch as the clothings of Laodicea are neither the unashamed nakedness of unfallen flesh, nor the unashamed sprinkling of the blood of the Lamb, Jesus warneth her to buy garments of him;—white garments; for they which shall believe in the midst of the judgments shall have washed their robes, and shall HAVE made their garments white in his blood (Rev. vii. 14). Which thing all are now doing in the true act of faith towards God through Jesus Christ, who hath “*put away sin by the sacrifice of himself.*”

“As many as I love I rebuke and chasten: be zealous therefore, and repent” (Rev. iii. 19).—The rebuke and chastening here spoken of are evidently the judgments of the Lord; his refutation of every lie which the liar’s children have told concerning him since the world began. The word *ελεγχω* truly means, to *refute*, or *convict*. The light reproveth the deeds of darkness (John iii. 20). The Holy Ghost shall “convince the world of sin” (John xvi. 8). And while the minister of Christ comforts the church, he rebukes gainsayers (Tit. i. 9). But the chastening here mentioned (*παιδευια*) contains in it the idea of fatherly instruction from God to his children. And therefore, while rebuke alone expresses wrath, rebuke and *chastening* express love: as it is written, “My son, despise not thou the *chastening* of the Lord, neither faint when thou art *rebuked* of

him ; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 5). This corresponds with the fact already set forth more than once in commenting on these epistles so full of God's manifold wisdom ; that the great tribulation (Rev. vii. 14) into which the sealed ones shall never enter, shall fall upon two classes of men, represented before the Flood by Methuselah and Lamech ; of whom the former shall blaspheme the more because of the delusions and plagues, while the latter shall be established before God : as it is written, "These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb ; *therefore* are they before the throne of God" (Rev. vii. 14). Whence appears the emphasis of the words, "Whom *I love* I rebuke *and chasten*," evidently intended of God to inform the angel that his rebuke has towards Laodicea a different intention and aspect from his rebuke of them to whom he sendeth in righteous judgment strong delusion to believe a lie. It is the character of chastening, and not that of infliction, which exhibits the love : the love lies in the instruction : and, if so, how profitable ought this Scripture to be, in delivering us from the widespread delusion that *mere* suffering proceeds from God, and is at once a token of his love and an agent in bestowing his grace—a foul delusion indeed, by which Satan is just preparing Laodicea to be content under his oppression with the mockery of resignation to God, and to withhold repentance by mistaking rebuke for chastening, so as not to give heed to the chastening at all. The church hath for a long time so forgotten her own true estate, the true estate of the world wherein she witnesses, and the true use of sickness and suffering, that her poor, neglected, unhealthy children absolutely stare when you speak to them of sickness as the work of the devil. They believe in a deity who is little else than a graft of theological (call them not Christian) dogmas upon an omnipotent but impersonal fate—a being whose mind it is impious to investigate, and unprofitable to know. And so they know little indeed of the God and Father of Jesus Christ, who is even now destroying the works of the devil : therefore we must faithfully disabuse them, at whatever expenses, of all their fancies that suffering is a token of God's love and approbation. What ! did not sin enter into the world by Satan, and death by sin ? Hath he ceased now to work sin, because he introduced it at the first ? And is death less his present work, because he began it ? Is not the devil he that hath the power of death, whom Christ by his death shall destroy ; taking the wicked in his own craftiness ? Surely God hath not taken up and been carrying on the things which Satan began ; when the mission of his Son was to take up things in that condition into which Satan had brought them, and rescue them out of it : as it

is written, "Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17). Was there any death before sin entered? Shall there be any in the paradise of God? Did not Christ come to do his Father's will? and if sickness were the will of his Father, why did he remove it? Was he not manifest just to destroy the works of the devil? As if sickness were not one of his works, but a work of God; why did God's servant destroy it, and declare the cure, and not the sickness, to be to the glory of God? Were the sicknesses of the Jews, in the time of our Lord, not such as all flesh partaketh of? Is not madness now a plain possession of the devil, from which he hath persuaded the baptized to seek deliverance at his own hands, instead of casting him out by the power of the name of Jesus? At any rate, was madness the only disease which Jesus healed? Did he not heal all? Was not the woman who had a spirit of infirmity declared to have been *bound of Satan* for eighteen years? (Luke xiii. 16.) Is it not said of the whole mighty works of healing performed by the Son of Man, that "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him?" (Acts x. 38.) Did not our Lord demonstrate that the healing of the body was the fittest type of the remission of sins, by being the liberation of the flesh from Satan's oppression through sin, when he commanded the healing of the paralytic in this form of speech, "Thy sins be forgiven thee?" (Luke v. 20.) And was not the like connection invariably seen, when the Apostles, who preached deliverance to the captives in the name of Jesus, received their commission to heal the sick, saying, "the kingdom of God is come nigh" (Luke x. 9), and executed that commission by preaching the Gospel and *healing* every where? (Luke ix. 6.) The truth is, that men have forgotten what the fall was; and how really it is now to be perceived in every thing, without exception, pertaining to the age that is now, save where overcome by the power of the world to come in the Holy Ghost. It is not that he who suffereth sickness hath therefore peculiarly sinned; but it is that sickness stands as the visible expression of the corruption of sin. It is not the work of God. First, He is no more unrighteous in suffering it, than in suffering sin or suffering its author; for He is the God of patience. If He desire to manifest the first-fruits of the kingdom in shewing that Christ hath spoiled the sick-bed and the grave; let us not frustrate that desire, but purge ourselves from all unbelief to be at any moment sanctified vessels fit for the Master's age and glory. And if he desire that we keep in sickness the word of Christ's patience, then let us keep that word, waiting for the time when the inhabitant shall not say, I am sick. But, above all, let us learn of God: for be assured, that he never suffereth the devil to

oppress us without an end of love; the word of Christ's patience is always a word of tenderness and love. And he suffereth the devil to bind us, not that we may believe his lies, and be content under it, as if it were the bond of God; but that we may see the wickedness of the bond, and learn the exceeding sinfulness of sin by all its fruits, and admit the bond to the glory of the name of Jesus; or groan under it with that earnest groaning wherewith the whole creation groaneth, waiting for the manifestation of the sons of God, and with a mind at one with the mind of Christ, and patient while he is patient, who is far more provoked than we. Oh, this lie, that mere suffering is chastening, a supplanter of the Holy Ghost, a substitute for the answer of a good conscience in the blood of Jesus, a blind by which to conceal the groanings of this world under Satan, hath slain its thousands, and is one of Satan's prime devices for the hour of Antichrist. Against which, remember, dear brother, whoever readest, that chastening is instructive from God by suffering (as Jesus learned obedience unto death by the things which he suffered when his Father gave him up to the power of darkness); that all God's instruction is by the Holy Ghost; and that the Holy Ghost never lays men on beds of sickness: Satan is the cruel lord.

God then telleth Laodicea that his rebuke, by being a chastening, testifieth his love. And he pleadeth, "Therefore be zealous, and repent."—Now as the former means, I rebuke thee in the way of chastening; the latter saith, "Be zealous" in the way of repentance. Whence it is plain that the zeal results from the perception of the rebuke, and the repentance from the perception of the chastening which accompanies the rebuke, and which no man can perceive but by the Holy Ghost. The words *ζηλος*, and *ζηλω*, express a violent and keen affection, which may be directed either for or against God. In the former case it expresses envy, rebellion, and reproach; in the latter, a burning anxiety for the presence, service, acknowledgment, and glory of God. Now, as the hour of the beast consists of two parts—namely, the, as it were, half hour, during which his glory shall be at its full, and the world shall believe him to be the true heir and first-born in the joy of his kingdom; and the remainder of the hour, during which the changed saints shall pour out the seven vials of wrath—the rebuke of Laodicea shall be twofold—namely, her temptation (Rev. iii. 10), when as many as will not worship the beast shall be killed; and her temptation, when the silence in heaven shall have come to an end. Her zeal therefore shall be twofold also, as resulting from that twofold condition of rebuke. But all men shall have zeal throughout the hour; so that zeal alone would neither distinguish her nor glorify God. She is to be marked out by the

zeal of repentance. In other words, while the world shall be zealous for the man of sin, she is to be zealous for the Lord of hosts; and while the world is blaspheming His holy name, because of the plagues (Rev. xvi. 9, 11, 21), she is to magnify his name in the midst of them. And I believe that she—that is, the faithful in her—will magnify it exceedingly, more than any of God's saints, save those who shall be translated so as not to see death; for our Elisha shall obtain a double portion of the Spirit of our Elijah. God will not suffer her iniquity to be complete without a complete witness to expose it; and of no church but Laodicea is it said that she is *zealous*.

“Behold, I have placed myself at the door and knock. If any one hear my voice and open the door, I will come in unto him, and will sup with him, and he with me” (Rev. iii. 20).—The door here mentioned is not the door of a man's heart, but the door of the supper-chamber; and although Christ be received into us by faith, our own hearts are not the common supper-chamber of both. Neither is it the door of the sheepfold. We now are the sheep of the Lord's pasture; the holiest of all is our fold: into that fold the Shepherd hath entered by the door which was the veil of his flesh: that veil he hath rent in twain; the curse of the flesh he hath so put away. And now he, who as our Shepherd entered in, is himself the door; for his blood, and not the curse of the law, resteth on all flesh, and standeth between all flesh and the Father. (John x.) The first tabernacle, wherein men could worship without the veil, hath no longer a place or standing, for Jesus hath entered in with his own blood. Whoever worshippeth must worship within the veil, wherein every thing is sprinkled with blood and clean; for God is of purer eyes than to behold iniquity. And the way into the holiest of all is now made manifest (Heb. ix. 8). This is the door of faith opened to the Gentiles (Acts xiv. 27); the door opened in heaven (Rev. iv. 1). This is the door which Christ opened at his resurrection, and no man can shut (Rev. iii. 8); for Philadelphia shall be caught up into the temple of God (Rev. xiv. 2; xv. 5), before she reigns upon the earth. Lastly, this is the door which shall be shut against the improvident virgins, when the provident shall enter in to the marriage (Matt. xxv. 10; Luke xiii. 25); and the improvident, though children of God, shall see Abraham, and Isaac, and Jacob, where they cannot come. But there is another door, which he shall cause to be opened at his second coming, after he shall have been met by his saints in the air; the door or gate of the city, the city of this world: for here he is to establish his kingdom, and eat the marriage-supper after his marriage with the bride in the air; is to judge the world in righteousness, as it is written, “The Judge standeth before the door” or gates

(James v. 9; Matt. xxiv. 33); and as the Psalmist singeth in glorious vision, "The earth is the Lord's. . . . Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle" (Psa. xxiv. 1, 7). Know then, brethren, that at the gates of this world, which the Father hath given him for a delightsome heritage and a holy temple (Psa. xvi. 6; xxiv. 3), Christ knocketh. Yet not now, but when he *shall have come* with myriads of his saints, followed by the armies of heaven. Then shall he knock. And how? By his word. "See that ye refuse not him that speaketh from heaven," is the warning for all times, until Jesus stand upon the Mount of Olives. He knocketh by his word. Wherefore it is added, "If any one hear my voice, and open the door." As we now knock, by the voice of prayer, for entrance into the holiest, pleading in the blood and intercession of the Lamb; and God openeth unto us, admitteth us to behold the things prepared for them that love him, and to walk by their power; so in that day shall he knock by the word of his mouth. That word, however, shall have a twofold operation. In the first place, it shall be a voice of judgment and deliverance. He shall "destroy the wicked one with the Spirit of his mouth" (2 Thess. ii. 8). "The voice of the Lord is upon the waters: the God of glory thundereth, the Lord upon many waters: the voice of the Lord is powerful: the voice of the Lord is full of majesty: the voice of the Lord breaketh the cedars, yea, the Lord breaketh the cedars of Lebanon" (the kingdom of this world) (Ps. xxix. 3). But, in the second place, it shall be still for a time a voice of merciful warning and invitation; during that interval in which there shall be silence in heaven from the thundering of the God of glory upon his enemies. And what crieth it? It proclaimeth the everlasting Gospel, or the glad tidings of the age to come, saying, "Fear God, and give *him* glory, for the hour of *his* judgment is come" (Rev. xiv. 7), and uttering the prophecy of Enoch: "Behold, the Lord is come (*ηλθεν*) with his holy myriads, to execute judgment upon all" (Jude 14). Such shall then be the voice of God's gospel. They shall hear it who know what is become of the raptured saints; who are made zealous with repentance; who are affrighted and give glory to God; who hear the cry of mercy in the very midst of judgment; who shall be saved, yet so as by fire, followed not preceded by their works" (Rev. xiv. 13; 1 Tim. v. 25). And how shall they obey it? Just by opening the door. Christ shall wait to enter, until the iniquity of the world, and its settlement in peace and glory under the man of sin, shall be complete. Were Laodicea to refuse to open, that would not prevent the Lord; but it would exclude herself from his supper; and Phi-



ladelphia, and those now dead in Christ, would be his only guests. What Christ demands of her, is just to open the door in faith, when he crieth "Who will bring me into the strong city? who will lead me into Edom?" (Ps. lx. 9); to give him the welcome which he desireth; to join the kingdom of the true Christ; to say, Lord, we are ready to receive thee; we render up unto thee, by the consent of our hearts, this world as thine own inheritance, and would let the city have its King. Come in he will, though all men and devils forbid. But blessed shall this angel be, if Christ "come in to him." For then Christ will sup with him, and he with Christ. They shall rejoice in the company of each other. Wisdom shall rejoice in the habitable part of God's earth, having her delight with the sons of men. And men shall enter into the joy of their Lord; better late than never. Christ and his people shall feed on the same food; being of one mind and one mouth; living by his God and their God, his Father and their Father; he manifest in them, and they in him, before God the Father, who is in the Son, and in whom the Son is; who alone knoweth the Son, and whom none knoweth save the Son, and he to whom the Son will reveal him. Such a fellowship have the meek, "who shall eat and be satisfied" (Psalm xxii. 26); "eating that which is good" (Isai. lv. 2); eating, when they that forget the Lord's holy mountain shall be hungry (Isai. lxxv. 13). They shall partake with Christ of that bread, of which he told them that he would *no more eat* until it should be fulfilled in the kingdom of heaven: they shall drink with him of that fruit of the vine, of which he said that he would *not drink* until the kingdom of God be come. They shall eat and drink at his table in his kingdom (Luke xxii. 16, 18, 30). More I have not to say on the subject; but I have to humble myself, and call upon all to humble themselves, that so little is understood of this most attractive of all the promises which the Spirit hath made unto the churches; a promise, the full understanding of which would cause our hearts to be "sick of love," for the foretaste wherein the saints sit with the Lord at his present supper table is a feast of fat things indeed. How amazing is the condescension of Jehovah's Fellow, who not only came to minister, and washed the feet of his disciples, and was among them as one that serveth, teaching them to serve one another by love; but telleth us, that in his glorious kingdom he shall be our pattern in the worship of God (Rev. iii. 12), and that he "shall gird himself and make them sit down to meat, and will come forth and serve them!" (Luke xii. 37.) Verily the King of Zion is meek and lowly, for he ruleth to the glory of the Father.

"He that overcometh I will give unto him to sit down with me in my throne; as I also have overcome, and have sat down with my Father in his throne" (Rev. iii. 21).—O Lord, how shall

we bear the glory of this calling! Volumes would not exhaust its riches; wisdom grasps at it in vain: for flesh and blood can neither inherit nor describe the kingdom of heaven; but the Lord, who hath given us faith to know it, will ere long give us a mouth and wisdom to declare it by the Holy Ghost sent down from heaven to glorify Jesus, as it is written, "They shall speak of the glory of thy kingdom" (Ps. cxlv. 11). At present, I feel myself not skilled in the word of truth to do more than give here a line and there a line on this glorious subject. The throne of the Father is his glory, authority, and power, which is never to be itself manifested on earth, and unto which we can never directly attain; for the Father will never be known by the creatures, save in the Lord Jesus Christ. As it is by the Spirit that he hath as man eternal life from the Father, it is by being joined to him as the quickening Spirit, that we are partakers of the Divine nature; and we are to sit on the throne of the Christ, not on that of the Father. But when Christ sat down on his Father's throne, he was glorified of the Father with the Father's own self. The faithful man Jesus received, as a man, at resurrection, the whole power, and blessing, and knowledge, and dominion, and glory, which as God he had with the Father before the world was, but which as man he had no title to but the Father's gift and promise, and no access to but by faith. There is nothing of God which now is not, and henceforth will not be manifest, in the risen Jesus; as it is written, "Nothing is secret that shall not be made manifest" (Luke viii. 17). And, in like manner, when we shall sit down with Christ in his throne, we shall be glorified with all the glory of him who is glorified with all the glory of God. We "are his fulness, who filleth all in all;" we shall complete his glory; we shall fill up what yet lacketh in him, first in his sufferings, then in his glory. We shall be the glory of the Son of David, inheriting the throne of David, his father according to the flesh, on earth; as he is the glory of the living God, inheriting the throne of his Father in heaven, who begat him from the dead by the Spirit of life. When he cometh he shall have a throne of his own; not by ceasing to occupy his Father's throne, but by bringing down the tabernacle of God to be with man; by introducing the city which he went to build, the kingdom which he went to receive. And as we are now set in heavenly places in Christ, we shall inherit his throne, not by acquiring a new dominion, but manifesting that the heavens do rule; as it is written, "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 has given me" (John xvii. 24). "The glory which thou gavest me I have given them, that they may be one, even as we are one" (ver. 22). "All mine are thine, and thine are

mine, and I am glorified in them" (ver. 10). "The saints shall judge the world;" yea, "angels" (1 Cor. vi.). Alas, how seldom we remember, how sluggishly we believe, how sadly we contradict this glorious office! our thoughts and tongues can hardly deal with it. Satan standeth at our right hand to resist us mightily, for he knoweth that his crown is at stake. But the Lord will not long suffer us thus to quench his Spirit. And, in order that we may learn not to frustrate his grace, let us meditate the way in which we are to attain our throne. It is by overcoming; and it is by overcoming as Christ overcame. Christ, in the days of his flesh, heard his Father say, "To him that overcometh will I give to sit with me in my throne." He believed God, and overcame. And he overcame by his blood. The Father made him a curse. He visited him not upon the cross, but he visited him in the grave. There he looked on the holy Blood that had been shed, and gave him eternal life, pleased with that blood which faith in the Father's promise had kept spotless. Jesus entered within the veil, pleading that blood as his title to enter, and as the title of all flesh to enter; and at his continual intercession God doth ever sprinkle with that precious blood the holiest of all, now laid open for all men to press into. By the same blood are we to overcome; because, except we be within the veil, we have neither life nor spirit, nor power, nor love; and we could not be there unsprinkled by the blood without instant death; "for God is of purer eyes than to behold iniquity." He seeth us in the face of his Anointed. Jesus alone hath prevailed to open the veil; and no devil may by any accusation shut us out from entering the door, of which his blood is the key. His blood cleanseth from all sin; and we overcome Satan by the blood of the Lamb. Alas, how vainly they talk who speak of that as the first thing, to overcome things seen and temporal! The first thing is to master principalities and powers in heavenly places: the first thing is to resist Satan, as an angel of light, telling us how holy God is, and how sinful we are, and bidding us beware of presumptuous approach or familiar dealing with God: the first thing is to cast down the accuser of the brethren: the first thing is to overcome the unseen host of darkness: the first thing is to believe the true God. To which end know this, that He hath "made peace by the blood of his cross;" that He hath "put away sin by the sacrifice of himself;" that he hath washed us from our sins. Hold this fast; and no man shall take thy crown: so shalt thou have conquered the whole unseen hosts of Satan, yea Satan himself; so shalt thou believe the unseen God. For faith is the evidence of things unseen; and if thou keep to this evidence, which thou shalt do whilst thou believest that thou art clean in the blood, sin shall have no dominion over thee: thou shalt easily mortify

thyself to all that is seen, for thou shalt not walk by sight; and when thou shalt put Laodicea to shame, being translated without seeing death, by that faith of Enoch whereby he pleased God, Satan will not stand the victory of thy rapture.

Let us thank our God, who hath thus far helped his servant to declare his mind, and keep this faith, that with God *alone* remaineth the pure *fountain* of life, and that in *his* light we shall see light.

FIDUS.



#### THE FALL OF BABYLON.

THIS head, the Fall of Babylon, comprises the whole of the occurrences happening in these last days of the Gentile dispensation.

Babylon is a term transferred, in the prophetical Scriptures of the Old Testament, from the ancient enemies of the Jews to their great opponents, who will arise to make war against them after their restoration to the Holy Land; and in the New-Testament prophecies the word is employed to describe the enemies of the Christian church, during the whole period of the Gentile dispensation, beginning with the Pagan, passing through the Papal, and ending with the Infidel stage. Babylon was the capital of the principal power hostile to the Jewish church; and the word is used by St. Peter and St. John in speaking of Rome, which became the capital of the adversary of the Christian church during the first two stages just named; and probably, from Rev. xvii. 9, will be the capital of the Infidel period, yet to succeed.

In endeavouring to trace out the circumstances attending the fall of Babylon, it will be well to premise a few explanations of the terms and symbols by which this power is set forth in the Scriptures in its extent and qualities, for the instruction and warning of mankind.

#### *The Import and Extent of Babylon.*

That Babylon is synonymous with Rome, in the New Testament, is clear from 1 Pet. v. 13, where that Apostle, addressing "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," says, writing from that capital, "The church that is at Babylon saluteth you."

It is apparent, too, that Babylon is not confined by St. John to the limits of the city of Rome; for, having been invited (Rev. xvii. 1) to witness the judgment upon "the great whore that sitteth upon many waters," he is shewn the woman sitting upon a scarlet-coloured beast, having written upon her forehead

"Mystery, Babylon the Great:" and, ver. 18, it is explained to him, that "the woman which thou sawest is that great city which reigneth over the kings of the earth;" and, ver. 15, "the waters where the whore sitteth are peoples, and multitudes, and nations, and tongues;" "and the ten horns," ver. 12, "which thou sawest, are ten kings." Thus this state or apostasy, represented by a harlot, is shewn to betoken an extended region, comprehending various kingdoms, and more especially ten chief ones.

This last circumstance particularly identifies the symbol with Daniel's fourth beast (chap. vii. 7), having ten horns, signifying the Roman empire: and this is, therefore, the same beast; and St. John continues its history in chaps. xii. to xix. of the Apocalypse. Babylon, or Rome, is represented by St. John under the form of a beast with seven heads and ten horns; at first Pagan (xii. 3), next Papal (xiii. 1), and last Infidel (xvii. 3), being then "full of names of blasphemy."

Daniel also describes the ten states, into which the western Roman empire became divided, as ten horns; three of which (chap. vii. 20) fall before a little horn, which "spake very great things." These ten kingdoms have been differently enumerated; but as presently constituted have been considered by commentators to be France, Austria, Spain, Portugal, Piedmont, Naples, and England, with the three which fell before the Papacy, the little horn, namely, Lombardy, Ravenna, and Rome. These, in fact, comprise Western Europe, bounded towards the east by the Rhine and the Danube.

The term Babylon is found to imply variously, according to the tenor of the passage, either the chief city of the apostasy or the ten kingdoms under its immediate controul, and, further, all nations and tongues which acknowledge her authority. In this last sense it will extend to the entire portion of the habitable globe, which has successively abetted Pagan hostility to Christianity, Papal apostasy from the truth, or which shall avow the Infidel spirit of Antichrist.

It may be added, that "Babylon" is named six times in the Apocalypse—xiv. 8; xvi. 19; xvii. 5; xviii. 2, 10, 21. The "great city" is named eleven times—xi. 8, 13; xiv. 8, 20; xvi. 19; xvii. 18; xviii. 10, 16, 18, 19, 21. "Babylon the Great" is used without the word "city" twice—xvii. 5 and xviii. 2: and perhaps the adjunct "city" has reference to the locality, and Babylon merely to the authority or apostasy.

In Rev. xiv. 20, the term "without the city" is used in expressing the place where the wine-press is trodden; which shews that there are boundaries to the locality. In Rev. xvi. 19 are mentioned "the cities of the nations," as being to fall; which words have been taken to mean the regions beyond the

boundaries of Babylon. The "great city" is divided under the seventh vial into three parts, which must be a division within the specific boundaries.

The "treading of the wine-press without the city," must be the battle of Armageddon, from the situation, and not the destruction of Babylon on the site of the Roman empire. And hence, being in two places, the perishing of the beast and false prophet at Armageddon may probably be concluded to be at a time distinct from the desolation of the territory of Babylon: and the two events seem mentioned as separate, the former, "the great day of God Almighty" (Rev. xvi. 14; xix. 19), from the latter (Rev. xviii. 21), when the great city Babylon falls with violence, as a great millstone cast into the sea.

The sixth vial relates to "without the city;" for it begins with the river Euphrates (Rev. xvi. 12), and ends with the battle of Armageddon. Intermediately, however, the three unclean spirits, acting on the beast, the Western Roman empire or central Babylon, and the false prophet, and other creatures of the dragon, drive their victims towards this external scene of action. The seventh vial contains matters subsequent to the restoration of the Jews and to the battle of Armageddon; and some further details of this period, containing the literal ruin of Babylon, are given Rev. xviii. 21—24; but the preceding part of chap. xviii. and the whole of chap. xvii. regard Babylon ecclesiastical, describing the downfall of her institutions.

It is not possible to limit the judgments upon Babylon ecclesiastical to any precise locality, as they are to extend to all nations which have corrupted the Gospel. Whatever is alleged of the ten horns, which appertain to the Roman beast, must be specially confined to their territory: but the ecclesiastical judgments are not restricted to them, but extend (Rev. xvii. 15) to other people, nations, and tongues. And the subsequent literal judgments reach all Christian countries which have not performed the baptismal vow (Mark vi. 11; xvi. 16), and to all nations which have persecuted the Jews; and the Jews are found more or less thus suffering in Asia, Africa, and even America, as well as in Europe. The "fowls" are called (Rev. xix. 18) to eat the flesh of "all men, free and bond, both small and great." These expressions, however, are to be taken with some limitation; for, as we read in Dan. vii. 23, "the fourth beast shall devour the whole earth;" which words, as he was speaking of the Roman empire, can imply no more than that portion which was to be overcome by the Roman arms—that is, the then known or accessible portion.

The words Assyria, Babylon, Edom, in the Old Testament, mean typically the enemies of the Jews in the last days. For, first, the passages in which they are used often exceed in import

the circumstances and limits of the ancient kingdoms of these names—as in Isa. vii. 22 ; x. 20 ; lxiii. 1 ; Jer. xxv. 15—38 ; Ezek. xxxv. 14 : and, secondly, reference is sometimes distinctly or exclusively made, where mentioned, to a yet future time—as in Micah v. 5.

Finally : we may say that Babylon in the Apocalypse means, first, the locality of Christendom ; secondly, the corrupt church, or, in the widest sense, all corruption of Christianity. It is specially applied to the tract of the old Roman empire in Europe, which became divided into ten kingdoms ; because in that tract, with its dependencies, was the light of Christianity to be mainly concentrated in the world. It is within the range of that light that the culpability particularly lies of the rejection of the Gospel, and on which, therefore, must most especially fall the consequent judgments.

Further : a part of the symbolical representation of Babylon in the Apocalypse is the seven heads of the beast. These are explained (Rev. xvii. 9) to be seven mountains, on which the woman sitteth ; sufficiently clearly again identifying the beast with the city of Rome, from its situation : and, ver. 3, she sits upon the beast : so that the seven mountains and the beast are the same, and therefore the locality of the abominations. In ver. 10 it is added ; “ And there are seven kings ; five are fallen, and one is, and the other is not yet come ; and when he cometh he must continue a short space.” The reader is probably aware of the usual interpretation, that the five kings which had fallen at the time the Apostle wrote were the several previous forms of government in Rome—kings, consuls, consular tribunes, decemvirs, dictators—and the sixth, which then existed, was that of emperors ; while the seventh was future, and has been applied to Napoleon Bonaparte, who in 1806 took upon him the title ; the Emperor of Austria, who with his ancestors had heretofore held it, ceding it to him. His son, too, was entitled King of Rome, and is expected to be the eighth head named in ver. 11 : “ The beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

In Rev. xii. 3, the seven heads wear crowns ; that passage signifying Rome Pagan. In chap. xiii. 1, it is not the seven heads, but the ten horns, which wear the crowns ; that being the period of Rome Papal. In chap. xvii. the crowns are not named, either on the seven heads or on the ten horns : there are no crowned authorities ; the whole of Europe, probably, in the last stage becoming republican. It would seem that when the seven heads wear the crowns, the supreme secular power resides in Rome ; but when the secular power is not residing in Rome, as during the Papal possession of that capital and its local domination, then the crowns are borne by the horns.

Thus, during the first six heads, and the continuance of the sixth at Rome, the whole of Western Europe is subject to Rome Imperial; the several monarchs holding their crowns at the disposition of the capital, in feudal dependence. When Rome becomes the seat of an ecclesiastical authority, the kings hold their crowns independently. When the seventh head arises in Napoleon, the kings of the Western Roman Empire (with the exception of England) were successively deprived of their crowns, were deposed, or held them at his will; but upon his fall they resumed their crowns. In like manner, upon the rise of the eighth head, who is expected to make Rome (Rev. xvii. 9) the capital and seat of his government, the crowns again disappear, as is stated vers. 13, 17: the ten horns now willingly give their authority to the eighth head.

The transition from Rome Pagan to Rome Papal has been witnessed by the Christian world; but that which is about to take place is the change from Papal to Infidel. It is this change which we propose to endeavour, in the first place, to trace out.

The dealings of God with a nation falling into the sin of idolatry are (1 Pet. iv. 17), to punish first the leaders, the house of God, the priests or ecclesiastical power; and the people are afterwards visited in their substance, lands, and persons. This is the method which appears pointed out in the prophetic Scriptures in the judgments upon Babylon. First, The ecclesiastical authority is to be put down, spoiled, and destroyed by the Infidel spirit. Secondly, This Infidel power is to reign. Thirdly, The Infidel power is to be destroyed. In this order we shall proceed to detail those events which are now arising in Europe, and which comprehend the fall of Babylon.

*The Fall of Babylon Ecclesiastical.*

We are told by Daniel, chap. vii., and repeatedly in the Apocalypse, that in the Roman Empire should arise a corrupt power, which should continue 1260 days, meaning years. This has been witnessed in the nature of the domination of the papal over the secular authority, or their union, and the events attending the same, and need not be enlarged upon: they are matter of history sufficiently known, and our subject is specially the dissolution of the connection.

The beast with seven heads and ten horns with crowns (Rev. xiii.) is the Roman Empire, and represents the secular power assisting the papal in her iniquity, for the space (ver. 5) of forty-two months, that is, 1260 years. But at the expiration of that time (chap. xvii. 16) they shall change their internal policy; and the ten horns, no longer assisting, shall then make desolate, eat the flesh, and burn with fire, or destroy, the ecclesiastical power.



This is set forth in Rev. xvii. which opens with "one of the seven angels which had the seven vials"—probably the sixth—who comes in order to explain the changes incident on the fall of the apostasy, personified under the form of a woman, a harlot; and the substitution of the power of the eighth, the Infidel head. In chap. xviii. another angel appears, and repeats the notice of the fall of Babylon, the apostate; and a voice from heaven follows, entering upon a more detailed account of the wickedness and pomp of this spiritual order fornicating with the powerful—that is, imbued with matters of the world, indulging in all sensual delicacies, and corrupting all partakers. Chap xviii. vers. 1—20, are a continuation of chap. xvii. 16, the eating of the flesh of the harlot, the deprivation and deposition of the Papal heresy and domination;—and thus end the Papal and general church corruption, desolated by an Infidel usurpation. In chap. xviii. 21 another angel is named, implying a new matter; which is, a prediction of the subsequent literal ruin of the territory and its population, the overwhelming of the very instruments (the infidels) of vengeance upon the apostate, the unbelieving upon the corrupt.

There is an evident distinction made in Rev. xvii. between the civil and ecclesiastical power. The civil is shewn forth by the beast and ten concurrent states or horns; the ecclesiastical is represented by the woman, called (ver. 5) "the mother of harlots and abominations of the earth;" and the former are in opposition and hostility (ver. 16) to the latter, and spoil her of her possessions. After this spoiling, the civil power of Babylon becomes infidel, in consequence of the removal of the ecclesiastical, and is in plenitude of strength until the time of its destruction arrives, described in the last verses of the sixth chapter. It is obvious that in the xvii th chapter it is merely ecclesiastical Babylon which is wasted and destroyed; still leaving Babylon, in its civil state, a peopled, active, productive, and powerful empire, over which the infidel authority is to prevail, and in which it is to fix the seat of its government, profiting of all its resources; for this power is described as great, in the contests which, according to Daniel xi. 40 to the end, are to follow with the kings of the north and the south, and in the Holy Land.

It is announced (Rev. xvii. 16) that the ten horns, or kingdoms, which compose the western Roman empire, shall hate the whore, Babylon, and "shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." But this can merely be an ecclesiastical spoliation: for this Babylon is to be the seat of the infidel power, subsequently to reign in the last days; and how reign, if literally and territorially made desolate, and naked, and burned with fire? The utter destruction is much later; it is probably to succeed the battle of Armageddon; and

is described Rev. xviii. 21, when the great city "shall be thrown down, and be found no more at all;" and (ver. 22) there shall be "no voice of music or craftsman, nor sound of a millstone, nor the light of a candle, nor voice of bridegroom or bride."

But in Rev. xvii. there is no mention of the physical destruction of Babylon; and the spoliation and deposition of the church corruptions are expressly declared to be the work of the ten horns, with people and multitudes. The same is stated in Dan. vii. 26—namely, that they, the ten horns, shall take away the dominion of the little horn speaking great words against the Most High: and, Dan. vii. 24, the ten horns out of this fourth kingdom upon earth are explained to be ten kings, that shall arise prior to the little horn, which shall subdue three of them. This agency of the ten horns is decisive that the overthrow of the apostasy is not to be a spiritual conversion, as some maintain, but the act of a political and corrupt power.

The destruction of the head of the infidel power, with the false prophet, takes place out of the territory of Babylon, "without the city," at Armageddon (Rev. xix. 21): and (Rev. xiv. 20), the wine-press is trodden without the city, meaning Armageddon: therefore it cannot be the ecclesiastical destruction of Babylon, which must necessarily be within. This distinction serves to separate what belongs to the literal from what belongs to the ecclesiastical destruction.

Whatever be the exact limits of Babylon, or of the ten states directly adhering to her, the territory of the Roman beast, the ecclesiastical spoliation will be wider; for it is said, Rev. xvii. 15, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues: and the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire:" that is, every people, the most remote over which the corruption extends. "O thou that dwellest upon many waters, thine end is come" (Jer. li. 13). Therefore the dissevering of Popery from the state, with her rejection and spoliation in the countries which have been subject to her, will not be confined to Europe, but it will be a work extending to the remotest parts of the world where the Pope has been acknowledged as a head and ecclesiastical corruption has prevailed; and this receives some countenance already from proceedings in South America, whose governments are all republican, and are gradually shaking off priestly domination.

In Rev. xvii. 12, the ten horns are described as kings without kingdoms then—that is, when the Apostle had these revelations made to him—but they "receive power *as* kings" here; alluding to the last period of the Gentile dispensation, in contra-distinction

to the previous period described (chap. xiii.), when the ten horns had crowns; but at this time (chap. xvii. 3) they are without crowns. The verse runs, "they receive power as kings one hour with the beast;" which is in some versions rendered "at the same time," or "in the same hour, as the beast:" and the words *μιαν ωραν* may be translated either *one* or *same hour* indifferently, in most passages.

The import of this is, that ten states shall arise, popular governments, or republics, at the same time as the eighth head of the beast, who shall concur in doing his will (verses 13 and 17). It is therefore to be inferred that the kingly governments, which have been the form of the reign of the beast heretofore, will become democratical, and that during this period of change the convulsions will probably be solely internal, and little or not at all intermixed with national wars; for (chap. xvii. 17) "God hath put in their hearts to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled;" and, consequently, they are not to be constrained, as by conquest in foreign war. When all these previous revolutions and alliances are effected, then may be looked for the full manifestation of wickedness, the persecutions, the abandoned impiety of this infidel power; and then, and *not before*, to commence the wars noted by Daniel, xi. 40 to the end, and in them will the Jews (Dan. xii. 1) be delivered in Palestine, and an unprecedented time of trouble arise. According to this view, although rumours of wars may prevail, actual warfare is not to be expected until the ecclesiastical power be generally overthrown.

It may be said the spoliation of Popery began with the Reformation; and that the measures of Henry the Eighth in England were an instance in strict accordance with the passage Rev. xvii. 16. The peculiarity, however, of the present subversion of Papal and other church corruptions is, that it is to be done by Infidelity. At the time of the Reformation, the Papacy gave way before a reformed and pure faith: in these last days, it is not spirituality, but unbelief and atheism, which will overcome and sweep away the apostasy: they are the ten horns, and multitudes, and nations, which are to despoil and consume the harlot. The judgments of God are mostly executed through the instrumentality of unrighteous hands: such were the agents designated by the trumpets (Rev. viii. and ix.), the Goths, Saracens, and Turks. And (Rom. ix. 17) the Scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up." And Isaiah says (chap. x. 12), "The Lord will perform his whole work upon Mount Zion and on Jerusalem;" and then he "will punish the stout heart of the king of Assyria, and the glory of his high looks." Habakkuk, i. 13, speaking of the judgments upon Judea effected by the iniquitous Babylonians, makes this pathetic appeal to

God: "Wherefore the wicked devoureth the man that is more righteous than he?"

The dissevering of the church from the state, the spoliation of its property, the diminution of its authority, have been witnessed in France, following the Revolution of July 1830; and that country appears designed to take the lead, and set the example to the other states composing the Roman empire. Italy is actuated by a like spirit; and the foreign minister in France boasts that, without war, his measures have secularized Romagna. The other countries are to be looked to for instances in succession of a pursuance of the same course; Austria, Spain, Portugal, Piedmont, Lombardy, Naples: and England is flagitiously prominent in evincing a reckless precipitance into like innovations. These are the signs to the believer of the progress of events, the budding of the fig-tree, shewing that the time of the end "is nigh, even at the doors" (Mark xiii. 29.)

Popery is to be destroyed by the powers of the world become infidel, whatever appearances may be occasionally presenting themselves otherwise; and although it may be seemingly at times not only not fulfilled, but even contradicted. Such is the clear purport of this prophecy, Rev. xvii. 16. Popery may now prevail in Austria, Italy, Spain, Portugal, Belgium, and Ireland; but she must nevertheless ere long fall, or this interpretation is erroneous. However she may for a time co-operate with Infidelity, with the view to get an ascendancy, or to retain some footing in the world—working blindly towards her own destruction, elevating her enemy—she must finally be supplanted and superseded by that same ally; be stripped, trodden down, and burnt with fire. And not only Popery, but it is to be inferred that every kind of ecclesiastical corruption, is to be swept away, the subjects of which are absorbed in church traffic, pomp, and luxury, to the overlooking of the Christian principles of purity, humility, and self-denial.

On the Continent, the people gradually discard all religion, and therefore Popery; and the elect are the few withdrawn from the way of the multitude by Scriptural doctrine. Popery, in the Papal part of the continent, alone opposes; it is the sole religious profession, and it is at once cast down. It is there thrown down directly and immediately; here, circuitiously and eventually. Here, the Established Church, the body of Dissenters, the Methodists, are in the way of an entire overthrow of religion. All sects will probably be put on a level, to be spoiled, slighted, and destroyed by the popular outcry, in succession, commencing with the Established Church, and in the end the whole disappear together. The liberal party are quite willing to begin with putting the Catholic Church on the footing of the Established, for it is in their eyes just as good in a political sense. When this is accom-

plished, they will cast about to do away with all religion; by easing the state of the burden of supporting ministers, and leave that to the individuals who attach themselves to their several doctrines or worship: such are the avowed intentions. After these steps, the Catholic Church will be made desolate and consumed; perhaps in the common hostility to every kind of religion.

In this country, every preliminary restraint being removed, the passions will have full play. For what? To remove tithes, to depose Episcopacy, to vote the Peerage useless and dangerous, the Crown unnecessary; every man to pay his own priest, as he does his doctor or lawyer; to set free from all checks or controuls of superior, and leave merely as much of legal restraint and deference between man and man as may be necessary to preserve individual rights of property; to reduce or abolish every just burden, introduce faction and discord, and finally general anarchy. During the Commonwealth, it was puritanical zeal which actuated to the overthrow of the Church; now, it is apathy in religion, human wisdom in religion, self-redemption, Saviour-renunciation: these seek to overturn the Church, that every man may be his own saviour and do his own will. So shall "the heathen rage and the people imagine a vain thing" (Ps. ii. 1). Thus eventually will be established atheism, or utter indifference. The course has been witnessed in France. The will of the people is to be the rule of action, and their delegates are to be the conduits of this will in the establishment of all public measures. Abandoning God, he has given them over to their own wisdom. From the corrupt fountain, the foul human heart (Mark vii. 21), spring the motives actuating individuals and the state. All impediments and shackles are thrown off. It is now the majesty of the people, though they dare not yet say, the Divinity.

There is a rage which seems virtuous, though felt most intensely in breasts not the most virtuous, for the removal of abuses; but with what ultimate view is not prominently held forth: for, the abuses removed, the end is to establish the utmost licence of individual conduct, to let loose the floodgates of popular passion, which nothing but the Holy Spirit can restrain; and, that influence being hopeless, for it is neither professed nor taught, in its absence nothing has been found to repress, but the force in some respects of tyranny, or the awe of superstition; the legal and artificial restraints devised by societies, the monarchical, aristocratical, and ecclesiastical authority—all which it is the endeavour to abolish, without the provision of any substitute.

The Liberal party do not make pretensions to conversion of heart, and act upon the moral light or restraining grace common to all. But some of the *religious* Dissenters are opposed to mo-

narchical and aristocratical influence, and would, by their removal, leave free way to the popular will; reckoning, contrary to their Scriptural tenets, that such will is always pure and right; and "that hideous thing, the human heart," is not admitted, even by the religious, in political matters, although this its native hideousness is no where more apparent, breaking out in enmity, selfishness, insubordination, ambition, licentiousness. Checks are necessary, in the absence of the Holy Spirit, to controul these outbreakings; the restraints of property, rank, hereditary right, and law, to keep down human self-will. It is, as in spiritual matters, in the absence of *saving* and *effectual* grace, the *restraining* grace of God is the preservative. There must be a restraining political power, where a voluntary restraint is wanting; as the law, in the absence of honesty. Democratical influence removes all superior restraining power, and lets loose every evil passion. There is, however, a native political, as well as a native moral, depravity.

We are arguing for the necessity of institutions to give weight to the heads of the community, that they may present a full restraint upon the outbreakings of the popular will. We are not defending, but we wish rectified, every corruption in the state and gross anomalies in the representative system; and in the church, pluralities, enormous inequalities of livings, non-residence, and profligate appointments. Oh that the church were wise betimes, and would cleanse herself of her corruptions, her merchandizing, her pomp, her apathy, and would thus be spared any merited humiliation! Would that there were corrected, not only the errors and vices of the Church of Rome, but the legality and false unscriptural tenets of all churches and ministers!

To profess to seek for advice exclusively of the will of the people, and to make that the rule of conduct, unless that universal will were under the influence of the Holy Ghost, is worse than idolatrous. A stock and a stone worshipped and besought, can give no advice; it cannot be good, it would not be bad, but it would be a nullity; but to seek it in the will of the people, is to seek it in the corruptions of the human heart. It is worse than to seek it even of Satan, for the corrupt human heart is worse than Satan. "If ye have bitter envying and strife in your hearts," says St. James, iii. 14, 15, "glory not....This wisdom descendeth not from above, but is earthly, sensual, devilish." It is a source, therefore, worse than Satanic; for the devil is spiritual, but not earthly and sensual, for these are the peculiar attributes of man. The will of the people may be taken solely as the expression of their circumstances and wants, not as of their dispositions. The will of God is the sole sure guide; and from the love of God must flow the love for the people.

The love of the people cannot safely begin and end with them, leaving, as practically witnessed and inculcated, God out of the consideration.

In the Apocalypse, the lamenters over the fall of Babylon are solely upon earth; in heaven there is nothing but rejoicing (Rev. xviii. 20, and xix. 2). These lamenters upon earth are not of the true church, which must ever sympathize with that in heaven; but they are three parties: 1st, The kings who have partaken of ecclesiastical corruption (Rev. xviii. 9). 2dly, The merchants of the earth (verse 11), by whom are understood the ecclesiastics who make a trade of spiritual matters. 3dly (verse 17), Every shipmaster, and all the company in ships, and sailors; that is, those who had participated in such wrongfully acquired gains. These kings, merchants, and sailors, who survive the fall of Babylon, mean all sharers and profitters in the corruptions, luxuries, and personal grandeurs, who shall bewail the departure of these worldly and sensual indulgences; such even as exist in the abuses in Protestant churches, and which must no longer remain accompanying the pure spirit of the Gospel. The kings, merchants, and sailors are introduced apostrophizing the fallen power, though perishing in their several capacities or offices. If these unrepenting participators lament, well may (verse 20) the patience and faith of the holy apostles and prophets rejoice. And their joy will be the purer, from their having had no hand in this downfall of Babylon ecclesiastical. For does the Scripture any where charge the church, the elect, the converted, to take into their hands, the hands of the people, the correction of the abuses of the priesthood? Does not the Scripture confine itself to warn, exhort, and threaten the priesthood with judgments coming from the hand of God upon them, for their omissions and transgressions of duty? Come out of the Papal apostacy, and worship not the infidel beast; but lend no aid to the despoiling or degradation of the former, and keep aloof from the latter. Leave the infliction of the punishment to the instruments of God. The church, though corrupt, is still of the high-priesthood; and "it is written, Thou shalt not speak evil of the ruler of thy people." These were the words of St. Paul (Acts xxiii. 5) to the Jewish high-priest, when presiding in the actual infraction of the law, and in persecution of the church of Christ. And the prophet says, in no dissimilar case, "Thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity" (Obadiah 13). Notwithstanding the rejoicing of the saints on the fall of Babylon, it is not mentioned that they took part in effecting it; but (Rev. vi. 10) "How long, O Lord, holy and true, dost *thou* not judge and avenge our blood on them that dwell on the earth?" And when it is done (Rev.

ii. 17), "We give thee thanks, O Lord God Almighty, because *thou* hast taken to thee thy great power;" and, "shouldest destroy them which corrupt the earth." Exhortation, expostulation, admonition, denunciation, abound in the Prophets, Gospels, Epistles, but not intervention of the people for setting right and amending.

We repeat, then, that the first great event foretold, is the subversion of Popery, or the corrupt church, by infidelity. It is yet but partially fulfilled, and remains therefore to be further accomplished and completed. This is our argument, and this we insist upon, and wait to see. If events do not continue to confirm it, then we are not arrived at the time, for come it must. Some occurrences similar to the present broke out during the Commonwealth; but the time was not then. They burst out again during the French Revolution still more strongly; but the time was not then. They are now again breaking out; and this, we believe, is the time of the end: and if the seventh head of the beast has appeared and fallen, it infallibly is. "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3).

Prophetical exposition has been injured by the inconsistencies maintained by its supporters; as, that the Papacy ceased in 1798, while the Pope has existed in extensive authority up to this day over many principal countries of Europe, and is acknowledged in his ecclesiastical capacity throughout the continent of South America. And also by their insisting that the Ottoman empire is dried up, while it still remains a great and independent empire, though deprived of the subjection of a portion of Greece. We wish to insist only on such signs as are palpable and literal; the spirit and actions of every-day occurrences; and we maintain that we have reached a certain stage, and no further,—the rapid progress of the downfall of Babylon ecclesiastical—not infidel, which is yet future. If we are asked how we gather that we have reached thus far in prophetical times: we answer, from the lapse of time of the 1260 years of the Papacy; because the Turkish empire is reduced, and reducing, though it be not extinct; on account of the irreligion growing and peculiar to the last days; because a spirit of inquiry arises among the Jews; and because the seventh head of the beast appears to have passed away. To these may be added the 2300 years of Daniel (viii. 14), which, reckoned from the beginning of the 490 years, (chap. xi. 24), would end 1843, for the cleansing of the sanctuary; also the spreading of the Gospel, according to Rev. xiv. 6, by societies for circulating the Scriptures and missionary objects; and the awakened and wide-spread attention to prophecy in the church. Although we are not disposed to assume and insist on the precision of dates, these proofs, collectively,



suffice to evince the nearness of the close of the 1260 years of Babylon ecclesiastical, and of the Gentile dispensation, with the judgments accompanying the end.

After these scenes, the deposition of Popery and corrupt religion, the establishment of the reign of Infidelity is then to be expected; and this forms the last subject of our investigation.

*The Reign of Babylon Infidel.*

The period of the existence of Babylon in its infidel state cannot be long. It seems to be confined to the duration of the eighth head of the beast (Rev. xvii. 11), which is usually considered to be the life of an individual, or rather his active career, a space, at the most, not above twenty or thirty years.

We have considered the fall of Babylon to begin with the spoiling of the harlot by the ten horns (Rev. xvii. 16), the effectuation of which takes its date after the expiration of the seventh head of the beast (Rev. xvii. 10), and occupies the interval between that expiration and the appearance of the eighth head, whose manifestation will be a cause of wonder (Rev. xvii. 8) to those on the earth whose names are not written in the book of life. The rise of Rome Infidel, out of Rome Papal, after the harlot is unseated and extinct, is particularly described in the xviii<sup>th</sup> chapter of the Apocalypse. This infidel beast is shewn to the Apostle as "scarlet coloured, full of names of blasphemy." He is told (verse 8), that it "was," namely, as in chap. xiii. in the Papal state, but "is not;" that is, the seventh head having expired, an interval occurs: Rome for the while seems to be extinct, as having an imperial head; all things proceed unperceived, working for the accomplishment, the bursting forth of the eighth imperial head, by the assiduous labours of fleshly instruction, the vauntings of reason, the march of intellect, mankind seeking to govern itself. At length, they that dwell on the earth wonder to behold the beast that was, once more re-appear.

The harlot sitting on the beast having ceased, the beast will be free to act from his wilful and blasphemous disposition; and the degree of restraint of Popery will be removed, for she has a controul, though carnal and impure. The ten kings, in casting off and destroying this influence (Rev. xvii. 16), do not lay waste, but appropriate, and leave not themselves without craftsmen, millstones, music, and alliance (Rev. xviii. 22, 23); for these are reserved until the literal destruction upon Babylon (Rev. xix. 20), and in the interval the eighth head goes through his reign of infidel power.

The God-denying character of this last power is to be collected from the beast representing it being described, Rev. xvii. 3, "Full of names of blasphemy." And in Daniel xi. 36, it is stated, that he "shall do according to his will; and he shall

exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished. Neither shall he regard the God of his fathers, nor the Desire of women" (the Saviour of mankind), "nor regard any God; for he shall magnify himself above all. But in his estate shall he honour the god of forces." And in Isaiah xxxvi. 18, the language of Rabshakeh shews the spirit of the Assyrian, crying to the Jews to beware of saying "The Lord will deliver us: Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" And Isai. x. 11, "Shall I not," says the Assyrian, "as I have done to Samaria and her idols, so do to Jerusalem and her idols?" And ver. 13, "He saith, By the strength of my hand have I 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." And in Isai. xiv. 12 it is exclaimed, in a triumphal song over the fall of Babylon, another type of the last infidel power, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Further, the prevalent hostility to Christ and Christians in the last days is expressly stated Rev. xvii. 14, where, the ten horns having given their power and strength to the beast, it is added, "These shall make war with the Lamb, and the Lamb shall overcome them." And the diversity and extent of the hostility is shewn in Rev. xvi. 13, under the symbol of the three spirits of devils issuing from the dragon, the beast, and the false prophet, gathering the kings of the whole world to the battle of the great day of God Almighty. Finally, 2 Pet. iii. 3, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

The three unclean spirits (Rev. xvi. 13), which are the spirits of devils, will be in full vigour of exertion during the infidel reign. The spirit out of the mouth of the false prophet has been usually considered to mean the Papacy. That out of the mouth of the beast has been understood to be the Imperial authority of the Roman empire, which existed in its civil capacity during the 1260 years of Papacy, and which is still tenacious of

its pre-eminence. The most important is the unclean spirit out of the mouth of the dragon, Satan, which is to break through all opposition, and to rule triumphant for its permitted time. The whole tendency of the actings of the three unclean spirits is towards the final display of hostility to God. This would imply, not hostility one to the other, but a concurrence towards that end. All three work miracles, to withdraw from the true God (Deut. xiii. 2), and to deceive believers (Mark xiii. 22). These signs may be, the speciousness of freedom, or liberalism, insinuated by Satan; the order, professed by tyranny; the legality, avowed by Popery; but all terminating in anarchy, oppression, and corruption, uniting only in general antichristian hostility. And no doubt it will be found more, that "they are the spirits of devils" literally "working miracles" (Rev. xvi. 14); that is, counterfeiting the manifested power of the Holy Spirit (2 Tim. iii. 8; Exod. vii. 11, 22, viii. 7; Matt. xxiv. 24; 2 Thess. ii. 9).

The three spirits go forth to the kings of the whole world (*οικουμενης*); which word not only implies the territory of the ten horns, but beyond; being in Luke ii. 1 the Roman dominions in the days of Augustus; and Luke iv. 5, the whole of the habitable globe: and (Matthew xxiv. 14) the Gospel of the kingdom will be preached in all the world—every where—and every where the evil spirits extend. Thus, now the agitation of these spirits is seen in the extremities of Europe, as in Russia and Poland; as well as in the centre, in France, in Italy, in England; also in the Brazils, and other parts of America. Where the three spirits go, the Gospel would seem to go; where the influence of the one is permitted, the light of the latter is offered. But other Scriptures would imply a certain limitation to the word: a part of the globe may yet be removed from these workings, and reserved for other the inscrutable dealings of Providence. These may be the centre and extremity of Asia, Tartary, China, &c.; the interior of Africa, where the influence of the beast and false prophet, at least, may not reach; dark regions, where the Gospel has not extended, and to which the guilt of its rejection does not apply; and these may be the heathen for whom will remain a subsequent conversion through the sure missionary efforts of the Jews.

It is the place here to observe, that, in interpreting the false prophet to be the Papacy, as is usual, a difficulty occurs, to account for her surviving, after being, as we are told Rev. xvii. 16, burnt with fire, to re-appear afterwards, to be an active ally (Rev. xix. 20) of the beast at the battle of Armageddon. But if the false prophet be understood to represent Moham-  
medanism—and then necessarily, from the terms of Rev. xix. 20, the beast with ten horns (Rev. xiii. 11) must mean the same—the other parts of the Apocalypse which apply to the Papacy

are freed from difficulty. Then, after the extinction of the Papacy (Rev. xvii. 16) by Infidelity, which is essentially the disavowal of Christ, she is no more heard of. And, in corroboration of this application to Mohammed, the beast out of the earth (Rev. xiii. 11) has no time of duration assigned; as had the beast out of the sea, representing the Roman empire under the Papacy (Rev. xiii. 5), of forty-two months: consequently, the beast with two horns may be understood as outliving the *papal* form of the Roman beast; and, accordingly, the attributes of that beast (Rev. xiii. 14) are continued at the subsequent period, in the latest moment of the *infidel* form of the Roman beast, as (Rev. xix. 20) working "miracles before him, deceiving them that received the mark of the beast, and them that worshipped his image." The history of Mohammedanism is thus traced, from Rev. xiii. 11, under the symbol of a beast rising out of the earth; to the next appearance as a false prophet, out of whose mouth (Rev. xvi. 13) goes forth an unclean spirit to gather the kings of the earth to Armageddon; till there he is cast (Rev. xix. 20) into the lake of fire, with the beast, whose contemporary and ally he had stedfastly been, with the same worldly spirit, and under the same influence of Satan.

After the mention (Rev. xvi. 13) of the going forth of the unclean spirit from the false prophet, the history proceeds with the matters concerning solely the ten horned beast, the Roman empire, through chapters xvii. and xviii., and the false prophet is not again named till the announcement of his catastrophe (Rev. xix. 20); but the workings upon him during this space must be similar to those upon the Roman beast—that is, an incessant action for the purpose of supplanting an impure faith by infidelity. And now are to be seen in Egypt and Turkey the converse of the scenes in Christendom, the governors there undermining the religious prejudices of the people; the revolution beginning from the rulers, while in the West from the multitude. The false prophet is probably, as heretofore (Rev. xiii. 14), diligently treading in the steps and following the example of the beast, making an image to the beast; and this we see in the East. When the beast is destroying the harlot, the apostate Christian church, we find the false prophet destroying his own corrupt faith; both actors ending in infidelity or irreligion. It is a suicidal act of the false prophet to his faith; so is the devouring of the harlot a suicidal act of the ten horns to their faith. He always made an image to the beast: when the beast, the Roman empire, worshipped his corrupt church (Rev. xiii. 4), so did the false prophet, Mohammedanism, his corrupt faith; when the beast makes war with the Lamb, the false prophet does the same. The term, the "image of the beast" which is worshipped, is his worldly policy, as the image of Christ is the contrary.

In Egypt, the protection to life and property has been equally to the Jew as to the Christian: perhaps it may be a similar liberalism, a spirit out of the mouth of the false prophet, which does not now exist in Palestine, but, extending to that quarter, may allow of the resort and settlement of the Jews as cultivators in that their ancient land; a freedom and protection in the government removing every impediment to them, when "the people shall be willing in the day of thy power" (Psal. cx. 3). They shall return one by one (Isai. xxvii. 12). They may be received willingly, as of old time by Pharoah in Egypt, till, becoming sufficiently strong in numbers, by immigration, not increase of ages, it shall awake the jealousy and fears of the usurpers of the land; who, in their weakened state, the Euphrates dried up (Rev. xvi. 12), will call in the aid of the Western congenial infidel king. The conflict at Armageddon springs out of hostility to the Jews and Jerusalem (Zech. xiv. 4); therefore they must previously become established there.

In Dan. viii. 25, the king of fierce countenance, Mohammedanism, is said to be destroyed without hand; and such is the end of the false prophet, being cast alive (Rev. xix. 20) into the lake of fire. Daniel, in chap. xi., shewing the things noted in the Scripture of truth, begins with an account, clear as history, of the Macedonian empire; but in the middle he enters into details, the application of which is more obscure; yet he terminates, evidently, with the battle of Armageddon. From the beginning and the close, obviously relating to events in the East, it may be concluded that the rest of this history belongs to the East, and then to Mohammedanism necessarily; the two horned beast identified with the false prophet, and both perishing together at the same time.

A very short while, by developing the part which Mohammedanism may have to act, will clear up these points. In the mean time, assuming that Mohammedanism is meant by the false prophet, we present the scheme which will be found in Table I. at the close of this section (p. 72), in order to give a connected view of events foretold in Scripture to befall the true church, the Papacy, the secular Roman power, and the Jews, in the papal and infidel periods of prophetic chronology.

The heathen who are to be converted by the Jews eventually, are not included in this view, as they remain in utter darkness during this period.

The beast being the emblem of the Roman empire, the unclean spirit out of his mouth (Rev. xvi. 13) has been considered to be the tyranny of the kings, as manifested in later years, in opposition to the people, the great subjects of the unclean spirit out of the dragon, and who are now struggling for power. But, as the horns are named (Rev. xvii. 3) *without crowns*, and as the spoiling of the ecclesiastical power will probably be accompanied

with the deposition of regal authority, the beast in this last stage is to be rather regarded as indicating the popular will, "the raging of the heathen, the imaginings of a vain thing" (Psalm ii. 1). It is this popular will which is restlessly at work; the unclean spirit moving the world to contend with the Almighty by resisting his will; opposing their will, the will of the human heart, against His will, the source of all purity (James i. 14, 17).

There are some, nevertheless, who get the victory over the beast (Rev. xv. 2); who are not seduced by the unclean spirits out of the mouth of Satan or of his two agents—infidel Rome on one side, and infidel Mohammedanism on the other—to gather into the general antichristian hostility preparing for the battle of the great day of God Almighty; but they are the followers, faithful, chosen, true, of the Lamb,—Him that sits upon the horse (Rev. xix. 11), and smites the nations, who are His and their enemies, and He treads "the wine-press of the fierceness and wrath of Almighty God." These followers constitute the bride, and make ready for the marriage of the Lamb (Rev. xix. 7, xxii. 17; 1 Cor. i. 5, 7; Joel ii. 23). The first month, named by Joel, Abib, fell about April, when the wave-offering of the first-fruits (Lev. xxiii. 10) was made, and the harvest was at hand.

Immediately after the extinction of the ecclesiastical apostasies by sceptic and infidel Babylon, is the epoch of the restoration of the Jews. This time of the re-assembling of the Jews in the Holy Land is pointed out in the Apocalypse as follows:—First. At the end of the sixth vial (Rev. xvi. 12), during which the great river Euphrates (the Ottoman power, from chap. ix. 14) is dried up, *in order that* "the way of the kings of the East (the Jews) may be prepared." It is under this vial that we are now living, towards its termination, but not yet at it—that is, at the full decline of the Ottoman power; in the bursting forth of the rage of the three unclean spirits, but not yet at their mid influence.—Secondly. The return of the Jews is at the beginning of the seventh trumpet (Rev. xi. 15), which directly follows the sixth vial, and when the Gentile dispensation will be finished, as declared Rev. x. 7. When the seventh trumpet sounds, the twenty-four elders, representing the Jewish church in heaven, therefore appropriately give thanks alone (Rev. xi. 17).—Thirdly. The return of the Jews must be before, or early in, the reign of the eighth head, for he wars at Armageddon with the Jews restored. The rise of this eighth head is near at hand.

It is probably shortly after, or at the moment of, the restoration of the Jews to Palestine, that the Second Advent of our blessed Saviour takes place. It is previous to the "time of trouble such as never was since there was a nation even to that same time" (Dan. xii. 1); but in the midst of signs of that period (Matt. xxiv. 29, Luke xxi. 25),—spiritual autho-

rities falling ; “ distress of nations, with perplexity ; the sea and the waves (the populace) roaring ; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” The Second Advent is described 1 Thess. iv. 16 : “ The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

In other parts of Scripture mankind are described at this time to be absorbed in their worldly pursuits : Luke xvii. 28, “ As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded ; even thus shall it be when the Son of Man is revealed.” Such a state of things seems likewise confirmed by the present progress of mere human reason, improvements in education, mechanical arts, inventions, advancements of science ; fleshly wisdom absorbed in political regulations, or sunk in matter. “ We will walk after our own devices, and we will every one do the imagination of his evil heart ” (Jer. xviii. 12).

It is an error of prophetic expounders, not unfrequent, to speak prematurely of coming events as being near ; as with respect to the last judgments on Babylon infidel, the second coming of Christ, and the restoration of the Jews. But these last days are not *immediately* at hand ; they are not to come except (2 Thess. ii.) “ the man of sin be first revealed, the son of perdition ; and he as God sitteth in the temple of God ” (the eighth head in St. Peter’s at Rome ?) “ shewing himself that he is God.” And then shall “ that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ; even him whose coming is after the working of Satan.....because they received not the love of the truth that they might be saved.”

Others of the religious world are blind to prophetic truth, and will not see and understand (Daniel xii. 10) that the liberal party, the populace, in their actual rage are the sword of the Almighty, his agents for the doom of existing corruptions ; and they shall prevail, being the ten horns which shall devour the harlot, and which shall then give their power and influence to the beast. Even the professing religious, being not wise to understand the word of God, mix and identify themselves with these instruments ; when it is the moment for special care not to receive the mark of the beast, neither in the forehead, openly, nor in the hand, covertly, but to be separate. “ Deliver my soul from the wicked, which is thy sword ; from men which are thy hand, O Lord ; from men of the world, which have their portion in this life ” (Psal. xvii. 13). This is not the path to the

Millennium, though the instrument be actually ridding of corruption: he is "the wicked devouring the more righteous than he," whether it be on the continent, or it be in this country, engaged in the destruction of the Established Church, on account of her slumbers, her legality, her curbs on zeal, and her apathy. After one angel announces the fall of Babylon (Rev. xiv. 8), another is immediately sent (verse 9) to warn *with a loud voice* against uniting with the beast; and this is now the golden rule: "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God"—that is, if he, after the destruction of one corruption, fall into another; just as if, after the punishment of Judea, a man descended to the idolatries of Babylon; it were after the deprivation and degradation of Popery, to rush into the worse errors of infidelity; and after aiding the wicked to devour the man more righteous than he, to conjoin with that wicked one.

The ecclesiastical spoliations may be confined more especially to the ten horns, whose seat is in Western Europe; while the three unclean spirits (Rev. xvi. 14) go forth more widely to all the world. The three unclean spirits are observable in America, and Russia, and Asia. These acts are two in the Apocalypse, separately referred to, and separately proceeding in the world—the overthrow of kingly supremacy, and the devouring of papal (or all) corruptions in religion, and the establishing of blasphemy. The secular power undergoes a change like the ecclesiastical: as in this, the ecclesiastical, the corrupt faith is supplanted by irreligion; so in that, the secular, the monarchical government is superseded by the democratical. Tyranny is giving place to licentiousness, apostasy to infidelity; and, finally, hostility to God, and the powers on earth ordained of God (Rom. xiii. 1), will universally prevail.

Such are the transactions on earth influenced by the dragon. But the dragon, Satan, is a spiritual being; and the unclean spirit out of his mouth can only shew himself by operating upon other material objects—as on the ten-horned beast and his territory, the Western Empire; and the false prophet and his territory, the Eastern Roman Empire; thus gathering the kings of the world to the great day of God Almighty. It is in that day both the beast and the false prophet perish; but it is afterwards that Satan, separate from his instruments, is bound by an angel (Rev. xx. 1)—and being a spiritual being, his binding must therefore be spiritual—and thus he is restrained from deceiving the inhabitants of the earth for a thousand years.

But some maintain that righteousness must gradually spread till the blessedness of the Millennium covers the whole earth, and insist that the seeds of this universal conversion to God are seen in the extension of religious societies. An examination of Scripture, however, shews that such institutions should arise for



a warning, which should save a remnant, but not the world: and Rev. xiv. contains a summary of these warnings; conveying, first, an annunciation ("the everlasting Gospel"); second, a prophecy ("Babylon is fallen"); third, a threat or warning ("if any man worship the beast"); fourth, an encouragement ("blessed are they that die in the Lord"); fifth, the reaping of the harvest (the coming of Christ); sixth, the vintage (the judgments on the unbelieving). Or the contents of this chapter may be thus particularized, with the effects:

Ver. 6: The everlasting Gospel is to be preached, as by Bible and Missionary Societies;—but the Gospel is rejected, as shewn from the three unclean spirits which go forth to all the world.

8: The doom of Babylon is foretold, by prophetic studies;—but Babylon does not repent, as seen from the infidelity disclosed in chap. xvii.

9: Warnings are given to come out of her, by Reformation, Continental, Irish, &c. Societies;—but the separation is very partial, manifest from the general judgments, and the taking away of the few righteous:

*Consequently, the success being small,*

13: The labourers in these efforts are blessed;

15: Christ is called upon to reap, and comes to take to himself his saints;

18: And, finally, the vintage takes effect, the wine-press is trodden, and the unbelieving are judged.

The present judgments are the last judgments in the world, peculiar in this respect, that out of them comes redemption. Rejoice not that the wicked is usurping the place of the more righteous—lament that; draw nearer to your brother, whoever he may be (Obad. 12);—but rejoice that the providence of God is working towards general redemption: for this "lift up your heads" (Luke xxi. 28). If the more righteous, the formalists, the professing Christians, have been proved, and will not amend; the Gospel presented, and they will not accept it; still in these last days "many shall be purified, and made white, and tried" (Dan. xii. 10), "but the wicked shall do wickedly."

When these things begin to come to pass, rejoice then that the time of redemption hastens. We, who are now examining these truths, may not be of those "which," as St. Paul says, "are alive and remain" (1 Thess. iv. 17); but may we then be of "the dead in Christ," to rise and have "dominion in the morning" (Psal. xlix. 14), while the strength and beauty of the unbelieving actors in the world "shall consume in the grave!" Let every man trust in this, and set himself individually to submit his worthlessness to the mercy of God, through the sole merits, the power, and the hope of Jesus Christ. Let him run into this tower, and he shall be safe (Prov. xviii. 10).

TABLE I.—A View of the Spiritual State of the World during the Times of Babylon, Papal and Infidel.

THE PURE CHURCH.	POPERY, or corrupt church.	ROMAN SECULAR POWER.	MOHAMMEDANISM.	JEWS.
The two witnesses, the Scriptures, in sackcloth 1260 years.	The saints under the little horn three and a half times (Dan. vii. 25).	The beast with seven heads and ten crowned horns.	The little horn (Dan. viii. 9) rises.	
The woman (church) flies into the wilderness (the barren church) 1260 years.	The Gentiles tread down the holy city.		Beast with two horns deceives the nations.	Time of dispersion
The patience and faith of the saints (Rev. xiii. 10).	Makes war with the saints forty-two months, actuating the beast of ten crowned horns.		A king, the angel of the bottomless pit, rises with the smoke of the pit.	and
Keep the commandments of God and the faith of Jesus (Rev. xiv. 12).		The seventh head of the beast appears and falls.		rejection.
They come behind in no gift, waiting for the coming of our Lord Jesus Christ (1 Cor. i. 7).	Devoured and burnt by the ten horns, being Babylon ecclesiastical spoiled, extinguished, and superseded by infidelity.	Spirits of devils from the beast issue to collect the world to Armageddon.	Spirits of devils, from the false prophets, gather the people to Armageddon.	
Lift up their heads, their redemption draweth nigh (Luke xxi. 28).		The ten horns <i>without crowns</i> destroy the harlot. They give their power to the beast.		The Jews return to Palestine one by one (Isaiah xxvii. 12).
The coming of the Lord: the saints caught up to heaven.		The eighth head of the beast, full of names of blasphemy, the supreme head; Babylon Infidel.		
Being raised, follow the Lamb, the called, chosen, faithful.		He and worshippers war against the Lamb.		The battle of Armageddon.
		The battle of Armageddon.	The battle of Armageddon.	The battle of Armageddon.
		The beast cast into the lake of fire.	The false prophet cast into the lake of fire.	Jews delivered (Dan. xii. 1).
		Babylon in remembrance before God to give cup of wrath.		Building of temple (Ezek. xl.).
Reign on earth, kings and		Literal destruction, made a waste, without people or buildings.		Remnant of the Jews, Judah from the west, ten tribes from the east, return.
				Conversion nationally to Christ.
				Attack of Gog and Magog.
				Deliverance by the Lord.
				Jews, the teachers and rulers of the earth.
				Millennium

*The final and literal Destruction of Babylon Infidel.*

Whatever may be the duration of the reign of Babylon infidel, its fatal termination is most clearly foretold, beginning at the battle of Armageddon. Nothing in Scripture is more fully described. It is an event in which the Jews, as a restored nation, are main actors; and it is the topic upon which the Hebrew prophets greatly expatiate, being the last troubles and trials of their people, in which takes place the universal conversion of Israel to Christ, and which is followed by their effectual missionary labours among the heathen, introducing the Millennium.

The final overthrow of Babylon appears described chiefly as a direct judgment from God, and not effected by him through the agency of man. Now the apostate Gentiles who have rejected Christ, and mere professors—they (2 Thess. i. 8) “that know not God, and obey not the Gospel of our Lord Jesus Christ—shall be punished with everlasting destruction, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them!” Such shall be the awful extent of the destruction, that (2 Pet. iii. 12) “the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat,” and “the earth and the works that are therein shall be burned up.”

The fall ecclesiastical is stated to be gradual (Dan. vii. 26): “They (the ten horns) shall take away his (the Papal) dominion, to consume and destroy it unto the end.” It may be said to have commenced with the Reformation, three hundred years since. But the literal destruction of the infidel state is sudden and violent, thus (Rev. xviii. 21): “A mighty angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great city (Babylon) be thrown down, and shall be found no more at all.” It shall be general, comprehending (Rev. xix. 18) “the flesh of all men, both free and bond, both small and great,” within the territory of Babylon and the compass of nominal Christendom. The violent destruction of the Roman beast is distinctly stated in Daniel vii. 11: “I beheld even till the beast was slain, and his body destroyed, and given to the burning flame;” which is the same end as Rev. xix. 20.

The great conflict of Armageddon will have for its combatants the infidel power and all the heathen (Joel iii. 11—16): “Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down, O Lord..... Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge 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. 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 Zephaniah iii. 8; and Zech. xiv. 2: "I will gather all nations against Jerusalem to battle." Thus the party attacked are the Jews. (Ezek. xxxviii. xxxix.) In like manner, the sixth vial, after foretelling the return of the Jews upon the drying up of the Ottoman empire, ends with the battle of Armageddon. From the same vial it is to be collected that the evil spirits are engaged in the conflict on the one side, and the power of God on the other side; or hostility to God in the world is arrayed against hostility to Christ among the Jews, who are still denying the Redeemer, and saying, "We will not have this man to reign over us." The former are overthrown, and the latter converted. The Jews, the great miracle of ages, visible to human kind, of the existing providence of God, will exhibit the same spectacle still as heretofore, and be the sole acknowledgers nationally of God, and shall shine out transcendently in a dark world in these eventful last days.

When the time of the final destruction of the territory denominated Babylon shall have arrived, then will be the moment for a local removal from her impending desolations, and for those believers who may remain literally to come out of her, as warned Rev. xviii. 4, and "partake not of her sins, and receive not of her plagues." Whither are they to fly? to Palestine? It is probable of such, in the very last times, that Isaiah speaks (chap. lxvi.), when they shall repair thither with the remnant of the scattered Israelites upon swift beasts to the holy mountain Jerusalem: and (verse 21), "I will also take of them for priests and for Levites, saith the Lord." The next verse proceeds to speak of the new heavens and the new earth, which strengthens the supposition that the preceding verses refer to time and events immediately antecedent.

In fine, the sum of these judgments seems to consist in the battle of Armageddon, where the collected armies of Babylon and of the false prophet will be signally destroyed, perishing in the lake of fire (Isaiah ix. 5). The whole local territory will then be desolated (Jer. li. 42; Psa. xlvi. 8), on account of the rejection of the Gospel (Matt. xi. 20), and for persecution of the Jews (Joel iii. 19); and depopulated (Isa. x. 19); and, every armed resistance vanishing before the prowess of the Jews (Deut. xxxii. 30), they shall remain in supremacy of dominion over the world (Isa. lx. 12).

It is in the Hebrew prophets that the predictions are to be found of events on earth subsequent to the restoration of the Jews. The Apocalypse relates to the Gentile dispensation espe-

cially, and therefore does not dwell on incidents belonging to Jewish history. The battle of Armageddon, which is to take place in Palestine, and is an attack of the combined apostate world upon the Jews, is little more than mentioned in the Apocalypse, in chapters xvi. and xix. ; but the Hebrew prophets enter fully upon the circumstances of the conflict, as Isaiah, Joel, Ezekiel, Zechariah, &c. Babylon, or Rome ecclesiastical, belongs to the Gentile dispensation, and is very fully described by St. John, especially from chapters xiii. to xviii. inclusive. When Babylon ecclesiastical falls, the restoration of the Jews takes place immediately ; and the Apocalypse speaks little of the infidel character and reign, because this rather appertains to the Jewish history. There is Antichrist on one side, and the Jews, the visible church of God, no longer scattered but united, on the other ; and this, the great adversary, is fully set forth in the Hebrew Prophets as pertaining to their people, under the names of Assyria, Babylon, Edom, anciently their chief enemies ; and this infidel stage is that alone alluded to by the Old-Testament Prophets, with the exception of the mention by Daniel of the little horn in chapters vii. and viii., which are the only reference to ecclesiastical Babylon.

The Gentile dispensation closes with the overthrow of the beast and false prophet (Rev. xix. 20). There is a singular abruptness in the Apocalypse, in passing from the downfall of ecclesiastical Babylon, in chap. xix., to the immediate events of the Millennium, in chap. xx., glancing only, in a few words at the close of chap. xix., on the momentous conflicts of the anti-christian apostasy with the supernatural deliverance of the Jews. It is because these last events appertain not to the Gentile spiritual dispensation, but to the Mosaic, and therefore occupy so large a space in the Old-Testament prophetic writings. Between chapters xix. and xx. of the Revelation are to be introduced those matters, foretold by the Hebrew Prophets, relating to the building of the temple, the return of the Ten Tribes, the attacks of enemies, the conversion to Christ, the deliverance, the general instruction of mankind by the Jews ; till at last comes on the Millennium. These are events scarcely forming part of our subject, the fall of Babylon ; and have been repeatedly treated in numerous dissertations by various hands in preceding numbers of this publication. The Apocalypse dwells on the Millennium, in the last two chapters, as regards the condition of the raised saints, because that is the great state of reward of the church of the Gentile dispensation. During the Millennium, the Jews will realize the promise of the possession of the holy land, " none making them afraid ;" and this their possession has been abundantly dwelt upon by the Hebrew Prophets, and the annunciation of every calamity closes with these cheering pros-

pects of peace, prosperity, fertility, and spiritual knowledge on earth. But this is not the topic of the Apocalypse: the new earth had been described in the Old Testament; the new heavens are the subject of the xxist and xxii d chapters of the Apocalypse, being the peculiar privilege of the exalted Christians at the second advent of their Saviour.

In order to present to the eye more clearly the connection between the Old and the New Testament prophecies, we give the contents of the Apocalypse according to the division into seven parts or sections, each commencing with a sign in heaven, as submitted in *Morning Watch*, vol. III. p. 469. A column is prefixed for the chief incidents foretold by the Hebrew Prophets. It may be premised, that the vials are considered to refer, as there explained, severally to the trumpets of like number; and the sealing of the one hundred and forty-four thousand, in chapters vii. and xiv., is held to denote the Jews preserved in the troubles befalling them after their restoration to Palestine. [See Table II.]

The sum of the prophetical views which we have presented, and which we have endeavoured to establish at every step upon Scriptural authority, is,

1. That the ten states which have been the component and subject parts of Babylon will become the instruments, national and corrupt, and not any individual and spiritual influence, to effect the overthrow and spoliation of the ecclesiastical apostasy (Rev. xvi. 16). This is now in active operation.

2. That Babylon infidel, having thus put down the ecclesiastical power previously predominant, shall then hold a distinct pre-eminence; whose character is described by Dan. xi. 36, as standing up against God, disregarding Christ the Redeemer, and magnifying himself above all, honouring the God of forces.

3. That this infidel power, having thus spoken marvellous things against the God of gods, and having prospered till the indignation be accomplished, shall (Dan. xi. 45) come to his end, and none shall help him—that is, shall be destroyed at the battle of Armageddon (Rev. xix. 20).

4. That with this destruction of the head and collected forces of infidelity will be a Divine judgment directly executed upon apostate and nominal Christians throughout the world, where the light of the Gospel has been offered, and rejected or neglected (Heb. xii. 25; Rev. xix. 18, 21; Mark vi. 11; Amos iii. 2; 2 Thess. i. 7—9). After this pouring out of the wrath of God will take place the effectual preaching of the Gospel to the heathen who have not heard of Christ, to be carried into effect through the means of the Jews after being nationally converted; and then is the commencement of the Millennium.

HEBREW PROPHETS.	SECT. I.—Rev. iv. 1. <i>A door opened in heaven.</i>	§ II.—Rev. viii. 1. <i>Silence in heaven.</i>	§ III.—Rev. xii. 1. <i>A great wonder in heaven.</i>	§ IV.—Rev. xiv. 6. <i>An angel flying in the midst of heaven.</i>	§ V.—Rev. xv. 1. <i>A great and marvelous sign in heaven.</i>	§ VI.—Rev. xix. 11. <i>Heaven opened.</i>	§ VII.—Rev. xxi. 1. <i>A new heaven, and new earth.</i>
<p><i>Period of Judah's dispersion ; Israel still remaining outcast ; or, The time of the Gentile dispensation.</i></p> <p>—</p> <p>Rev. xix. 21. The Jews return one by one. The battle of Armageddon.</p> <p>Building of the temple. Rest of Jews—Judah from west, ten tribes from east—return. Conversion of the Jews to Christ.</p> <p>Attack of Gog and Magog.</p> <p>Deliverance by the Lord. Jews convert and rule the earth. Millennium. Rev. xx. 1.</p>	<p>First Seal.</p> <p>Second Seal.</p> <p>Third Seal.</p> <p>Fourth Seal.</p> <p>Fifth Seal.</p> <p>Sixth Seal: Sun black, moon as blood, stars fall; heaven departs. Mountains and islands removed. Men terrified. Great day of wrath.</p> <p>Sealing of 144,000 of the tribes of Israel.</p> <p>A great multitude of all nations redeemed. The Lamb dwells on earth.</p>	<p>First Trumpet.</p> <p>Second Trumpet.</p> <p>Third Trumpet.</p> <p>Fourth Trumpet.</p> <p>Fifth Trumpet: Saracens.</p> <p>Sixth Trumpet: Turks. The temple measured. Two witnesses prophecy, during which no rain, killed, and dead bodies rise. A great earthquake.</p> <p>Seventh Trumpet: Jews restored.</p> <p>Temple of God opened, and the ark seen.</p> <p>Lightnings, voices, thunderings, earthquake, and a great hail.</p>	<p>Woman delivered of man-child. Dragon pursues.</p> <p>War in heaven: dragon ejected.</p> <p>Woman in the wilderness 1260 years. Beast with seven heads and ten horns. Rise of Papacy, to continue 1260 years. Beast with two horns.</p> <p>Lamb on Mount Sion with 144,000 redeemed; first-fruits.</p>	<p>Angel preaching everlasting Gospel. Fall of Babylon foretold. Wrath denounced to worshipper of the beast. The saints keep the faith of Jesus. Earth reaped by the Son of Man. Vintage and treading of the wine-press.</p>	<p>First Vial.</p> <p>Second Vial.</p> <p>Third Vial.</p> <p>Fourth Vial.</p> <p>Fifth Vial.</p> <p>Sixth Vial.</p> <p>Drying up Euphrates. Three unclean spirits go forth.</p> <p>Ten horns spoil harlot. Reign of eighth head. The battle of Armageddon.</p> <p>Seventh Vial.</p> <p>Voices, thunders, lightnings, earthquake. Great city divided into three parts. Cities of nations fall. Literal destruction of Babylon. A great hail; men blaspheme God on account of the plague.</p> <p>Marriage of the Lamb; for the bride <i>hath</i> made herself ready.</p>	<p>Vision of white horse, he that sat on him, King of kings. The battle of Armageddon. Beast and false prophet cast into lake of fire. Remnant slain.</p> <p>Satan bound 1000 years. He is loosed and cast into the lake of fire. The day of judgment.</p>	<p>New heaven, and new earth. New Jerusalem.</p>

## THE MYSTERY OF SPEAKING WITH TONGUES.

HAVING described in former papers the form and manner of the gift now bestowed upon the church, and identified it with that which is written of in the Scriptures, we undertake now to express in few words the result of our meditations upon the purpose and intention thereof from God unto his church. A person speaking with another tongue is in this condition: his mind and his body are in a quiescent, dark, unconscious, and as it were separated state;—his spirit is possessed by the Spirit of Jesus Christ, which is the Holy Ghost, and made a partaker with him of his own feelings and affections, with the enjoyment of which being filled, it doth by the tongue express the same unto the ears of the incomprehensible and invisible God. Whereby many wonderful conclusions of orthodox doctrine are realized in the form of a positive fact, of which these be the principal.

1. That Jesus, the Head of the church, doth by the Holy Ghost maintain a real presence in and communion of feeling and affection with his people; the union between the Head and the members is made manifest as a real actual thing; the crucified man is proved to be alive and present in the hearts of many persons, it might be of all persons, in all ages, until he come again: and being so that he is in all the saints present, then must they all be present to one another in him, which is the orthodox doctrine of the communion of the saints, one of the great heads of the catholic faith. When to the speaking in a tongue is added the interpretation of the same by another member of Christ, or when, as on the day of Pentecost, witness is taken on the ear of an assembled world, and it is discovered that the things expressed in the tongue are the wonderful works of God, then doth it further appear that Jesus useth the church for expressing unto God the praises which are due from the creation whereof he is the Head, unto its invisible Creator; or in other words, that the church is the body into which the Lord of all poureth his fulness, to the end that she may be filled with the fellowship of the same, and by her tongue express it unto the Father: and this in a language of which the by-standing creation is utterly unintelligent; that is to say, the church is taken into the circle of the Divine life, or made a partaker of the Divine nature, through the incarnation of the Son of God in our flesh, and our union to him by the Holy Ghost. A brother or a sister speaking in an unknown tongue, is therefore to me the sublimest object of contemplation and the deepest subject of meditation, being no less than a symbol of what the whole church through eternity shall be—the wife of the Lamb—one spirit, one flesh with him—ever receiving out of his fulness and ministering it unto God. Yea, it is nothing else than the subsistence of the



three persons of the Godhead made manifest by the church. The invisible Father pouring his fulness of love into the Son by the Spirit, and the Son returning his fulness of duty unto the Father by the same Spirit; this the eternal subsistence of the Godhead is made manifest by the incarnation of the Son, and the church united unto him. The incarnation of the Son exhibits the Son self-emptied, in order to manifest the Father's continual filling of him with his own fulness; and the church, which is the manifestation of the Holy Ghost doth exhibit the Son returning back that fulness again into the bosom of the Father. This, all this, is seen revealed in a fact when a person speaketh with a tongue. But into this I go not further.

2. A great and steady light is cast upon the nature of man; his two-foldness, of spirit and dust, together with the eternal distinctness of these two parts, in union though they be; the one for the conscious habitation of God's being, the other for a means by which to convey the knowledge and enjoyment of the same to the outward and inferior creation. This the mystery of man's being is exhibited as a fact in the speaking with tongues; for here is the creature man, in an actually divided state, one part conscious unto God, and telling out that consciousness in exuberant utterance; the other part of him a dead letter, thinking nothing, remembering nothing, knowing nothing of all that is coming into, and going out of, the diviner part of him. The imagination of him is at rest—the memory is suspended—the reasoning faculty is dead—the whole organization of what is called *the mind* is set to a side as not competent to this kind of communion, which Jesus the Head of the worshippers would carry on through his members towards his Father: "My spirit prayeth, but my understanding is unfruitful" (1 Cor. xiv). And what then is that mind of which man maketh his boast, with its poetry, and its eloquence, and its argument, but a dumb organ constructed of the dust by a cunning workman, who when he had made it sent forth the breath of his own nostrils to make sweet and varied harmony throughout the many pipes thereof. And was that spirit given merely to bring music out of the organic nature? Nay verily, but to keep up distinct, separate, and divine communion with God, the fountain head of its being, after whose image it was fashioned, to be the delight of his heart for ever. Of that communion we have an instance in the speaking with tongues, wherein all that is of the dust is dead as a stone, and all that is of God is quick with the spirit of life and joy. This demonstrates the doctrine of the soul's subsistence in a separate state by exhibiting it as a fact, and shews that therein it will have full enjoyment of Jesus upon the one hand to receive from, and of God upon the other hand to return unto. Also it exhibits how God may be in communion with

the spirit of a man who is out of his mind and out of his senses ; also how a child may be filled with the Holy Ghost even from his mother's womb, and may hope while hanging upon his mother's breast. It demonstrates in one word, that spiritual communion is wholly independent of the operations of the mind and of the body, which serve only to convey them outwardly to others, but are not necessary for communicating with God and Christ.

3. But while the speaking with tongues doth thus bring to light the dignity and the office of that spiritual part of man which was breathed into him from God, and set it apart from, and high above, that carnal part of him which was created from the dust of the ground, in order to be the organ through which the Spirit may express itself outwardly to other intelligences, and downwardly address itself to the lower creatures over which man is appointed the Lord and the keeper ; it doth, at the same time, reveal the connection between the spiritual and the carnal parts, the divine and the earthly, inasmuch as, through this very act of speaking with tongues, it is that the man is builded up within himself from the condition of a weaned child into the full estate of a perfect man. " He that speaketh with a tongue, *edifieth himself.*" " If there be no interpreter, let him speak *unto himself*, and *unto God.*" And, in another place of the same xivth chap. of I Corinthians, which is mistranslated by us, Paul declareth of himself, " I thank (*serve, eucharist, or praise*) my God, speaking more in tongues than you all ; but in the church I had rather," &c. ; signifying that he found it a most precious and profitable thing to wait upon the Lord in tongues when he was alone, being more edified in that than in any other way. And to this agree the words of the prophet Isaiah, concerning the speaking with other tongues ; namely, that it was designed for those who were weaned from the milk and drawn from the breasts, food proper to rear them up unto the stature of the perfect man in Christ. And it is very obvious how to be made the conscious channel of communion between the Lord Jesus and God the Father should strengthen the spirit mightily and enlarge its various faculties of love and desire and joy and sorrow and hatred, and make it of a divine temper and strength to stand up in its proper dignity and order all within the house of man, commanding and disposing the faculties of the mind and the members of the body, to work together for the glory of God. Because regeneration doth find a man under the dominion of the carnal mind and of the very bodily senses, degrading the ethereal spirit which the Almighty breathed into him, beneath the brutal sense and the natural understanding. Into a man thus governed by expedients of worldly prudence, entertained with appearances of the sense and imaginings of the mind, tutored by arguments of the reason, and involved in all the mazes of a false philosophy, in all of which God is not present,—into

such a man, and this is our best estate anterior to the work of regeneration: behold the regenerating word of the Lord is breathed into us, and the child of the Spirit is conceived. Only think what a work it has to do in order to put down this strong confederacy of the natural powers of body and mind, all trained to war against God, and led on to the battle by Satan and his angels. Most profitable it is, therefore, to this child of Christ, that the curtains of the understanding should be let down and all the chambers of its imagery darkened; that the avenues should be shut, and all the high ways from the world into the soul barricaded, and the harmless innocent babe of the Spirit left to drink at its parent's breast, and be dandled upon its parent's knee. Ah, me! I wonder not that the spiritual person should be so much enwrapped into God, when speaking with tongues, or enraptured when speaking of their fellowship with God at such a season: nor do I wonder that the Corinthians, who enjoyed that gift, should be so fond, on all occasions, to bring it into use. It was not parade so much as delight which led them to obtrude it unseasonably upon their brethren. Ah, me! when in my closest, nearest devotions, I find the words which I use, continually bearing upon their wings the marks of the land from which they came, suggesting to me the natural objects and sentiments and thoughts which they ordinarily represent; how glad am I to cease from words altogether, and pray in silent thought. But this is stillness; it is not fulness. Man cannot be full and silent at the same time, without great violence to himself: therefore, as the tide flows, I seek back to words; but these words come still, loaded with their unspiritual associations, and tempt me away into wanderings of the mind over the wicked world of the sense and the wilderness of the intellect. At such a time God cometh to the help of his servants, and furnisheth them with a tongue which shall be hidden both from the intellect and the sense; where they may express undisturbed the emotion with which Jesus, by his Spirit, doth fill their soul towards his Father and their Father, his God and their God. Thus the Spirit grows by use of the unknown tongue, and therefore is it especially the ordinance for self-edification. "He that speaketh with a tongue, edifieth himself;" and that we may be edified, we are commanded to "covet to speak with tongues," and not "to forbid to speak with tongues." But having entered at large into this subject in a former paper, I need to say less of it in this place. Yet I cannot take leave of this part of the subject without observing, what a work of Satan it hath been to make this altogether to be forgotten in the idea which prevaieth concerning speaking with tongues, and to have brought in the notion that they are only for preaching in. He hath thereby taken the milk from the babes. He hath taken away the table from the

little children. And thus it is that "our table hath become our snare." Speaking with tongues, I say it again, is the table of the children of the Spirit, for nursing them into strength and fitting them for bearing office in the house, and lo! it hath become the snare of this generation whereat they are all stumbling and calling it folly and madness; all because it is not understood by the speakers, the very thing as we have shewn which makes it so nourishing to the spirit of him that speaketh. For if he understood the word, then would he be assailed from the intellect and the sense with every temptation, all the same as if he were speaking his own language. It is not the straitness of the language, but the not understanding of it, which makes it a means of self-edification. Truly, O Lord, thou hast made their table to become their snare. Cease from scoffing, thoughtless man, when thou readest these things, and betake thyself to meditation and prayer.

4. Then commenceth the subjection of the carnal mind and the bodily sense, according as the spirit is edified by its proper ordinance of speaking and praying in tongues. The ordering of the body and the carnal mind according to the will of God maketh progress just in proportion as the spirit is strengthened by being made the channel of communication between the Lord Jesus and the Father. The spirit is not otherwise strengthened. A brother speaking through his mind, into our spirit through our mind, may lead us unto Jesus to be edified by the communication of his Spirit; but he cannot edify us of himself by ever so much spiritual discourse; much less can a dumb book do this. No one can edify but Jesus, and the only substance of edification is the Holy Spirit communicated from Jesus, and working in us oneness of mind with Him towards the Father. And according as the spirit is in this way strengthened it beginneth to bring the carnal mind and the fleshly members under its dominion, and to order them according to the mind of God. This holy obedience proceedeth outwardly through the inward operation of God in the Spirit, and the abounding of the Spirit from the great Head of the church. The understanding being subdued, is then made obedient, first crucified and then raised from the dead. And it grows apace into manly strength, and is able to fill office in the house of Christ, and do service for the Master of the house. Therefore the Apostle would have the Corinthians not always to be speaking with tongues, which were to keep the understanding in a childish state; but he would have them also to prophecy, and so to become men in understanding. The beginning of the Spirit's utterance through the understanding is "with stammerings of lips," as saith Isaiah; "in fear and weakness, and much trembling," as saith the Apostle Paul; to exhibit

the flesh in its weakness, and that the glory of natural eloquence may be stained ; but according as the church ceaseth from carnality, and is able to bear it, the more excellent forms of speech follow, and the putting forth of powers of understanding to which the natural man is entirely incompetent. Paul among the Corinthians could not at first use excellency of speech for fear of exciting their carnal taste and admiration, and so strengthening the enemy whom he wished to overcome ; but among them that were perfect he spake wisdom in words which the Holy Ghost teacheth, comparing spiritual things with spiritual (or “ explaining spiritual things to spiritual men ”). So believe I, that the Spirit coming into the church at this time hath taken the form of stammering lips and another tongue, and will continue to do so until we can bear more excellent discourse. The answer to all those who say, How puerile and childish are the forms which the Spirit expresseth himself by ! is this, He is speaking to spiritual children, and he is speaking through spiritual children. But I have heard discoursing in the Spirit of another and loftier kind, more like to that written in the Prophets than to any thing else. Besides that form of speaking in the Spirit which we have discoursed of in our former papers, there is another beginning to manifest itself in the church, which exhibiteth truth through the understanding, wherein the understanding is not unfruitful but most fruitful, and which hath also been shewn in connection with the speaking with tongues. Of this I would say a few words before closing these observations, the more as it exhibits speaking with tongues in another light.

5. Whether or not the Apostles employed tongues in the way of preaching, that is to say, whether the Spirit at one and the same time filled their understanding with the light of truth, and used their tongue for the utterance of it, is a question which I cannot answer from any distinct information contained in the Scripture, although I think it both reasonable to believe so, and have heard it so declared by one speaking in the Spirit ; who said that we had received the sign of the tongue in the church, but the Pentecostal gift of tongues we had not yet received. That same gifted servant of the Lord has been made to speak in different languages, whereof some are known and some unknown. This is a view of the subject which I have not meditated enough to write on it with certainty. Only observe, that as it was God’s work to divide the tongues of men, so it is his work to unite them ; and all manner of language institutions for accomplishing the preacher is but an attempt to do that which were better done by trusting in God. I think the missionary sinneth in not believing that the Lord would open his mouth in the languages of the people he proceedeth to.

Also, if as I believe the day be just at hand for sending the

angel with the everlasting gospel to preach unto them that dwell on the earth, and the two witnesses who "shall prophesy a thousand two hundred and threescore days clothed in sackcloth," just upon the eve of judgment and the rising up of the man of sin, the beast from the bottomless pit, to preach the gospel unto all nations, and gather the church and separate the wicked, and ripen all for the judgment, then they must manifestly have the endowment of tongues; that is, the Spirit must use them to speak the languages of the people whom they are sent to warn. This view of the subject I have not room to enter into; I may return to it again, if the Lord calls me not to other work; making me to cease from the instruments of the scribe, with which I have sought to serve him in this and other works. I am at his bidding to do whatever in his church he appointeth me unto, so that I might attain unto the resurrection of the dead.

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## THEOLOGICAL DEPARTMENT.

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A JUDGMENT—AS TO WHAT COURSE THE MINISTERS AND THE PEOPLE OF THE CHURCH OF SCOTLAND SHOULD TAKE IN CONSEQUENCE OF THE DECISIONS OF THE LAST GENERAL ASSEMBLY.

"For the divisions of Reuben there were great searchings of heart" (Judges vi. 16).  
 "The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32).

THE General Assembly, in May last, did depose the Rev. John Campbell, Minister of Row, from the office of the holy ministry; and deprive the Rev. Hugh Baillie Maclean, presentee to the parish of Dreghorn, of his licence to preach the Gospel. The former was declared unfit to be a minister of the Church of Christ, because he held that God loves all men, and out of this love gave his Son to die for all men, whereby all the sins of every man are freely and fully pardoned; and that the faith of this truth doth beget assurance in the soul of God's forgiveness and favour. The mouth of the other was shut from preaching, because he maintained that the Son of God took our nature in its fallen, and not in its unfallen, state; and that its holiness was not necessary and essential, and inherent in his creature part, but derived from his union to it; and the unction of it by the Holy Ghost. There was also a decision depriving Mr. Alexander Scott of his office as a preacher of the Gospel, because he disagreed with the Westminster Confession of Faith in three points—namely, (1) its view of

redemption, which he interpreted as limiting Christ's atonement to the elect only; (2) of the Sabbath, which he interpreted as confounding the Christian institution of the Lord's-day with the Jewish ordinance of the Sabbath; and (3) of the powers given into the hands of church officers, which he thought larger than God had given into man's hands; and which, in point of fact, he argued that no Presbytery did believe they did by ordination confer. On these points he asked a trial of his opinions by the Holy Scriptures, which was refused to him, and his licence to preach was taken from him upon the simple ground that he could not renew his subscription to the said Westminster Confession of faith. And, finally, there was a decision, finding my book, entitled "The Orthodox and Catholic Doctrine of our Lord's Humanity," chargeable with Bourignonism, upon the mere report of a committee, without any propositions exhibited or argued, or any hearing of the author, delay, or dealing of any kind whatsoever; and branding me the author of that book, as a broacher of heresies; and warning all the ministers of the church against me accordingly.

Ever since these decisions of the General Assembly in May last, I have been solicited, from divers quarters of the Church of Scotland, by parties acting independently the one of the other, to draw up a judgment upon the subject: and after several months' consideration, I have resolved to comply with the wishes of God's people; and with all prayer for the Spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord, I do now undertake this service for the sake of thy church, O thou my Saviour, and Redeemer, and Holy One!

And because the decisions of the General Assembly have given occasion to the heart-searchings, stumblings, and offences of the godly people for the resolution of whose conscience this labour of love is undertaken, it will be necessary to consider the amount of these decisions in the eye of truth; and, the authority of them in the eye of the great Head of the church. In respect of the truth, then, they involve nothing less than the denial of the WHOLE TRUTH, as it is in Jesus Christ, the truth of the Father's name, of the Son's incarnation, and of the work of the Holy Ghost. The name of the Father standeth in his love to all the creatures whom he hath made; and the proof of it is in his sending his Son to redeem all mankind. Love is the abiding and unchangeable principle; the gift of his Son for the world, is the manifestation of the greatness and strength thereof. His love to every man is of such a magnitude and fervour, that he spared not the Son of his bosom, but gave him up to the death to redeem that man from sin and death, and the wrath to come, and the Gospel is nothing but the publishing abroad of

this standing instance of an abiding and unchangeable love in God's heart to all men, and to every man. This the General Assembly unanimously denied, and judged it an error of such magnitude as to cast their brother out for having preached, and still professing it. And therewith they denied the great name of the eternal Father, which is Love. *GOD IS LOVE.*—Next, they denied the name and work of the Son of God; which standeth in this, that being very God of very God, He became poor as we are, left all his glory in his Father's hand, and was a man of sorrows, and acquainted with grief, flesh of our flesh and bone of our bone; one with the brethren in every thing, save sin, and tried with all our temptations of devil, world, and flesh; all which he overcame through his faith in his Father, who supplied his faith with the Holy Ghost, which he used to resist the devil, the world, and the flesh, and to present himself at all times, and in all ways, holiness unto the Lord. This the General Assembly unanimously denied, maintaining that he did not take our nature in the fallen state; and that his flesh was essentially holy in itself; and that he was not tempted in all points like as we are; and that, except in sinless infirmities, he was in all points different from us; and that his righteousness was not righteousness of the same kind with the righteousness of his members, together with many other grievous absurdities and heresies, which were neither checked nor gainsaid, but hailed and applauded as the truth of God, while the very truth of God, with him who held it, was cast out, and the preaching of it perverted, so far as their decision goes. Now, because there is no other work of the Son in flesh but this, that he took our nature in its fallen, mortal, and corruptible state, and redeemed it into the immortal, incorruptible, and glorious state in which it is in the heavens; the General Assembly have with one voice made void Christ's name as the Son of Man, and denied his coming in flesh, and his work therein.—Thirdly, they denied the name and work of the Holy Ghost in two ways: first, in that they ascribed the spotless holiness of Christ's flesh, not to Him, but to itself; not to the third Person of the blessed Trinity, but to the innate power of the creature. And though they might seem to themselves to escape this conclusion, by alleging that they give the work of purifying the flesh of the virgin to the Holy Ghost in the act of generation, they do the same thing by another method, forasmuch as they make the creature-part of Christ, ever afterwards a self-supporter, self-sufficient to uphold itself; while they destroy the subordination of the Spirit to Christ, as the Son of Man; and make God to repair his own work as God by a Divine operation, instead of making God to do it as man, by an operation in the human will itself; so preserving human responsibility, justifying God's crea-



tion of man, and making man the redeemer of man.—But because we are now performing the function of the judge, and not the advocate, we go on to observe, that they annihilated the work of the Holy Ghost in denying that he invariably brings the assurance of God's love to the soul; maintaining that there might be faith which is a work of the Holy Ghost, without the knowledge in the soul that God hath forgiven us. Now, if the Holy Ghost work faith in God and Christ, without bringing the knowledge that God and Christ do love us, and have brought us deliverance from sin and guilt, then he worketh faith in a false God, and a false Christ; for the true God and the true Christ do love us. They do either, therefore, affirm the Holy Ghost to work faith of a falsehood, or deny that he worketh the faith of the truth; and in either case they blaspheme him: ignorantly it may be, but still openly and verily they blaspheme him. Now, because assurance of God's love and favour is the fountain head of all graces and gifts of the Spirit, which cannot come till this have first come, their doctrine of a doubtful faith, doth in very deed sist, prevent, and annihilate the work of the Holy Ghost, and they are found fighting against the very principle, and consequently against all the fruits of holiness. Their decisions in the cases of the Rev. John Campbell, and the Rev. Hugh B. Maclean, do therefore subvert the whole truth of the Father, Son, and Holy Ghost, and being unanimous are of a very fearful, of a very terrible, of a very horrible amount; which man may palliate, which God will reckon for, if not confessed and repented of in dust and ashes.

With respect to the case of Mr. Alexander Scott, it involves all for which the church contended against the Papacy; the right of appeal to the law and to the testimony, without stopping short at the word of man. He had certain scruples, or convictions against three out of the many heads of doctrine contained in the Confession of Faith. On this account a Presbytery of the church chose to take away his licence. From this sentence he appealed on the ground that they had no power to do this unless they should first grant him a trial by the Scriptures. The General Assembly overruled this objection, and confirmed the sentence of the Presbytery; and so he was deprived of his office as a preacher, because he could not in every point accord with the Westminster Confession of Faith. Whereby that book, the work of man, is made the decider of all questions which arise in the church, and accordance with it, the condition upon which ministers and preachers and elders and deacons hold their offices. Now what is this but to make that book to be instead of the holy Scriptures, and the office-bearers of the church to be administrators to that book, instead of being the ministers of the great Head of the church. The Papists asked no more for the decisions of

the Council of Trent, or for the pope himself, yea and no more can be desired by the God of truth, than that he should be the arbitrator of all disputes which arise. The Scriptures are effectually superseded as the only test of opinions; and the Church of Scotland, instead of being a pillar of the truth therein contained, is a pillar of the opinions contained in the Westminster Confession of Faith. On the other hand, it is argued, that a preacher having subscribed the said Confession is bound in honour and consistency to preach nothing contrary thereto. But the truth is, no man doth subscribe it as *absolute* truth, but as *relative* truth—truth relative to, and checked by the holy Scriptures. At the time he subscribes it he gives his solemn declaration, that he believes it to be in all things agreeable to the Holy Scriptures. But he doth not commit himself to one day, or week, or month, or year, thereafter, but is expected to be in continual consultation of the word of God, for more and yet more light; which, as he discovereth, he is to bring not to the confession, but the confession unto it. And if, as he grows in the knowledge of truth Divine, he divergeth from the confession, what is he to do? To make it known by all means; first, by preaching in the congregation where his necessary daily duty lies; next, in the assemblies of the church, when occasion occurreth. This is exactly what Mr. Scott did. And when this is done with all seriousness and decency, what is the duty of the church? To hear their brother's views; and try them by the Scriptures. If they are right to adopt them, and alter the confession accordingly; if they are wrong, to deal with him, and endeavour to recover him to the footsteps of truth. But in this case, the General Assembly said the Westminster Confession is enough: doth he differ from it? then let him be dismissed from the number of our preachers; who are thereby declared to be responsible to a book of uninspired divines, not to the word of the Eternal and unchangeable God.

With respect to my own case, it is so novel and unparalleled in the history not only of ecclesiastical courts of conscience and charity, but of civil courts of justice, that I know not how to take an estimate of it. In all former instances in the Church of Scotland, as of Dr. Gairdner, the Marrow of Modern Divinity, &c.; and even in the Church of Rome, as in the famous Bulls against Jansenius and Quesnel; certain propositions were drawn out of the book, which being made the subject of consideration were pronounced heretical, and so the book was condemned. But, in this case, there were no propositions exhibited, there was no time for deliberation allowed; a committee brought up a report, and the members of the court began to pronounce sentence, one after another, in the most violent and bitter strain; some of them with raillery and mockery. Then

they proceeded without serving me with any notice, or citing me, or hearing me, or taking any measure to reclaim me, to warn the church against me as an heretic, and to set a watch upon me, if I should venture within their jurisdiction. If, instead of being a grave, religious, and pious work of an unblemished Christian Minister, whom God had honoured in no slight degree, it had been some work issued from the shop of the infidels and scorners; if, instead of being brought before the venerable the General Assembly of the Church of Scotland, it had been brought before the Court of King's Bench or the Old Bailey; if, instead of being charged with blasphemy against the Holiness of the Son of God, it had been charged merely with a libel against the character of some one of his Majesty's lieges, it would have had a fair and candid trial. Counsel would have been heard on the one side and the other, the author would have had all the privileges of a British subject and an innocent man, till he should be found guilty: but in this case I do find in one hour my character destroyed (so far as they can do it), my book condemned, the liberty and dignity of my office taken away, myself branded, without either indictment, knowledge of my accuser, power of answering for myself, trial, or any thing which pertaineth to honour, justice, conscience, or charity.

In the eye of truth, therefore, the actings of the last General Assembly have a threefold aspect; one against God, another against the church, and a third against the dignities and rights of men. Against God they have decreed that he doth not love every man, and that his Son hath not died for every man; that he was not manifested in flesh of our flesh, and doth not assuredly work in the believer confidence towards himself. Against the church they have decreed that its offices are not constituted under Christ, but under the Westminster synod of divines, and that its office-bearers are to be tried not by the Holy Scriptures, but by the Westminster Confession of Faith; and against the dignities and rights of man, they have decreed that they may be violently taken away, without libel or probation, or sisting of the person, or sight of his accusers, or answer for himself, in one rapturous and riotous sederunt of his judges; if men, following such a procedure, may be called by that sacred name. Such I conceive to be the account of that Assembly's doings in their threefold aspect, divine, ecclesiastical, and personal. And as it is the part of a judge to censure what is wicked, I do solemnly declare, that in the annals of the church I do not know such a combination of unprincipled acts done by any Assembly within the short period of one week, and I am convinced that if the same hardihood which now prevails in Scotland, to justify or palliate these things continue, it will bring down upon that land and church some of the most

fearful judgments of God which have ever been seen upon the earth.

But what is the authority of that Assembly which hath done the deed? How doth it implicate the Church of Scotland? This is the next point of inquiry, to which we now address ourselves with all carefulness.

The General Assembly is the supreme council of the church, composed of somewhat more than one-fourth part of all the ministers, and about half as many elders. In all causes of doctrine or discipline, it is the court of ultimate resort, from whose decision there is no appeal. It hath no power to change laws or ordinances, but must first transmit any overture to that effect to the Presbyteries, where the matter is deliberated upon, and by the majority of their returns it is determined. Every thing therefore continues as it is constituted in the law-books or canons of the church, until a majority of the Presbyteries have decided that it shall be altered. Now, because the General Assembly is only *judicial*, and not *legislative*, and because the church hath made no alteration in her laws, many are disposed to look upon their decisions as but of slight consequence, affecting only the persons concerned, and no-wise affecting the Church of Scotland as a whole, in the sight of God and of his people. This conclusion would be just, if man could constitute the church as he pleaseth, and then ask God to judge accordingly. If God will be content to adopt our distinction of *judicial* and *legislative*, if he will be pleased to consider the Church of Scotland as innocent of the deed, until a majority of Presbyteries have approved it, we would acquiesce in this conclusion. But because we have God and not man to deal with, it is necessary, in order to ascertain the authority of that body by which the deed hath been done, to consider what is his view of a church, and of the councils of a church.

The church, in God's sense, which is the only true one, consisteth of the true members of Christ Jesus, united to him by living faith, the gift of the Father, and the operation of the Holy Ghost. And this church is one and indivisible, through the oneness of the Head and Spirit, though of many members, in many places subsisting. It hath no division proper to itself, but is intended to heal all the divisions of mankind, by teaching them that they are made of one blood, for the one end of glorifying God who created, and Christ who redeemed them. And in order to counteract the diversity of speech and nation and kindred, and bring about peace and unity amongst all the tribes and tongues upon the earth, the church ever laboureth. But because the members of Christ are not a company of invisible spirits, but of living men, who are expected to meet together, and edify one another with their several gifts, and all of them

to stand forth like a city upon a hill in the sight of the world, and to testify upon the house tops for Christ, against all wickedness; it is absolutely necessary, that in every place where Christians are found, there should be a provision for their congregating and communing together, in order to fulfil the high and holy purposes of worship and of witness, of piety and of charity, for which they are set in the world. And accordingly without dividing the body of Christ, or weakening the unity of the church, the Apostles of the Lord did in every city, town, and place, yea sometimes in single houses constitute churches which they addressed as "the churches of Galatia," "the churches of Achaia," "the churches of Thessalonica," &c. And the Great Head of the church himself in the Apocalypse, doth in like manner address the seven churches in Asia; comprehending them in one vision, and yet distinguishing them as to their condition. And thus did the Reformers of the church in Scotland look upon the churches in their land\*. These churches were each constituted under one responsible person, called "the angel of the church," who was helped in his care by "the elders and the deacons," and other office-bearers, to whom he communicated a delegated authority, without thereby parting with his own sole responsibility as the pastor of the people. Churches were thus constituted in every place, and were left to labour there in the work of the Lord, edifying themselves in love, and converting sinners unto the Gospel of our Lord and Saviour Jesus Christ. Every parish in Scotland is constituted into such a church, and the large towns are divided into several portions, each with a church of the like kind established for the same ends.

This now is the aspect in which the Lord looketh upon the church within the realm of Scotland; not as one great body constituted of Presbyteries, Synods, and General Assemblies, with divers powers and functions judicial and legislative, but as so many churches as there are pastors with flocks, and ordinances of preaching, discipline, and sacraments. And for each of these churches he taketh the pastor as responsible; and according to his doings, the flock will be visited. There is another aspect of the subject derived from the relation of the church to the state: but that the question may not become too intricate upon our hands, let us keep this out of view at present; the more as it is not essential but accidental to the church to be established, and therefore only a particular case of the general question; and the church hath always most solemnly protested against being changed in any thing thereby. This, then, is the simple state

\* See "Scottish Confession," Art. XVIII., and Preface to the Original Documents of our Church, now republished by the author of this paper; who counts it a matter of so much importance, that he permits—yea, will thank—any one to republish this paper, in whole or in part, in the form of a tract.

of the question before us for judgment. Of these pastors, somewhere between a third or a fourth part being assembled together, have unanimously denied the name of the Father, the Son, and the Holy Ghost, and advanced a modern book to the level, and, for all ecclesiastical uses, above the level of the word of God; and not only so but have cast out those ministers of Christ who stood for the truth of his name and the honour of his word. Taking as the ground of our judgment, then, Christ's dealings with the seven churches of Asia, we give it as our deliverance that the act of the General Assembly is the act of all and each of the pastors who were members thereof, and that Christ looks upon every one of the hundreds of ministers who took part in, or did not oppose, the doings of that Assembly as guilty of all the deeds thereof; and because the churches are always looked upon as represented in their angels, he is angry with all those churches, and, if they repent not, will visit every one of them according to their deeds. The guilt is not divided share and share alike over the churches whose ministers sat in that assembly, and were art and part in their monstrous deeds; but it lies in all its weight upon each one of them, and will come with its proper retribution upon each of them, if they repent not. The people think little of this, the ministers still less. One common sleep beguiles them to perdition. The more fervently, O Lord, do I beseech thee to carry these truths into every corner of my miserable sin-hardened native land.

And how is it with respect to those churches whose ministers did not personate them in that ungodly assembly? Here again if we could get God to adopt our ideas, and act according to them, it would be easy to say, they were represented therein (for the members go from the several presbyteries by election, although, to prevent contention and partiality, they have generally sacrificed this principle to the convenience of rotation); but because God will judge by his own rule of judgment we must weigh this also in the balances of the sanctuary. Those ministers who had no part in the transaction, and whose churches therefore are not implicated in the guilt of it, must either approve or disapprove of the thing which hath been done; that is, of the casting out of these men from the preacher's and the pastor's office for maintaining the fundamental truths of the Gospel. They will shew their disapproval by preaching the more zealously the repudiated truths, and, on all occasions public and private, protesting against the wickedness. But words are not enough in a case of this kind, or indeed in any case: acts are what God looks to; personal acts, with all their consequences. If Campbell and M'Lean, were ministers of Christ before this sentence, they are not less ministers of Christ because they have singly contended against a host of the enemies of the truth; and received the honourable distinction of being evil spoken of and cast out for the name of

the Son of Man. And, being so, they ought to have the right hand of fellowship from all true ministers only the more heartily stretched out; and with right hand of fellowship, they ought to have all the privileges of Christian ministers and preachers of the Gospel. They are the only ostensible witnesses at this moment in Scotland for the truth as it is in Jesus Christ. By apparently a unanimous voice, they have been cast out, carrying the truth along with them. Every one therefore who rallies round the truth should rally round them. For truly the Church of Scotland without the truth is but the synagogue of Satan. And if we have a huge majority against the truth and a very small remnant for the truth, there can be no doubt where the true church is, and with this all ministers and all people should associate themselves. My opinion is, therefore, that as in the time of Athanasius, every orthodox bishop received and supported him, so now every orthodox minister in the Church of Scotland ought to receive into their pulpits, and into their most sacred communions, these faithful men of God. Acting upon this principle, I have invited Mr. M'Lean to preach in my pulpit; and, in the face of all consequences, would in all ways honour him and Campbell as true and tried ministers of God.

In this judgment I am contemplating the Church of Scotland not in a national character, but according to the essential character which cannot be changed of many churches with each its bishop and his council of elders and deacons. I lay it down as an axiom in all ecclesiastical questions, that these several churches have each a several responsibility directly unto Christ, and I am now considering what that responsibility is. Some will think that it is enough they preach the truth which hath been rejected, without receiving the persons into their pulpits. I think not; because the church of Christ standeth not in truths, but in persons. "When He ascended up on high, He gave," not truths, but persons, "some apostles, some evangelists, some prophets, some pastors and teachers." These persons are what we are responsible for, not abstract truths. It is an entire mistake to suppose the church standeth in books to which we are administrators, or that it standeth in a confederacy of sessions, presbyteries, synods, and assemblies. Both the book and the courts are accidental, arising out of controversies of doctrine and cases of discipline; persons are the essentials of the church, and of all persons, official and gifted persons are the most essential, being as it were the ganglionic system through the body for communicating with the Head, and imparting the spirit of life to the several parts where they are stationed. If so, then the offence unto Christ is done when offence is done to one of his little ones, to persons; and then it is we are called to stand in with our succour. This would no doubt lead to a prosecution for divisive courses, and unless God inter-

posed it would end in deposition and deprivation. But to this we must make up our minds when the Lord requires us to do so. It is a mistake to think that the responsibility of a person to Christ the Head-person can be covered or cloaked by any other person or assembly of persons. But that the responsibility of the pastor or angel of a church should be so interrupted is beyond all bearing, seeing he is the person in whom the whole church is looked upon as represented. And wherein, then, it may be asked, consisteth the authority of an ecclesiastical assembly? The answer is, In the personal authority of the men therein assembled. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Christ gave not Presbyteries, Synods, and Assemblies, but persons, gifted persons, Apostles, Evangelists, Prophets, Pastors and Teachers; who have their authority from the gifts of the Holy Ghost in them invested, and from nothing else whatever. And when two of these or two hundred of them meet together, they have the promise of the Holy Ghost to be with them, and what they decree they decree in the name of the Holy Ghost: "It seemed good unto us and unto the Holy Ghost." It is not blasphemy for an assembly of office-bearers in the church thus to speak. Thus they **MUST** speak; and whether they express it or not, God holdeth them to this their gifts and calling, which is without repentance. What an awful predicament! but it is the predicament of every Eldership, Presbytery, Synod and Assembly in the land. And when we call to mind what sort of meetings these are, and how utterly incongruous their proceedings with this their Divine constitution, can we wonder that at length, wearied and worn out, the Holy Ghost should have left the Presbyteries of Dumbarton and of Irvine, the Synod of Glasgow and Ayr, and the General Assembly of 1831, to do the things which they have done?

But if such be the very august and venerable, yea and divine character of an assembly, or council of gifted persons, doth this not modify the former judgment as to the duty of ministers to receive into their pulpits, and every other fellowship, those faithful men who have been ejected by a sentence of the supreme court? The answer is, That because an ecclesiastical court is constituted in the Holy Ghost, we may not from this conclude, that it hath in any case acted by the Holy Ghost. It may have quenched, resisted, and even blasphemed the Holy Ghost. When they give their decrees to be kept by the churches, it belongs to me as a minister and angel of a church to judge whether they be according to the mind of the Spirit; and if I deem them so to be, then I sanction them, and issue them with authority to my church, who again are required personally to consult the Holy Ghost, and exercise their individual respon-



sibility as to the observance thereof. Nothing in heaven or earth, or under the earth, can set aside the responsibility of a living man; still more of a gifted office-bearer; still more of the head ruler or angel of a church. He cannot be covered but by Christ. Yet behoveth he to give most reverend heed to the decision of any council, but not implicitly to observe it, unless the Holy Ghost in his heart approve it. And if he do otherwise, he is guilty both for himself, and has brought guilt on all his church which he representeth. In approving the decree, he saith it is of the Holy Ghost; in disapproving it, he saith it is not of the Holy Ghost; and then, forasmuch as the court is constituted in the Holy Ghost, his so saying doth directly accuse them of having resisted the Holy Ghost in that their action. Now, whosoever of the ministers of the Church of Scotland are not prepared to say that it is of the Holy Ghost, to deny God's love to, and Christ's death for, every man, Christ's consubstantiality with us in the flesh, his fellowship in all our temptations, being sinless, and that faith is the assurance of God's forgiveness, are bound unto Christ to reject the decrees, come what will, and to take by the hand the men who have been thus ignominiously deprived. Such is my judgment with respect to the ministers of the Church of Scotland. And now with respect to the people:

Practically the people of Scotland have often decided this question before now, by the simple rule of Christ for judging false prophets and teachers from true ones; namely, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Upon which rule proceeding, the laity of Scotland have never hesitated when men of faithful doctrine and holy lives were cast out of the church, to hear them in preference to the lazy and worthless shepherds whom the courts of the church and the laws of the land forced in upon them. And if in doing this, they had been careful against contracting schismatical feelings and principles, they exercised an indefeasible right, and did a most commendable thing. But all that hath happened in Scotland heretofore, is but a small matter compared with that which hath now fallen out. The question between the Culdees and the Romanists, between the Romanists and the Protestants, between the Presbyterians and the Episcopalians, between the Churchmen and the Seceders, were insignificant compared with the questions which are now at issue. For never till now were the three persons of the Godhead struck at in the very heart of their being and offices. And the marvel is, that all denominations are of one mind in detesting the truth; Churchmen, Seceders, Episcopalians also, so far as I am informed, Independents, Baptists, and all other sects. Some might say, And why not then at once give them the credit of knowing better than you, and yield up the controversy? The answer is, "There

is a Spirit in man, and the breath of the Almighty hath given him life; we have an unction from the Holy One, and we know all things, and we need not that any man teach us, but as the same anointing teacheth us of all things, and is truth, and is no lie, and even as he hath taught us, we shall abide in him."

The question, in respect of the people, is very simple: "If these men were true ministers of Christ, and preachers of his Gospel before, seeing they have done nothing to degrade themselves, but on the contrary have been honoured of God to suffer for his truth's sake, they are ministers and preachers still." This is the simple answer to every one who hath discernment enough to see the total desertion of the Holy Ghost, the eclipse of all light, and the power of the prince of darkness which rested upon the General Assembly that condemned the truth, and cast out the ministers of the truth. But those (alas! that they should be so many) who have no life of Christ in them, or so small a measure of it as not to be able to discern the grievous heresies which that Assembly acted upon, ought to follow the Lord's rule and judge by the fruits. If the ejected ministers should take up the spirit of retaliation, if they should be set upon making a party; if they should be more anxious to justify themselves than the truth of Christ in them; if, instead of bearing strong, stedfast, and holy witness for God against the false doctrine, ungodly spirit, unrighteous ways, and wicked lives of the clergy, they should run astray into sarcasm, scorn, railery, mockery, contempt, and the like evil dispositions of the mind; then, let them be forsaken of the people of God: but if they carry themselves with meekness, yet with severity, and bear the reproach of Christ patiently, and labour without weariness in his service; then for any of the people to turn their back upon them, is to turn the back on Christ; for any one to withdraw from hearing them, is to withdraw from hearing God, whose ambassadors they are.

But this is not all. The people of God have still another duty to perform. It is written, "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds" (2 John 10). What doctrine is this which should make us so separative from him that holdeth it? The doctrine that "Jesus Christ is not come in flesh" [not "*in the flesh*," but "*in flesh*"]. Now this is the very doctrine which was rejected by the assembled ministers with unspeakable loathing. That Christ came in flesh, such as flesh is, and hath been since the fall of man, they utterly denied; that he came in flesh, having the law of the flesh in it, they stormed at and scouted as the most hideous blasphemy. I do say, therefore, that, if we are to obey the apostolical commandment, we should

in no wise encourage any preacher who bringeth such doctrine. Surely a curse of God is upon him, and those that cleave to him shall share of it. The duty which the Christian people owe to those ministers who in the General Assembly did give their condemnation of this doctrine by which we hold the Head, is, in their several parishes to go boldly in and ask them to their face, if they believe that Christ came in flesh, and had the law of the flesh, and the temptations of flesh to struggle with and overcome: and if they confess not to this doctrine, to denounce them as denying the Lord that bought them, as wolves in sheep's clothing, and by no means to hear them, or honour them any more as ministers of Christ, but as ministers of antichrist, which verily they are, every one of them who hath not this doctrine; however smooth, sleek, and fair their carriage may be.

And because from all appearance, the great body, almost the unanimity, of the ministers of Scotland, both of the church and of the sects, are set against this truth, through the spirit of ignorance and error which is in them, what are the godly people of the land, the very small remnant which God hath left us, to do? If there had been an orthodox and godly Liturgy, as in the Church of England, and a written service pertaining to each sacrament and ordinance of religion, I should at once have said, Join in the service, but countenance not the preaching of the man who denies the flesh of Christ; but, because the prayers of such ministers are as bad, if not worse than their preaching, I am of opinion, that it is not dutiful to be present at or to take part in any worship of which such a minister of antichrist is the leader and the mouth. These men are to be avoided, and not in any way countenanced, according to the Apostle's injunctions: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 17, 18). Let the people of God, therefore, who are thus conditioned, see if they can find any minister in their town or neighbourhood, who holdeth this doctrine, and to him let them cleave. But if none such be at hand, let them do what the Waldenses did, and the Albigenses, and our fathers, at the beginning of the Reformation; let them meet together, and worship amongst themselves, crying to the Lord to raise them up Apostles, Evangelists, Prophets, Pastors and Teachers, and Elders and Deacons, and the other office-bearers in his house. And when they are thus faithfully waiting upon the Lord, let them be assured that the Lord will soon answer them according to his mind. My judgment is, that while they give reverence and obedience unto those perverters of the way of godliness, they

can expect and will receive no help at the hand of the Lord. So long as it was a question of liking and disliking, of style and manner, of reading or not reading from a written manuscript, of Calvinistic or Arminian doctrine, I always gave it as my judgment that people should abide under the ministry where God had cast their lot. But now that it is a question concerning Christ's coming in the flesh, God's love to sinners, and the Spirit's work of assured faith, I give quite the opposite judgment, and call upon every one, upon his faithfulness to Father, Son, and Holy Ghost, to separate from the ministers of antichrist.

There is a way of viewing this matter, so as to bring out a different conclusion, which I desire to open a little; the more, as for some time it held my own judgment in its fastnesses, and was by myself advocated, till I was delivered by the much study and discourse of the vision of the seven churches in the Apocalypse. It is this: The Church of Scotland is one body into which you are baptized, and of which you enjoy the communion. Your parish, and your parish minister, are but as it were a finger in this body, which may be weak while the body is in health. Therefore be assured, through the communion of saints, of having a part of the life brought into you, though sitting under the most lifeless ministry. Besides, you may not separate yourself from your parish church, without contracting the sin of schism, unless you can say that the Church of Scotland is become apostate. Now this is what you cannot say, because her standards remain unaltered, though those who administer to them be found most miserably changed, and removed far from that foundation on which they profess to rest. And besides, your obedience to the laws of the land requires it of you.

In this argument there is a great deal to agree with. First, the doctrine of the communion of saints, in virtue of which a member of Christ any where, and any how, conditioned, may be assured of sufficient strength and nourishment, is most true and cannot be carried too far. If one be by Providence, or the obligations of duty, as in the case of a wife, child, or servant, placed under the sound of continual error; or if one be separated from the ordinances in journeying, by sea or land, or sojourning in heathen or antichristian parts, or in sickness and imprisonment, or in any other way prevented, then, by firm faith in the communion of saints, he will surely experience the fellowship of their common joy and common suffering, and they of his, through the all-pervading and equalizing power of the one Head and the one Spirit. But if any one being at liberty do, without cause and knowingly, and in express prohibition of God, put himself under false teaching, and the pastorship of a minister of antichrist, hath he any reason to expect either the furthering or preventient grace of God? Surely not. Now this is the case we are treating of.

Multitudes of the ministers of Scotland have been revealed to be antichrist in denying that Jesus is come in the flesh, and the question is, What are the people to do? Hear them? Surely not.

What is said also of schism in the above argument is true. One may not separate from a church until it become apostate. But the application to the Church of Scotland and her standards is not true. For, as we have shewn above, the view which God takes of a church is a body of Christians gathered under the ministry and government of their pastor, with his council of elders and deacons; not a confederation of churches gathered under a Confession of Faith. And the act of apostasy is not the legislative alteration of a sound confession of faith to an unsound one; but it is the pastor or angel of a church turning from being a preacher of Christ to become a preacher of antichrist. When this is the case, that man is become apostate, with the church represented in him; from which, if we come not out, we shall be visited with their plagues. It is not that I would have these men to be rashly judged of; they have had a year and more to deliberate upon it. They have been addressed in all forms of truth and patience; they have seen the advocates and abettors of falsehood carry themselves more like Mohawk Indians, than civil and civilized men arguing upon a Christian subject; and yet such is the fierceness of spirit with which they are carried against the truth, that their violence hath only gathered more and more force. I am grieved to write these things, but I hold the pen not for man but for God; and I cannot go a hair's breadth beyond the truth of my conviction upon the one side or upon the other. The argument fails in applying that to the national confederacy, and its charter of confederation, which is true of every church and its pastor under whom it is gathered, and by whom it is represented. It is true also of the national church, in such circumstances as are supposed, but not on that account less true of the individual churches in such circumstances as are now in actual existence. I make no hesitation in affirming, that all those churches are in a state of apostasy, whose ministers are not preaching that Christ came in flesh, but maintaining with the General Assembly some other doctrine.

As to that part of the argument which derives its strength from the authority of the king, it is of no weight to a true churchman, who holds that the king can make no innovations in the church; that he can and ought to interfere *apud sacra*, but not *inter sacra*; that is to say, do what in him lies to promote the church of Christ, her true doctrines and wholesome discipline, throughout the land, but at no rate to make or to meddle in things proper and interior to the church. Therefore whatever duties we owe to the church anterior to its establish-

ment, we owe to it posterior thereto, and no more. Our duty to the king is happily by the circumstance and condition of his establishing the church, brought into sweet accordancy with our duty to the church. And he doth thereby purchase to himself infinite prayers, blessings, and thanksgivings, which mightily redound to the good of his person and his kingdom; but the king, no, nor a father can exact any thing of us contrary to the mind of the King of kings; or if he do, we may not obey, whose condition of taking service under Christ is, that we should have forsaken all, yea, and hated all. And to honour a minister of antichrist, as if he were a minister of Christ, not to separate from him; and in all lawful ways denounce him, and endeavour his subversion, is contrary to the mind of Christ, and therefore may not for any sake of life or death, of principalities, or powers, be done. But this is a question which hath been put to rest by the Act of Toleration. It is not against the mind of the king, or the laws of the kingdom, to worship God where and in what manner we please.

With respect to that part of the argument which applies to the Church of Scotland, properly so called; that is to say, the members of Christ, who have now, for sixteen centuries and more, by the singular grace of our God, been found in that land worshipping the one God and Father; I observe that to these men I cleave with firm continuity, because I know that since the first beginnings of religion, among our Caledonian fathers, there have been innumerable prayers, whose record is on high, offered for the people of that land; which prayers I regard as the precious portion of the name of Scotchmen, and from which I would never cut myself off by any act of expatriation or of schism. But as the Church of Scotland out of Culdee purity once changed into Papal whoredom, and out of that passed into Protestant faithfulness; so now, out of Protestant apostasy, she is passing again into a new form which hath not yet received any name, and had better receive none. That the General Assembly, Synods, Presbyteries, and Kirk Sessions, with all the other furniture of the church, are about, like the veil of the temple, to be rent in twain, or to be left like the withered fig-tree, fruitless and barren, I firmly believe, and yet would do all I could to retard it. But that the Church of Scotland will survive till Christ come, I never doubt, and am now shewing the method in which it is to be preserved. By separating the precious from the vile, by abstaining from the honour and reverence of antichristian preachers, by gathering the church under the wing of the faithful ministers, by these ministers willing to be cast out for his name's sake; and when there are no faithful ministers, by gathering the church into this man's house and that man's barn, and waiting upon the Lord till he shew gifts for rule and govern-

ment; and then by seeking of the faithful ministers to come and set these men over them, which was the order followed at the Reformation;—in this way, and not by mixing yourselves up with these enemies of the truth, who did roar in the sanctuary of God, and hew down the carved work thereof. It is thus, oh ye faithful and true men in the realm of Scotland, that you are to preserve the name and the testimony of Jesus in the midst of you, and revive the church, and shake off her oppressors, and become strong again. For these men, called your ministers, are for the most part mockers, hard-hearted, blinded mockers of the truth, without modesty, without learning, without patience to hear, or capacity to understand any point of true faith.

If any one think I judge these men harshly, let him reflect upon the language which the true prophets of the Lord use to, and of, the false ones: for example, Jeremiah's language to Pashur the son of Immer (Jer. xx.), Christ's to the scribes and doctors, Paul and Peter and John in all their Epistles to the false teachers who went about denying the truth, and decrying the faithful preachers of it. And never, since Jannes and Jambres withstood Moses, have men withstood the ministers of truth, and stricken them with more restless barbarity, than did the ministers, especially those of the Evangelical sect, in the last General Assembly. Would I give up these men as undone and lost for ever? No; but I would testify against them, and the evil that is in them, to the saving of my own soul, and to the deliverance of the souls of the people. If the greater part of the crew have got drunk in a perilous passage, what do those who are sober but take counsel with one another how they may best save the ship, and the drunkards also? So would I, in order to save these ministers from the guilt of their own terrible deeds; and in order to save their flocks, and in order to save the whole church and the land, testify against their abominable doctrines, by refusing to listen to them. And would I cease, therefore, to be less a member of the church of God in that parish, town, or city where I resided? Verily no. Or less willing to sit under a pastor who had the word of life on his lips, when such a one was sent? Verily no. It is one chief part of a Christian's calling, to testify to the truth, and to make a distinction between the preachers of truth and the preachers of error; but if he is bound in duty to God, or to Christ the Head of the church, to abide under the ministry of one who does not hold the Head, how shall he be able to testify to the truth? It is clear to me, that these things cannot co-exist; namely, an obligation to witness against error, and an obligation to take a preacher of error for your minister. The Church of England, or of Scotland, may license and ordain men who deny God's love to all men, Christ's coming in the flesh, and the Holy Ghost's work of

assured faith. And they may have the king's sanction to teach and to preach in the parish where you reside : but neither king nor church can bind me to acknowledge such a one as a herald of Christ, and an ambassador of God. I am called upon at once to gainsay and gainstand such a false teacher ; to beware of him myself, and to warn others against him. I may not give him my countenance, I may not sit silent and hear him ; and because it is contrary both to law and good order to testify against him by interruption, I am bound not to bring myself into the peril of hearing the counsel that causeth to err. So long as it is a question of imperfect knowledge, of ignorance and unacquaintance with the truths, of manner and of degree, I must and ought to forbear, and to separate were schism : but when it becomes a matter of momentous truth and error, as in the case before us, the hoisting of Antichrist's standard, I must separate from such a one ; and not to separate is to allow him in his evil deeds, and to help the people into the snare. Things are now come to a crisis ; the church is in the condition in which Jerusalem was in the days of Jeremiah, and the word of the Lord is to us as it was unto him : " If thou return, then will I bring thee again, and thou shalt stand before me : and if thou take forth the precious from the vile, thou shalt be as my mouth : let them return unto thee, but return not thou unto them. And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee : for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible " (Jer. xv. 19—21). Till this grand act of apostasy on the part of the ministers, I have steadily advocated the other and the opposite course of each man abiding constant to his church, and under his pastor, praying for better times, and contented to suffer. But I can do so no longer. I give it as my deliberate judgment, that it is sin to abide under the teaching of men, be they Churchmen or Dissenters, who bring with them their doctrines of devils, which had the sanction of the late General Assembly.

And yet I would have the step to be taken with all Christian wisdom and patience and long-suffering, in faith and love, not in haste and anger. The Christian people throughout the land who feel themselves thus conditioned ought to enter into friendly converse and loving communion with the pastors, and with one another ; and talk over these matters gravely, man to man. They should see whether there is any hope of amendment, and not rashly make a man an offender for one word, or even an apostate for one act. For even him that is an heretic we may not reject till after one or two admonitions ; much less may we on slight grounds, or any but the gravest considerations, separate



ourselves from the pastors under whom the Head of the church hath placed us. It is not till we perceive the wound to be incurable, till they take a distinct position against Christ, and by public acts declare it, and refuse to repent, and harden themselves in their wickedness, that we are called upon to disallow their office and authority over us; and take measures for the common weal of the church against her apostate ministers. Thus the Reformation from Popery commenced, and in some countries the bishops went with it, and the church continued under her former heads; in other cases the bishops declared against it, and the church reconstituted others under the guidance of the Holy Ghost. This work in Scotland hath begun with the ejection of bishops; and in that way it will proceed, until the salt being all cast forth the mixture shall corrupt. I for one can with a clear conscience say, "We would have healed Babylon, but she would not be healed."

The whole of this judgment I rest upon the fact, that these ministers have declared themselves apostate from the faith in what they did in the last General Assembly; whereof if they repent not, nor give public confession of the same, they are to be concluded apostate; and therefore must be separated from, upon the same principle that the Reformers separated from the Roman-Catholic system, when by the Council of Trent it had so constituted itself apostate. All sound-minded men would agree with me in thinking, that if the Church of Scotland, considered as a whole, were to substitute the Creed of Pope Pius IV. for the Westminster Confession, it would be the duty of every true man to come out of her. In thinking thus, the principle is allowed. But then the church is considered to be national, constituted in a human document, which is man's view of the matter, whereas God's view of a church, is a body of believers in some one town or neighbourhood, gathered together and constituted under their angel. The apostasy of that angel is the apostasy of that church, and the signal for removing his candlestick out of its place, except he repent; and, being so, each man according to the principle of apostasy ought to come out from under his administration.

If these two cases of the Rev. John Campbell and the Rev. Hugh Baillie Maclean have dragged into light such fearful heresies in the doctrine of the church, as to amount to the entire apostasy of denying the Father and the Son, (for what is the Father when his love is denied, and what the Son when his flesh is denied?) then the two remaining cases adjudged by that Assembly, of Mr. Alexander Scott, preacher of the Gospel, and myself, do shew the utter ignorance of the church of her own constitution, and her departure from every sound principle of ecclesiastical polity and righteous judgment. Mr.

Scott doubted the Confession of Faith on two or three points, and asked satisfaction from the Scriptures, before he could avow it as the confession of his faith. At this time he had been called by the Scotch Congregation of Woolwich to be their pastor, and was in the midst of his trials for ordination. But as soon as these scruples arose, he came forward and besought the Presbytery to take no further trouble in the matter, as he found it impossible to confess to the doctrine of particular redemption, and the transference of the Jewish laws of the Sabbath to the Lord's day of the Christian church, and also because no Presbytery believed themselves capable of conferring by the laying on of hands those gifts which the Confession taught him to expect. As a member of Presbytery I was grieved to think that a young man of such gifts and graces should be prevented from going forward, and moved that a committee should be appointed to deal with his conscience, and see whether those scruples might not be got over; and at the same time I declared my own conviction, that the Confession did not express particular redemption, still less gainsay universal redemption, and that I firmly believed the ordinance of laying on of hands was effectual through faith, to the communication of all gifts needful for the Christian ministry. My brethren thought differently, and Mr. Scott's own mind was made up; so the conference failed. There were then two lines of procedure for him to choose between; the one to ask the Presbytery to ordain him, notwithstanding his scruples, the other to withdraw his application for ordination of his own accord. He chose the latter, being a man of a very simple character and scrupulous honesty. Here I think he fell into a snare,—the snare of a candid and ingenuous man acting for himself, instead of discerning his place in the body of Christ. Because, as the responsibility of imposing an obligation upon the ministers and members of Christ, over and beyond the written word of God, belongeth to the church in the first instance, and not to the persons of whom it is required, who are at liberty to refuse or to comply with it as they see good, so in every case in which the test is administered, in all time coming, and in this particular case, a man is at liberty to say, I cannot take the test, nevertheless I am conscious to myself of the gift of a preacher abiding in me by the Holy Ghost; and especially when, as in this case, God in his providence, and Christ, as Head of the Church, had given testimony of the same, in that a flock had twice over almost unanimously called Mr. Scott to be their minister. Whereupon, if the Presbytery had refused, the responsibility lay with them, and he, with the flock which had fixed their heart upon him, might have gone elsewhere to seek for ordination. And if they could not have found any ministers of Christ willing to concur therein, it would have been righteous before God and man to have

joined their union without this venerable and sacred ordinance. It would have been the case in which the ordinance Head must assert his own superiority to the ordinance administrators, and the standing order of the eternal government must be enforced, namely, that the ordinance was made for the creature, and not the creature for the ordinance; the thing for the person, and not the person for the thing. "The Sabbath was made for man, and not man for the Sabbath."

Thus things stood till a member of that busy and bustling Presbytery, the Presbytery of Paisley, contentious and ever contending, quarrelsome and ever quarrelling, came up to London; and because Mr. Scott had received his licence to preach from them, they deemed it their duty to meddle in the matter, and to call him before them. This was entirely beyond their powers, for he had done nothing within their jurisdiction, right or wrong, upon which there might have been even a pretence for proceeding against him. In this began a series of unconstitutional actings which went on unto the end, all springing from a most erroneous principle, that because a body hath some hand in conferring an office, it hath power at any time to revoke it. Can a father take the life from a child when it pleaseth him, or whenever the child offendeth him, because he hath been the author of its life? yet he may put the child forth from his home, because that is under his keeping. Can the church dissolve a marriage because one of the parties faileth in some part of the marriage contract? Or a king and a nation dissolve at will the covenant of government and obedience which is between them? It is not the presbytery which makes the preacher, they do but ascertain the gift of the Holy Ghost that is in him; and certify the same in the midst of the churches, which having confidence in their judgment receive such a one to exercise his gift amongst them. And every other presbytery, feeling itself to be the guardian of its own bounds, hath power to take a proof of his gifts, if they please, before admitting him to minister amongst them. But the Presbytery of Paisley, ever more heady than wise, must be guardian over the churches in London, and take away from Mr. Scott a gift which they did not give him. If the gift was in him when they proved him, then it is in him still; for "the gifts and callings of God are without repentance." They might, if they had seen him unfaithful, unwise, or disorderly in the exercise of it, have put him under a temporary suspension if he had come within their bounds. And, in such a case, they must have proceeded upon certain overt acts of unfaithfulness, or disorder, in the matter of preaching, sufficient to justify such a measure. But there was no such case; he was exercising no privilege of preaching amongst them; he was troubling them in no way whatever. But those men, alike igno-

rant of all ecclesiastical principle and procedure, must hurry him down from his duties, a distance of 400 miles, to appear at their bar, for no transgression against them. But, say the Numberers of this day, for Reasoners are they not, Seest thou not that he could not have been licensed without subscribing the Confession? and if he cannot sign it over again, his licence is null and void. That is, the Westminster Confession makes the preacher, and not the Holy Ghost; the Westminster Confession tries the preacher, and not the Presbytery. And where, then, O Numberers, was the church and the order of preachers before the Westminster Confession was brought into existence? Any one of the circumstances connected with the ordering of a thing being wanting, the Numberers of this day say that the essence of the thing is wanting. I deny that either one confession or another hath any thing to do with the essence of a preacher, either in respect to the conferring of the gift, or to the ascertaining that the gift is there. The one belongs to the common unction of the Holy Ghost in the body of the church, thrusting forth one member into one ministry, and another member into another; the other belongs to the gift of the Holy Ghost, resident in the order of preachers, which recognizeth itself in the new member thus thrust forth. A confession is a mere testimony lifted up by the church against the heresies and errors of that particular time; it doth not stamp itself as a complete testimony, not to be added to or taken from; it doth not supersede the Holy Scriptures, nor present them in an improved form; much less is a man made a preacher by setting his name to it, nor is a preacher unmade by taking his name away from it. But more of this hereafter.

Mr. Scott obeyed the summons of the Presbytery of Paisley. I would not obey such a summons, nor think it right to do so; because, though there had been ground for justifying such a summons, the place of the fault was beyond their bounds of jurisdiction, yea, and even of the General Assembly itself, as was ruled in my own case. The Presbytery made very brief work of it: at one sederunt they took away his licence, upon no other ground but because, according to his own declaration, he could not assent to every jot and tittle in the Westminster Confession. They were at no pains to inquire as to the importance of the matters which were called into question; nor to put it to their own conscience if they themselves believed every jot or tittle of that book; nor to ascertain the proper place of a confession among the other qualifications of the preacher; nor to examine whether the preacher had been making a proper or improper use of that gift of preaching which they had declared to be in him; nor to give him satisfaction from the Scriptures upon the points at issue; nor to give him a trial for his preacher's office, by the statutes of the Holy Scriptures, which are the statutes of our

King. These questions are mere speculations and subtleties in our day of the Alphabet and the Multiplication Table; the question was as clear as any sum in Coker, or any word of two syllables in the Reading-made-easy. A preacher is not made without signing the Confession of Faith: but this man cannot sign the confession of Faith; therefore he is no preacher. He may be a very good man, and the son of a good man, learned in the Scriptures, and unrivalled in his gift of teaching them to others; he may have the gift of a Paul, or of a Luther, or of a Knox: but what is that to us? he cannot subscribe the book agreed upon by the divines who sat at Westminster in the year 1646; therefore he can be no preacher in the Church of Scotland, which is an integral portion of the church of Christ, the pillar and ground of the Truth. Ah me! how oft have I been thus reasoned with! Of all the precious and godly men I came in contact with, there was hardly one who did not reason thus. And they set me down as a man of dubious honesty, for taking any higher or other view of the subject. Oh! how this hath grieved me! But the scene had to be acted on a more conspicuous stage than the presbytery-house of Paisley.

Mr. Scott appealed to the General Assembly, to protect and preserve the sacred rights of a preacher invaded by that unthinking and unreflecting presbytery; little deeming what rougher handling awaited him there. To me the temper and composition of that court was so well known that I anticipated the result, not only in his case but in Mr. Maclean's; wherein, by every one, and by the Assembly itself, the very opposite verdict was anticipated. I said to that persecuted minister, at my own table, before he went down unto the conflict, "Brother, if thou be faithful to thy Master in thine appearance there, be prepared for their taking thy cause into their own hands, and deposing thee by an instant vote." But poor Scott could not even get a hearing. He was interrupted in one of the ablest, soundest, and most ecclesiastical speeches ever heard within their walls. Even the dignity and decency which become the judges of the supreme court of the church could not prevent the ill-instructed and unpractised man from interrupting him, and virtually preventing his pleading his own cause. For when he found that it was deemed derogatory to the dignity of the General Assembly to pursue his train of argument, he very wisely and meekly, like his Master, sat down and kept silence, and left his cause to the vindication of God and the Head of the church. The line of argument which he pursued was this: Our confession confesseth itself to be nothing save as it is sustained by the Scripture: the church commandeth every one who findeth any thing in her confession not consenting with Scripture to bring it forward, and promiseth him satisfaction from the Scriptures: therefore, though there were nothing at stake, I am entitled to have this issue between the

Presbytery and me tried by the Scriptures; but when the royal ordinance of preaching, and the noble office of a preacher is at stake, of which I have been deprived, surely you will not hesitate to yield me that common right. They laughed him to scorn; they called it misplaced talent, a misleading of his cause in order to carry bye intents, an insult to the dignity of the venerable court. In this cause, as well as in the others, this was a common way of arguing,—If these men will broach their new and heretical doctrines, can they not hie them out of the church and preach them far and wide? nobody will meddle with them; why then will they be troubling us, and breaking their own vows? To this argument he addressed himself like a sound-minded and right-hearted churchman; teaching them, that the privilege of preaching other doctrine than that which the church held, came from the Act of Toleration, and pertained not to him as a member of the church, but as a subject of the king, with which they had nothing to do in their jurisdiction; that for him or any man voluntarily to go out of the church is an act of schism, which could only be justified by the apostasy of the whole church; and for them to suggest such a step was to give up the reins of discipline, and to cast the keys, and the power of the keys, behind their back; to invite divisive courses, to propagate dissent, and to court disunion, which above all things they ought to abhor. But considerations like these are all out of date. It is true they are in the Scriptures, and in the canons of all churches, and no where more strongly insisted on than in the Confession of Faith; but what of that? it is not the contents of the Confession, but the signing of the Confession, which is now in question. Oh! I wonder how God had patience with such awful hypocrisy. I question whether there were three men in that presence who did assent to every thing written in the Confession exactly as it is there written; I question whether one tenth, one fiftieth part of them have considered it from end to end. And yet they decreed that any man might be deprived of his preacher's office, and so also of his minister's office, who had any scruples upon any article of that book, or differed from any of its articles. That book, not the Bible, is then the written word to the Church of Scotland; that book, not the Holy Ghost, is the life of a preacher; the men who composed that book, not the God-man who purchased us with his blood, is the Head of the church. And most men hailed the decision as a sound and honest decision. Like rulers like people, blind leading the blind, babes ruling over babes, deceivers dealing treacherously with those who love to be deceived.

From this case it clearly appeared, that the doctrine and practice of the present race of churchmen goes upon this principle, that not the Scriptures, but the Westminster Confession, is the foundation and ultimate appeal of the church, by which all

controversies are to be tried. I had long suspected this; and as a minister I had felt it more than once to be present in the minds, and especially in the actings, of the office-bearers of the church. Their first question was always, What saith the Confession of Faith? And I had found that this was esteemed a high point of honesty; and that it was looked upon as an act of common and open dishonesty to doubt or gainsay any thing in the Confession of Faith, or even to try it by the word of God. But surely I was not prepared to find such a principle promulgated and acted upon in the supreme court of the church. Since that time I have talked over this subject and argued it with a great many persons, and have found them almost without exception eclipsing the word of God by these traditions of men. And if I advance any doctrine out of the Scripture I am straightway met by the question, What says the Confession of Faith? This hath led me to reflect much upon the subject of creeds and confessions, and to study their history in the church; and I have come to the conclusion, that, while it is the right and the duty of any minister with his church to put forth a confession of their faith unto the world, in the form of a testimony for the truth against the error, it is a wrong thing for them to impose it upon another church, or upon another generation, as a complete testimony for the truth against all error, seeing that new errors arise which require new antidotes. This I find to have been the way in the primitive church; and I think it ought to be the way still. The power of trying and proving all office-bearers should be vested in the living ministers and members of Christ, acting upon the word, and guided by the Spirit of God. To attempt to do this, or any part of it, by a dead book, is to resile from our responsibility and to surrender our privileges. The church standeth in persons, not in articles. The church is not supported by, but is the support of, the truth; is itself the pillar and ground of the truth. And the Holy Spirit in the church is the living witness of the truth, whose guardianship to add to is in fact to subvert it altogether. And I believe that by nothing hath the Spirit been so quenched as by this substitution of the wisdom and the rule of some synod, in the room of his living presence and uttered voice. This conclusion has been forced upon me by the desperate dishonour which I see done on all hands to the word and Spirit of the living God, which alone are able to sanctify and quicken the soul.

The only argument which can shew face against these plain conclusions is one which I have had to encounter in all shapes, since I took upon me to obey the commandment of the Lord, not forbidding to speak with tongues and prophesy in the church. The argument is, that we are bound by our duty to the church not to do any thing for which we have not warrant

in her constitution until we shall first have taken the sense of the whole church thereupon, and obtained their permission ; and also by our duty to the state which doth establish the church upon no other condition whatever, but that she shall abide constant to her articles of faith and canons of discipline. It is thought and believed to be a contravention of our ordination vows to do otherwise. If it really be intended by the ordination vows of a minister that he should be bound up after this manner, then are ordination vows the most awful confederacy, and direct high-treason against the rights of the Lord Jesus, the liberties of man, and the dignity of the priestly office. But I utterly deny and reject such horrible doctrine. The ordination vows laid upon a minister are intended to exhibit him at that time as free from the stain of heresy and the purpose of schism, and to impose upon him faithfulness to the flock of Christ. They are after the nature of the marriage vows, defining the relation in which he standeth to the people, and laying it upon him to fulfil that relation faithfully, as to the Lord Jesus, and not as to any presbytery or bishop, or combination of them. " Now go thy ways," say the Presbytery, after laying on their hands, " and fulfil thy office faithfully to God and the Head of the church, and let us not have any occasion to intermeddle with thee any more at all." The priest might as lief claim right to interpose between man and wife because he had married them, and insist on a weekly inspection, as the presbytery or bishop insist upon overlooking a minister who standeth or falleth to his own Master, both his and theirs. Whatever he seeth to be his duty Christward, he is bound with all speed to perform as unto the Lord and not unto man. He may suffer for it ; let him suffer as a Christian for well-doing, and not for evil-doing. But this they say is to break up all confederacy and communion, and to destroy the unity of the church. No such thing. It is the previous condition and necessary preliminary unto Christian communion, which is the unity not of slaves chained together, but of freemen, Christ's freemen, animated by one Spirit. Let the ministers of the churches be free to receive the one Spirit of Jesus, and they will come to act together in the harmony of Presbyteries and Synods : but let them be hindered and hampered in this, and they want the element of communion. It is a frame-work holding together a multitude of loose stones, not a building built upon the foundation of the Apostles and Prophets, cemented by the Spirit, and bound into one by Jesus Christ the Head of the corner. Slaves cannot understand this doctrine ; but those whom the Son hath made free know it well to be the truth, the only truth. What I am stating is not only the immutable law of the ministerial office, but it is the practical working of it in every church which is good for any thing. What parish minister in Scotland thinks that he should



go up to the Presbytery with any new matter which occurs ; and what Presbytery would endure it ? And in his daily words and actings is he to look to them, or to Jesus ; to church-law, or to the word of God ? And if, in looking to Jesus and the word of God, he hit against the church court and the church law, which ought to go to the wall ? Jesus, or the church court ; the word of God, or the laws of the church ? Out upon such effrontery. I am ashamed to argue with it any more : let it be turned out of doors.

The question of obligation to the state is still more easily disposed of, and hath in fact nothing to do with the matter. For if the church hath bartered away any of her liberties and immunities for the favour and countenance she hath of the king, she has done what she may never do, and can never do, because she is Christ's spouse, and not her own mistress. This is the fornication and adultery which constitutes her a harlot and the mother of them ; " Babylon the great, the mother of harlots." But, so far from retaining this noble freedom to serve Christ, and to bring him with her to the service and blessing of every thing which doth abide on earth, the Church of England first, and now last the Church of Scotland, have become the basest panders to the powers that be. And in the late issues some were not ashamed to lay their hands upon the Confession, and to say, By this we live. Shame befall them ! They are mounted on a throne of spiritual dignity before they know the duty of a serving-man.

The origin and principle of an establishment is the baptism of the king, who thereby becometh bound to serve the Lord in the Spirit, and to order all the house of his kingdom in the fear of the Lord, and according to the orders of the Lord Jesus Christ, the only Head of his church. And because God looks upon a king as answerable for all his people to the utmost of his power, he straightway addresseth himself to the work of teaching his people in the ways of the living and true God ; and to this end he calleth to his hand what ministers of the Gospel and men of God he can find in his dominions, to preach the Gospel, and openeth unto them every door of entrance into the hearts of his people. He erecteth houses wherein his people may assemble to hear the word, and giveth the preacher a portion of his meat, if need be ; he ordaineth rest from labour on the Lord's day, that there may be leisure to hear the preaching of the word, and to meditate in the law of the Lord : and all other things he doth for the bringing of the fear of God and the service of the Lord Jesus into his land, and amongst his people ; being thereto obliged by his baptismal covenant, for the salvation of his own soul, and for the blessing of his kingdom. In all this he obeyeth the great Head of the church, acknowledging Him in all his ways, just as the

father of a family in his household, or a pastor over his flock. He doth not usurp the place of a minister to rule in the church, nor of any father to meddle in his house; but simply doth his own part within the bounds of his proper habitation, and the limits of his royal prerogative. This is the true doctrine of an establishment of religion. It ought to be nothing more than the king's endeavour to exonerate his own conscience before God unto Jesus, whom God hath constituted the Prince of the kings of the earth. He meddleth not with any man's conscience to overrule it, as if he could make him believe this way or that way; only he is at charges that none of his people should be ignorant of the right way of faith. Whether the subject believes as the king believeth maketh no difference in their duties by one another. The duty of a king is the same to every free-born subject of his kingdom, and to every denizen thereof, be his faith what it may; only he must not delegate any part of his function, whether to judge or to execute judgment, to rule or to counsel, into any hands but such as are obedient unto the Lord Jesus. The whole corporation of the governors must be Christian, be the governed what they may; and every delegate of the king must shew himself no respecter of persons, but deal out impartial justice and protection to all the people.

Least of all doth the king intermeddle with those who bear rule in the house of God, the pastors, elders, and deacons of the churches. He findeth the church in existence in his dominions when he is baptized into it, and straightway becometh bound to support it in all ways within his power. If he should discern that it hath departed from the faith once delivered to the saints, and hath come to be undisciplined in the pure ways of holiness, it is his part to seek after its reformation by all the means in his power. But in doing this he must himself be under subjection to Christ in all things, and keep his place as a dutiful servant of his, baptized into the obedience of all his commandments. So far, therefore, is the church, or the king, from being bound to abide by any covenant or agreement which, in times past, they may have entered into, but which now they have discovered to be opposed to the mind of Jesus, that they are called upon, the moment they discover this, to set about the removal of the let and hindrance. It is a vile attempt to thrust Jesus out of his supremacy, for either king or church to attempt to constitute a new obligation, resting upon the foundation of their own consent and covenant. I do not say but that covenants may be necessary; for what are all laws but covenants? but no covenant made between man and man can dissolve us from the eternal and indispensable obligation of loving and serving God and his Christ in all ways whatsoever. The doctrine, therefore, that any minister of Christ's church is bound by the acts establishing

the church of these lands, so as not to be at liberty to do that which he seeth to be his duty unto God and to his Christ, I hold to be the very essence of the Papal apostasy; and I perceive with great sorrow that it is as deeply rooted in the courts, yea, in most of the ministers, of the Church of Scotland, in the elders too (and deacons, alas! there are none, or almost none), as ever it was in the darkest times of the Roman hierarchy.

The path of duty, to every minister who feels himself hampered in his faith by the Confession, or in his practice by the Acts of Uniformity, or by any human law or ordinance, be it of General Assemblies or of the whole legislative church, is, therefore, simply to regard them as good reasons for well weighing and deliberating before he take up any conviction contradictory thereof; but, having become convinced by the word and Spirit of God, he must make no tarrying, but straightway (for the Lord is even at the door) set himself in his place to correct his errors, as a minister and as a Christian; and having done so, call upon all his brethren to do likewise: not to be restrained for a moment by the question, What will my brethren think of this? what will the church do to me for this? but, hating father and brother, and church also, and loving and serving Jesus only, to go forward, within the sphere of his own responsibility, and do the thing which is right, though the next moment the world should rush amain upon his head. If it do, it will not hurt him, because from that inrushing of the world he will be preserved safe under the wings of Him that is the Almighty. On this principle I have ever acted as a ruler of the church; I have taught it to others, most frequently without success; and I lay it down as the only way in which a man can deliver his own soul, and the souls of them that hear him. Therefore let a minister preach as of the ability of Christ, sitting loose unto the laws of any church or state, to the authority of any man or body of men. Yea, verily, let him hate all men, in order to love them with God's love, in order to be Christ's disciple, and receive from him those bowels of love which nature hath not, nor can procure, save by the baptism of the Spirit under the hands of the Man Christ Jesus, the Friend who sticketh closer than a brother. So soon as the Lord taught me, in my much meditation of the seven epistles to the churches of Asia, this the dignity of an angel or pastor of the church, this his responsibility to Christ alone, direct and immediate, without regard to any intermediate authority whatsoever, I went up at once and preached it fully out in the hearing of the Presbytery, and discoursed privately of it to those of the brethren who, like myself, had been most under the bondage of the presbyterial confederacy; which is good for its uses, but not good for intervening between Christ and an ordained mi-

nister; which if it dare to do, then is it no better than the pope of Rome. I had taught the doctrine before to my whole church, where a minister's duty is first to be discharged: I have since had to act upon it in the face of those whom I love most dearly, and I believe that every faithful minister of Christ's church will now have to do the same. For, in respect of the Church of Scotland, it hath been proved, beyond all question, that her ministers and elders in the General Assembly convened (and they represent pretty fairly the feeling of the church, as was evidenced by the concurrence of the lower courts) do feel that the Westminster divines are the Head of the church, and the state of Great Britain their supreme Lord.

Now the proper way of protesting is, not by running the gauntlet of the church courts, but by doing in your own room what is right, and standing to the consequences. You need not stir up the enmity of your brethren, it will rise soon enough: they are in a mood to rise against the heavens. Yet be not afraid of their terror, but "sanctify the Lord God in your heart, and be ready to give unto every one a reason of the hope that is in you, with meekness and with fear."

With respect to my own case I would not say much, partly because I may be thought a partial judge, but chiefly because it is not yet come to an end: they have only judged my book, and not myself: but, so far as it went, it was the most notable instance of an unlearned, irreverent, and indecent judgment that is upon record. They condemned the doctrines upon which alone the personal manifestation of a God, the redemption of our fallen nature from sin, and its resurrection from the grave, do rest. They condemned as guilty of Bourignonism a book which had a section expressly directed against that abomination. They condemned it upon the loose report of a committee, at one angry sederunt. One declamatory speech followed another: there was not one spark of theological knowledge: the most barefaced heresies were rampantly proclaimed as orthodoxy. Invective, foolish jesting, falsehood, and all manner of ribaldry, were poured out upon the head of an absent and unoffending man, who never wished to think of them but with love, nor to speak of them but with reverence, and now grieveth over their flagrant acts worthy only of condemnation and rebuke. If the ensuing General Assemblies do not conduct themselves in another style, with due respect to justice, decency, and order, that venerable body will forego its character of a court altogether, and degenerate into a rabble; its judgments will lose the nature of grave decisions, and become angry and incoherent insults upon reverend men. I know too well the dignity of my office, and from whom I hold it, to be much moved on my own account by their most violent acts; but I am concerned for what little of dignity and authority is still left them, after

more than half a century of unholy debates and unspiritual decisions. Dignified as is its constitution, and great as its services were at the time of the Reformation, the General Assembly cannot bear the opprobrium of many more such actings as those which we have been considering. Already it is a grief to all pious and enlightened members of the Church of Scotland, and the astonishment of the learned and orthodox every where. The Church of Scotland is shooting fast a-head; already the rapids have a hold of her, and she is not far from the fatal plunge: the precipice and the yawning gulf are hard at hand. Brethren, there is a God who beholdeth! there is a God who revengeth! Let the righteous hold up their head, for their redemption draweth nigh. The end of all things is at hand. Watch, and be sober: He cometh, He cometh, He cometh quickly.

EDWARD IRVING.

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#### CHRIST'S KINGDOM ON EARTH.

THE opponents of the doctrine of the personal presence of the Redeemer in the Millennial kingdom, endeavour to evade the *force* of the very plain, explicit, and numerous texts which speak of Him as a *King* sitting and ruling upon his throne and executing judgment and justice in the earth, by asserting that all this is figurative language; and that it means no more than that he shall be a spiritual King—*i. e.* that he shall rule by his Spirit in the hearts of his people; that, men at some future period being converted by the preaching of the Gospel, and universally becoming real Christians, *that state* of blessedness and felicity will take place in the earth which is to constitute what is denominated in Scripture Christ's kingdom, that kingdom whose arrival we pray for in the form which He himself taught us. According to their view, this *spiritual* reign is to constitute the fulfilment of all those prophecies just alluded to; whilst, all this time, Christ himself is to remain in heaven, and only at length to return to this earth for the purpose of finally destroying it, and carrying away his saints with him to some other abode.

How they reconcile this view with the declaration of St. Peter (Acts iii. 21), that the heaven will receive Jesus only till the *times of the restitution of all things* (*i. e.* not the *destruction*, but the *restoration* of all things to their original order and primeval perfection); and how they make out that simply this universal reception of the Gospel, which they look for, as constituting the Millennium, is to have the effect of lengthening out men's lives to many centuries (which the lxxth chapter of Isaiah proves will be the case at that period, as Bishop Lowth and other commentators admit), I shall not now stay to inquire;

but I will go on to state, at once, what I believe to be the true doctrine of Scripture upon the subject, and lay before my readers some proofs of what I advance.

I believe, then, in one word, that Christ will actually, and personally, and visibly, be revealed from heaven, at the commencement of the Millennium (which I further believe to be very near at hand), to take possession of the promised land, to sit on the throne of his father David, and to "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Before I proceed, however, to establish this view by a regular chain of proof, I am desirous of making a few preliminary observations, to shew the *reasonableness* of our expectation that the whole of the prophecies will receive a literal fulfilment, apart from that direct and conclusive evidence which, I think, can be adduced.

Throughout the prophetic portions of the Old Testament which relate to the person of the Redeemer, He is spoken of in a two-fold character. He is represented as weak, and as powerful; as humble, and as exalted; as degraded and outcast, and as triumphant and glorious; as a mean man, of no form nor comeliness, and numbered with the vile of the earth, and as a victorious and irresistible Conqueror and mighty King. So striking is this distinction, that the Jews of later times, not seeing how it was possible for one person to fulfil all that was predicted of Messiah, have adopted the notion (which I need hardly observe is a mere fable) of *two Messiahs*, one for each class of the predictions: the former, to be the son of Joseph, of the tribe of Ephraim, who should suffer and die; the other, to be the son of David, of the tribe of Judah, who should be prosperous and triumphant\*. At the time, however, of our Saviour's first appearance upon earth, the Jews, not observing the *order* of these predictions—namely, that the sufferings should precede the glory—indeed, overlooking the predictions relative to the *sufferings* altogether, expected nothing but a glorious Conqueror, who should deliver their nation, by force of arms, from the bondage of Rome, subdue all nations, and get for himself universal dominion. The result was, that, as a nation, they rejected the lowly Jesus, who then came to fulfil the former class of prophecies; and, now dispersed and outcast, a by-word and reproach among the nations, they are suffering the consequences of their fatal error. Is it too much to say, that the Christian church, as a body, has fallen into a similar mistake? Christians in general receive Jesus, indeed, as a suffering and crucified Saviour; but, except in what is called a *spiritual sense*, they reject him in his character of a glorious

\* Collier's Sacred Interpreter.

King. The mistake, if not attended with such heinous guilt, is at least *similar in kind*.

As, however, there were many *individuals* amongst the Jews, who, at Christ's first coming, received him, *notwithstanding all appearances*, as the undoubted Messiah, who should fulfil every jot and tittle of what was foretold; so Christians (a faithful few) have not been wanting, in all ages, who have believed, looked forward to, and fearlessly proclaimed, his future glorious reign with his saints upon the earth, as revealed by the holy prophets in the Scriptures; and the number of these is every day increasing. As the Bridegroom's approach draws nearer and more near, so the "cry" in the church, announcing it, grows louder still and louder, and daily more and more are hearing and obeying it, and preparing to go forth to meet Him.

I will now place before you a selection from each class of the prophecies to which I have alluded. One class of these has, confessedly, received a literal and exact fulfilment: and I would earnestly and affectionately entreat every reasonable and candid person to lay aside all pre-conceived opinions, and ask himself, calmly and honestly, what ground is there for expecting, whilst one class has actually received a literal fulfilment, that the other shall not, when both are expressed in precisely the same kind of language, and sometimes occur even in the same sentence? (as Isa. lii. 13—15.) What proof, or substantial reason, can possibly be brought forward that there will be any difference in the manner and mode of their fulfilment?

Let me beg, then, your attention to the following.—

*Prediction.*

Isa. vii. 14: "Behold, a virgin shall conceive and bear a son.... and shall call his name Immanuel."

Micah v. 2: "Thou, Bethlehem Ephrathah....out of thee shall he come forth unto me that is to be Ruler in Israel."

Zech. ix. 9: "Rejoice greatly, O daughter of Zion...behold, thy King cometh unto thee....lowly, and riding upon an ass, and upon a colt the foal of an ass."

Isa. liii. 3: "We hid as it were our faces from him."

*Fulfilment.*

Matt. i. 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, *before they came together* she was found with child of the Holy Ghost....and Joseph...knew her not till she had *brought forth* her first-born son."

Matt. ii. 1: "Jesus was born in Bethlehem of Judea."

Matt. xxi. 6: "And the disciples...brought the ass and the colt, and put on them their clothes, and they set him thereon." (And thus he rode into Jerusalem.)

John i. 11: "He came unto his own, and his own received him not."

*Prediction.*

Psa. xxii. 7 : " All they that see me laugh me to scorn : they shoot out the lip, *they shake the head*, saying, He trusted in the Lord that he would deliver him ; let him deliver him, seeing he delighted in him."

Psa. xxii. 18 : " They part my garments among them, and cast lots upon my vesture."

Isa. l. 6 : " I hid not my face from shame and spitting."

Micah v. 1 : " They shall smite the Judge of Israel with a rod upon the cheek."

Isa. liii. 7 : " He was oppressed, and he was afflicted, yet he opened not his mouth : He is brought as a lamb to the slaughter ; and as a sheep before her shearers is dumb, so he openeth not his mouth"

Psa. xli. 9 : " Yea, mine own familiar friend.....which did eat of my bread, hath lift up his heel against me."

Zech. ii. 12 : " So they weighed for my price thirty pieces of silver."

Zech. xi. 13 : " Cast it unto the potter."

Isa. liii. 12 : " He was numbered with the transgressors."

Isa. liii. 9 : " And with the rich in his death."

Psa. lxix. 21 : " They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink."

*Fulfilment.*

Matt. xxvii. 29, &c. : " They bowed the knee before him, and mocked him .... and they that passed by reviled him, *wagging their heads*.....likewise, also, the chief priests, mocking him, with the scribes and elders, said, He trusted in God ; let him deliver him now, if he will have him."

Matt. xxvii. 35 : " And they crucified him, and parted his garments, casting lots."

Matt. xxvi. 67 : " Then did they spit in his face."

Matt. xxvii. 30 : " They....took the reed, and smote him on the head."

Matt. xxvii. 12 : " And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him to never a word."

John xiii. 25 : " He then lying on Jesus' breast saith unto him, Lord, who is it ? (that should betray him.) Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot."

Matt. xxvi. 15 : " And they covenanted with him (Judas) for thirty pieces of silver."

Matt. xxvii. 7 : " And they took counsel, and bought with them the Potter's Field."

Mark xv. 27 : " And with him they crucify two thieves."

Matt. xxvii. 57 : " A rich man of Arimathea, named Joseph..... laid it (Jesus's body) in his own new tomb."

Matt. xxvii. 34 : " They gave him vinegar to drink, mingled with gall."



*Prediction.*

Psa. xxxiv. 20 : "He keepeth all his bones ; not one of them is broken."

Psa. xvi. 10 : "Thou wilt not leave my soul in hell ; neither wilt thou suffer thine holy One to see corruption."

Psa. lxxviii. 18 : "Thou hast ascended on high, thou hast led captivity captive."

*Fulfilment.*

John xix. 33 : "But when they came to Jesus....they brake not his legs."

Matt. xxviii. 5 : "Ye seek Jesus who was crucified. He is not here, for he is risen, as he said."

Acts i. 9 : "While they beheld, he was taken up ; and a cloud received him out of their sight."

In the above class of predictions, then, we perceive that God spake beforehand the *very things*, and no other, which He intended should be done ; and that the minutest particulars detailed in them were fulfilled to *the very letter*. Now as we see this so plainly to be the case in every prophecy that *has been fulfilled*, what good and valid reason can be given why the prophecies constituting the other class—namely, those that are yet future—should not be accomplished in precisely the same manner. They are expressed in language not a whit more figurative ; and no intimation whatever is dropped in Scripture that their fulfilment will be of a different nature. Why, then, are we not to believe, that, as Christ was born of a virgin and at Bethlehem, as was predicted of him, so, as is also predicted of him (Isa. ix. 7), He shall sit "upon the throne of David, and upon his kingdom, to order it and establish it with judgment and with justice for ever ?" When it is foretold concerning him (Jer. xxiii. 5), "I will raise unto David a righteous Branch, and a *King shall reign and prosper*, and shall execute judgment and justice *in the earth*," why are we not to believe that He will actually and literally do so ? When it is said of him (Isa. xvi. 5), "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," why are we to explain it away as of something figurative, and to doubt that He will fulfil it according to the letter, as he has always done before ? When we read (Mic. i.) that "The Lord cometh forth out of his place, and will *come down, and tread upon the high places of the earth*," why are we to disbelieve it as a thing incredible, when He literally fulfilled the word that said he should be buffeted and spit upon ? When it is said (Zech. xiv.), "And his *feet shall stand in that day upon the Mount of Olives*, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley : " when he calls the temple (in Ezek. xliii.) "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 : " when he

says (Isa. lx. 13), "I will make the *place of my feet* glorious:" when he says (Zech. viii. 3) "I am returned unto Zion, and will dwell in the midst of Jerusalem:" when he says (Psa. cii. 16), "When the Lord shall build up Zion, he shall appear in his glory:" when it is said (Isa. xlii. 13), "The Lord shall go forth as a mighty man; he shall stir up jealousy as a man of war:" when it is said of Christ and his saints (Isa. xxxii. 1), "Behold, a King shall reign in righteousness, and princes shall rule in judgment:" when it is said (Isa. xxiv. 23), "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously;"—when these, and similar things, are foretold in almost every page of the Prophets, why are we not to believe that they will be fulfilled in the same exact and literal manner as we have seen that those *actually were* which related to his first coming? What valid reason can be given for explaining them away in a sense essentially different?\*

Leaving this, then, for the serious consideration of all, I proceed to prove, by a regular chain of evidence, that, with respect to the Redeemer's future coming, nothing but a personal coming to reign upon earth can fulfil the Scriptures which are written of him. You will, of course, bear in mind that the question is not concerning the *fact* of the *personal* coming of our Lord—which no Christian doubts—but concerning the *purpose* and *effect* of it. Those who oppose the doctrine of the Personal Reign on Earth, imagine that Christ will come to destroy the present habitable globe, and to carry away his saints with him to some abode of blessedness in another part of the creation. We, on the contrary, maintain, that He will come to remain in it, to restore it, to establish it, to cause to inherit its desolate heritages, to sit upon the throne of David and upon his kingdom, and to order it with judgment and with justice for ever.

With the purpose of establishing this latter view, I shall, in what follows, examine closely the premises made by God to Abraham, to give to him, and to his seed after him, the land of Canaan for an inheritance. If it can be proved that these promises are yet unfulfilled, there is but one conclusion to which a believer in the word of God can come; namely, that they shall yet receive, in every particular, a literal and exact fulfilment.

Let us, then, turn to the several passages of Scripture in which these promises are contained.

And, first (Gen. xii.): "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee....and they"

\* The predictions given above are amply sufficient for the present purpose. Those who wish to see more will find many more brought together in Mr. Begg's useful little work, "A Connected View," &c.

namely, Abram and his family, "went forth to go into the land of Canaan; and into the land of Canaan they came.....And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."—Again (Gen. xiii.), "And the Lord said unto Abram.....Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land *which thou seest, to thee* will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth (i. e. in number).....Arise, walk through the land in the length of it and in the breadth of it; for *I will give it unto thee.*" Again (Gen. xv. 18), "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Again (Gen. xvii. 8), "And I will give unto *thee*, and to *thy seed after thee*, all the land of Canaan, for an *everlasting possession*; and I will be their God."

Now let us examine these promises of the living and true God, in their several particulars, briefly, but closely, and in due order.—1. The subject of promise is a certain country, by name the land of Canaan. 2. Its extent is, from the river of Egypt to the great river, the river Euphrates. 3. The promise of it, as an inheritance, is made to certain persons—namely, first to *Abraham himself*\* (mark that), and afterwards to his seed after

\* The learned Joseph Mede makes use of this fact, for a different purpose, in his answer to Dr. Twiss's Fourth Letter. "I doubt not," he says, "but you have felt some scruple (as well as others) at our Saviour's demonstration of *the resurrection* in the Gospel. (Matt. xxii.; Mark xii.) God said to Moses in the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.' Ergo, Abraham, Isaac, and Jacob, must one day rise again from the dead. How does this conclusion follow? Do not the *spirits* of Abraham, Isaac, and Jacob, yet live? God should then be the God of the living, though their bodies should never rise again. Therefore some Socinians argue from this place, that the spirits of the just lie in the sleep of death until the resurrection. Or might not the Sadducees have replied, the meaning to be of what God *had been*, not of what he *should be*; namely, that he was that God who had once chosen their fathers, and made covenant with them: 'I am the God that brought Abraham out of Chaldee; who appeared to Isaac and Jacob whilst they lived,' &c. But how would this, then, make for *the resurrection*? Surely it doth: He that could not err said it. Let us therefore see how it may. I say, therefore, the words must be understood with supply of that they have reference to; which is, the covenant the Lord made with Abraham, Isaac, and Jacob; in respect whereof he calls himself *their God*. This covenant was, to give unto them, and to their seed, the land wherein they were strangers: (mark it) Not to *their seed*, or *offsprings, only*, but to *themselves*, Vide loco: to Abraham, Gen. xiii. 15, xv. 7, xvii. 8; to Isaac, Gen. xxvi. 3; to Jacob, Gen. xxxv. 12: to all these, Exod. vi. 4—8, Deut. i. 8, xi. 20, xxx. 20. If God, then, make good to Abraham, Isaac, and Jacob, this his *covenant*, whereby he undertook to be *their God*, then they must needs one day live again to inherit the promised land, which hitherto they have not done: for the God that thus covenanted with them, covenanted not to make his promise good to them *dead*, but living. This is the strength of the Divine argument, and irrefragable; which otherwise would not infer any such conclusion."

him. 4. Their possession of it was to be "for ever"—it was to be "an everlasting possession."

Now the point which I am about to examine is this; Have these promises been yet perfectly fulfilled in any one of these particulars? I say *perfectly*, because I do not deny that there has been a partial or incipient fulfilment, in some respects, as an earnest and foretaste of the complete and final accomplishment. The question is, Has any one particular been *perfectly* fulfilled? If not, my point is gained; for the promises will then remain *to be fulfilled*: and fulfilled they shall be; for we are not only warranted in believing, but are absolutely bound to believe, that every particular will be exactly accomplished. "God is not a man, that he should lie; neither the son of man, that he should repent: hath He said, and shall he not do it? Hath He spoken, and shall he not make it good?"

1. First, then, have they been fulfilled to *Abraham himself*?—St. Stephen, in his address to the Jewish council (Acts vii. 2—5), expressly says that "the Lord gave him *none inheritance* in" the land, "no, not so much as to set his foot on; *yet he promised* that he *would* give it to him for a possession, and to his seed after him, when as yet he had no child." St. Paul also declares (Heb. xi., which contains a long catalogue of ancient worthies, who were sustained under all their sufferings by faith in the promise, but who died without receiving it), that he (*i. e.* Abraham) "died in faith, *not having received the promise.*" We can only, therefore, choose between two alternatives: Abraham shall yet receive it, or God will be found *unfaithful*, who promised.

I think Exod. vi. 2—4 is a very important passage in reference to this question: "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known unto them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." Here, then, we see that God represents the covenant that he had made with Abraham, to give unto *Abraham himself* the literal Canaan, as being still in force. The words are not spoken indefinitely, "I *did* establish my covenant with them (*i. e.* Abraham, Isaac, and Jacob), once upon a time; and some time or other I will fulfil it, by giving the land to their descendants;" but definitely and distinctly: "I *have* established my covenant with *them*, to give *them* the land of Canaan." Now, this was spoken more than three hundred years after Abraham's death; and still God saith, "I *have* established my covenant with *them*, to give *them*"—What? the heavenly Canaan?—meaning thereby a glorious abode in another

part of the creation? *Nay.* It will indeed be *heavenly* in one sense, for the curse will have been removed, and Christ will be there; but it will be the *actual Canaan*, "the land of their pilgrimage, the land in which they were strangers." St. Paul says, in the same chapter of Hebrews to which I have already referred, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;" and in faith he died, "seeing the promise afar off, and being persuaded of it," but "not having received" it: and therefore he must come back to receive it; for this promise to him, of the literal Canaan for his inheritance, stands to this day an unfulfilled promise in the pages of the sacred volume.

2. In the next place, have they been fulfilled to the seed?—Neither Isaac nor Jacob, the immediate descendants of Abraham, received the promises. During Abraham's life-time they "dwelt with him in tabernacles;" "heirs with him of the same promise," but never *possessors* of it; for "these all died in faith, not having received the promise" (Heb. xi.) But it may be asked, Did not his more remote descendants, after the Egyptian captivity, actually inherit the promise? I reply, They did not in the time of Joshua (see Josh. xiii.): they did not in the whole of the time (four hundred years) which intervened between Joshua and David. Even in the time of David and Solomon, the most glorious time which Israel yet has known, it appears to me very doubtful whether they really possessed the land to the full *extent* of the promise. This was, "from the river of Egypt to the great river, the river Euphrates." Now, if the promise, as respects *extent of territory*, was not fulfilled in the time of Solomon, it has undoubtedly never yet been fulfilled at all. But what say the Scriptures on the subject? It is written concerning Solomon (1 Kings iv. 21—24), that he "reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt.....he had dominion over all the region on this side of the river, from Tiphseh, even to Azzah (Gaza), over all the kings on this side the river." And again (2 Chron. ix. 26), "And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt." In reference to the first of these texts, Gaza was a considerable distance *short of* the "river of Egypt," which is generally supposed to be the eastern or Pelusiatic branch of the Nile; and as to the other, if we are to understand by the expression "unto the land of the Philistines," that this land was exempted from his dominion, then Solomon did *not* possess the land "from the river of Egypt to the great river, the river Euphrates." It seems therefore very doubtful, to say the least,

whether the Israelites ever possessed the land to the full extent promised\*.

But were it even admitted that they *did* possess the land promised, as to *extent*, there can be no doubt that they did not as to *duration*. This promised land was to be "an everlasting possession," to Abraham and to his seed. But, if ever inherited *fully* by his descendants (which I believe not to have been the case), for how short a time was it in their actual possession! Even in the time of Rehoboam, Solomon's son, Shishak, king of Egypt, took and spoiled Jerusalem (1 Kings xiv. 25). And, to say nothing of the frequent reverses of Israel in the intermediate period, in about two hundred and fifty years after Solomon's death the Assyrian king carried the Ten Tribes captive, and put an end to the kingdom of Israel (2 Kings xviii. 10—12). And within one hundred and fifty years after that, Nebuchadnezzar took and destroyed Jerusalem, and carried the people of Judah captive to Babylon; since which time it certainly will not be pretended that the Jews who returned from that captivity ever possessed the inheritance to its full extent. Indeed, for nearly two thousand years they have been cast out of it altogether, wanderers over the whole earth, whilst Jerusalem, the holy city, has been trodden under foot of the Gentiles.

But supposing, even, that the Israelites had been put in full possession of the promised land, and had kept possession of it to this very day, my argument would not be affected. For I assert, on the authority of St. Paul (Gal. iii. 16), that (although the Israelites had certainly an interest in the promise) they were not *the Seed* to whom that promise was *especially* made. "To Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Here, then, we are assured, by an inspired commentator, that Christ was the Seed to whom the promise (of an inheritance, ver. 18) was especially made; and not either Isaac or Jacob (although it was also renewed to them personally), or their descendants, the Jews. The promise, then, has never yet been fulfilled, either to Abraham or *the Seed*; for it will hardly be pretended that Christ has yet had any inheritance in the land of Canaan. When he appeared there, he appeared "in the form of a servant;" was born in a common stable, lived a life of suffering, had not where to lay his head, was rejected, persecuted, scourged, spit upon, cast out, and crucified as a malefactor, between two thieves.

\* The map of the dominions of David and Solomon, which accompanies the Family Bible of the Society for promoting Christian Knowledge, and which is doubtless compiled from the best authorities, makes them fall considerably short of the river of Egypt.

I think, then, it has been fairly proved, that the promise of Canaan, as an inheritance, has never yet been made good either to Abraham or to the Seed. If, therefore, Christ, the Seed, immediately upon his return, destroy that which was promised as the inheritance, how can the promise ever be fulfilled at all? How can it, in short, be otherwise fulfilled than by the return of Christ and his saints to take possession of it, and reign over it for ever? May I not affirm, therefore, that the point is fairly established, which I undertook to prove—namely, that nothing but a personal coming of the Redeemer to reign upon the earth can fulfil the Scriptures which are written concerning him?

I am aware that it is stoutly maintained, by the generality of interpreters, that the land thus promised as an inheritance to Abraham, and to his seed after him, is to be understood spiritually, as they call it, and means "the heavenly Canaan," or "heaven;" by which they understand an abode of glory and blessedness in some distant region of the creation. That the Canaan which Abraham will possess, in fulfilment of the promise we have been considering, will be the "heavenly Canaan," I readily grant; but it certainly cannot be the "heavenly Canaan" in the sense just mentioned; for its *locality* is far too distinctly marked out. The land promised to Abraham is the same land which God, when he promised it to him, bade him look upon with his eyes (Gen. xiii.); the land in which he was a stranger at the time the promise was made (Gen. xvii.) And when the promise was afterwards renewed, to his son and grandson, it was renewed in these terms. To Isaac the Lord spake thus (Gen. xxvi. 2, 3): "Go not down into Egypt; dwell in the land which I shall tell thee of: *sojourn in this land*, and I will be with thee, and will bless thee; for unto *thee*, and unto thy seed, *will I give all these countries*; and I will perform the oath which I swore unto Abraham thy father." To Jacob, again, the Lord spake thus (Gen. xxviii. 13): "I am the Lord God of Abraham thy father, and the God of Isaac: the *land whereon thou liest*, to *thee* will I give it, and to thy seed." Surely the land which Abraham *saw*, and *in which* he was a stranger; the land in which Isaac was a *sojourner*, and on which Jacob *lay*, can be no other than the *literal Canaan*, as to its *locality*, although it will undoubtedly be the *heavenly Canaan* as to its *state*, when they shall inherit the promise in the faith of which they died.

And now, perhaps, some may be ready to say, 'You have certainly brought strong reasons to prove that neither Abraham nor his seed have yet received the promise; and therefore, as God is faithful who promised, they must return to the earth to receive it: but what has this to do with *us*? How can it affect *us*, if they all *should* appear on earth again to receive the pro-

mise in its fullest extent?' I answer, "Much every way." The promise which is made to the seed, is made to *us*, if we are true believers in Christ Jesus. "Christ hath redeemed us from the curse of the law, being made a curse for us....that the blessing of Abraham might come on the *Gentiles* through Jesus Christ; that we might receive the promise of the Spirit through faith.... Now to Abraham and his seed were the promises made: he saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Now this promise does not refer *solely* to Christ personal; it embraces Christ mystical. All true believers are members of Christ; members of that mystical *body* of which He is the *head*; and heirs together *with him* of the promise made *to him*. "If ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise;" "heirs of God, and joint heirs with Christ" (Rom. viii.) of "an inheritance incorruptible, undefiled, and that fadeth not away, *reserved in heaven* for you, who are kept by the power of God, through faith, unto salvation, *ready to be revealed in the last time*" (1 Pet. i. 4). "For unto the angels hath he *not* put in subjection the world to come" (Heb. ii. 5); but "the saints shall judge" that "world," and "the *meeke* shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. xxxvii. 11); "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" (Dan. vii. 27). This, this is the hope of the Gospel. This is the "kingdom of heaven," to which the Christian is called to look forward. Not some shadowy Elysium, the figment of a heathen's fancy, but this redeemed and regenerated earth (fit abode for the glorified and regenerated body), with Christ the King of it; the curse of the fall removed from it; and Satan, sin, sorrow, disease, and death, cast out of it for ever. This is our inheritance; here are the blessed mansions which await the believer. *This* is that glorious liberty of the children of God, (a freedom from every thing but righteousness, holiness, purity, and bliss), *into which* (the Apostle says, Rom. viii.) Christ shall deliver the whole creation, when he comes, *out of* the bondage of corruption in which it at present lies. And he is near to do it. The time hastens apace, when shall be fulfilled the angel Gabriel's announcement to Mary: "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."

And now let me address a word of expostulation to such of my Christian readers as either doubt the soundness of the con-



clusion to which we have arrived, or whose minds revolt from it altogether. Men and brethren, why, why, should we turn away from that conclusion as from a thing incredible? Why should it be a marvellous thing in *our* eyes, whatever it may appear in the eyes of a scoffing world, that God should *literally* (and that, perhaps, soon) perform the promise we have been considering; build up the tabernacle of David which is fallen down, and set his King upon his holy hill of Zion? Is it more marvellous that He, the Redeemer, should reign there gloriously, whilst all kings fall down before him, and all nations do him service, than that he should be born as the carpenter's Son, and expire on the cross as a common malefactor? You cannot say that it is. Whence, then, can arise that repugnance, which is openly manifested by so many, to admit the idea of the Redeemer's personal reign on earth; and that anxiety to *explain away* the plain and numerous predictions relative to it, and resolve them all into some spiritual or figurative meaning, which would cause their fulfilment to be widely and essentially different from the fulfilment of every prophecy whose accomplishment we have hitherto witnessed? These things, I thoroughly believe, arise (I trust you will let me say it without offence) from *weak faith*, which causes a lurking indisposition in the mind (but little creditable to a humble reader of the word of God) to acquiesce in any system which would seem to involve events out of the common course of things, and contrary to our own commonly received expectations. We all profess to believe in the second personal advent of our blessed Redeemer, in the resuscitation of our bodies from the dust of the grave, and in all the awful realities of the future judgment: but these things have been hitherto removed to such a distance *forward*, and all visible miraculous interference of God in the world's concerns is viewed at such a distance *backward*, that *faith* in these things has almost come to nothing. They are looked upon as things written, indeed, in God's book, and which, accordingly, must necessarily be held as true; but there wants, in general, a *realizing* of these truths in the minds of believers. And hence it comes, that the majority, if not betrayed by Satan into feelings of contemptuous ridicule, or unseemly levity and scorn, are yet perfectly amazed, startled, alarmed, confounded, when such a thing is propounded to them, as that within a few years, or months, or days, or even *hours*, they may actually witness the resurrection of the bodies of the just, the coming of the Lord Jesus Christ in the clouds of heaven, and all the astounding wonders that shall accompany the day of vengeance of our God, and the day of *our* complete redemption. And thus it happens that the minds of most turn with more complacency to a system which holds out the prospect of a *gradual* improvement of the world—of a *gradual* spread of

religion by the instrumentality of human means—a *gradual* conversion of mankind to the knowledge and love of our Lord and Saviour, *previous* to his second coming ; which is thus removed to such a distance that they can think of it without disturbance. Now what can we call this, but weak faith ? There is but little room, indeed, for any faith at all in a system like this. For even *unbelievers*, the infidels themselves, arguing from the probable success of the exertions which they are making by the press, by the extension of schools, &c. &c. expect some remarkable *progressive* change to take place in the state of the world. Even *these* expect, by their infidel colleges and mechanic institutes and “libraries of *useful* knowledge” and newspaper reading-clubs for the poor, and such-like contrivances, to work wonderful changes, and to bring on a kind of millennium of science and knowledge and intellectual refinement ; which, being varnished over with a sort of spurious Christianity, are to produce (as they think) the reign of universal happiness, peace, and glory. Alas ! this their dream will be fearfully dispelled, when the sword of the Lord, which appears even now to be shaking off its slumbers, shall awake, and put on its strength as in the days of old ; when the Lord shall himself arise, and assert his majesty ; when He shall rend the heavens and come down, to scatter his enemies from before him, and to take possession of his long-usurped dominions. Oh, my readers ! if ye be indeed disciples of Christ the King, be not betrayed into a similar dream with theirs ; but take hold of, and cherish, that true faith of God which takes Him at his word, and believes that what He has promised He will assuredly perform, however improbable, or even impossible, it may seem to the wise men of this generation. Look for that “blessed hope” of the Gospel, “the glorious appearing” of our great God and Saviour, Jesus Christ—the true Melchisedec, King and Priest—Him of whom it hath been spoken, “I will bring forth a *Seed* out of Jacob, and out of Judah an Inheritor of my mountains : and mine Elect shall inherit it, and my servants shall dwell there” (Isai. lxxv. 9). Rest upon the word and promise of God, as Abraham did ; and let not your hearts waver, till the promise made to him and to his seed be fully and finally accomplished, and “the tabernacle of God is with men.”

And why *should* the heart of the Christian waver, or his mind revolt from the idea of God again dwelling with men, and again exhibiting his wonders before their astonished and adoring eyes ? It is true, that for now nearly eighteen hundred years God has not shewn himself in a visible form to mortal sight, or interfered in a visible manner in the concerns of men : but does this make it a thing too hard to be believed that the time may be coming when he shall again do so ? Do we not know, that the previous period of *four thousand* years was a period in which miraculous

agency, and angelic appearances and ministrations abounded; and in which a visible manifestation, even of the Divine presence, was not uncommon? Did not God talk with Adam in the garden, both before and after the Fall? with Noah, both before and after the Flood? Did he not eat with Abraham? Did he not wrestle with the patriarch Jacob? Did he not talk with Moses, face to face, as a man speaketh with his friend? Did he not shew himself to Joshua before the walls of Jericho, armed as a mighty warrior? Did he not appear to Manoah and his wife, who (Manoah) exclaimed, in the overwhelming feeling of the moment, "We shall surely die, for we have seen God?" (Judges xiii. 22.) And, to come to later times, did he not condescend to be born of a virgin; to wander amongst his own creatures as a poor man, without a place in which to lay his head; and, whilst in this humble condition, did he not miraculously cause the dumb to speak, the deaf to hear, the lame to walk, the blind to see, the sick to be healed, the dead to live? And did he not exhibit, not only himself, but also Moses and Elias, clothed with light, on the holy mount, as they should appear when he should come in his glory? And did he not endue his Apostles with the power of working kindred miracles after his own departure? And did he not actually ascend up into heaven in those very Apostles' sight? All these things, my Christian readers, you believe; and you know that it is not more certain that you are now perusing these pages with your eyes, than it is that all these wonderful events took place, actually and really, *upon the earth and in the sight of men*. Why, then, should we count it a thing improbable, that, in the accomplishment of the great things yet to take place in our globe, such visible intercourse and agency should again commence, and be renewed before our sight?

I would earnestly entreat you, then, seriously to examine yourselves, and to see whether lamentable weakness of faith may not, in reality, be the cause which leads you to reject these views: whether a dislike and dread of what you esteem *novelties* (although in truth they are not so), or a nervous and trembling and faithless anxiety lest you should be exposed to the worldling's scorn, and accounted raving and enthusiastic, because you think it possible that God is about to revive a visibly miraculous agency in this world's affairs, and even to re-appear upon the scene Himself for the accomplishment of his wonderful purposes;—whether all this may not weigh more than you may suppose in inducing you to turn the plain declarations of God's word into something figurative, in order that the necessity of such miraculous agency may be done away with, and that so a scoffing generation may cease to take offence.

And, oh! let me entreat you to examine yourselves closely,

and see, whether a turning away from these truths may not arise from a defect in the *love* which you profess to bear to your Lord and your King. Pardon me for speaking plainly: "I speak as unto wise men; judge ye what I say." When we are separated from those we love, do we not long for the time to arrive when we shall meet again? If any of you had a husband, or a wife, or a child, whom you tenderly loved, far away from you in some distant land; would you feel *disappointed* if any one informed you that you had mistaken the time which had been fixed for the return of the beloved one, and that it would take place at a much earlier period than you were expecting? Would you not rather, without losing a moment, immediately re-examine every letter and document which related to the subject; and would you not rejoice if you found your informant right, and be *disappointed* if you found him wrong? And would not a contrary behaviour tend to cast some doubt upon the sincerity of your affection? And such is the case with respect to the present question. If the Christian love his Lord—then, to see Him as He is, and to be with Him evermore, is the event to which his longing eyes are ever turned: and if a brother inform him that he has hitherto been wrong as to the time at which he might expect this longed-for consummation, and that there is reason to believe it will occur much sooner, would he, if his love were real, feel hurt, or angry? Nay, my Christian readers; nay: he would instantly and eagerly examine whether the glad tidings could be true; and his *disappointment* would arise, not from finding them to be so, but from finding the contrary. I hesitate not to say, that the Christian who really loved his Lord *would* thus feel; and if he experienced any disappointment or sorrow at all, it would arise, not from the advocates of the Personal Reign having at any time the best of the argument (for if they are right, the Lord will come at least a thousand years sooner than the church has been in later times expecting), but from their failing to establish out of the Scriptures of truth the point which he *must* have so much at heart. He would *grieve*, I repeat, at our *failure*, not at our *success*. If, therefore, as there is reason to suspect, a defect in your *love* be at the bottom of the dislike you entertain of the doctrines of the Lord's speedy coming, and personal reign on earth; then turn, oh! turn to the Lord, with prayer and supplication that he would shed abroad his love in your hearts; for if you love not *Him*, you cannot love his *appearing*: and, remember, that to those only who *do* "love his appearing" will that appearing be unto salvation.

To such of my readers as have embraced the blessed truths I am contending for, what shall I, finally, say? You have felt their power; you have experienced their comfort; you know

their joys; and, therefore, I can but exhort you to hold them fast, and not to let them go. If, even, we were living in peaceful times, and the lines had fallen unto us, in a temporal sense, in pleasant places, how inexpressible would have been the happiness with which the prospect of a speedy union with our beloved Master would have inspired us! But when we look at the times in which our lot is actually cast—in what a day of trouble, and rebuke, and blasphemy—the doctrine of the speedy coming of our Lord acquires a double preciousness: for it holds out, as well, the prospect of a sure deliverance from positive and dreadful evils, as of the near enjoyment of pure, and unutterable, and never-ending bliss. That we *do* live in times when iniquity is growing to its full height, and when awful judgments may be expected, *we* know full well: and those even who oppose us in other respects are beginning to think *with us* here. And these judgments are evidently in active preparation, if we are not actually beginning to taste them. To go no further back, nor beyond the borders of our own land; are we not constrained to acknowledge, that, from the time in which the national guilt was consummated in the admission to the national councils of the adherents of the accursed apostasy of Rome to the present moment, embarrassment, distress, division, disappointment, and perplexity have followed us like our shadow? And all this, I doubt not, will prove to be but the beginning of sorrows. For what other Christian nation has been favoured with blessings of every kind like our own nation? and what is the return that has been made, and is making, for the mercies that have been showered upon us with such an unsparing hand? A remnant—a remnant—doubtless shall be saved in the midst of us: but what is our state as a nation? Vice and profligacy are marching through the length and breadth of the land, and bearing all before them. Infidelity in religion, and revolutionism in politics, disguised under specious names—such as liberality, candour, toleration, love of freedom, and so forth—are spreading on all sides; and all the characteristics of the last and perilous times are rife, both in the church and in the world. Drunkenness, pride, covetousness, disobedience to parents, contempt of all established authority, and other abominations, meet the pained heart and the aching eye of the Christian observer on every side. And what must be the end of these things? Must we not expect that God will say to us, as to the Israelites of old, “You only have I known of all the families of the earth; therefore I will punish you for all your iniquities” (Amos iii. 2).

We, my companions in tribulation, and in the kingdom and patience of Jesus Christ, though we mourn for these things, yet fear not. The darker the aspect of the world, the nearer the arrival of our complete redemption; and therefore *we* can

look up, and lift up our heads in joyful expectation, in the midst of those events which fill others with terror and dismay. They are the rumbling of the chariot-wheels, and proclaim to us, with a voice that cannot be mistaken, "The Lord is at hand!" They alarm us not, therefore, but fill us with hope: they make us gird our loins, and trim our lamps; and quicken us to be still more earnest and unremitting in our prayers that we may be found, on our Lord's arrival, "like unto men that wait for" Him, and be "counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."

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NO GIFTS NO PERFECT CHURCH.

WE presume that no one will deny that the churches as constituted by the Apostles are the models to which all Christian churches ought to be conformed; and as little will it be denied that all the gifts of the Holy Ghost were in some of the individuals who composed them. That the gifts are not in any modern congregations called churches, is an indisputable truth; and so far, therefore, is it equally indisputable that these are not churches exactly similar to those which the Apostles planted; but the question for present consideration is, whether they have not departed further from their original than the mere absence of miraculous gifts will account for.

Taking the Epistles and Acts of the Apostles for our guide, we shall find that every church ought to contain in it four distinct orders of persons: and here, to avoid future question, we define by the word *church*, "any congregation of believers in the Lord Jesus Christ where the sacraments are administered, and who assemble under a duly ordained minister." In the Epistle to the Ephesians five orders are described as necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all come into 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 Christ;"—that is, until the whole mystical body of Christ be completed. These five are "apostles, prophets, evangelists, pastors, teachers." In the further consideration, however, of this subject, we shall omit the apostles, without entering into the discussion whether the twelve apostles of Christ are here signified or not. We think, however, that they are not exclusively; but that an order of persons is intended possessing more or greater gifts than the rest, and were that order to supply whose place and function the bishops, presbyteries, councils, assemblies, congregational boards, &c. are the substitutes in modern times. These, then, had a more extended jurisdiction than over a single

congregation or church; and there remained, for the necessary and permanent edification of each church in itself, the four classes or orders of prophets, evangelists, pastors, and teachers.

The first of these are the persons in whom the Holy Ghost spake from time to time, the rules for whose guidance are given at so great length in the First Epistle to the Corinthians. They are placed first, as of by far the greatest importance to the well-being and instruction of the whole congregation; inasmuch as they were the instruments through whom God himself spake, and to whose voice, in his house, all his servants must pay implicit obedience. Some evangelists, pastors, and teachers, may have had the gift of prophecy also, and very probably had; but still they were two separate orders and offices, though one person may have occasionally filled both. They were the expositors of Scripture: from whence the Papists have derived the true idea that the church is its living and infallible expositor.—The next class is Evangelists;—persons who, having an especial gift of faith for dependence on God's providence, were sent out by the various churches to proclaim the name of the God they worshipped to the surrounding world, and bring into the fold of Christ's church as many souls as the Lord should give them, to be there nurtured and educated for him. If each church in modern times had acted upon this plan, far greater success would have attended the exertions of Christians to convert the world; but in this, as in all other things, we would be wiser than God, and have "burned incense to our own drag." It may be asked, in what did an evangelist in the Apostolic times differ from a missionary in these days? Chiefly in this, that the former sought for faith in God to supply him with all things necessary for his sustenance, while the latter seeks for 300*l.* a-year out of subscriptions. For a missionary to go out without this one lowest and most necessary endowment, is a far greater instance of fanaticism than for a person having the single gift of speaking in a tongue to suppose he possessed another gift of working miracles: yet the former fanaticism, falling in with the trading spirit of the age, is much applauded; while the latter has afforded food for every mocker and blasphemer in the religious and irreligious world. The Evangelist was not for constituting churches, but for preaching the Gospel to those who did not know it; and having done so in one place, his duty was to pass on to another. It was the office of the apostle to constitute into a church any little knot of believers whom the evangelist should have gathered, to ordain pastors over them, and watch over their youthful profession. But here also, as in the former case, one person might occasionally fill two offices: the apostles were often evangelists: some only pastors.—The third in rank and usefulness was the Pastor, or permanent head

and ruler of the congregation; who taught them not only in the public assembly, but was also the confidential adviser of their spiritual, and perhaps also of their temporal, difficulties. The Spirit did not speak at all times, nor regularly at any stated period, in the Prophets: He spoke only occasionally. He spoke also frequently in women and children. A prophet, therefore, merely as a prophet, could not, in virtue of that talent alone, be a fit ruler, and guide or shepherd, or pastor of a congregation. Moreover, it was necessary for the pastor to be well versed in the Scriptures, in order to explain the will of God from the word of God: but the Spirit might speak in a person who had read very little of the sacred records. The pastor led the songs of praise and thanksgiving, which form so essential a part of a really spiritual worship: he applied whatever explanations of dark passages of Scripture were given by the Spirit in the prophets, and unfolded their analogy with the faith. The pastor was chosen by the people *by lot* (*κληρος*); whence the word *clergy* is derived; and in this way they are pretended to be amongst the Dissenters, and by the Church of England with her bishops; but it is mere mockery of God's ordinance in both instances. In like manner, no two characters could be more distinct than those necessary for the two offices of an evangelist, or missionary, or preacher of the Gospel to the unbelievers, and that of a wise and affectionate and tender-hearted pastor. The former required activity of mind and body, power to endure hardships and fatigue, and all the requisites of active warfare: the latter required experience, knowledge of the wiles of Satan and of the deceptions of the human heart, patience, and all those qualities which inspire confidence in others; making them feel assured that their difficulties can be understood, sympathized with, and not betrayed.—The last order was that of Teacher, who was the assistant to the pastor, and employed chiefly about the children, or young converts.

We have not mentioned the working of miracles, and the discernment of spirits, although valuable aids in preserving the discipline of the church, because they are not specified *eo nomine* by the Apostle in the passage of his Epistle to the Ephesians to which we have referred: but it is probable that they are included in the term prophets, which term is generic, and includes all the supernatural gifts of the Spirit; and it is not probable that any persons would have been chosen for evangelists, pastors, or teachers, who did not possess one or more of them.

Now, as we have already mentioned, there was no prohibition against one person fulfilling more than one of these offices: the same individual might preside as pastor over the flock, in teaching and administering to it the ordinances, on the Lord's-day; preach the Gospel in the high ways, as an evangelist, on Monday; and



teach the younger converts on Tuesday ; and he might be a prophet, and speak in the Spirit on all these several occasions : but, nevertheless, we must not confound these different offices, and suppose they are all one because performed by the same individual. Such, however, is precisely the case in all modern churches : and hence the anomalous thing called a Sermon has been produced, which is a hybrid production between the work of an evangelist and that of a pastor : for, although it is possible that the same individual might possess the necessary qualifications for both offices, it is very improbable that he should ; as we in fact find that the best preachers generally make the worst parish priests, and worst advisers in the spiritual distresses of their people : and wherever such an individual might be found, he is to be considered an exception ; and not only an exception, but that his fulfilling the two functions is not according to the original model ; and his doing so nothing can justify but some special circumstance, not only in his own private case, but also in that of his church ; and then only as a temporary, and not as a permanent, duty.

It is very evident that there is no such church as the above existing on the earth : and although it is true that the change arose in consequence of the withdrawal of the gifts of the Holy Ghost, yet the change has been far greater than even that withdrawal rendered necessary. The service approaching most nearly to the Apostolic model that we have ever witnessed, is that which has been carried on for some months in the Scotch Church every morning at half past six o'clock. The pastor, Mr. Irving, commences by a short prayer beseeching the presence of the Lord by his Spirit, to keep away intrusive and wandering thoughts ; and that He Himself would speak to those assembled, through any, or all, of the members of his body, as it should please Him. A Psalm is then sung by the whole assembly : after this, one of the members prays that every member of the mystical body of Christ throughout the earth may be filled with the Spirit, and manifest the power of the name of Jesus to the world ; that the whole church may rise up and bear a more faithful witness for God of his love to men ; and that the nation may be spared a little longer, until a more efficacious preaching has gone out into the land ; that all present may escape from the pestilence which is now amongst the people ; and, finally, that God would pardon their enemies, and those that scoff at the work of his Holy Spirit through ignorance. A portion of Scripture is then read. Another Psalm is then sung, and the service thus concluded. Between the intervals, however, of these several prayers and singing and reading of the Scriptures, any of the persons who prophesy has liberty to exercise his gift, and the pastor enlarges upon what they say, and

applies it to the situation and circumstances of all present: commonly all the gifted persons prophesy; sometimes more than once. There is no sermon, nor any thing analogous to it, except the application of the Spirit's utterances by the pastor to the people, according to their character of warning, or of consolation, or of exhortation, or of rebuke.

One great effect necessary upon the withdrawal of the gifts, was the elevation of the pastors to a rank above the rest of the congregation, and to make them not only superior but in fact a distinct order of men: and hence we see the root of the present anti-apostolic distinction between clergy and laity, which, although it be more rank in the Papacy than elsewhere, pervades more or less every priesthood of every sect. This distinction is of the very essence of schism: it makes the pastor perpetually think and act, although in these radical times he may be cautious in saying, to each of the other members of the body, "I have no need of thee." While the gifts remained, the pastor was always under the controul of the Spirit: none were ever ordained who did not possess some gift themselves: they loved to hear the voice of God better than their own; and the whole body was knit together, and each member found the profit to be derived from the other.

"A class of priests, who were to guide all other men under an assumption of their incompetence in religious matters, whose business it was exclusively to provide for the satisfaction of the religious wants of the rest of mankind, and to form a link between them and God and godly things; such a class of priests could find no place in Christianity. When the Apostles introduced the notion of a priest which is found in the Old Testament into Christianity, it was always only with the intention of shewing that no such visible distinct priesthood as existed in the economy of the Old Testament could find admittance into that of the New."—*Nearchus*, Eccl. Hist. p. 181.

The pastors having been so long uncontrouled, and thereby disobedient to every voice but their own, cannot bear to have a class of persons raised up amongst the most despised part of their flocks, among the women and children, to speak to the congregation with greater power than themselves.

Moreover, the prophets were the expositors of Scripture; and here the pastors will have to be tried: their admirers will then learn how much that has been taught them has been according to the mind of God. The people would quickly be informed that heaven was no aerial elysium; that the body of the Lord Jesus was not a new creation, but bone of our bone and flesh of our flesh; and the false doctrines which had been taught the people on these subjects would be discovered. The prophets would declare that the Lord was coming, not to convert the

world, but to judge the world, and all the delusion of the effects of Bible and Missionary Societies would fall to the ground. Thus there can be no reasonable doubt whatever that the pastors of all sects, established or dissenting, would rise up as one man, to eject from their congregations all persons whom the Holy Ghost should move to speak: and therefore it necessarily follows, that, if the gifts should be restored as they were in the days of the Apostles, the present churches would suppress the voice of the Spirit, and new churches of the gifted persons, and of those who desired to profit by the living word of God, must be formed for this end. The pastors will of course deny either that the Spirit is manifested, or that the evidence of its being so is sufficiently strong to convince. This is just what the Jewish priests did with respect to our Lord: "Oh, of course," they said, "if Jesus of Nazareth be Messiah, then indeed we are bound to obey him; but we confess, that, while we have the greatest possible anxiety to see Messiah, yet the evidence of this Jesus being he is not conclusive to our minds: there are different degrees of evidence, which are necessary for different minds; and, without presuming to condemn these ignorant fishermen who believe in him, and Cornelius and Nicodemus and some far better educated persons, still we ourselves must remain in doubt; we cannot force our convictions; and, after all, it does not affect our salvation."

Having long perceived the antichristian characters of all sects, and hearing from the most spiritually-minded members of all the expression of their secret dissatisfactions at those of which they were members—while at the same time they very properly said it was not simply a question of coming out from what was bad, but a prior necessity was to find something to go into that was better—we have always been puzzled to discover in what the unity of these antichristian dispositions could be shewn out. It was easy to perceive that each sect witnessed either for some important truth, or against some important error; while its opposite testified against some error in it: but still there wanted something to be seen which should mark a common circulation amongst them all. A hand and a foot may be both bad of their kind; but they cannot have a oneness of disease unless they be united by a oneness of circulation. We were led to this from perceiving that after the mother of harlots began to be judged, at the time of the French Revolution, the whole of Christendom became one great Babel; that it is a confederacy of many kings and many churches, not one power and one church, which opposes the Lord and his Christ at the close of the dispensation, that the ten toes of the image had no one among them distinguished above the rest; that the ten hours and ten kingdoms are all spoken of in the same terms; that no one church *after*

*that time* is spoken of with greater abhorrence than the rest ; but that, if there be a distinction, Protestantism was to expect a sorer doom than the other, as the sufferings of Jerusalem at its destruction were more severe than those of Samaria. The consideration of the manifestation of the Holy Ghost has solved this difficulty : for we have no doubt that the whole of the churches will with one accord reject the voice of the living God speaking in the midst of them ; and that the grand use for which it is now heard is to justify God, in shewing that, notwithstanding all their talk and profession and pretension, they all equally hate Him. We have observed above, that it is no answer to this to say that they cannot justly be accused of hating the voice of God, because they do not believe it to be His voice : the Jews hated the voice of the Son of God, though they did not believe him to be the Son of God ; for, “ had they known, they would not have crucified the Lord of Glory.” Those and these both might have known the voice of God ; but neither had the will to believe it was His voice. Of the conclusion of both dispensations it is written, “ Woe to her that is filthy and polluted, to the oppressing city ! she obeyed not the voice ; she received not correction ; she trusted not in the Lord ; she drew not near to her God.” It was the opinion of the elder commentators on the Apocalypse, that the Spirit of prophecy would be restored in the latter days, against Antichrist. Many persons in modern times have been expecting a further fulfilment of the prophecy of Joel ; and there are several analogies which connect the beginning with the end of this dispensation in a very remarkable manner. The spirit and power of Elias is declared by our Lord to have come at the beginning of the dispensation in the person of John the Baptist, and He also declares that it should come again at its close. He made two formal entries into Jerusalem, at the beginning and at the end of His own personal ministry ; at both of which he cleansed the temple, and turned out the money-changers, who had made it a den of thieves : yet, be it remembered, the persons on whom he fixed this charge were those who sold only the things necessary for the service, and for the use of them who worshipped in the sacred edifice : so that the same charge might be made with equal justice now against the ministers of religion, although they have no means of carrying on the service of the church other than those which they employ. In like manner, we are entitled to expect, at the close of the mystical ministry, the same cleansing of the church, by the Spirit, which it had at the beginning. The Vine is the well-known and most appropriate symbol of the church, the stock of which is Christ himself : God is declared by Him to be the Husbandman who prunes it. There are two seasons only when the pruning-knife is required : the first, when the plant is about to put forth his leaves and blossoms ;

the second, immediately before the fruit is ripe : during the whole intermediate time the leaves, and branches which have not been hurtful, nay, even may have been useful, are left untouched ; but now every thing that does not produce fruit is cut off with an unsparing hand. Thus the church was allowed to contain few, but those adorned with spiritual gifts, when it was first about to put forth its buds ; and, now that the fruit is nearly ripe and about to be gathered, the fruitless branches and leaves which, however ornamental and useful hitherto, are now found without the fruits of the gifts of the Spirit, will be cut off. The figure of the former and latter rain on the barley-harvest, sets forth the same truth. There are two seasons when rain is specially needed, and indispensable to the crop : one immediately after the seed is sown, to make it vegetate ; the other just before the ear is gathered, in order to make it swell and be productive. All these point out that the state of the true worshippers at the close of the dispensation, and the dealing of the Lord with respect to them, will be exactly similar to that which occurred at its commencement. The first heresy which assailed the infant church was a denial of the Lord's essential Divinity ; the last heresy, which is now ravaging it, is the denial of his essential Humanity.

The Dissenters have had a true idea at the bottom of their schismatic spirit, which is, that the evils in the church grew out of its union with the state. Their error is in supposing that they necessarily grew out of that union—or, indeed, grew out of it at all ; for the evils were there before, and the union of churches with the state only riveted them. We perceive, by the Epistles to the Corinthians, that very great wickedness of all kinds was practised by members of the primitive churches ; and that the gifts of the Holy Ghost were as much misused as all other of God's blessings. We further learn, from the writings of the Fathers, that the very first abuse, which was to go on until the whole church of Christ was turned into the Mother of Harlots and Abominations, was that of these spiritual gifts. It is quite impossible to trace all the workings by which Satan effected that change in the appearance of the Lamb's wife, which caused the seer to "wonder with great wonderment ;" or to discover whether they were simultaneous, or which preceded the other. It is probable that some of the persons possessing the gifts for the manifestation of the Holy Ghost dwelling in the church, abused them, by substituting their own words for those which the Spirit suggested, and spoke in the Spirit's power their own sentiments, not those of God ; giving to the Lord a mixed incense, more hateful to him than idolatry itself. Others amongst them did not use the gifts for the purpose of edifying the church in love, but for indulging their private piques and personal partialities. Others, notwithstand-

ing the honour put upon them by God, fell into gross immoralities and sins. Satan sent his angels into other members of the churches, who spake with tongues, prophesied, worked miracles, and did many wonderful works exactly resembling what was done by the power of the Holy Ghost; and thus the operations of the Holy Spirit came to be confounded with the work of Satan. The pastors were ordained without the sanction of the Spirit; which was never done in the best times unless the Spirit had first testified that the election was agreeable to the mind of God. The members of one church began to interfere with the members of another; and, many churches having been established containing mere nominal professors, without any spiritual members whatever, the unspiritual churches interfered with the spiritual, attacked them, censured them, or applauded them, without due competence to do either the one or the other. When, at length, the temporal rulers—whether before Constantine or not, is immaterial—began to invest the churches with lands, and other means of permanent emolument, for the support of their pastors, the office of pastor became an object greedily sought after, rather than a fearful responsibility thought dangerous to be incurred. The consent of the Holy Ghost, speaking in the spiritual persons, was now little regarded: they withdrew into sequestered regions and lonely spots, where they might enjoy converse with their God without despite being put upon the Spirit of grace. Churches were continued upon human maxims and principles; and thus they have continued down to the present hour.

The lifeless ceremony of Confirmation is all that now remains of the conferring of the gifts of the Holy Ghost; which was always done subsequent to baptism, by the laying on of hands, and by Apostles. This is to be gathered from the relics which are still preserved in our Book of Common Prayer. The first prayer offered up by the Bishop for those brought before him, whom God has regenerated, and “given unto them forgiveness of all their sins,” is, “Strengthen them, we beseech thee, O Lord, with thy Holy Ghost the Comforter, and daily increase in them thy *manifold gifts* of grace; the spirit of wisdom and understanding, the spirit of counsel and of ghostly strength, the spirit of knowledge and true godliness: and fulfil them, O Lord, with the spirit of thy holy fear.” The imposition of hands the Bishop declares he does “after the example of the holy Apostles:” and we know the Apostles did this only on occasions of imparting miraculous gifts. L’Estrange, in his Notes to “The Alliance of Divine Offices, exhibiting all the Liturgies of the Church of England since the Reformation, as also the late Scotch Service Book; shewing the Conformity it beareth with the primitive Practice, and giving

a faire Prospect into the Usages of the Ancient Church ;” observes, that though we pretend not to any such miraculous gifts as those which were conferred by the Apostles, yet we ought to set a very high value on the imposition of hands ; although for what reason, if not for that on account of which it was originally appointed, it is not easy to perceive. He says ; “ The gift of the Holy Ghost, in order to which this rite is used, is not so much an effect of the hands imposed, as of the invocation then applied : *Ad invocationem sacerdotis Spiritus Sanctus infunditur*, saith St. Ambrose very well: *at the invocation of the bishop the Holy Ghost is infused.*” He then argues for the necessity of the rite upon the ground that now infants are baptized, which was not the case at the beginning. (The Baptists may thank him here, but it is a mere subterfuge.) Upon the words of the rubric, “ Then the Bishop shall lay hands upon,” &c. he observes ; “ Our Saviour, being near his ascension, having given his last charge and commission to the Apostles, tells them what should be the sequence of that faith which should result from their predication and doctrine : *‘In my name they shall cast out devils ; they shall speak with 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.’* Which miracles though believers did afterwards perform, yet were those operations not the mere results of faith, nor did they do them as believers, but the power enabling them thereto was conveyed to them by the gift of the Holy Ghost ; which gift not only imported an extraordinary collation, upon new regenerated converts, of the invisible graces of God’s Spirit . . . but also in outward qualifications, suitable to the exigent of those times, for the working of miracles. Nor were those believers to expect or receive those gifts by any other prayers, or any other hands, than of the Apostles ; that the world might know God had a more than ordinary value for their function, and consequently would require the highest honour deferred to it. Upon this very account, the Apostles, hearing that Samaria had received the word of God, and were baptized by Philip the Evangelist, they sent Peter and John from Jerusalem to them, to pray for them, that they might receive the Holy Ghost ; implying thereby, that, though Philip had commission to baptize and preach, yet could he not give the Holy Ghost . . . And though in tract of time, and by degrees, whole nations being converted to the Christian faith, the main cause of those miracles ceasing, they themselves began to abate both in number and quality, and so Confirmation was not practised much upon that pretence . . . the Bishops, succeeding the Apostles in the government of the church, thought fit to continue it still ; retaining it, as the Apostles did, to themselves alone, and not communicating it to any of the inferior

clergy : saith St. Cyprian, ‘ *They who are baptized in the church are straightways presented to the presidents of the church, that by our prayers and imposition of hands they may obtain the Holy Ghost.* ’ ”

All which this author says upon the words, *Confirm them with the inward unction of the Holy Ghost*, is equally applicable to the whole service : “ This prayer looks like the ruins of a famous structure, whose super-edifice is demolished : any one may see it was formed in relation to confirmatory chrism and unction, which kept in the primitive times here its proper station, and was applied with this or the like prayer, as St. Ambrose will inform you : the unction is fled, and the prayer left behind only to demonstrate whence her companion removed. ”

The substitution of human expedients for spiritual powers is very clearly exemplified in the instance of church discipline. The striking of Zechariah dumb for unbelief ; the judicial death of Ananias and Sapphira for falsehood ; the infliction of blindness on Elymas for sorcery ; the delivering over of the incestuous person to Satan for the destruction of the flesh ; and the like condemnation of Hymeneus and Philetus ; could not possibly take place where the power of the Holy Ghost was not manifested in its fullest extent : neither could evil spirits be cast out by those who knew not the difference between their operation and that of the Holy Ghost. The unhappy persons, therefore, who were possessed, had their bodies delivered to the flames, because the pastors of the churches could not deliver their souls ; and thus the crime of witchcraft found a place in the code of Justinian, from which it was copied into the statute-book of every European state. Incest, in like manner, was punished by the secular arm, until the Pope found the means of converting it into a source of revenue ; and it, like every other abomination, has its monied price in the *Taxus Cancellariæ Apostolicæ*. Infidels, indeed, were made to be dumb, but it was by the power of the Inquisition, not of the Holy Spirit ; and the unhappy Jewish successors of Elymas have been consigned to the same tribunal. At the present moment there is no such thing as ecclesiastical discipline of any kind in England, either in the Established or in the Dissenting churches ; and it is impossible but the entire want of it must be one of the circumstances in them most hateful in the eyes of a Holy God.

It would neither be a difficult nor an ungrateful task to shew that every Christian church is on a par ; that each contains in it a witness for an important truth, and also a great error : and if we could separate ourselves entirely from our prejudices and partialities for the communions with which our associations are mixed up, and view them all at this moment as the Lord himself



views them, there would probably be no difference whatever amongst them. Some err in doctrine, and some in administration: there are children of God and of the devil in all: and as it was hard to say whether the Sadducee, the Pharisee, the lawyer, the priest, or the scribe, was most opposed to our Lord when on earth, or had most widely departed from the life of God set forth in the temple service; so might it be difficult to adjust the respective demerits of the churches of Rome, Greece, England, and Scotland, and the thousand forms of Dissenterism, so as to say which, as a body, was most hostile to the Spirit of God, of which Spirit it ought to be the temple and the constant manifester. But let this be as it may, no difference whatever can be made amongst them in the Judgment, if they equally agree to refuse admittance to the Lord the Spirit into His own house, now that He is knocking at their several doors: and those individuals alone can abide the fire of its jealousy who will receive Him into their hearts, and submit to be used by Him at all hazards. If this were a time for restoration, re-constitution, and construction of any thing, we should anticipate that the Lord was about to restore his gifts to his church, in order to re-establish churches upon the Apostolic model. But since this is a time of earthquakes and overthrowing of all things, we can only look upon the return of the gifts as a witness for God, as the last pleadings of His love, and as the last means of drawing the little flock to Himself, and of justifying before all men the destruction of the rest.

This, however, is the time for the full development of Radicalism in every department of social, political, and religious life. Radicalism differs from rebellion in this; that whereas the latter is a struggle of one good principle against the abuse of another, the former has no principle in it at all: the latter is provoked by an unjust possession of a crown, or by a tyrannical abuse of power, without any ultimate object beyond the correction of a defined and specified evil; the former is a restless desire to pull down every thing higher than itself, while it domineers over all that is below it. The pastors of the churches are deeply infected with this spirit; which was much aggravated in a few who resided in the neighbourhood and who were acquainted with the late Mr. Vaughan, whose writings they misunderstood, and of whose perverted opinions they became the apes. He restored the office of pastor to its true dignity, out of the hands of the Evangelicals, who had lowered it: his imitators took to their own persons the glories, which he shewed did not belong to men but to ordinances,—the very identical sin of the Popish priests, who claim for their own persons the whole power of the church. The manifestation of the gifts of the Spirit develops the principle of radicalism in these persons more strongly than in others; because,

while they enjoin popish servility to the office they fill, as they say—but in reality to their own persons—they themselves refuse to bend to the higher office of prophet in the church: they are willing to preach submission to the ordinance they themselves fulfil, while they set the example of rebellion against a higher ordinance than their own: they will keep all under themselves, but they will find all sorts of subterfuges to escape from submission to the prophets, who are above them. It is observed by Mr. Irving, in his Lectures on the Apocalypse, that the faults of each of the seven churches are charged upon its angel; that is, he is addressed as if he were responsible for the whole body: this proves, that, if the church is in a radical state of insubordination to its pastors, it is because the pastors are in the same state towards Christ: they are not serving him alone; they have some other master; they have some by-end: they are either courting the favour and applause of men, or using something as a substitute for Christ—it may be the ordinances themselves, as the Jews did the temple service to keep them from God—or they are using their pulpits and their gifts to feed their own vanity, and puff up their own pride.

There is no doubt that there has been a very great increase of religious profession of late years; and that all the forms and circumstantials of Christianity are become so many objects of idolatry, as the sacrifices, feasts, &c. of the Jews did to them. Amongst intellectual and benevolent persons, the moral beauty of the Gospel scheme is sincerely loved, and mistaken for God Himself: amongst vain, and eloquent, and moral men, to whom other spheres of celebrity are closed, the pulpit affords an opportunity of attracting the applause of thousands; and the Gospel is loved because of the excitement it occasions, not for the solace of loneliness and pain. Amongst philanthropists, the mild and beneficent expressions of our Lord are singled out and exclusively dwelt upon; and, while these are loved with enthusiasm, the Holy God, who consigns impenitent sinners to interminable flames, is hated with unspeakable hatred. The lover of order and of social duties, and of seeing God in the state and in the church, loves all he knows of God, that is seen in upholding establishments and ecclesiastical ordinances, rights and privileges; but God himself, when overthrowing such things, may be repudiated. Truth may be tolerated when mixed with human eloquence which is captivating: when naked, and without that eloquence, it would be heartily despised. It will sound strange to the ears of some to be told a deep, important, and alarming truth—namely, that Christianity may be loved more than Christ, the preaching of the Gospel more than the Gospel, church ordinances more than the thing signified. All, all must be cast down, that the Lord alone may be exalted. The

cry to come out of Babylon is much more extensive than almost any one supposes. Half the Protestant church think it means that Papists should turn Protestants : alas ! they may do so, and be more deeply wedded to Babylon than ever. There is not one of us who is not living in Babylon ; and he who thinks himself the farthest removed is the deepest in. There are some who are denying to the Spirit the right to speak in the church, alleging that it is against order so to do. Here they make use of that order, which ought to be for the louder utterance of the Spirit's voice, as the means to silence it : and their love of order is either idolatry, to keep them away from God ; or hypocrisy, in shewing that they are thus serving him for some personal end. The forms of religious deception and idolatry might be multiplied to an unspeakable extent : we have often heard them laid bare with a master's hand by the Rev. J. H. Evans, in John Street, but have not space to enlarge upon them here. We entreat, in conclusion, every one to examine his own heart for himself, and pray to God to teach him to discover whether he is really willing to see every thing around him, which he most loves and prizes, trampled under foot, and he himself counted mad, and the offscouring of all things ; and be content with the presence of the Lord alone. It is not without having had practical experience of some of the motives which operate unconsciously in the hearts of many who pass for the most eminent of the Lord's servants, respecting their apprehensions on the subject of the restoration of spiritual gifts in the church, that we thus speak : and we conjure every one who reads these pages to remember, that, while we see so large an extension of apparent religion, the Lord declares that at the time of his advent there is very little faith ; and then to account for the discrepancy between the prediction and the fact on any other ground than that which we have here stated, if he can.



## SPIRITUAL GIFTS AND DEMONIAL POSSESSIONS.

IN our observations upon the abuse of spiritual gifts, in the last Number of this journal, we were compelled to pass over much which it is highly important to bring before the church. It was maintained, that wherever there has been a work of Satan, such work is sufficient proof of there having been also a previous work of the Holy Spirit : this was argued for on the ground that Satan always left men in repose, unless the Spirit of God emancipated them from his snares, and then it was that he commenced a work of delusion for their destruction. We did not wish to burden our remarks with collateral and imperfect dis-

cussions upon controverted points ; and therefore we took facts as they are commonly current, although a little deeper examination would have justified our producing them in other views, which would have more strongly corroborated our arguments. Amongst these was the history of the Satanic possessions of Loudun. We took the report of their origin from the Popish Historians of France : we adopted without dispute that Grandier was the worthless person he is there represented : we denied nothing, but argued upon the case as we found it. A Protestant work, however, of great reputation, *Histoire de l'Edit de Nantes*, gives a very different account of the transaction, which we shall now proceed to lay before our readers.

It will be remembered, that we admitted the Satanic possessions of the Ursuline Nuns ; but, being persuaded that no active work of the devil ever goes on unless some work of God has been going on also, we had a difficulty in discovering from the Popish accounts in what that work of God had consisted. By this Protestant report, however, it appears, that although the author makes no mention of any thing supernatural having taken place, yet he asserts that Grandier was an able and eloquent writer and preacher against the celibacy of the priests, and various mal-practices of the Church of Rome ; which would fully account for the desire of the priests, at the instigation and by the aid of Satan, to destroy him.

“ Il y eut bien des gens qui prirent pour une affaire de religion la comédie qui fut jouée durant plusieurs années aux Ursulines de Loudun ; et dont quelques actes appartiennent à celle-cy. Ce couvent avoit été gouverné par un prêtre nommé Urbain Grandier. Il étoit savant, bon prédicateur, et d'agréable conversation. Il avoit écrit un livre contre le célibat des prêtres ; et parlé quelquefois un peu librement de quelques autres pratiques de l'Eglise Romaine. On s'avisa de l'accuser de magie et de maléfices ; et particulièrement d'avoir mis quelques-unes des religieuses de cette maison en la puissance de l'esprit malin. . . . Les auteurs de cette comédie la jouoient si mal, et Grandier se défendoit si bien, qu'on fut long-tems avant que de trouver les juges qui eussent la complaisance de terminer cette affaire au gré des bigots. . . . Enfin, Grandier fut condamné à la mort, comme convaincu par son propre aveu d'avoir écrit et parlé *desavantageusement de la doctrine Catholique* ; mais aussi comme convaincu de magie, par les dépositions des prétendues possédées. On prit aussi pour preuves de sa magie *la constance qu'il témoigna dans les tourmens de la question*, et à la mort ; et les marques d'aversion qu'il donna, même sur l'échelle, contre les *bigoteries que l'Eglise Romaine pratique en de semblables occasions*. Mais les personnes sérieuses, qui ne lui virent faire que ce que faisoient les Réforméz, lorsqu'ils étoient condamnés au

même supplice, crurent que toute sa magie consistoit en ce qu'il étoit demi hérétique ; et qu'il n'avoit point fait d'autre mal aux religieuses, que de leur *enseigner une doctrine peu conforme à celle de l'Eglise Romaine*, sur les vœux monastiques et le célibat." Vol. ii. p. 538.

The style of the writer shews him not to be under the power of religion, but a common worldly Protestant historian, taking up his own side, with the usual zeal of a partizan. It is very possible that the "firmness which he (Grandier) shewed in the midst of the torments of the rack," and which were so extraordinary as to oblige the priests to account for it by imputing it to something supernatural, was really occasioned by the miraculous support of the Holy Ghost, although they ascribed it to magic. This man was, according to the preceding account, a witness against the Papacy ; and we have many instances of miraculous support being vouchsafed to martyrs in such circumstances. It is reported of Rawlins White by Fox, that a pile of faggots were set on fire, "in the which flame this good and blessed man bathed his hands so long until such time as the sinews shrunk, and the fat dropped away, saving that once he did, as it were, wipe his face with one of them. All this while, which was somewhat long, he cried with a loud voice, *O Lord, receive my soul! O Lord, receive my spirit!* until he could not open his mouth. At the last, the extremity of the fire was so vehement against his legs that they were consumed almost before the rest of his body was burned, which made the whole body fall over the chain into the fire sooner than it would have done. During which time of his burning IT CANNOT BE SAID THAT HE FELT ANY GREAT PAIN, considering that not without his perfect memory he abode both quietly and patiently even unto the departing of his life."—Another case is that of Thomas Tomkins, who had his hand held by Bishop Bonner over the flame of a candle : "in the which burning he never shrunk, till the veins shrunk, and the sinews burst, and the water did spirt in the face" of a by-stander. "In the time that his hand was burning, the same Tomkins afterward reported to one James Hinse that his spirit was so rapt THAT HE FELT NO PAIN."

Many similar instances might be quoted : they all rank in the same class with the recent cases of miraculous cures which have occurred : they are answers to the prayer of faith, which God gives to his believing people whenever they are enabled to trust him. The observations which have been made upon them by persons professing in these days to be more religious than the rest of the world, are so silly that they betray insincerity, and at the same time the contempt of God's ways, in those who make them.

The cases of miraculous cures are exclusively of importance to

the sufferers themselves. Visions and dreams have nearly the same character, but may be sometimes of importance to others also. Thus, in the early church, God's will was occasionally revealed in that manner, to signify the individual most fit for the office of pastor, and other similar charges. Thus also "the Lord spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Here the object was simply that of personal assurance to the Apostle of supernatural protection—a point of no importance but to him who incurred the danger. It is observed in our last Number, that since visions were the most ordinary method by which supernatural power is being at present manifested abroad, all the persons endowed with any gift are called *Clairvoyants*. It was not, however, meant to be inferred that such was the origin of the name. It arose as a term of reproach, to those who fancied they saw amongst the Reformers some danger to the state which none others could perceive: much as some other persons, equally acute, fancy in these days they discover a delusion in a lady walking about well who had been ill for many years previously. "Il y avoit à la cour quelques personnes toujours pleines de considérations politiques, dont ils se servoient pour faire craindre aux Réforméz d'offenser le Roy; et ils portoient toujours leur prévoyance à des inconvéniens que les autres ne voyoient point. C'est pourquoi le synode (de Rochelle) les appelloit par raillerie *les Clairvoyans* de l'Eglise."—*Histoire de l'Edit de Nantes*, vol. i. p. 443.

Visions are more liable to abuse than any other of the manifestations of the Spirit promised by Joel and fulfilled at Pentecost. They seem also to be more abundant; or else that there is a greater mixture of mere human imagination with the work of the Holy Ghost. It is difficult to separate them from dreams, which seem mostly to be used as warnings, either to the dreamer himself, or for the behoof of another; as the instances of Joseph to flee from Herod, and the road by which the wise men were to return from Bethlehem, do testify. At other times, where they merely give notice to a person of certain events which are to befall himself, they seem to have no other end than to assure him that he is under special guidance and protection, and so be a source of consolation and of courage to him. Such seems to be the only end discernible in the following instance, related by Fox as occurring to the martyr Hunter, who "had a dream about two o'clock in the morning, which was this: how that he was at the place where the stake was pitched where he should be burned, which, as he thought in his dream, was at the town's end, where the butts stood; which was so indeed: and also he dreamed that he met with his father as he went to the stake,

and also that there was a priest at the stake, which went about to have him recant. . . . which things came to pass indeed."

Two prophecies are mentioned by Fox as having been delivered by Bishop Hooper upon trivial things, which seem to have had no other possible end than as a testimony to the martyr himself that he was being used for the special purpose of God. They do not appear to have been intended for the edification of the church, nor that they could have effected such a purpose. Neither, however, is a prophecy of a trivial thing, even though it come to pass, to be considered *of itself* as any thing; nay, rather to be suspected than confided in. The office of the Holy Spirit is to testify of the person and work of the Lord Jesus Christ, and not to testify of ordinary events; and it is probably for the guidance and deliverance of those members of the church who are visited with visions, dreams, and such sort of prophecies, that it is expedient for some other members to have the miraculous power of discerning the spirits by which they are so informed.

There appears to be no form of operation by, or outward manifestation of, the power of the Holy Spirit, which Satan may not, and does not, successfully imitate. The two essential criteria for determining the nature of every supernatural spirit which can possess a man, is, firstly, Whether it is conformable to the plain written word of God; and, secondly, Whether it is also a spirit conducing to holiness. We shewed, in a former Number of this journal, that there are some persons now prophesying by the power of the Holy Ghost: it is to be expected, therefore, that a great work of Satan is going on also; and we are inclined to believe that this work of Satan has been proceeding with considerable success and activity for many years past. All our readers have heard of Joanna Southcote; but few are aware of the extent to which that delusion has spread, and still less of the subtilty and ingenuity of the creed of her disciples. It seems to be the most direct and perfect embodying of Satan now existing in Christendom, spreading neither amongst the poorest nor highest ranks, but chiefly amongst those who are best educated in the middling classes. The most extraordinary victim whose case has come within our own knowledge, is a young man of great acquirements, both natural and cultivated, a native of the northern part of this island. He was a good scholar, both in ancient and modern literature; well versed in mathematics; had made for some years a consistent profession of religion; orthodox in his creed; and above the ordinary average of evangelical people. He became acquainted with some of the followers of Joanna, and, being astonished at the ability combined with casuistry of their arguments, was induced to visit the high priest of her profession. The high priest declared himself inspired, and that he knew every thought of his visitor's

heart, many of which were then declared. Wondering greatly at this, he required the priest to give the details of a very remarkable passage in his life, which had taken place some years before, and was known to no human being save himself. The high priest not only recited every circumstance of it, even the most minute, but mentioned likewise all the arguments, thoughts, and suggestions, which had occurred in his mind during the whole period. He was now convinced that supernatural power alone could have revealed these things to the priest; and, after some further conversation, he was asked, whether, if he were shewn a real miracle—such as himself beholding with his own eyes the child, Shiloh, who should be brought down from heaven for the purpose—he would promise to believe? He replied, that if this were really and *bonâ fide* done to the satisfaction of his senses, he certainly could no longer resist such evidence, and would assuredly believe. Accordingly, at an appointed time he was ushered into the presence of the high priest, who, after certain preliminaries, waved his wand; when there descended, from the centre of the ceiling of the apartment in which they were assembled, the form of a beautiful boy. The enraptured inquirer endeavoured to clasp it in his arms: it was found unsubstantial, and instantly disappeared. He was now held to his promise, and he enrolled his name upon the shield, which is at some time or other to contain one hundred and forty-four thousand, called the number of the elect; and when that is completed, Shiloh is to take them to himself, and lead them to the judgment of the nations. The shield is said to have already nearly half that number. Thus has a person of distinguished learning, morals, and genuine Christianity, as far as human eyes could discern, made shipwreck of his faith, and continues to this day with the same amiable dispositions he ever possessed, but the victim of this horrible Satanic imposture. Every one will be ready to conclude himself free from the possibility of being deluded in a similar manner, drawing his conclusions from an overweening confidence in his own judgment, or else from his Scriptural discernment. In this opinion, however, he will evince the identical error which was the cause of ruin in the above example. The error consisted in departing from the bare letter of the word of God: he ought not to have been guided by, nor consented to, any vision, or revelation, or supernatural work, but by the written word alone. Now, whoever will take the trouble to turn to any one of the writers, or sermons, that have rushed into print against the present manifestations, will find that not one of them has been willing to abide by the Scriptural test: some having omitted it altogether; some having openly denied it to be sufficient; and one and all setting up some new one of their own: so that they are exactly



in the very predicament in which this unfortunate gentleman was on the eve of his fall, while they are thinking themselves the furthest possible removed from it.

The following letter will convey a more accurate idea of the nature of this branch of the mystery of iniquity: it is from a follower of Joanna, addressed to a gentleman of whom he was anxious to make a disciple, and was sent to him a few weeks ago:—

“It is presumed that you are no believer in Joanna Southcote’s declaration of being the bride of Jesus Christ, mentioned in Rev. xix.; nor in her declaration of being the woman prophesied of in Rev. xii., who did bring forth, and was delivered in 1814 of the Deliverer and Redeemer of the twelve tribes of Israel, who was then caught up to God and to his throne, to be brought up before the Lord as a tender plant, and as a root out of a dry ground. Joanna declares that she is the bride brought up under the apple-tree, mentioned in Solomon’s Song viii.; and that she is the woman mentioned in Mic. v., the woman that travailed; and that she is also the daughter of Zion, mentioned in Mic. iv., who brings forth her Counsellor, and the King who is to rule the nations with equity and justice in the Millennium—the King who is sit on David’s throne judging the twelve tribes of Israel. Joanna also declares that she is the woman elected to claim the promise made to Eve in the garden of Eden—namely, that the Seed of the woman should bruise the serpent the devil’s head; and also that she is the woman whose Seed is to bruise the serpent’s head; also that her son’s name is Shiloh, to whom the gathering of the Jews is to be out of every country whither Jesus had scattered them.

“Joanna declares that her son is the Comforter who is to abide with us for ever, whom Jesus promised a little before his ascension; and that he is to do greater works than Jesus did; that he is the Christ who is to reign on the earth, not only in the Millennium, but for ever; that he is to enlighten the Jews, and to open their blind eyes to see him whom they did crucify on the cross; for which act they will mourn as for an only son. She declares that whoever will not have her son to reign over them, shall have their portion with the hypocrites and unbelievers for a thousand years; and that whosoever calls the communications and visitations of Joanna a delusion, commits the very sin against the Holy Ghost which will not be forgiven to this generation, and must suffer with the great deceiver of mankind, who will be bound in the bottomless pit.

“You are therefore commanded to examine the writings of the bride, lest you fall into a ditch, like Corah, Dathan, and Abiram’s company: for, like the inhabitants of Sodom and Gomorrah, London will certainly be destroyed, as old Jerusalem

was, for crucifying the Holy Ghost, the word of Jesus made flesh in 1814. The Holy Ghost was crucified in 1814 by the blind Pharisees, for which they will be trodden in the wine-press of Shiloh's fury. We declare to you, that you must go down into sheol alive.

"If you deny the declaration of Joanna, we demand of you who the bride, the Lamb's wife, is, in Rev. xii.; and who her son is, who is caught up to God and to his throne, &c. &c."

Much more could be added of the same kind; but this may suffice to give an idea of the nature of their creed. If this letter were an insulated example we should consider the writer out of his senses; but we could produce many more of the same character, and some too shocking and revolting to be admitted into our pages. Moreover, when the number of persons who have pledged their names to the belief of these things, by inscribing them on the shield, amounts already to many thousands, it is impossible to account for the opinions of the writer upon the principles of mere mania.

Another very numerous band, scarcely inferior to the followers of Joanna in grossness of delusion on some points, while they seem to hold the truth on others, is that of the Swedenborgians. They deny the Trinity, without denying the Godhead of Christ, by making him an incarnation of the Father. A queer volume of almost unintelligible jargon was published in 1829 by one Joseph Zebulun, under the title of "Songs of Zion, given by the complete and perfect Holy One, the Lord, Christ Jesus, the only Holy-Combined, We-Man, God, the holy transfigured Lamb of God, the omnipotent supreme Woman, Jah, Jehovah, Shiloh, very Man, complete and holy, and very God of power and life, the I Am that I Am, the All in All supreme." The title must suffice to give an idea of what the whole 250 pages contain. We should have been disposed to consider Joseph Zebulun fitter for St. Luke's than for serious discussion, if this volume had not been forwarded to us by persons far above the lowest orders, and who are of sound minds upon all other subjects, worthy and estimable in every way, and who pass in the religious world for members of it. The great point of identity between this rhapsody and that of Joanna Southcote, consists in their both asserting their commission to seal the tribes (mystical) of Israel previous to the great day of Shiloh's appearing: other points of resemblance, in common with all Satanic delusions and possessions, will be considered in the sequel.

Beside these workings of Satan upon a large scale, there have been lately many direct possessions of individuals by evil spirits. Last autumn, a clergyman and his wife were in London with one of their children, a little boy, when they received intelligence that the twin sister of this boy, under eight years old,

had received a gift of the Holy Spirit, which had been evidenced by prophesying in a manner that evidently proved the child to be speaking by a power superior to her own. The parents returned home, and on their arrival heard the child speak in the spirit at their accustomed family prayers. Two days afterwards, the little boy also prophesied by a supernatural power. The burden of what they said was to preach a very pure and holy Gospel, calling upon all who heard them to be ready for the coming of the Lord; giving awful denunciations against sin, mixed with precious promises, and declaring the blood of Jesus sufficient for the cleansing of all sin; that God was love, and waiting to receive whosoever would come unto him by Jesus's blood. By this means the parents were led off their guard, and never doubted that the children were speaking by the Holy Spirit; and were greatly delighted, as all pious parents would be. The children were evidently possessed: they spoke as no children, and above all these, are accustomed to speak. They described their sensations in such a manner as to shew that some extraneous power must be influencing them. The boy, who was always sleepy before his bed-time, asked one night who had kept his mouth open while speaking, for he felt that some one had; and was much surprised when he was assured that no one had touched him. At other times, he said, the spirit pushed him in the side; and if he did not attend to that, he felt a pinching pain, until he was compelled to attend. His sister appeared always to be seized with a fit of speaking, and would shrink into her chair and cover her face, and then give utterance. The little boy spoke likewise with unknown sounds, and sang. The spirit called upon them repeatedly to watch and pray against Satan, who was in the midst of them, and desired them to fight him bravely. The spirit having got the parents completely to trust him, began to entice them to do many things which, if not absolutely wrong, were at least foolish; until, at length, the father, and also his curate, was induced to suspect the spirit, in consequence of something which had been said directly contrary to Scripture. They then remembered that they had "believed the spirit" without "trying the spirit," as they were enjoined to do by Scripture, and accordingly determined to do this forthwith. While conversing on this matter, the spirit cried out in the child, "Ye may try the spirits in men, but ye must not try them in babes and sucklings." This alarmed them greatly. The father on the next morning prayed over the word, that the Lord would enable him to try the spirit which spake in his child. The spirit said in a loud voice, "Ye shall not try the spirit." The father said, "I will try the spirit by the word of the living God." The spirit said, "If ye try the spirit, ye shall be chastised." The father then read I John iv.

2, 3, adding, it was God's blessed word, and he would not be forbid. Being much overcome, however, by his natural feelings, his friend the curate took the Bible, and, reading the same passage, and laying his hand on the boy's head, said to the spirit, "Thou spirit which possesses this child, wilt thou not confess that Jesus Christ is come in the flesh?" The spirit answered loudly, "I will not." The child looked pale, and was quite cold; and said he felt something in his inside like a cold hand fluttering, and then it left him. After a short time the boy cried out that it was coming again. The curate said, "Resist the devil, and he will flee from you." They all prayed together; and the spirit never more returned.

This story is valuable on many accounts. It proves incontestibly a fact which has sometimes been disputed, that a pure and excellent Gospel can be preached by men without the teaching of the Holy Ghost. The profession of Evangelical religion is as successful a road to profit and honour as any other; and where the preacher seeks fame, and finds the knowledge of doctrine necessary to that fame, and desires it for that end, there is no reason to doubt that it may be supplied by Satan. The power of the human intellect, joined to a perception of moral beauty in the Gospel scheme, may give a man great insight into, and ardent love for, that scheme, while he remains perfectly ignorant and personally unacquainted with its Author. There is no proof whatever to be derived from the sermons themselves, that the most eloquent preachers, and those who have the talent of conveying the greatest body of Divine knowledge to others, are partakers of the Holy Ghost: they may or they may not be; that fact is to be determined on other grounds: but we repeat that it is possible for a man to have all the eloquence of Melvill, Armstrong, and McNeile combined, to put forth in each sermon all the concentrated truths of every branch of Revelation, to draw admiring crowds, who shall be all edified or converted to the faith of Christ; and yet do all this in and by their natural powers alone, unaided by the Holy Ghost, and perhaps taught by Satan.

The next point of view in which this story is remarkable, is on account of that which we insisted on in our former article on this subject—namely, the importance of adhering to the letter of the word of God. The justice of those observations is strikingly seen in this instance, and, at the same time, the total want of scriptural knowledge, learning, and examination, which has been exhibited by the Record newspaper, Dr. Burns, Mr. Irons, Mr. Pilkington, Mr. Leslie, Dr. Morrison, and every single writer who has exposed himself in print upon this subject. Every one of them has set up some standard of criterion for the nature of the spirit speaking which is not authorized by the Bible; and therefore it follows indisputably, that, had the Lord been pleased

to endow any members in their congregations with His gifts, the Spirit would have been quenched now as heretofore by the ignorance of the pastors. One of these has asserted that the test given for that purpose in Scripture is insufficient, for that the devil can make the confession required: the above story shews that this assertion is not true, and that God is true, for that the devil will not make the required confession. The assertion, however, marks the little esteem in which the letter of the word of God is really held, whenever the reality of that estimation can be brought to proof.

The third and last point of view in which this story is valuable is, the direct proof which has been thereby afforded that those persons who are still speaking in the Spirit, after having been subjected to the same test, are speaking by the power of the Holy Ghost. We were ourselves present when the spirits in several were tried; when they all burst forth with the words, "The Babe in the manger is Jehovah's Fellow: the Lord of glory is the virgin's Child: He who died on Calvary shall come to reign: the Man of Sorrows was the Lord of Hosts: He that was in the likeness of sinful flesh is God over all blessed for ever," &c. &c. Now, though this confession had been made after the spirits had been invoked to confess, it would not have stopped the mouths of those gainsayers who say that an evil spirit could make such a confession, unless there was flat contradiction to be given them by the effect which the same invocation had produced on evil spirits; namely, by casting them out. Far be it from us, however, to suppose that the tongue of a caviller can be silenced, or a pre-determined opponent convinced.

There is no delusion at present more general by which Satan has induced persons to give him quiet entrance into their souls, than by assuming the form of divination. A lady was firmly persuaded she was filled with the Holy Spirit because the conversation of two persons at the distance of many miles was revealed to her, which, upon inquiry, proved to be correct. It was, however, an evil spirit which possessed her, from which she has been delivered. Two other women prophesied by a supernatural power, and, on being interrogated why they considered the spirit to be the Holy Ghost, gave some remarkable instances of extraordinary occurrences which had been revealed to them by it, and which had actually come to pass. These persons had had some communication with the followers of Joanna Southcote, and were warned that it was a lying "spirit of divination" which possessed them, and that there was no doubt he had brought the things to pass which he had foretold to them.

The power of casting out devils is one of the supernatural powers of the Holy Ghost which the Church of England very

distinctly recognises even to the present day, although the practical belief in these her own doctrines has died out of the minds of all her ministers. In the seventy-second Canon, ministers are forbid "to attempt upon any pretence whatever, either of possession or of obsession, by fasting and prayer, to cast out any devil or devils....without licence and direction of the bishop of the diocese first obtained and had under his hand and seal." This canon all ministers of the Church of England still subscribe to ; whereby every one confesses, firstly, that there are such things as Satanic possession ; and, secondly, that by certain ceremonies they have the power of casting them out. The canon is evidently a portion of Popery still preserved, which makes the unscriptural distinction between laity and clergy ; for the priests had not more power or right to cast out devils than any other Christian. The devil is their common enemy, against whom all the soldiers of Christ are equally bound to contend ; and that to cast them out was not peculiarly the office of the priest, is incontrovertibly proved by the extract from Tertullian given in our last Number (vol. iv. p. 358).

In the first edition of "The Booke of the Common Praier and Administracion of the Sacramentes..after the Use of the Church of England," printed by Grafton in 1549, we have, in the office for "Publike Baptisme," the following form used in common for the exorcising of evil spirits at every celebration of that rite ; and so continued in our Prayer-Books to the time of Queen Anne, when it, together with the service for touching for the evil, was omitted :—"Then let the priest, loking upon the children, saie, I commaunde thee, uncleane spirite, in the name of the Father, of the Sonne, and of the Holy Ghoste, that thou come out, and depart from these infantes, whom our Lorde Jesus Christe hath vouchsavored to call to his holy baptisme, to be made membres of his body, and of his holy congregacion. Therefore, thou cursed spirite, remembre thy sentence, remembre thy judgements, remembre the daie to be at hande wherein thou shalt burne in fire everlastyng, prepared for thee and thy angelles ; and presume not hereafter to exercise any tyranny toward these infantes, whō Christ hath bought with his precious bloudde, and by this his holy baptisme called to be his flocke."

Bishop Hall mentions, in his Life, that he had an argument with Father Costerus, a Jesuit at Brussels, on the respective merits of Popery and Protestantism. The Papist, he says, "slipped into a choleric invective against our church, which, as he said, could not yield one miracle ; and when I answered, that *in our church we had manifest proofs of the ejection of devils* by fasting and prayer, he answered, that if it could be proved that ever any devil was dispossessed in our church he would quit his religion." (vol. i. p. xxix.) He has also a letter upon the subject,

in which are some very sound observations on miracles; particularly, that they are *not proofs of doctrine*, but that the doctrine of those who work them proves whether they are operated by the power of God or of Satan; adding, “the dreamer or prophet must be esteemed, not by the event of his wonder, but by the substance and scope of his teaching. The Romanists argue preposterously, while they would prove the truth of their church by miracles; whereas they should prove their miracles, by the truth” (vol. vii. p. 135). There is not one single writer who has appeared against the miraculous cures which have lately taken place, or against the revival of the spirit of prophecy, who has had the wisdom to see the truth of this remark; while, on the other side, Mr. Irving has put forth Bishop Hall’s view very powerfully and frequently. It is obvious, therefore, that if the prophetic spirit were to have been revived in any of the congregations over which those preachers preside, the spirit would have been suppressed, or misdirected, through their ignorance. An instance of ignorance how to treat any miraculous occurrence, is no where more remarkable than in the following cure, mentioned in the History of the Edict of Nantes:—

“Pierre Charpentier étant mort à Vançai dans la maison d’un Réformé, son parent, à qui il avoit donné quelques marques de dégoût pour la religion Romaine, on le fit enterrer au cimetière des Réforméz. Cette action passa pour un attentât, dont la plainte étant portée au Sénéchal de Poitiers, il y eut sentence le quatorzième de Mars, qui portoit que ce corps seroit tiré de terre, et porté par ceux qui l’avoient enterré devant la porte de l’église de la paroisse, afin que le curé le fit inhumer au cimetière des Catholiques. Ce déterrement fut fait avec cérémonie le vingt-huitième du mois. On dit que le corps fut trouvé sans mauvaise odeur; et qu’il étoit sorti du cercueil quelques gouttes de sang, qu’on remarquoit sur la terre. Les Catholiques en firent un miracle, qui fut attesté par le curé et six ou sept prêtres: et ils prétendoient que c’étoit là une preuve que ce corps avoit été mis dans une terre indigne de le corrompre. Mais comme les accidens de cette nature sont fort équivoques les Reformez tiroient aussi l’incorruption de ce corps à leur avantage; et disoient que ce sang crioit vèngeance contre l’inhumanité des Catholiques, qui ne pouvoient se résoudre à laisser les hommes en repos même dans le tombeau” (Vol. iii. p. 63).

Now, in the first place, there seems to be no miracle at all, nor even any thing very remarkable: but even if there were, the inference drawn by the Protestants was quite as unwarrantable as that deduced by the Papists. The foundation of the Popish error is, that miracles prove doctrines: and this error some of the most loud, and at the same time ignorant, antagonists of Popery have adopted; and it seems now to be generally revived

in these days.—It is somewhat remarkable, that one of the proofs of Satanic possession at Loudun was, that the devils could not speak SCOTCH. The gift of tongues seems the most complete puzzle to sceptics in all countries and ages: at one place it is held to be imposture because it is not understood; in another, because it is understood; in one, because it is not Latin; and in another, because it is Spanish. An Evangelical clergyman in London lately avowed his conviction of the whole being imposture, because one person was discovered to speak Hebrew. But, to return to our Scotch: “La Supérieure, interrogée en Latin sur le parti qui étoit la cause de sa possession, répondit dans la même langue que c’étoit l’eau. Un Ecossois, nommé Stracan, principal du collège de Loudun, souhaita que la supérieure nommât en Ecossois l’eau: elle répondit, *nimia curiositas*, c’est une trop grande curiosité. Si ce diable eut été sincère, il auroit avoué son ignorance. Il ajouta, *Deus non volo*. On le conjura de la part de Dieu, de parler congruement; il répéta, *Deus non volo*. Il n’en savoit pas davantage. L’exorciste, toujours prêt à le secourir, sans le justifier de l’incongruité de son langage, dit que c’étoit un excès de curiosité de vouloir que ce diable répondit en Ecossois. Le lieutenant-civil lui répondit: Vous apprenez par le Rituel que vous avez à la main, que la faculté de parler des langues étrangères et inconnues est un des caractères de la possession; que le don d’annoncer des évènements qui arrivent dans les pays éloignés, dans le même temps qu’ils arrivent, en est aussi un autre caractère: donnez-nous donc, poursuivit-il, des signes de cette espèce. L’exorciste, qui avoit prit ce diable sous sa protection repliqua que le démon savoit bien l’Ecossois, mais qu’il ne vouloit pas la parler.” This account is taken from “Les Causes Célèbres.”

It may appear at first sight extraordinary, that in every period, when persons have spoken by supernatural influence, whether that influence be Divine or Satanic, they have invariably warned the world of the coming of the Lord to judgment. When this has been done by evil spirits, it has been evidently in imitation of the Holy Spirit, whose testimony to the same truth had preceded theirs. In most instances we can trace obvious reason for this. The first revilers of the Spirit of prophecy denied also the inspiration of the Apocalypse: here, then, was clearly an occasion worthy of that Spirit’s interference, whose office it is to testify of Jesus: and the same persons who despised the Spirit of prophecy, and would have rejected the Apocalypse, calling it the forgery of an unclean liver named Cerinthus, were also the first spiritualizing philosophers who substituted the Elysium of the heathen for the New Jerusalem that cometh down from heaven. Passing by more difficult, because more obscure, passages of the Church’s History, we find the voice of God in men



continuing at intervals to keep up a living testimony against the apostasy of the Church of Rome, until the grand and last persecution, by the eldest son of the church, at the revocation of the Edict of Nantz. Now again the same warning is heard, both in those who speak by the power of the Holy Ghost, and in those who speak by the power of the wicked one, who only warns in hypocrisy, that he may more readily be taken for an angel of light. The warning is given by God in mercy to a generation which calls itself eminent for the extent of its religious knowledge and practice, while it treats the kingdom of the Son of God as a useless speculation, although every other kingdom is crumbling to its foundations before their eyes, in order that it alone may be seen to be permanent.

Enough has now been brought forward to enable us to form a decided judgment upon the contradictions declared between the holy lives and variety of gifts recounted of the French prophets in the Cevennes, and the unholy lives and poverty of gifts which shewed the persons under the same name in this country to have been impostors. There can be no doubt that the commencement of those manifestations were of the Holy Ghost, in order to comfort and support the martyrs under their dreadful persecutions. The affair, however, became partly political; civil war was mixed with it; the pastors were ignorant; Satan mixed up lying wonders among them: when the whole party was exterminated in France, some came to this country: probably one or two might have been possessed by the Spirit of God, but those possessed by Satan greatly predominated; and the names of the French Prophets has made the whole subject of supernatural manifestations to be dreaded as an unclean delusion.

The most awful reflections arise out of the consideration of the extent of satanic possessions in the present day. Every circumstance has combined for many years past to eradicate from men's minds all idea of supernatural agency in the affairs of this world. The doctrines agitated at the time of the Reformation have been elevated ever since to more than their due importance, and become at last to be the substitutes for Divine truth, rather than mere landmarks of so much that had been gained from the dominion of error. The abuses of the Popish Church led the successors of the Reformers into the opposite extreme, of denying all foundation for those abuses, rather than of reverting to the truth on which those abuses were built. Philosophy, and especially the increase of scientific discoveries, has tended to diminish men's notions of the marvellous, and lead them to suppose that all which is now unaccountable may still be understood by further exertions of the human intellect. Sir Walter Scott's *Letters on Demonology and Witchcraft* are expressly written to support this position. He speaks of the subject as one

“ which the increasing civilization of all well-instructed countries has now almost blotted out ;” and he resolves every possible case of supernatural vision into an organic derangement of the brain, the eye, or the ear. Verily, Paul of Tarsus would have obtained little credit for his comforting vision, which we have quoted above, and how few, sufficiently educated to read and write, would in these days believe his rapture to the third heaven ! All the books intended for the instruction of the nursery and the school have been written on the avowed plan of letting children read nothing which is not intelligible to their reason ; and the Arabian Nights, and Jack the Giant-Killer, and Tom Thumb, have been banished with as much anxiety as the legends of Poppish saints. The faithless church has let go her witness for the indwelling of the Third Person of the blessed Trinity in every one of her members : so that the doctrine of the personality of the Holy Ghost has dwindled into the recognition of a mere Divine influence, and the person of the devil dwelling also in men has come to be considered an erroneous fancy of less enlightened generations. Thus the world and the church are alike unprepared, in every department of them, to resist the assaults of Satan,—philosophers, infidels, men of science, men of literature, Evangelical professors of every grade, from the supra-lapsarian followers of Dr. Hawker down to the lowest Wesleyan. In the Established Churches, and amongst the Dissenters, nearly all are ridiculing the idea of the possibility of such a thing as the person of Satan taking possession of their bodies and souls. Still there is an active living conscience in men, which prevents their wholly casting away the belief in supernatural agency ; and, now that we are bringing this subject before them, the doctrine of the possibility of such possessions will soon be admitted ; and they will be then exactly in the condition best adapted to follow the leadings of Satan, mistaking them for, and calling them, the operations of the Holy Ghost. In this manner the manifestation of Antichrist, the last and most finished masterpiece of satanic delusion, is certain to carry the whole world along with it ; and since we know, from the sure word of prophecy, that that manifestation is now on the point of being made, it is with feelings of unmitigated horror and grief that we perceive the whole world, moral and religious, prepared to be deceived by it.

No language of exhortation can be so strong as the facts we have now presented to our readers, to urge them to pray instantly, and without ceasing, night and day, to be filled with the Holy Ghost, that Satan may have no room to enter. Let them beware of supposing they can contend against him by their prudence, their learning, their knowledge of the Scriptures, of religious doctrine, or by any other thing than by being themselves entirely filled with the Spirit of God.

## REVIEWS AND MISCELLANIES.

## FABER'S SACRED CALENDAR OF PROPHECY.

*The Sacred Calendar of Prophecy; or a Dissertation on the Prophecies which treat of the grand Period of Seven Times, and especially of its second Moiety, or the latter Three Times and a Half. By G. S. Faber, B.D. Rector of Long Newton.*

ALTHOUGH the present work has been before the public since 1828, we are not aware that the chronological principles on which this revisal\* of the author's whole interpreting system is professedly constructed, and by which he so peremptorily professes to determine every prophetic epoch, past, present, and future, have ever been strictly inquired into. It is almost unnecessary to apprise the reader, that the seven prophetic times of the four Gentile monarchies, which are clearly to be deduced from King Nebuchadnezzar's second vision (Dan. iv. 16, 23, 25, 32, 34, with vii. 25, 27, and xii. 7, and Rev. xii. 14) in its representative sense, and are as clearly bisected into periods of three times and a half each, in the predictions of Daniel and the Apocalypse (Dan. and Rev. ubi supra; and Rev. xi. 2), analogous to the bisection of the last seven years of the vision of the seventy weeks (Dan. ix. 27), form the basis and frame-work by which, as by a calendar, the author professes to fix and regulate the inferior prophetic periods. The reader has, therefore, every reason to expect that a standard or calendar put forth with such extensive pretensions to utility, would be found immoveably fixed, with regard to its primary epochs, upon a solid chronological basis; because, otherwise, it could have no pretensions to the distinguished title of a "sacred calendar" for the regulation and arrangement of the prophetic periods and epochs in general. Such, at least, was our own expectation from the favourite and matured work of so practised a commentator as Mr. Faber. How grievously the result of our investigation has disappointed us, we shall proceed briefly to detail to our readers; not, however, with the view of disparaging the labours of a zealous and able inquirer, and respectable divine, but in the hope of checking the progress of fundamental error upon the most important of all the topics to which human talent can be directed—error the more dangerous because sanctioned by so high and popular an authority as the writer of these volumes: error, moreover, which the

\* "My wish is, that it should be considered as superseding my *dissertation on the prophecies relative to the period of 1260 years.*"—Preface.

present imperfect state of chronological science probably renders less liable to detection than oversights in any other department of criticism.

The great period in question (a prophetic time, or 360 natural years  $\times 7 = 2520$  years)—being the chronological measure of “the times of the Gentiles” (Luke xxi. 24, Rom. xi. 25), or of the four successive empires symbolized by the great metallic image and the vision of the four beasts in the book of Daniel (Dan. ii. vii.), and, in the author's opinion, likewise of the Apocalyptic dispensations down to the Millennial epoch—Mr. Faber dates from the birth of King Nebuchadnezzar, because that prince is declared by the prophet to be “the head of gold” (Dan. ii. 38); and proceeds to determine the epoch of that event as the radical æra of “the almanack of prophecy\*.”

Before, however, inquiring into the chronological data advanced by Mr. Faber, let us remark that he dates “the breast and arms of silver,” not from the birth of Cyrus, but from the Ptolemaic epoch of the second, or Persian empire, B. C. 538; “the belly and thighs of brass,” not from the birth of Alexander, but from the Ptolemaic epoch of the third, or Macedonian, empire, B. C. 331; and “the legs of iron,” not from the birth of Augustus, but from the Ptolemaic epoch of the fourth, or Roman, empire, B. C. 30 †: to all which dates, perhaps, no objection can be made; but if the three last-mentioned metals, of which the image is composed, must be chronologically referable to the last three empires, as the words and terms of the prediction require (Dan. ii. 39, 40), consistency of exposition equally requires that the same rule should be observed as regards the first metal, or golden head—a principle admitted by the author himself, who recognises a geographical or territorial import in all the four metals, in addition to the historical ‡. Yet he identifies the æra of the gold, not with that of Nebuchadnezzar's empire, but with the birth of the individual prince—an event which has no concern with history; neither is it found on record. It is true, the words of the prophet are “Thou *art* this head of gold;” but that “king” is here, as in other predictions of Daniel, and the Apocalypse (Dan. ii. 44; vii. 17, 23, 24; Rev. xvii. 10—12), as well as in Isa. xxiii. 15, and elsewhere, put to express “kingdom,” is immediately determined by the interpretation of the other three metals, which follows (Dan. ii. 39, 40). Hence it follows, that, even on the author's own principles, the chronological root of the golden head, and of the seven times of the Gentiles, is the epoch of the first or Babylonian empire, and not that of the reigning monarch's birth. Assuming, however, the

\* Vol. i p. 62, 63; vol. ii. p. 10, 25.

† Vol. ii. p. 14, 15.

‡ Vol. ii. p. 18—25.

nativity of Nebuchadnezzar to be the true root of the seven times, let us examine Mr. Faber's data for determining the epoch on which he makes every other prophetic æra, either directly or indirectly, to depend—the epoch of “the sacred calendar of prophecy.”

That King Nebuchadnezzar's age when he ascended the throne of Babylon, B. C. 604 according to Ptolemy (B. C. 605 according to our author), is not on record, Mr. Faber admits\*. But the Chaldean historian, Berosus, writes, that on the revolt of the Egyptian Satrap (Pharaoh-Necho), a year or two previously, Nabopolassar, the father and predecessor of Nebuchadnezzar, being then old and infirm, appointed his son, “then in mature age” (as our author translates the expression *οὐτι ἐτι ἐν ἡλικίᾳ*), commander of part of his armies †. From this Mr. Faber infers that the age of Nabopolassar could not be less than “between seventy and eighty years,” and that of his son Nebuchadnezzar not less than “from forty to fifty,” at the time in question; admitting that the latter, who reigned from forty-three to forty-five years, must by consequence have been “about ninety years old at the time of his death ‡.”

On these data alone it is assumed that the birth of Nebuchadnezzar, whose age is fixed at from forty to fifty in the year B. C. 607, occurred between the years B. C. 658 and 646 §; and the author's date of the bisection of the seven times, or of the latter three times and a half (i. e. the period of the little horn's reign, Dan. vii. 25; of the scattering of the holy people, xii. 7; of the woman's nourishment in the wilderness, Rev. xii. 14, &c.), being calculated to the year of our Lord 604, the year B. C. 657 (i. e. 1260 years before A. D. 604), as falling between the two former dates, is assumed as conclusively determined to be that of the seven times of the Gentiles, and of “the sacred Calendar of Prophecy ||.”

We are, however, happy to observe, that the writer in another place admits his determination of the birth of Nebuchadnezzar to between the years B. C. 658 and 646 to be “a loose date ¶.” It will, in fact, be readily seen that his radical epoch of the seven times and sacred calendar, depends altogether upon the subor-

\* Vol. i. p. 63; vol. ii. p. 10.

† Josephus con. Apion, lib. i. c. 19; Cory's Ancient Fragments, ed. 1832, p. 38.

‡ Vol. ii. p. 12, 13.

§ “We may be morally sure,” says the author, “from our certain knowledge of this epoch (i. e. that of Nebuchadnezzar's reign and victories), that he must have been born in the course of the ten years which elapsed between the years 658 and 646 before the Christian æra.” Vol. i. p. 63.

|| Vol. i. pp. 151—165.

¶ Vol. i. p. 165. For the arithmetic of this date the reader is referred to the note § (in this page); the assumed identity of the numbers ten and twelve being, in reference to it, carried on throughout the whole work—an oversight which we notice only as decided enemies to carelessness in computation, particularly when bearing on a point of such vital moment as the chronological root of all prophecy.

dinate æra of the bisection A. D. 604; and that the longer period, as set forth in this work, has no pretension, on the author's shewing, to the distinguished title of the calendar and regulator of prophecy.

The expression *οντι επι εν ηλικια*, translated "being then in mature age," on which the whole system is founded, the author himself admits to be "ambiguous," and its precise import determinable from the context alone\*—we suppose, the context of Mr. Faber's system, for we can perceive nothing in the passage of Berossus more than a statement that Nebuchadnezzar had arrived at manhood, so as to be old enough to command the forces of the empire. Our author infers, that, as Nabopolassar is said to have been old and infirm, a "mature age" of from forty to fifty years is the least that can be assigned to his son. But (it being the higher number which is adopted, as above) this would make the age of Nebuchadnezzar himself not less than ninety-six at his death; yet we may be sure, from Ezek. xxix. 17, 18, et seq., that he was an active warrior in and after the 27th year of king Jeconiah's captivity, which fell out in the 8th of the reign of Nebuchadnezzar†. But  $50 + 2 + 8 + 27 = 87$

\* Vol. ii. p. 12.

† The subject will be illustrated by a table of the principal dates of this most active and important reign, as determined by the joint evidence of Revelation and science—adding the years of the monarch's age, according to Mr. Faber on the one hand, and to historical truth on the other.

Faber.

An. Æt.	B. C.		True.
An. Æt.			Æt.
i.	657.	Birth of Nebuchadnezzar, epoch of seven Times ( <i>Faber</i> )	
xxxii.	626-5.	Empire founded by Nabopolassar. Nebuchadnezzar born about this date.	i
li.	607.	Pharaoh-Necho's expedition against the king of Nineveh. Josiah slain. Nebuchadnezzar marries the daughter of Astyages.	xx
lii.	606.	Nineveh destroyed by the Babylonians and Medes.	xxi
liii.	605.	Nebuchadnezzar sent against Necho: takes Jerusalem 3 Jehoiakim.	xxii
liv.	604.	Nebuchadnezzar defeats Necho at Carchemish. Nabopolassar dies; Nebuchadnezzar reigns.	xxiii
lvi.	602.	Jehoiakim revolts.	xxv
lxii.	596.	Nebuchadnezzar takes Jerusalem. Jokoiakim's death. Jeconiah reigns; carried to Babylon. Zedekiah reigns.	xxxi
lxvi.	592.	Zedekiah revolts.	xxxv
lxvii.	591.	Nebuchadnezzar besieges Jerusalem.	xxxvi
lxviii.	590.	— raises the siege and advances against Pharaoh Hophra.	xxxvii
lxx.	588.	Nebuchadnezzar renews the siege.	xxxix
lxxii.	586.	Jerusalem destroyed.	xli
lxxiv.	584.	Nebuchadnezzar besieges Tyre thirteen years.	xlili
lxxvi.	582.	Sends Nebuzaradan to desolate Judea.	xlv
lxxxvii.	571.	Tyre taken.	lvi
lxxxviii.	570.	Nebuchadnezzar reduces Egypt and appoints Amasis his viceroy.	lvii
lxxxix.	569.	His vision of the seven times.	lviii
xc.	568.	His seven years' madness.	lix
xcvii.	561.	His recovery and death. Evil-Merodach reigns.	lxxvii

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years, for that prince's age in the 27th of Jeconiah's captivity, as Mr. Faber computes; and he yet does not venture to assign more than from seventy to eighty years to the aged and infirm Nabopolassar. It follows, that, to be consistent, we cannot assume the age of the former, when his father's power was delegated to him, at more than the common majority of man, twenty or twenty-one, at the most; for even this would make him nearly sixty years old at the date mentioned by Ezekiel.

Again, were that prince forty or fifty years old two years before his father's death, why should the historian tell us that he had arrived at maturity, or manhood? The use of the expression clearly implies that he had just emerged into manhood. Let us compare a parallel case in John ix. (ver. 21, *αυτος ηλικιαν εχει*: ver. 23, *οτι ηλικιαν εχει*), "He is of age." Here the expression is the same as in the Chaldean annalist. But had the blind man been so old as forty or fifty, why should the expression have been used? for all present must have known he had arrived far beyond the age of legal majority\*. The context shews that he had just emerged from youth; and therefore duly determines, on the highest authority, the definite import of *ηλικια* to be "manhood." And, applying this as an index to the passage of Berosus, we have Nebuchadnezzar's age determined to about twenty years when he took the command of his father's armies †, as above.

It follows, that Mr. Faber's determination is truly a loose one; and that the seven-times of the Gentiles and Sacred Calendar of Prophecy, if to be deduced from the birth of Nebuchadnezzar, must, as well as all other epochs depending upon it, be lowered at least thirty years, or from B. C. 657 to about B. C. 627.

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It hence appears that ninety-seven would be the full age of the Babylonian prince, according to the date of his birth as fixed by Mr. Faber, and that of his death as determined by the Chaldean eclipses of Ptolemy—an age which, it will be manifest, is utterly inconsistent with the history of this active reign. It moreover makes Nebuchadnezzar to have arrived at the age of decrepitude (between seventy and eighty years, according to our author's estimate of his father's life when Jerusalem was destroyed—an epoch when history, both sacred and profane, assures us that the king of Babylon was in his full vigour. On the other hand, it appears that the king was then in about his forty-first year, and that he died at about the age of sixty-six, according to historical truth. If, however, we may interpret Isai. xxiii. 15, Tyre "shall be forgotten seventy years, according to the days of one king," literally, as referring the seventy years to Nebuchadnezzar's age, in a primary sense, rather than to the seventy years of his empire's duration—a course which his typical character seems to justify—we shall then have the full age of this king settled by Scripture, exceeding that deduced from history by four years.

\* That is, twenty years: see Num. i. 3, 4, 5, &c.

† Mr. Cory, in the second edition of his admirable work, "Ancient Fragments," &c. queries, in a note, whether the alleged "ambiguous" expression in Berosus does not simply mean "but a youth," p. 38. This view, in our apprehension, best explains why the historian of Babylon has introduced the words *ουτι επι εν ηλικια* at all. Indeed, the use of the particle *επι*, "still" (which, by the way, Mr. Faber omits, reading *ουτι εν ηλικια*, vol. ii. p. 12), conclusively limits the

But the æra of the Babylonian empire, founded by Nabopolassar (the father of Nebuchadnezzar), the viceroy of Babylon, who revolted from the king of Assyria, is fixed by Ptolemy and Berosus to the year B. C. 525\* ; at about which time it would appear, from the above, that Nebuchadnezzar was born †. The prophet Ezekiel dates it one year higher, or 40 years (the period of the prophetic siege of Jerusalem, Ezek. iv. 6) before the 19th of Nebuchadnezzar, when Jerusalem was destroyed. This last-mentioned æra also corresponds with the 13th year of king Josiah, when the mission of Jeremiah to denounce the Babylonish invasions and captivity commenced—a mission exactly coequal with the 40 years of the prophetic siege (Jerem. i. 2, 3), originating from the first going forth of the Babylonian lion to desolate the nations (Jer. iv. 7).

It follows, that whether we deduce the seven times of the Gentiles and epoch of the golden head from the birth of Nebuchadnezzar, with Mr. Faber, or from the imperial Babylonian æra, in harmony with the Persian, Macedonian, and Roman æras of the silver, the brass, and the iron, the chronological root is the same; falling in the year B. C. 626 according to the Hebrew, and B. C. 525 according to the Chaldean computation—i. e. 31 or 32 years below Mr. Faber's "loose" determination. This will consequently likewise lower the date of the bisection, or of the latter three times and a half, from A. D. 604 to A. D. 635 or 636; and that of the termination of the calendar from A. D. 1864 to A. D. 1895 or 1896; thereby doubling the interval between the present time and the Millennial æra, on our author's principles—an important distinction to the existing inhabitants of the world.

Let us now inquire into the distinguishing historical characters of the year 635-6 of the Christian æra, the root of the latter three times and a half, and of the bisection of the Calendar, as corrected by true history, sacred and profane.

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age of the king to the period of youthful maturity. Here let us remark, that it cannot but be pleasing to lovers of truth that reference to the original passages of the Chaldean, the Egyptian, and other profane authorities, which are so necessary to the connection of sacred and profane history, as well as to that of the histories of the Old and New Testament, is, by the publication of the "Fragments" above mentioned, placed in the power of every reader, who may, by reference to an octavo volume, correct erroneous readings, &c. the data for which were heretofore obtainable only in the folios of Josephus, Eusebius—Greek, Latin, and Armenian—of the Byzantine historians, &c. &c.

\* See A. Polyhistor, Abydenus, and Ptolemy, in Cory's Fragments, pp. 59, 64, 83: also Introduction, p. 32.

† The queen of Nebuchadnezzar was the daughter of Astyages, prince of the Medes; and the marriage took place before the deaths of Nabopolassar and Cyaxares, the father and predecessor of Astyages, and immediately before the destruction of Nineveh. Idem, *ibidem*. Compare the Median catalogues, Fragments, p. 85—87. This furnishes another proof of the youth of Nebuchadnezzar, were it required.



In that year we know, from history, that the Saracens conquered Syria, and erected their first mosque in Jerusalem; whereby the Mahometan power became the little horn of the Macedonian he-goat (Dan. viii. 9, 23): for although the current Mahometan æra—that of the Hegira—falls A. D. 622; and although the false prophet began his ministry about A. D. 608 or 609; it is plain that the rise of the horn cannot be dated, neither the treading under foot of the sanctuary, until Christendom was invaded, nor until the horn became planted within the territory of the Macedonian goat and Roman beast\*. The analogy of the ten Gothic horns of the beast is conclusive upon this point. These characters for the bisection of the seven times, and root of the three times and a half of the scattering of the holy people, are, besides, in perfect keeping with those of the root of the seven times, and of the prior three times and a half. The rising up of an idolatrous empire, the conquest of Palestine, and the siege and desolation of Jerusalem (in the first case inhabited by the Israelites, in the second by representative Israelites), were common to both epochs.

Again, as the æra of bisection, A. D. 636, is historically and prophetically fixed as that of the rising up of the little Oriental horn and of the three times and a half of scattering; so it is chronologically determined to be that of the rising up of the Apocalyptic bicornal beast, or false prophet (Rev. xiii. 11 et seq. with xix. 20, &c.), whose number or period, to be "counted," together with his name, is 666. But 666 years was precisely the age of the fourth, or Roman, beast of Daniel (the first in the Apocalypse), when the little Oriental horn, or false prophet, arose in the dominions of the former, computing from the Actian and Ptolemaic æra of the empire, B. C. 30, A. D. 636 being the 666th year of the empire of Augustus. Then it was that the apostasy, founded by a man whose name, *Μαομετις*, expresses the same number, obtained its first footing in Christendom; and if the two horns of the second Apocalyptic beast be identical with the two little horns of Daniel's fourth beast and he-goat, we are also here presented with the epoch of the Western apostasy, together with its name, *Λατεινος*: and the period of three times and a half being assigned to both apostasies, the identity of the

\* The Saracens began to invade the Roman Empire A. D. 634, and set up the caliphate at Damascus A. D. 637. Here Sir Isaac Newton accordingly places the rise of the locusts under the fifth Apocalyptic trumpet; referring this plague, in common with many other commentators, to the Saracens. He fixes the end of the first five months, or 150 prophetic days, to the removal of the seat of government from Damascus to Bagdad, A. D. 766; and that of the second five months to the surrender of his temporal power by the caliph of Bagdad, A. D. 936. Bagdad was taken by the Turks two years afterwards.

two series of horns, together with that of their epochs, seems conclusive\*.

Hence we find that the Gentile period of seven times, or 2520 years, deduced from its true and demonstrable epoch, that of the rise of the first of the four Gentile empires—the Babylonian—does truly form a standard for regulating the minor prophetic periods, as the foregoing results demonstrate: and not only this, but, from the circumstance of the radical epoch being fixed to the 13th of Josiah king of Judah, the date of Jeremiah's mission † and of Ezekiel's prophetic siege, forms also a chronological ligature whereby the history of the Old Testament is connected with that of the New, and with modern ages, independently of the profane computation of Ptolemy, heretofore deemed the only authentic datum for that purpose.

Before we conclude, let us inquire into Mr. Faber's æra of bisection, or of the latter three times and a half, A. D. 604, which we have seen is really his radical and fundamental epoch; his "loose date" of the seven times, unconnected as it is with any given year in either sacred or profane history, altogether depending on the former.

"In the year 600," says Mr. Faber, "Arianism was ultimately eradicated, by the final conversion of the Lombards of Italy; and in the year 604 the Anglo-Saxon horn of Kent, or the original kingdom of Hengist, had completely embraced the Gospel, and at the same time had been brought under the spiritual dominion of the Church of Rome." Vol. i. p. 151.

Lombardy being the last of the ten Gothic horns or kingdoms that abjured the Arian heresy and became incorporated into the Latin church, and that of the Anglo-Saxons the last which abjured Paganism, our author infers that the latest of these events finally removed the coercing power which impeded the rise of the man of sin (2 Thess. ii. 7); the imperial Roman dignity having been previously taken out of the way. He therefore dates the universal supremacy of the Pope over the ten Gothic kingdoms, or horns of the beast, from the year 604; there fixing the bisection of the seven times, and the root of the latter three

\* If this identity be admitted it will relieve interpretation of a great difficulty, and reconcile the opinions of those who respectively refer the second Apocalyptic beast, or false prophet, to Popery and Mahometanism.

† It should be noted that Jeremiah (xxv. 1, 3) fixes the first of Nebuchadnezzar to the twenty-third year of his mission, and consequently of the Babylonian æra of Nabopolassar; thereby determining the reign of the last mentioned prince at 22 years, which exceeds the profane accounts of Berosus, A. Polyhistor, Ptolemy, and of the astronomical and ecclesiastical canons preserved by Syncellus, by one year. For these authorities, see Cory's Fragments. This will account for the year by which the Hebrew Babylonian æra exceeds that of Ptolemy.

times and a half. In corroboration he adduces the commencement of the Mahometan apostasy in the East immediately afterwards—i. e. A. D. 608 or 609, when the false prophet first began to propagate his doctrines: "And in the year 608 or 609, the apostates being now come to the full, the Eastern little horn of the he-goat, or the king of fierce countenance, forthwith stood up, and began to act." (Vol. i. p. 164.)

Although Mr. Faber's arguments extend themselves over a large surface, and are mechanically distributed under the heads of "tests," we have thus briefly stated all the chronological characters they exhibit, agreeably to the scope assigned to the present paper. Assuming the date of the second moiety of the seven times to be thereby precisely determined to A. D. 604, the writer thus concludes, in reference to the date of the first moiety, or of the seven times thence deduced: "In the year 657 (or 1260—A. D. 604=B. C. 657), therefore, commence those times of the Gentiles which constitute the grand sacred calendar of prophecy: for upon this palmary period\* of seven times, as upon a surface, all the smaller numbers, except those which respect the subsequent period of blessedness, will be found to spread themselves." (Vol. i. p. 165.)

Now with regard to the three elementary dates, from which our author constructs his æra of bisection, the parent of his æra of the whole calendar, we will still endeavour to correct him on his own principles of inquiry. These dates are, (1) the abjuration of Arianism by the Lombards, and their submission to the Roman see, A. D. 600; (2) The final conversion of the Saxons of Kent from Paganism, and their submission to the Roman see, A. D. 604; (3) The first rise of the Mahometan imposture, A. D. 608 or 609.

As respects the first date, it can be but an assumed one, for it is notorious that the precise epoch of the final conversion of the Lombards is not determined in history; and although all the rest of the ten Gothic states, or horns, who had embraced the tenets of

\* By "palmary period," which continually recurs throughout the work in reference to the seven times, we presume that "grand," "distinguished," or "victorious period," is to be understood. Victorious being the strictest sense of the term "palmary," are we to infer that Mr. Faber intends to insinuate that by his system of the seven times he has achieved a conquest, in the field of prophetic investigation, over all competitors? We venture on this query, concluding that the obscurity of the phrase would strike our readers as it did ourselves. We freely admit the service which Mr. Faber has rendered to the cause of prophetic inquiry by adopting the period of seven times for a chronological basis; attributing his failure in the present result, solely to the want of those accurate chronological data which form the chief desideratum in the present state of the investigation of prophecy.

Arius, abjured them and submitted to the Pope previously to the year 600; whoever consults Gibbon, or the history of the Lombards of Italy contained in the Modern Universal History, will find that those tenets were not legally abjured by that nation till, at least, twenty or thirty years after our author's assumed date\*. Mr. Gibbon, who is profusely quoted in this work, moreover assigns, as the most exact calculation he could arrive at, 300 years for the period during which the Arian heresy flourished, first in the East and among the Gothic settlers on the confines of the empire, and then among those Gothic nations who settled in the Western empire, until it was finally extirpated as a national creed by the conversion of the Lombards. Now if this interval be dated from the year 322, when Arius was banished and began to propagating his tenets†, we shall be conducted to A. D. 622, which would make the conversion of the Lombards synchronous with the Mahometan Hegira; but if dated from the death of Constantine, A. D. 337—who was, according to Hieronymus‡, baptized an Arian in that year, from whence he and Marcellinus§ deduce the establishment of the heresy in the empire by the successors of Constantine—we shall arrive at A. D. 637 for its extinction in the conversion of the Lombards: a date thirty-three years later than Mr. Faber's æra of bisection, but differing a year only from that of the planting of the little Oriental horn in the empire, the rise of the second Apocalyptic beast, and the date of bisection according to chronological truth ||.

Secondly, as regards the conversion of the Saxons of Kent, A. D. 604: we freely admit, that by the conversion of the Anglo-Saxons, Paganism was finally banished from the bounds of the empire, and the whole of the original ten horns brought under the spiritual jurisdiction of the Pope; but before we can subscribe to Mr. Faber's date for the conversion of the Anglo-Saxons, it must be shewn that the whole heptarchy, situated within the Roman provinces of Britain, abjured Paganism in or before A. D. 604. This, every reader knows, did not occur till many years afterwards, when the progressive

\* "In Italy," says Mosheim (cent. vii. vol. ii. p. 186. 8vo. London 1823), "the Lombards preferred the opinions of the Arians to the doctrines which were established by the Council of Nice."

† Euseb. Chron. sub. num. 2337. ‡ Chron. sub. num. 2353.

§ Marcellini Comitibus Chron. sub. Coss. Gratiano V. et Theodosio.

|| Unless we greatly mistake, Arianism was not extinguished among the Lombards before the time of their seventh prince, Rotharis, whose reign began A. D. 636, the true date of bisection, and ended A. D. 651. We follow Scalliger's Table of the Kings of the Lombards.

conversion of the Anglo-Saxon states was completed\*. The first state, founded by Hengist, had at that time alone embraced Christianity and submitted to the Papal jurisdiction; and this our author assumes to be enough to support his views; six-sevenths of the whole heptarchy being still Pagan. We cannot agree with Mr. Faber that there exists any difficulty in recognising the whole heptarchy as a single horn of the Roman beast. It was a federative form of government, analogous to the pentarchy of the ancient Philistines, who were governed by five lords, or princes, each ruling his own territory, and having his own metropolis; from amongst whom a supreme monarch, called Abimelech, was selected, sometimes from one state and sometimes from another. It was likewise analogous, in several respects, to the United Provinces of Holland, and to the United States of America of the present day. Hengist himself was the first chief of the Anglo-Saxon confederacy; and we have an unbroken series of monarchs, or heptacrats, down to the time of Egbert, elected from the most powerful states of the confederacy.

Independently, therefore, of the geographical condition, which obviously requires the whole of Roman Britain inhabited by the Saxons to have been brought within the Papal jurisdiction A.D. 604, to render valid our author's views, we contend that a revolution in the state of Kent in the Saxon times could no more be made to represent a revolution affecting the whole kingdom, than it could at present. It follows, that, according to Mr. Faber's Saxon test, the Papal ascendancy and the bisection of the seven times must be referred to an epoch considerably later than A. D. 604†.

\* The preaching of the Gospel in the seven Saxon states may be dated nearly as follows:—

A. D. 597, by Augustin in Kent.	A. D. 636, by Birinus in Wessex.
604, by Mellitus in Essex.	636, by Felix in East Anglia.
625, by Paulinus in North- umberland.	653, by Cedda in Mercia.
	686, by Wilfrid in Sussex.

The sum of these dates is 4437, which divided by seven, the number of the states, gives the mean date A. D. 634, differing two years only from the true epoch of bisection and of the rising up of the Eastern and Western horns. But the little state of Sussex was united to that of Wessex at the time of the conversion of the latter, about A. D. 636, the date of bisection, and doubtless was then partly converted, although not finally till about fifty years later. Penda, king of Mercia, in whose reign that state embraced Christianity, began to reign about A. D. 625; and, the æras of princes being often adopted in prophecy for that of the general events of their reigns (as in Ezek. iv. 6—8), we may, perhaps, safely fix on the date of bisection, A. D. 636, as the nearest to which the general conversion of the Anglo-Saxons can be assigned. As the Anglo-Saxons were the last of the ten horns which submitted to the Papal jurisdiction, so they were the most devoted followers of the Latin church; and we fully agree with Mr. Faber, that their conversion accordingly forms a most important index to the disputed æra of the spiritual dominion of the Pope over the Western empire.

† We ought not to neglect noticing our author's argument for confining the

Lastly, as respects the date of Mahomet's imposture (A. D. 608 or 609), immediately following, to which Mr. Faber refers the rise of the Oriental horn: we have already shewn that neither this æra, nor that of the Hegira, or flight of Mahomet from Mecca (A. D. 622), can fix the rise of the Oriental horn, which cannot take its date till the planting of that horn within the limits of Christendom, and of the empires of the he-goat and Roman beast, A. D. 636: for, if this be not admitted, every

Saxon horn of the beast to the state of Kent. We will give it in his own words. "Which, then, of the seven," says he (vol. ii. p. 72), "is the typified kingdom; for, without a glaring breach of homogeneity, they cannot *all* be represented by a *single* horn? I answer: Most assuredly the chronologically First that was founded by the nation of the Anglo-Saxons, to the exclusion of all the other six. In process of time the seven coalesced into one; but with their subsequent political mutations the prophetic symbol has no concern. The ten horns are the ten kingdoms which were first respectively founded by the ten Gothic nations. Therefore, in the eye of prophecy, the Anglo-Saxon horn is *exclusively* the primary kingdom of Kent."—See also vol. i. p. 152.

Now we see no objection to the position that "the ten horns are the ten kingdoms which were first respectively founded by the ten Gothic nations," and therefore admit that the Anglo-Saxon horn must be dated from the foundation of "the primary state or kingdom of Kent:" but here our consent to Mr. Faber's argument ends. "In process of time," says he, "the seven coalesced into one; but with these subsequent political mutations the prophetic symbol has no concern." Now it happens that this coalition of the seven states occurred as they were progressively founded, the states having been from the first united against the Britons under a *brettwalda*, or a supreme monarch: so that the confederacy might be said to have progressively taken the distinct forms of a monarchy, a diarchy, a triarchy, a tetrarchy, a pentarchy, a hexarchy, till, about 150 years after the arrival of Hengist, on the setting up of the kingdom of Mercia, the last of the seven, it became a heptarchy: and two centuries later this form was changed into that of an undivided monarchy, under Egbert.

All this, we contend, was but the growth of the Saxon horn; for if the prophetic symbol has no concern with these successive mutations, as our author argues, it is plain that at the date of the Reformation from Popery the Saxon horn was necessarily as much limited to the Kentish district as at that of the conversion from Paganism. In the early part of the seventh century the horn in question "hated" the "dragon" and began to love the "whore;" while in the beginning of the sixteenth century it was overcome by the Lamb (Rev. xvii. 14), and "hated the whore" (ibid. 16). Mr. Faber will, we think, himself admit, on this view of the case, that, to be consistent, we must assign to the Saxon horn the same territorial import at both epochs: for if it is to be limited to the state of Kent from the fifth to the seventh century, so it must assuredly be to the sixteenth: whereas, if this horn included all England in the sixteenth century, it assuredly included all England in the seventh and all the Saxon part of Britain during the growth of the heptarchy. Had it even been the state of Kent which ultimately obtained complete supremacy over the rest, and gave birth to the English monarchy; had the house of Egbert been the house of Hengist; Mr. Faber would, perhaps, contend that his argument, on the present view, remained unshaken; but even here it fails him; it being the state of Wessex which obtained the supremacy, and the house of Cerdic, its founder, from which the kings of England descended. It is likewise worthy of remark, that the date of the conversion of Wessex is that of the bisection itself, A. D. 636.

argument which refers the ten horns of the Roman beast to the ten Gothic states settled within the limits of the empire, falls to the ground.

Thus, we conceive, it has been made clear that the evidence of history requires that Mr. Faber's intermediate epoch, or that of the latter three times and half, must, on his own principles of inquiry, be lowered, precisely in the same ratio with his first epoch of the seven times of the Gentiles—a date resulting altogether from the former, and in no sense a primary root of computation. Our computed historical root is, on the contrary, in every sense an independent and primary one; and from it our intermediate epoch issues, to be subjected to the tests of history and of other prophetic periods. Of the success of our efforts towards replacing these important errors, by an outline constructed on the strictest chronological principles, our readers will decide.

As regards the author's arrangement of the rest of the prophetic periods, that of the 2300 days or years of Daniel's vision of the ram and he-goat chiefly calls for notice.

The root of this period he refers to "the standing up of the ram" (Dan. viii. 3, 20), or "the rise of the Persian monarchy" (vol. ii. p. 166); assigning to it an epoch, we think rather inconsistently, 127 years anterior to that of his sacred calendar or almanack of prophecy, that is, the year B. C. 784. This date, like that of the seven times, is, however, purely fictitious. "The precise year in which this monarchy arose cannot," says Mr. Faber, "be determined from history, though we may lay down, with some little care and attention, the time about which it arose\*." The substance of his process for "laying down" the *lex chronologica* is as follows.

Oriental writers relate that the Persian throne was occupied by two dynasties of princes before Alexander's conquest: the first or Pischdadian dynasty, consisting of eleven reigns; and the second, or Kaianian, of nine reigns. To these reigns an incredible number of years, from 100 to 1000 years, each are assigned. These periods Mr. Faber justly rejects, and substitutes in their place mean periods of twenty-two to twenty-four years for each reign, agreeably to Sir I. Newton's principles. But the twenty reigns of both dynasties will, at twenty-two years each, amount to 440 years; and at twenty-four years each, to 480. These periods, added to the epoch of Alexander's conquest of the Persian, B. C. 331, will ascend to the years B. C. 771 and 811 respectively; and hence our author assumes "that the Persian monarchy must have been founded some time between the years B. C. 811 and B. C. 771 †." "Such then," he adds, "is the

\* Vol. ii. p. 166.

† Vol. ii. p. 171.

*chronological commencement* of the vision: " that is, some point within an assumed interval of forty years; being four times the latitude assumed by the writer in the case of the seven times. Descending 2300, he arrives at the forty years between A. D. 1490 and 1530 for the chronological termination of the vision\* ; and the æra of the Reformation, A. D. 1517, falling within this interval, he there fixes " the incipient cleansing of the sanctuary " (to be completed at his epoch for the expiration of the seven times, A. D. 1864), and termination of the 2300 years †. Again, ascending 2300 years from A. D. 1517, he finds " the year B. C. 784 for the commencement of the period, and for the rise of the Persian monarchy ;" that is, a point of time " between the year B. C. 811 and the year B. C. 771," as before assumed ‡."

It follows, that in this case, as well as in that of the seven times, the radical epoch of computation depends altogether upon the subordinate æra ; for when a latitude of no less than forty years, even if well established, is given to any epoch, that epoch is truly resolved into nothing. Let us, however, inquire into the validity of Mr Faber's elements for determining this loosest of all the epochs ever calculated, the one nevertheless assumed by our author as adequate to fix the commencement of the momentous prediction " concerning the daily sacrifice."

I. As we fortunately possess the laterculus of Persian monarchs, from Cyrus to Alexander, mathematically fixed in time, the validity of the epochs resulting from Mr. Faber's mean reigns may readily be brought to the test of truth. Between his Persian æra, B. C. 784, as corrected by the assumed termination of the 2300 years and the Macedonian conquest B. C. 331, the interval is 453 years, for the twenty reigns of the Pischdadian and Kaianian dynasties—a mean of twenty-two years and two-thirds for each reign. Of these reigns, eleven belong to the Pischdadian line, and nine to the Kaianian ; and Kai-khosru, Lohrasf, and Gushtasf, the third, fourth, and fifth princes of the latter, Mr. Faber identifies with Cyrus, Cambyses, and Darius Hystaspis †. Now from Kai-khosru to Alexander are seven reigns, according to the above account ; and  $22\frac{2}{3}$  years, the mean of each reign, multiplied by 7, gives 159 years for the whole interval. Ascending, therefore, 159 years from the year B. C. 331, when Alexander overthrew the Persian empire, we obtain the year B. C. 490, for Mr. Faber's æra of the reign of Cai-khosru, or Cyrus ; the times of Lohrasf, or Cambyses ; and of Gushtasf, or Darius Hystaspis, according to our author, following at intervals of twenty-two years and two-thirds. Let us now call in the assistance of Ptolemy, and synchronise his

\* Vol. ii. p. 176.

† Vol. ii. p. 180.

‡ Vol. ii. pp. 176, 178—181.

§ Vol. ii. p. 169.



chronological opinions, founded on astronomical observation, with Mr. Faber's.

<i>Faber.</i>		<i>Ptolemy.</i>	
B. c.	490.	Kai-khosru, or Cyrus . . . . .	B. c. 538
	467.	Lohrasf, or Cambyses . . . . .	529
	445.	Gushtasf, or Darius Hystaspis . . . . .	521

Be it remarked, that Ptolemy is the Babylonian æra of Cyrus, while the Persian ascends twenty-two years higher, or to the first year of the 55th Olympiad, B. c. 560-559, as all the best profane authorities agree\*. The former exceeding Mr. Faber's results by forty-eight years, and the latter by seventy.

It is surely needless to ask the reader, whether any dependence is to be placed upon calculations which, in the only instances to which the chronological test can be applied, produce results so widely distant from the truth as the case of Cyrus and his two immediate successors. It is plain that our author should have adopted the fixed epoch of Cyrus for his chronological base, and then modelled his calculation of the preceding thirteen Pischadian and Kaianian princes so as to consist with his terminating date of the 2300 years.

Thus far, it is hoped, we have shewn the futility of attempting to regulate prophecy by such chronological materials; and this from data drawn exclusively from our author's principles of inquiry.

2. But Mr. Faber's collation of the Greek and Oriental reigns above that of Gushtasf, or Darius Hystaspis, is altogether baseless; because Lohrasf, the alleged predecessor of Gushtasf, was the contemporary and colleague of Bocktanassar, or Nebuchadnezzar, in his expeditions, according to the Oriental writers†; and therefore not Cambyses the son of Cyrus, but the Cyaxares I. of the Greeks, and the Ahasuerus, or Assuerus, of the books of Daniel and Tobit (Dan. ix. 1, Tobit xiv. 15), the father of Darius the Mede. The history of Lohrasf is, besides, in other respects, that of Cyaxares‡: and when he is said to have been the father of Gushtasf, the latter is taken for Darius the Mede, as Sir Isaac Newton justly remarks (Chron. p. 374), although the general history of Gushtasf is that of Darius Hystaspis. It follows, that the reigns of Darius the Mede, of Cyrus, and of Cambyses, are altogether omitted between those of Lohrasf and Gushtasf in the Oriental catalogue: Xerxes is likewise left out: and if we descend to the eighth and ninth of the Kaianian princes, Darah I. and Darah II., the last of whom was conquered by Alexander—i. e. Darius Nothus and Darius Coda-

\* Diodorus, Thallus, Castor, Polybius, and Phlegon.—Eus. Pr. Evang. Lib. x. &c.

† See Newt. Chron., p. 374.

‡ Newt. ubi supra.

mannus—we shall find a hiatus of three reigns more; viz. Artaxerxes Mnemon, Artaxerxes Ochus, and Arogus, or Arses\*.

If, therefore, not less than seven reigns are wanting in the Kaianian family of the Orientals, how many may not be wanting in the more ancient Pischdadian dynasty; and what dependence can be placed upon computations founded on such data?

3. Learned men agree that the Pischdadian family represent the ancient Assyrian line, and the Kaianian the line of the Medes and Persians, who succeeded it: the old Assyrian dynasty being prefixed to the Oriental histories of Persia, because Persia formed part of that empire, in the same manner as it was prefixed in the "Persica," or Persian histories, of Hellanicus, of Ctesias, and of Callisthenes.

With this corresponds the reference of Caiumeras, the first Pischdadian monarch, to the age of the dispersion of mankind, by all the best Oriental authorities †; and if there be any dependence whatever to be placed on their accounts, the time of Gjemschid, the sixth of the Pischdadians, is astronomically fixed to the eighteenth century before the Christian æra, because it was from observation made in his reign that the Persian intercalary period of 1440 solar years, or the cycle of Gjemschid, was constructed; and 960 years of the second period had elapsed

\* The Kaianian and Greek lists will stand as follows:—

<i>Oriental</i>	<i>True.</i>
1. Kai-kobad.	. . . . .
2. Kai-kaus.	. . . . .
3. Kai-khosru.	. . . . .
4. Lohrasf	Ahasuerus, or Cyaxares.
. . . . .	1. Darius Medus
. . . . .	2. Cyrus
. . . . .	3. Cambyses
5. Gushtasf.	Darius Hystaspis
	4. Xerxes
6 Kai-ardeshir.	Artaxerxes Long.
7 Queen Homai.	Xerxes and Sogdianus
8. Dara I.	Darius Nothus
. . . . .	5. Artaxerxes Mnemon
. . . . .	6. Ochus
. . . . .	7. Arses
9. Dara II.	Darius Codamannus
10. Secander, or Ascander.	Alexander.

See Newt. Chr. p. 373—375. We preserve Mr. Faber's orthography, so far as he mentions the names.

† Among these is the Persian historian Mir-khond, Emir-khond or Khond-emir, who, nevertheless, reduces the period of the twenty reigns preceding Alexander to 971 years. This inconsistent proceeding our author adduces as a precedent for his own reduction to about half that period. (Vol. ii. p. 169.) But, whatever degree of weight may be attributed to the traditional histories of the Persian writers, none can be given to their attempts at chronological computation, which are invariably absurd.

when the modern Persian empire was overthrown by the Saracens, and its last monarch, Isdegerdes or Yezdegerd, ceased to reign, A. D. 632\*. We say the second period, because the last necessarily originated in the fourth century before the Christian æra, at which time the Pischdadians, under any supposition, had long ceased to exist.

It follows, that as many of the Kaianian princes are demonstrably omitted in the Oriental catalogues—so are many of the Pischdadians;—and that any computation founded on the list of twenty princes which is extant, including both dynasties, must necessarily be as ill-based as it will be loose and erroneous. Such data, we trust, will never again be brought forward to regulate the times and periods of prophecy.

Let us now see to what chronological radix the 2300 years should be referred, if, as Mr. Faber assumes, it must be identical with the date of the standing up of the Ram, or epoch of the Persian monarchy.

The Ptolemaic æra of Cyrus falls in the year B. C. 538, as above; but this is the date at which he succeeded Darius the Mede, called Nabonadius by the Babylonians,—who habitually gave to foreigners a Chaldean patronymic (Dan. i. 7, &c.),—on the throne of Babylon. The prince last mentioned reigned seventeen years, according to Ptolemy, from the time of the taking of Babylon by himself and Cyrus, in the year B. C. 555—an epoch which stands one year higher according to the data furnished by the Prophets†. At that time Cyrus reigned over Elam, or Persia proper, according to both sacred and profane history. But his reign commenced not until the end of that of Belshazzar, because Elam was one of the provinces of Belshazzar's empire. In its chief city, Shushan or Susa, dwelt the prophet Daniel, at least for a time (Dan. viii. 1, 2); and there he had an opportunity of making known to Cyrus the prophecies concerning him. Hence we may see an efficient cause for the revolt of Cyrus and his alliance with the king of the Medes; and hence we may behold the rise of the Medo-Persian ram and bear on the fall of the Babylonian lion.

Profane authorities, as above, fix the Persian æra of Cyrus to the first year of the 55th Olympiad, or B. C. 560-559. The

\* See Hyde "De Relig. vet. Pers." &c. chaps. xiv. and xvii. who cites a host of Oriental authorities on the subject.

† That is, seventy years below the æra of the prophetic siege and of Jeremiah's mission, an. xiii. Josiah, B. C. 556, as above. See Isai. xxiii. 15; Jerem. xxv. 12; xxvii. 7; Dan. v. 30, 31; ix. 1, 2. Seventy years was also the period of the Babylonian empire, according to Ptolemy—that is, from the year of Nabonassar 123, B. C. 625, to an. Nab. 193, B. C. 555—and the number of reigns is the same in both cases.

Prophetic and Ptolemaic accounts refer the revolt of Cyrus and taking of Babylon to the end of the same Olympiad, B. C. 556-555; and the latter, small as the difference is, proves itself to be the true Persian epoch. No earlier Persian epoch is to be found in history, sacred or profane; and no earlier date can be fixed for the standing up of the ram. The prophet, moreover, saw the vision of the ram and he-goat, either in the year of the taking of Babylon, or at most one year earlier. Compare Dan. viii. 1—3 with the Ptolemaic Canon, Ancient Frag. (p. 84).

Thus it is evident, that Mr. Faber's chronological root of the 2300 years must, on his own principles of appropriation, be lowered 224 or 225 years, or, for the fictitious date B. C. 784, to the true one B. C. 556-555; and, descending 2300 years from the latter, the termination likewise becomes lowered down 224-225 years, or from A. D. 1517, to A. D. 1745-1746. In the former of these years, 1745, the last attempt to restore a Popish prince and re-establish Popery in England took place; and in the latter, 1746, it was quelled, and the house of Brunswick finally and firmly established on the throne. We mention this as the true result of Mr. Faber's principles of prophetic appropriation, rather than as our own view of the cleansing of the sanctuary. It, however, seems to merit consideration.

Viewing accurate chronological data, as already mentioned, to be among the chiefest desiderata in the present state of prophetic inquiry, and the work here analysed as a strikingly palpable example of this, we have limited ourselves on the present occasion to that department of criticism, purposing to advert to some other peculiarities in Mr. Faber's system at a future opportunity\*.

\* As regards the other prophetic periods, our author's new arrangement of the 1290 years of the taking away of the daily sacrifice, and of the blessed period of 1335 years (Dan. xii. 11, 12), is peculiar: the first he computes from the destruction of Jerusalem, A. D. 70, to the preaching of Wickliffe, A. D. 1360 ("the precise year" in which "Wickliffe, who has well been called *the Morning Star of the Reformation*, began effectually to preach and protest against the mendicant friars and the corruptions of Popery." Vol. i. p. 318). The second he identifies with the Millennial period, so far as concerns the first 1000 years; assigning the remaining 335 years to the loosing of Satan, the war of Gog and Magog, &c., at the conclusion of the Millennium. (Vol. i. pp. 319-325). These two periods, which have been usually deemed synchronous, and both of them synchronous with the latter three times and half (such was formerly the opinion of Mr. Faber, vol. i. p. 314), are separated by a wide interval; a period of 505 years interposing between the termination of the one, A. D. 1360, and the commencement of the other, where the seven times and the latter three times and half are made to terminate, A. D. 1864-5. These peculiarities, forming however questions of interpretation rather than of chronology, do not come within the scope of our present analysis.

## MR. IRVING'S CHURCH AND THE RECORD NEWSPAPER.

THE author of an excellent pamphlet entitled "A Word for Inquiry previous to Decision on the present Manifestations of... Spiritual Gifts," has pointed out the licentiousness of the periodicals on this subject; and we propose to offer some considerations in support of his position, and especially with reference to the Record newspaper. Six months ago we thought it right to praise some of the political articles in the Record; protesting at the same time against its misrepresentations of doctrine and its ignorance of theology, and suggesting that Christian politics, and not theology, was the proper province of a newspaper. Our protest has been disregarded, and our suggestion rejected with disdain, by the Record, and it has gone on publishing misrepresentations of fact and of doctrine even more glaring than those formerly exposed in our pages; and we therefore hold ourselves bound to redeem our pledge, by pointing out a few of its recent theological blunders and perversions.

The power of the daily press is very great in England: but its power to do good is small, in comparison with its power for evil. It can rouse and madden bad passions, but it cannot lead or calm them. It is exactly what Mr. O'Connell said of the power of the priests in Ireland,—it could excite to rebellion, but it could neither stop nor direct it. This power is chiefly derived from its anonymous character; and would be nearly at an end if the persons who write the leading articles were compelled to affix their names to their productions. If it were known to all the world, as it is notorious to many, that a retired linen-draper is the principal writer in one; that a lawyer and an unbeneficed Scotch minister are hired at a fixed salary to write for another, and on any subject take just whatever side the proprietors order them to take, as most conducive to the sale of the paper; that a clerk in a public office writes a third, &c. &c.; the power of misleading the public would be much diminished. Still, however, the mere reiteration, day after day, of the same line of sentiments, does produce considerable effect, even over those who are most on their guard against it. Meretricious and tricky politicians have constantly been tempted to avail themselves of this arm for the furtherance of their views, and as constantly have such means been avoided and condemned by true statesmen. It was one of the greatest blots in the character of Mr. Canning, that, having been seduced in his youth, by his wit and talent for poetry, to become a principal contributor to the Anti-jacobin newspaper, he could not divest himself of the same propensity when he became a minister of the Crown: it is a stain on the public reputation of Lord Brougham to be suspected of a similar device. If such

proceedings be discreditable to worldly men who aim at any distinction amongst their equals, it is needless to say that similar conduct is wholly inconsistent with genuine religion, however consonant it may be with the emptiness, the tinkling brass, of modern profession.

Now, whenever a newspaper chooses to run down a private individual, its power of defamation is for a short time irresistible. It is only last year that the *Times* chose to run down Mr. Bingham Baring. Every charge adduced was known, to all who were conversant with the transaction, to be false: every averment rebutted in the most complete and satisfactory manner: still, having been joined by Cobbett, there is just apprehension for his personal safety. There never was a time in the history of the world, until these days, when similar practices could be pursued with similar results under the mask of religion. We have now a company of men calling themselves religious, and following exactly the same practices in religion which the *Times* and other papers do in politics. Mr. O'Connell understood the nature of newspapers perfectly well, when, at a meeting of the Anti-Slavery Society, in answer to some one who complained that the daily press was against them, said, "But, gentlemen, all newspapers are a commercial speculation: the same means which induce them to take one side can always induce them to take the other." At times of popular excitement, however, they must always take the side which the mob take, or be silent: a paper would quickly be ruined which ventured to resist the torrent. The *New Monthly Magazine*, which understands them well, betrays, in its laboured panegyric, the absolute necessity of all newspapers falling in with the delirium of the time, in whatever it may happen to consist. "The press," it says, "have no interest counter to the interest of the people.....WITH the people has been their interest....with the people has been their battle," &c. &c.—that is, they sell their papers by always agreeing with whatever whim takes the mob. There is equal madness in religion as in politics. Truth and sense are necessarily confined to a few. Burke once said to John Wilks, "Sir, I have the sense of the House with me."—"Yes," replied Wilks; "and I have the nonsense of the House with me, and therefore I shall out-vote you."

As Mr. Irving is the ablest theologian of the present day, the most powerful preacher and most profound writer, of course he must have few to appreciate him; and, moreover, as he has shewn a readiness to sacrifice all systems, partialities, and inventions of men, in order to follow what he sincerely deems to be the teaching of the Lord, men who either love those systems better than the truth, or conceive that all needful truth is embodied in them, hate him, as they did his Master before him, in whose

footsteps he walks. All the newspapers, indeed, have attacked him; and, as if to furnish superabundance of proof of their incompetence to examine dispassionately the question of the permanence of miraculous power in the church of Christ, they have all assailed the facts of the present manifestations, as if they were one and the same with the abstract doctrine itself.

The editor of the Record pronounced at first, that the persons who are alleged to be speaking by the power of the Spirit of God must be deceived, because it was prohibited, in 1 Cor. xiv., for women to teach in the church. Finding, however, afterwards, that there were other texts in Scripture besides that—as, for example, 1 Cor. ix. 4—he recanted this opinion in a subsequent number, and in evincing his candour shewed so far nothing worse than ignorance. The point is so clear and decided that there is no doubt or question upon the matter, amongst those who know any thing of the proceedings of the primitive church. It is not, therefore, one that could admit of a moment's deliberation, in any one who was even superficially acquainted with the subject. It is very right for a person to meditate and reflect upon every thing which he hears for the first time, and not decide upon it until he has done so; but the fact of his saying that he is deliberating, is proof that the subject is new to him; and the first decision of the editor of the Record being contrary to, and in the teeth of, the opinion of all well-instructed persons in ecclesiastical history, shews also the unsoundness of the view which *prima facie* suggested itself to his mind, and the leaning of his inclination to condemn first, and then to seek for a justification of his sentence of condemnation. But, nothing abashed at being detected to have dogmatized upon a subject upon which his own recantation proved that he could have bestowed only the most superficial attention, he comes out on the 21st of November with the following paragraph in a long leading article:—

‘ We can do little more at present than express our *deliberate conviction* that the appearances which have had their centre and home in Mr. Irving's church in Regent Square, are delusive and visionary. Breaking out in Scotland in support of the evil figment of *universal pardon*, they now exert themselves in Regent-square church as an adornment of that far deeper heresy which has issued from that sanctuary, which declares the *sinfulness* of the flesh of Christ. We may thus in the first place form a clear and most decided judgment of the pretensions, by the character of the *doctrines* which they are intended to support.’

That such is the editor's *conviction* there is no reason to doubt; but we may well question the assertion, that he *deliberated* upon the matter, since it has been shewn that he was obliged to revoke a former *deliberate conviction* pronounced with equal positiveness

a very few days before. Some ingenuity was required to put so many mistatements upon so many subjects into so few lines : it is not true that *the appearances* which broke out in Scotland were to support the evil figment of universal pardon : it is not true that Mr. Campbell, or any other minister in Scotland, has preached *universal pardon* : it is not true that *the appearances* in London had at their *breaking out* any connection with Mr. Irving's church : it is not true that they have ever been adduced, by any human being, in support of any doctrines whatever : it is not true that Mr. Irving has preached the *sinfulness* of the flesh of Christ. The first person who ever spoke in an unknown tongue and prophesied by the Holy Spirit, was Mr. James Macdonald : he was not a member of Mr. Campbell's church, nor did he live in the same county with him : Mr. Macdonald lives in Port-Glasgow, and Mr. Campbell's parish of Row is six miles distant, and on the opposite side of the Frith of Clyde. Mr. Macdonald was a member of, and in full communion with, the church of Dr. Barr, under whose ministry he continued for many months to sit, rather than incur the charge of schism, although Dr. Barr, during that whole time, made use of the sanctity and protection of his pulpit to attack Mr. Macdonald in the grossest and most personal manner, so as to direct the eyes of the whole congregation Sunday after Sunday towards him. The first time that Mr. Macdonald ever considered the subject of the permanence of the miraculous power of the Holy Ghost being to be manifested in the church, was after that doctrine had been opened up by Mr. A. Scott, then a missionary from Mr. Irving's church in London, in a sermon which he preached upon the passage, "In whom (Christ) also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession," &c.—With respect to the term *universal pardon*, as imputed to Mr. Campbell, we know not how to avoid the conclusion that its use is a dishonourable subterfuge to avoid stating the real question at issue between the Antinomian Calvinists, who think lying and every other sin are covered by believing certain abstract propositions about justification by faith and final perseverance, and between those Christians whom God has enlightened to see that their scheme is an invention of Satan. The editor of the Record knows, or ought to have known, that the real question at issue is, "Did Christ die for all the world, or for only a few?" He must know that the clergy of the Church of England are bound to hold the former—are bound to teach each child to profess "I believe in God the Son, who hath redeemed me and all mankind;" though he himself, and all the Scotchmen in London who vilify Mr. Campbell, hold the latter.—The next mistatement is that wherein he declares that Mr. Irving teaches the



*sinfulness of the flesh of Christ.* Over and over again it has been repeated that Mr. Irving has never used such an expression as the *sinfulness* of Christ's flesh; that, on the contrary, he has asserted over and over again the *sinlessness* of Christ's body, soul, and spirit, in far stronger terms than has ever been done by his opponents: but, no! nothing will do: Mr. Irving is to be written down by him, as Mr. Bingham Baring was to be by the Times, and the editor of the Record goes on reiterating the thousand times refuted statement. But still there is something more of honesty even in this than in the base insinuation that the persons who say they are speaking by the power of the Holy Ghost are impostors, who have lent themselves to Mr. Campbell and Mr. Irving to practise this most horrible cheat, in order to persuade men to receive certain doctrines of these ministers. We could scarcely believe in the existence of a mind so abandoned as to conceive such a crime, and then deliberately to charge it upon humble, meek, modest persons of various ranks, who have for many years continued in a course of undeviating and unblemished Christian deportment.

The next paragraph is as follows:—

'The opinion formed of them from this criterion is altogether confirmed by a view of the pretensions themselves. A miracle is a departure from the course of nature established by God, so simple and striking, as undeniably to prove that the Hand which established the course has now broken in upon it. The miracles of the Old and New Testament manifestly support and justify this definition. Even the unbelieving Jews (the most bigoted and obdurate of men) could not deny the miracles; while their hearts were hardened against the truths which the miracles proved to come from God. But here what have we? Some delicate and nervous *women* (not a man among them) restored to a measure of health by a strong exciting cause; and an assumption of speaking and writing an unknown tongue; while, on the one hand, any proof that it is a tongue is wholly wanting; and, on the other, equally extraordinary and extravagant appearances have been frequently manifested in cases which were undoubtedly the offspring of pure fanaticism: and the true church at large, instead of being forced to say, with the unbelieving Jews, "these men do many miracles," are satisfied that they see simply a spirit of delusion come forward in support of erroneous doctrine and most malignant heresy. The union indeed is perfectly natural and becoming. The sect do nothing comparable in strangeness to the wonders effected by the Egyptian magicians. We know whence they had their power. And yet we are called upon to believe that the present abortive and most pitiable attempts at miracle, truly discover the finger of God!"

It is extremely difficult to know what the editor here means. In the paragraph immediately preceding the first above transcribed he writes as follows:—

‘ So peculiarly awful is the condemnation of those who blaspheme against the Holy Ghost, that most men who are seriously alive to eternal things, shrink from the possibility of approach to the commission of so irremediable a crime; and multitudes, accordingly, seem afraid almost of forming an opinion which shall deny the assumption by any party, however visionary, of Divine inspiration. This, however, is not a temper of mind prescribed by Scripture; on the contrary, it is most unscriptural. The scriptural injunctions are, “Beloved, believe not every spirit, but try the spirits whether they are of God.” “Prove all things, hold fast that which is good.” And when we come in humility of mind, and praying for light from the Eternal Spirit to illuminate our understandings in judging of the new and strange things which from time to time appear in the church, we may be assured, that, in the serious performance of this scriptural duty, we are as far removed as can well be imagined, from an offence, the commission of which we deprecate from our inmost soul. In malice let us be children; but in endeavouring to do our duty to the church of God, in understanding, let us be men.’

From this passage, in which the editor speaks of *Divine inspiration*, and of *not believing the spirits but trying the spirits*,” it was natural to conclude, that in the first extract which was given, and which immediately followed this, he alluded to the *gift of tongues*: first, because that is the only one of the manifestations which is taking place in Mr. Irving's church; secondly, because it was the point to which the complaint of Mr. Gordon, Mr. Finch, and Captain Harcourt, in the Reformation Society, referred, which elicited these remarks; and thirdly, because it was not easy to suppose that even the editor of the Record would make the expression “*Divine inspiration*” apply to miraculous healings, or the injunction to “*try the spirits*” have any application whatever but to persons speaking by a supernatural power. But, strange to say, it turns out that the *pretensions* alluded to are cases of miraculous healing! And here blunder upon blunder multiplies; for, of all the cures which have taken place, one only was of a member of Mr. Irving's church. Mrs. Maxwell is a Wesleyan Methodist; lives in Norfolk; and it is doubtful whether she ever saw Mr. Irving in her life. Elizabeth Gillow, who is just dead, was confined to her room many years; never was inside his church; and was cured before he was born. Miss Fancourt attended the Episcopal Jews' Chapel, of which her father was reader. Miss Hughes was a member of Mr. Owen's Chapel, at Chelsea. Miss Greenwood lived at Liverpool: and

the poor labourer's wife lives at Willian, in Bedfordshire, where Mr. Pym is rector: and neither of whom were ever within the door of Mr. Irving's church. Moreover, not one of them ever heard of the questions which the editor of the Record falsifies by the term *universal pardon*, and the *sinfulness of Christ's flesh*, or heard of Mr. Campbell's name. Thus it is PROVED—(it is particularly requested that the word may be noted) PROVED—that it does not rest upon our assertion on one side, and that of the editor of the Record on the other—that it is PROVED, that his assertion that the miraculous cures were got up in order to support any doctrine whatever, is a most perfect falsehood, without even a shadow of foundation which he can twist into an excuse and so escape by a plea of mistake. Miss Hall, a child who was cured, did sometimes attend Mr. Irving's ministry; and it was by his teaching her to pray to Jesus as the Saviour of the body as well as of the soul, that she was cured; and she left London shortly afterwards.

The next misstatement to be noticed in this article—there are others which are equally productive—is that contained in calling the persons who have been cured, and who are speaking in the Spirit, a "*sect*." It has been already shewn, that those who have been cured of divers diseases are scattered all over England, and are members of different churches, no two of them belonging to the same. It is, therefore, as absurd to call them a sect because they have been partakers of the same mercy, as it would be to say that the editor of the Record belongs to the same sect as Carlile and Taylor because the same course has been taken by them all in mocking and scorning at these manifestations. It is likewise as false to say that those who speak with tongues and prophesy compose one sect, as it is to say so of those who have been miraculously cured. The first person who spoke by the Holy Spirit in London was a member of Mr. Baptist Noel's congregation, in St. John's chapel, Bedford Row: another is a French clergyman in Edinburgh: another is a clergyman of the Church of Scotland: another instance is that of the Messrs. Macdonald, who are members of Dr. Barr's congregation: another is a perfectly uneducated Highland girl: another is Mrs. Caird, who was a member of Mr. Story's congregation at Roseneath: another is a poor woman in Bedfordshire: another, in Liverpool: another, an eminent solicitor in Yorkshire: another, a woman in Norfolk. Thus, then, it is again proved, that every particle of the paragraph—even to its very insinuations—is altogether unfounded.

But it may be asked, why take the trouble of exposing this journal, if it be so utterly sunk in moral depravity as to publish such a mass of falsehood under the semblance of a regard for religion? The reason is, that this very claim of regard for reli-

gion has been but too successful. The stories propagated by the Record have been assumed to be true, and have been argued upon, by various persons throughout Scotland, England, and Ireland, as facts. It is therefore an imperative duty to disprove the assertions made in that paper; to shew that they are either mistakes so gross as to destroy all confidence in its averments, or that they are made with a wilful intention to deceive.

In the same journal of the 28th of November, after some common-place twaddle about the doctrine of miracles, which is quite childish, the following passage occurs.—

‘ But while we thus for the present dismiss the general question of miracles, as irrelevant to the immediate subject in debate, we can have no hesitation in reprobating those awful delusions which now prevail in Mr. Irving’s chapel. On this subject we feel ourselves bound to speak out with decision, and we not only greatly marvel that Mr. Thelwall should hesitate to pronounce his opinion as to the reality of these manifestations, but we cannot but think that any minister of Christ, who is acquainted with the doctrines of Mr. Irving and his disciples, incurs a fearful responsibility if he falters in their condemnation. We take our stand on the broad ground of Scripture. We know that these gifts are claimed by persons who teach the malignant heresy of our Lord’s sinful humanity, and if an angel from heaven were to preach such a doctrine, we should be bound at our peril to reject his testimony. That many who are “weak in the faith;” that some who are “unlearned and unstable;” that others who have been all their lives “tossed about with every wind of doctrine;” that those who have been “ever learning and never able to come to the knowledge of the truth,” should be led away by the delusion, is consonant to all experience; but that any individual of sound judgment and scriptural learning should ever doubt as to the truth or falsehood of miracles, brought forward to support a most awful and justly-condemned heresy, is to us one of the most melancholy circumstances connected with this pernicious delusion.’

The editor makes a broad, unqualified assertion that the manifestations which are now taking place in Mr. Irving’s church are “*delusions*,” which he has “*no hesitation in reprobating*.” He has not alleged one reason for his opinion; he has not paid his country readers the compliment of supposing them to be capable of entering into the discussion; he does not furnish a particle of evidence that he is himself acquainted with any one rule by which to form a Scriptural opinion; but he comes out with a sweeping assertion against a man whom, if he were not blinded by bigotry, he must know to possess one of the most powerful minds of the present day. He erects himself into Mr. Irving’s superior, and seems with admirable self-complacence to look down disdainfully

on the object of his reproof as a poor misguided ideot with whom so great a man as the editor of the Record cannot condescend to argue ! There is no proof so conclusive of a little and pitiful spirit as affecting to despise the talents of an opponent ; more especially when that opponent has attained an eminence of intellectual reputation which will survive as long as theological literature survives ; while the Record, and all that it has written, and the writers themselves, might be swept away, without one human being beyond the circle of their own families, caring about them, or knowing that they were gone. Now let it be remarked, that, though it was false in the editor of the Record to say that either the gifted persons, or those who have been miraculously cured, connected the gifts of prophecy, or of healing, with any doctrines of redemption, or of Christ's human nature, yet that the editor of the Record has done it ; and therefore, in following his example, and "*feeling ourselves bound to speak out with decision,*" we "*take our stand upon the broad ground of Scripture,*" and say, that whoever denies, as the editor of the Record does, the truth of Christ having come in flesh exactly such as ours, does that which the unerring word of God declares to be a mark of antichrist : that, upon that same unerring word of God, the editor of the Record holds more decided heresy, and what is more literally denounced as hateful in God's sight, than the wicked abomination of the Papacy. In order that there shall be no room for doubt or cavil here, the orthodox and the heretical creed on this point is stated in parallel columns.

The Orthodox creed, which Mr. Irving has ever maintained, is, that the Son of God took into personal union with Himself the fallen substance of the Virgin Mary, of David, of Abraham, of Eve ; thereby forming the one sinless Person of Jesus Christ.

This is proved to be the creed of the heretics by the illustration of one of them—namely, that a child partakes no more of the nature of its mother than an acorn partakes of the nature of the soil in which it is sown. This is also proved by the argument of another from Scripture, which is, that it is written of Christ's body, "*Behold, I create a new thing in the earth ;*" which, he says, proves it was not the old substance of Mary : and also, "*A body hast thou prepared me ;*" which, he says, shews it was not to be made of any thing pre-existing. That they shall not have the pretext to accuse us of garbling or mistating them, we subjoin two passages from one of their heretical pamphlets. ' No language can be more precise than this. From

The Heretical creed, which the Record, the General Assembly of the Church of Scotland, and others, maintain, is, that the Son of God took into personal union with Himself A NEW SUBSTANCE, first created in the womb of the Virgin Mary ; thereby, &c.

' the Fall, every individual of the human race had been unholy, ' conceived in sin ; but now, that Almighty power, *by which all ' things had been called into existence, was again to be exerted ;* ' and that Spirit which, at the beginning had moved on the face ' of the waters, was to come upon Mary ; the Lord was *to create ' a new thing* in this sinful world.' Again ; ' The fruit of the ' Virgin's womb stood ALONE *among men.*' It is from their heresy in this point that their other heresy, on the subject of the extent of the atonement, is confirmed : for, having made in their theory a Christ who is not bone of the bone and flesh of the flesh of all mankind, they adopt what Mr. Irving has graphically and truly designated the "Stock-Exchange divinity of debtor and creditor," and contend that a certain quantum of suffering on Christ's part bought off from a reluctant God only an adequate quantum of punishment from a limited number of men. They cannot see that the efficacy of any thing done by Christ must be co-extensive with the whole nature which the Son of God assumed : and, in fact, they cannot shew the Incarnation to be any manifestation of God's love at all. With this is also necessarily connected their denial of the sovereignty of this world being the heaven of redeemed manhood.

On these subjects the editor of the Record takes his stand, and argues that miracles cannot be true, because they would confirm these essential points of Christianity : parallel reasoning shews that they are true, because they do confirm them, and that the doctrines are confirmed by this additional support. These three doctrines are the most important, and the most worthy to be contended for, in the present day, of all the doctrines of Christianity ; and the denial of them is a surer mark of Antichrist than is Popery. The absurd and unscriptural position of the editor of the Record, that the miraculous cure of a lady in Liverpool is a *proof* of the soundness or unsoundness of any doctrine preached in London, must not, however, for a moment be admitted, although it might be retorted successfully upon him ; nor that a person speaking in an unknown tongue, or prophesying, is a proof of any thing. These things being brought forward as proofs, evince the nature of the editor's mind, and his capacity for examining evidence : they shew also the grounds upon which his *deliberate convictions* are formed, and the real value of his dogmatical assertions. The way in which these miraculous events confirm the orthodoxy of the doctrines which have been preached in Mr. Irving's church is this :—Although Messrs. Way, Hawtrey, M'Neile, and some others, preached a few desultory sermons on the only true Christian hope, the coming of the Lord Jesus Christ, as Son of Man, to rule in the power of the Godhead over this regenerated earth, Mr. Irving was the only minister in London who preached a detailed and

elaborate exposition of this great doctrine, together with all its accompaniments, in such a manner as to produce a permanent alteration in the kind of pulpit theology of the day. This doctrine was laughed at, by the majority of the leading clergy, as visionary; and the Record treated it as at best useless, and, by sneering at Mr. Irving's labours, did it as much disservice as if the editor had openly opposed it. In the same church, only, was also shewn the Christian duty of the state with respect to Popery, and the certainty of judgments coming upon this land if the government granted the Popish claims. In the same church, only, was brought out the sole foundation of the salvation of any man—namely, that Jesus Christ was, and is, bone of our bone, and flesh of our flesh: for the assertion of which the General Assembly of the Church of Scotland has ejected Mr. Maclean. By this truth being taught in the manner it was, the heresy of the manhood of Christ being not our flesh and bone, but a new creation of a better kind of flesh and bone, was shewn to pervade all classes of professors of religion; but no class so completely as the doctrinal Antimonians, who call themselves high Calvinists, and who conceive that the belief of a doctrine will enable them to keep out of hell, while their lips are filled with false witness against their neighbour. In the same church was first preached the true doctrine of the Sacraments, in contradistinction to the modern, newly invented notions of the Evangelical school, that they are only empty signs: by which the permanence of the power of the Holy Ghost being manifested in all members of the body of Christ was once more declared to the people. This being received into faithful and simple hearts, God's word was found to be true, and the predicted signs have followed in "them that believe:" they "do speak with new tongues;" they have "cast out devils;" they are "cured of their diseases;" they do "prophecy." These things have and do all produce the further invariable consequence, also predicted, of exciting the false accusations of mockers and scorners; whereby the editor of the Record greatly contributes to confirm the correctness of this view: and thus the whole taken together forms as complete a system of sound doctrine, with its attendant predicted success, as Holy Writ can furnish.

The Record proceeds:

'At the same time, in the case of Mr. Thelwall and some others, we are willing to do justice to the amiable but mistaken spirit in which their scepticism has originated. They conceive that they are shut up to the belief that if the gifts are not from above, "it is plain they are from beneath." This is an awful alternative, from which, if necessary, we should not shrink, but we do not consider ourselves at all obliged to adopt it.'

Mr. Thelwall is perfectly right: to suppose that persons can

continue, at intervals, for several months to speak in an unnatural and particular manner; to assert that whenever they do so speak they are moved by a supernatural impulse; that they do this when alone, in private, in their own rooms, more often than in large assemblies; that they know not what they are going to say; and that they are made very often to utter opinions by the Spirit contrary to their natural judgment at other times; and yet that this is mere animal excitement, is a proposition so outrageously absurd that it makes one stare at finding it even in the Record. But let us see how he goes on.—

‘*The claims of Mr. Irving and his followers to the miraculous gift of unknown tongues, not only appears to us, after calm and we trust prayerful consideration, to be nothing better than a wild delusion, but they actually possess less of the character belonging to miracles, or to any species of supernatural agency, than almost any pretensions of a similar nature ever before brought forward. We think this will appear manifest to every one who reflects for a moment on the innumerable examples afforded by past and present experience of the extraordinary powers and workings of the imagination, when under the influence of either internal or external excitement. Its conceptions under such circumstances partake sometimes in the highest degree of the sublime and the mysterious, or they may be incoherent, ludicrous, and absurd. There is in fact no end to the ebullitions and vagaries of a heated and deluded imagination. Abundant proof of this is afforded in lunatics, and especially in that class called monomaniacs (insane on one subject only); likewise in nervous and hysterical people, whether male or female. There are many singular examples of persons of this temperament, when under the long-continued influence of excited feelings, from whatever cause, whether natural or religious, being wrought up into a state of rapturous ecstasy, characterized by a thousand inexplicable delusions, bearing sometimes a very close resemblance to supernatural agency. This may exist as a state of disease, and without the least attempt at imposition; it is, in fact, a species of delirium. The power of the imagination, when in this state of excitement, over the body, is also known to be most extraordinary. We can easily explain by these considerations the wonders related of anchorites, hermits, and various classes of religionists in the records of fanaticism, their miraculous cures, and their pretensions to a variety of other miraculous gifts. It is remarkable that new religious sects have frequently, either in sincerity or the reverse, endeavoured to establish their authority by these means. It is not necessary, therefore, to have recourse to the supposition either of imposition, or of any kind of supernatural agency, to explain most satisfactorily the nature of the proceedings now*



‘ going on in the Scotch Church, Regent Square ; and we can  
 ‘ assure our Rev. Correspondent, that if he will consult some of  
 ‘ the best medical writings and works on superstition, he will  
 ‘ soon be as well satisfied as ourselves, that there never was per-  
 ‘ haps a claim to miraculous agency supported by evidence so  
 ‘ completely at variance both with general experience and com-  
 ‘ mon sense.’

In this paragraph the editor sets out with another gross mis-  
 representation, without a shadow of foundation for it,—that Mr.  
 Irving *claims the miraculous gift of unknown tongues*. Is it,  
 therefore, possible that the editor of the Record can have given  
 it *prayerful consideration*? It is impossible that he can have  
 considered, it is impossible that he can have prayed, upon the  
 subject. With respect to the speaking in tongues *possessing a*  
*character belonging to miracles*, it has never been so classed by  
 Mr. Irving, nor by any writer whatever, ancient or modern, ex-  
 cept the editor himself, and those who have copied him. He is  
 utterly ignorant of what he is writing about : so that, if it were  
 true that he had given the subject prayerful consideration, then  
 is he a person of such fatuity of intellect as to be incapacitated  
 by deficiency of reason from understanding a plain question : an  
 idiot might as well give *prayerful consideration* to a question of  
 the planets’ orbits, as he give it to the question of speaking in  
 tongues by supernatural power.

The editor then quotes a passage from a sermon of Dr. Burns.

‘ The Rev. Dr. Burns, of Paisley, in the preface to a sermon  
 ‘ lately preached at the Scotch Church, Swallow Street, has the  
 ‘ following passage :—

‘ “ It is little more than a century past since the French pro-  
 ‘ phets acted precisely the same scenes in London ; and in those  
 ‘ scenes certain Pythonesses performed *their* part with a skill and  
 ‘ an adroitness which our modern sybils have scarcely yet attained  
 ‘ unto. There is this difference, however, between the two cases.  
 ‘ The tongues in which the disciples of the French prophets ut-  
 ‘ tered their effusions, were *really tongues*. I have read the  
 ‘ printed exuviæ of those effusions, as recorded in the lives and  
 ‘ writings of Lacy and others ; and while there is nothing very  
 ‘ striking either in the sentiment or style, there is nothing at all  
 ‘ strange or uncouth in the structure of the language itself. We  
 ‘ have very decent Greek, and Latin, and French, and a little  
 ‘ Dutch. In short, we have in these deluded people what *we*  
 ‘ *know* to be language, and a language capable of being turned  
 ‘ to some account. *This* we have not in the modern speakers ;  
 ‘ and yet their more rational precursors soon fell back into their  
 ‘ native obscurity. No great effort of reasoning was employed  
 ‘ to put them down, and the civil magistrate interfered merely  
 ‘ to keep the peace. But these misguided people thought proper

‘ to suspend the decision of their cause on the issue of their un-  
 ‘ dertaking to raise one of their leaders from the grave, after he  
 ‘ had been dead for some days. In the vicinity of the metro-  
 ‘ polis prodigious crowds assembled, to wait in anxious expect-  
 ‘ tation the result of the experiment. Suffice it to say, the  
 ‘ experiment failed, the charm was broken, and the prophets have  
 ‘ been in a state of ‘suspended animation’ from that day till  
 ‘ now. I wish not to excite the risible faculties of any man ;  
 ‘ and yet it is not easy to state these plain matters of fact in the  
 ‘ sober and measured tone in which we would record the ‘ revo-  
 ‘ lutions of empires.’”

This Dr. Burns is known only as the author of a coarse, vulgar, and scurrilous pamphlet, entitled “The Gairloch Heresy tried,” filled, like this article in the Record, with wilful perversions, misrepresentations, and abuse of his neighbours. It would have been surprising if two such kindred spirits had not met; and the sermon found a soil congenial to it in the Record. The Doctor knows nothing about the French prophets. His argument is, That the French prophets spoke *very decent Greek and Latin* (which he has read), and yet the French prophets were impostors: that the tongues spoken now are neither Greek nor Latin: and, therefore, the conclusion cannot fail to be, that if the French prophets, who did speak decent Greek and Latin, were impostors, *à fortiori* other prophets, who speak neither, must be impostors likewise. Now, waving the Doctor’s logic, let us examine his fact—namely, the *decent Greek and Latin*. It is not true that Lacy, or any other of the French prophets, *spoke decent Greek and Latin*: one of the grounds on which they were proved by contemporary writers to be impostors (though a bad one, because there were far better grounds) was the badness of their Greek and Latin. So that either the Doctor has said wilfully what is untrue, or he knows nothing about Greek and Latin. This last may be the case; but then it was a false assumption of knowledge on the Doctor’s part, to pronounce a dogmatical opinion upon that of which he knew he was ignorant. The contemporary writer who attacked the French prophets on this very ground of their bad Greek and Latin, says, “They speak broken and imperfect languages; by which I do not mean of their own mother tongue, whether French or English—at which they probably may be as ready as any of their neighbours, though here they are not without their slips and improprieties—but of those they would be thought to have by inspiration. I observe no Hebrew, save only in a few words that Sir R. Bulkeley says he collected out of a speech of Mr. Dutton—and yet there is *haaren* for *haaretz*. Mr. Lacy is very sparing of his Greek, of which I find scarce seven lines in all; and one would think there should not be many faults in so little a compass; yet it is undeniable that here are

more gross, palpable errors of divers sorts than there are lines"—(the Record and Dr. Burns say it is very decent Greek!)—"errors in accenting, in orthography, in syntax, in declension, in false rendering. Are these like the dictates of the Holy Ghost? are these the effects of a Divine inspiration? or, rather, are they not, on the other hand, so many apparent convictions of shameless impostors, or at best of a lamentable enthusiasm, when a man is not afraid to ascribe his own weaknesses and delirium to the infallible Spirit of God?"

Perhaps it may be alleged in extenuation, that, though the Record and Dr. Burns may know nothing of Greek, and have therefore laid themselves fairly open to the charge of arrogant imposture in pretending to understand that of which their total ignorance has been now proved, yet the word *Greek* may have inadvertently slipped in, and that they are correct in their assertion respecting the decency of the Latin. Unfortunately, however, this excuse can stand them in little stead; for as to the Latin language, the same examiner of the French prophets says, respecting this very Lacy on whose Latinity Dr. Burns has pronounced his opinion that it was very decent—which opinion the editor of the Record has adopted—"He is more liberal of his Latin, which he may be supposed to have a little more insight into; yet here too he not only expresses himself in such bald improper phrases as an ordinary school-boy would be heartily ashamed of, but oftentimes uses apparent Anglicisms, Gallicisms, or other words that are by no means Latin"—(very decent Latin, say the Record and Dr. Burns);—"at other times he is miserably out in point of syntax, or misapplies his words, or else speaks mere nonsense: and sometimes, again, he has two or more of these incongruities together; besides divers other foul mistakes, too many to be here inserted." Such is the very decent Latin of the Record and Dr. Burns! And thus it is seen that there is not even a collateral branch of any part of the subject of the gifts of the Holy Ghost in which the mockers are not shewn to be given over to a spirit of lying, and of a reprobate mind;—a warning to others, that "they learn not to blaspheme."

Upon the subject of tongues, two other opponents have entered the lists, in the persons of Mr. Pilkington and Mr. Leslie. They say that the tongues are perfectly easy to understand, for that they are English, French, and Latin; and therefore the persons speaking them are impostors! This is just as it should be. First, the tongues are unknown: therefore, say the Record and Dr. Burns, the speakers are impostors. Secondly, the tongues are known: therefore, says another and equally solid objector, the speakers are impostors. Now it is against such folly as this that the characters of the parties speaking ought to have influ-

ence, and do have influence in all honest minds : and the value of the double objection, to all sincerely anxious persons, is, to shew that to prejudiced minds it is all one what is done : the thing is unpopular, and must be written against ; and black may be maintained to be white, or white to be black, according as shall best suit the end to be attained : the contempt of the work is seen in equally attacking it whether it be black or white. The Record says the tongues are false because they are to *support* the fallen humanity and the glorious reign of Jesus Christ : Mr. Leslie says they are false because they will tend to *deny* the fallen humanity and the glorious reign. Mr. M'Neile says they are false because spoken by *women* : the charge against the prophets of the Cevennes was that they were *men*.

The author who examined the French prophets was Mr. Spinckes, from whose work the preceding account of their unknown tongues, or rather tongues too well known for their pretensions, is taken. One of the grounds on which he determined that all their claims to be taught of God in any thing was fallacious, was, that after the revocation of the Edict of Nantz some of their party had resisted the authority of the king. Would Dr. Burns and all the Presbyterian clergy consent to be judged by the same test ? Were all who joined in the Solemn League and Covenant children of the devil ? If resistance to the secular arm in matters of religion be proof of heterodoxy, where would be the Church of Scotland at this hour ? Dr. Burns cannot admit this as a proof that they were impostors ; and he had better confine himself to Scriptural tests, or he will only involve himself in more inexplicable absurdity.

But, to return to the Record.

' But while we say thus much merely to shew that we are not  
' driven to the alternative suggested by Mr. Thelwall, and while  
' we do not desire too curiously to scan either the character or the  
' sanity of some of the claimants of inspiration, yet, if we try the  
' manifestations by another test, they will still be found contrary  
' to Scripture. We believe it is an admitted fact, that at present  
' the tongues cannot be interpreted, and that no one knows the  
' language spoken. Now, if this be the case, it will appear, by a  
' reference to 1 Cor. xiv. 28, that the speaker is authoritatively  
' enjoined "*to keep silence in the church.*" But the speakers at  
' Mr. Irving's chapel do not comply with this injunction, and  
' they therefore violate the authority of Scripture, and thus warn  
' the Lord's people to beware of giving place to their pretensions.'

No one can read this passage without supposing that the persons who speak in Mr. Irving's church speak in unknown tongues alone : this is the clear meaning which the words convey : and yet what is the fact ? The persons who speak in the Spirit have *never once spoken in an unknown tongue alone*. They

generally speak in English alone : but sometimes they do commence with a few words in an unknown tongue. They, however, do not give way to this, because they know it is not calculated to edify the church. Let it, however, be granted that they do speak in an unknown tongue, contrary to the order of Scripture ; that is no proof that they are not speaking by the power of the Holy Ghost. If it were, the Apostle would have given, among other tests to the Corinthians, that "no one speaking in the church in an unknown tongue spake by the Holy Ghost : " instead of which he gives a very different reason for the prohibition—namely, that their so doing would not edify the church. Thus it is also plain that the editor's *prayerful deliberation* on this argument has not been very laborious.

' There is one other argument at which we must glance before we conclude. It is often said, " these are holy and prayerful men and women, and therefore it is unreasonable to suppose that they have not obtained an answer to their prayers for these gifts." Now in the first place we would observe, that unless *there is a decided warrant* to pray for these gifts, such petitions cannot be acceptable to the Lord : but at all events, if the character of the claimants of inspiration is to be canvassed, it will be fair also to bring forward in opposition, the character of those holy men of God, both in England and Scotland, who, after much prayer and study of the word of God, have not only arrived at a contrary conclusion, but have strongly condemned the proceedings in question. We recur, however, to our strong-hold. We protest against any such appeal to individual character as fallacious, and as provoking an examination which must be inconvenient, and may prove that the claimants are perhaps in danger of being classed with " those unlearned and unstable " persons of whom St. Peter writes. Above all, we repeat that heresy often shrouds itself beneath the cloak of outward sanctity, and that Arianism, Socinianism, and image worship, have all been sheltered under that form in which Satan cloaks himself when he assumes the garb of an " angel of light." The heresy as to our Lord's humanity, and the grievous error as to universal pardon, are at the bottom of all the present delusions.'

There are many *decided warrants* to pray for the Holy Ghost, and no difference is made between one effect of the Holy Ghost and another. If, however, there be any difference in the injunction to pray for one effect more than another, it is for the gifts : " desire earnestly the best gifts : " and it is with reference to the prayer for the Holy Spirit that our Lord declares that God will not use us worse than an evil earthly father uses his children. But where is the *warrant, decided* or implied, *to pray* for any other method of understanding the word of God but by the supernatural power of the Holy Ghost ? Is there any one thing in

the New Testament for which we have so strong and decided a warrant to pray for, as the Holy Ghost? Mr. Thelwall had written to the Record to shew that the Articles, Services, Canons, &c. of the Church of England, recognised the permanence of miraculous power in it. This the editor contradicted; and in support of his argument produced an extract from St. Augustine, which had nothing to do with the matter. In denying Mr. Thelwall's assertion the editor exposed his own ignorance; for besides the Collect for St. Barnabas, and other extracts from the authentic formularies of the church of which he calls himself a member, there is in the *old "Whole Duty of Man"* a Prayer for the Peace of the Church, which says, "When thou didst mount up to heaven triumphantly, thou gavest gifts unto men of thy Spirit: renew again from above thy old bountifulness; give that thing to thy church, now fainting and growing downward, that thou gavest unto her shooting upward at her first beginning. And because thy Spirit hath the science of speaking, *give to the Bishops the gift of prophecy*, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. And thus the old dignity and tranquillity of the church shall return again with a godly order, unto the glory of thy name." This prayer the editor of the Record presumptuously says *cannot be acceptable to the Lord*.

If one set of persons have prayed for the Holy Ghost, and have received Him, it is not sound reasoning to say that that which they have received cannot be the Holy Ghost, because other persons, who have prayed for something else, and not for Him, have not received Him. The imputation is not against these persons, but against God. The character of the claimants has nothing whatever to do with the character of their inspiration; but it has every thing to do with their being entitled to credit, as to whether they are under supernatural impulse or not, or whether they are impostors. If the editor of the Record were to declare that he is speaking by a supernatural impulse, we would not believe him, because he has shewn us that his assertions are void of credit. It is not a question which admits of argument. No one can believe another who is known to be capable of wilful falsehood: no one could believe the assertion of a child, or any other relation, however tenderly loved, if it have a habit of lying. Faith is not in our own power: it must depend upon the character of the person to be trusted. It is right to refuse assent to any personal character respecting the nature of the inspiration: Balaam prophesied truly, and so did his ass. The only tests for the truth of the Spirit are those which God has given for that purpose, and to which the editor of the Record has never once alluded. The test for a super-

natural Spirit, and for the natural spirit of a man is, Does he confess that Jesus Christ has come in flesh ; in the very substance of Mary ? No, says the Record : the words, the very words (and let the reader mark them well, in order to bind the editor of the Record, and all who agree with him, to them, so that they shall not by any shuffle or evasion escape)—the very words for which the General Assembly condemned Mr. Maclean were, that he said “ that Christ had taken a body formed of the sinful flesh of the virgin.”

The denial of this essential truth in the redemption of mankind is the spirit of antichrist ; and let every reader take care that he contend against it with all his might : let him not fold his arms in supineness concerning it as about an immaterial point. It is the essence of the salvation of man : it is as essential as the verity of Christ's Godhead : let him shew antichrist no quarter. It is emphatically the description of antichrist ; of a man being truly the very child and servant of the devil, that he denies that the Son of God has come in exactly such flesh as he himself has. These heretics affect, as Judas Iscariot did, to honour Christ more than others. They pretend that it is derogating from the dignity of Christ to say that his flesh was not of a better kind than ours : that it dishonours him to say he took our very fallen and corrupt nature : Judas did the same ; he, too, could not betray his Lord without affecting more reverence than the true Apostles ; and so he said “ Hail,” and called him “ Master :” and he affected more love, also ; and so he kissed him. Yes ; but the very kiss was the sign of the betrayal, the proof that the devil was in him : so the affectation for Christ's honour, in the very act of denying his true manhood, is the proof that the devil is in these heretics.

In a subsequent number of the Record, the editor congratulated its readers that Mr. M'Neile had cautioned his readers against the delusion of modern miracles in Mr. Irving's church. Mr. M'Neile has preached as clearly as it is possible for man to do, that the manhood of Christ was fallen manhood : that for him to have come in unfallen manhood would have been ineffectual to redeem fallen sinners : that if Christ had only taken flesh of Adam, before he fell, it would have been only to come down half way to us. Now, this doctrine is what the editor of the Record calls heresy ; yet this heresy is freely forgiven, provided the man who holds it can be made use of as a tool for inflicting another wound on Mr. Irving. The commendation of the editor is perfectly ludicrous ; for what do the modern miracles consist in ? why, simply in this, that Miss Hughes, Miss Hall, Miss Greenwood, Miss Fancourt, Mrs. Maxwell, and a poor woman in Bedfordshire were ill, and say they are now well. If they are deluded ; if they are still really ill, and only deluding themselves with the

fancy of being well, it is surely not a delusion against which it requires much caution, or one of a very dangerous tendency.

It has been well remarked, that if God were to move out of the ordinary course of His proceedings at the present time for the benefit of His church, it must be by some act which would outrage all the most received maxims and practices of the Religious World. It is indispensable to the evidence of any manifestation being of God, that the rulers of spiritual wickedness—they who make the number of persons agreeing with them the test of their orthodoxy, as well as all the open infidels—should unite together in one confederacy to deny it: this evidence is afforded on the present occasion. A further necessary point is, that it should pour contempt on the vain babblings of modern sermons, reviews, commentators, church ordinances, ceremonies, and rules of human invention: this evidence is also afforded. A further point is, that it should have few abettors, and that those few should be accounted the offscouring of all things, and to be possessed of devils: this evidence is also afforded. It was seen, at the commencement of these observations, that the real ruler of the state in matters political is the unseen, malignant, and slanderous press: the real ruler of the church, in matters of faith, is an equally unseen, malignant, and slanderous press. Many persons have remarked lately that the only true political courage, as well as safety, is to be found in manfully opposing and standing up against that portion of the press which is thereby lashed into decency at least, if not into silence. The press of false religious profession is to be treated in the same manner; but far more persevering efforts are necessary to effect its controul. Every vice which disgraces mankind puts on a more aggravated form whenever it can ally itself with hypocrisy in religion, as the infidel is a far less abandoned character than a Jesuit. In all the outrages which the mob commits, it is the newspapers which encourage, and justify them, until the property of the proprietors is endangered, when the papers turn round upon the victims of their own false doctrines. The tyrant of the day is the mob; this tyrant is trampling upon God's rights in the state, and trampling equally upon God's rights in the church. The mob, forsooth, decrees that the manifestations of supernatural power in Mr. Irving's Church are not of the Holy Ghost; and accordingly Carlile shuts up the Rotunda and fills the aisles, and the editor of the Record aids the satanic yell. Even if it were all imposture, the impostors would be the veriest cravens to allow themselves to be put down by such adversaries as these: but it may be taken as a fixed principle, that if the assumption were really dishonouring to the Holy Ghost, neither Carlile nor the writers for the periodical press would be so hostile to it.

The friends of Mr. Armstrong have published an exposure of



the falsehood of the Record with respect to him ; from which document we now give the letter which the editor refused to insert.

*To the Committee of the British Society for promoting the Religious Principles of the Reformation.*

December 1, 1831.

Gentlemen,—I desire to bless the God of all grace and wisdom, for the decision which you were enabled to arrive at, in your last meeting of the Committee, Nov. 16, when the restrictions to be imposed upon your agents were the subject of consideration. May the presence and guidance of the same God be with you this day !

I feel myself impelled to withdraw from the Society on account of the protest against your decision and my advocacy, which has come before you from certain influential, and esteemed, and beloved members of the Society ; and in consequence of the disapprobation expressed by the Dublin and Cork Auxiliaries ; with other friends and branches of the Society. I also feel much embarrassed by my situation, as the agent of a Society which attempts to combine elements that cannot be united, even the conflicting divisions of the Protestant world. But as I have been by the providence of God, introduced into the situation, and as his mercy has much favoured and followed me whilst occupied in it, I feel great reluctance to separate myself from your Society, until my way, by the same good providence of our God, be most clearly demonstrated. I, also, feel that my withdrawal, *just now*, would be, in some measure, an assent to the truth of the remonstrance which has been presented to you against your late decision ; and I am, also, very anxious that I may take no step, which shall, in any way, present me to your Committee, and the Society at large, as acquiescing, or appearing to acquiesce, in the justice of the accusation preferred against my advocacy of the principles of the Society, as irrelevant and dishonest.

As an advocate of the principles of the Holy Scriptures against the corruptions of the Papal system, I was quite justified in my line of procedure, and would prove but a very incompetent and *ex parte* vindicator of the truth, were I satisfied with a mere overthrow of the lie, without bringing out the truth which it counterfeited. If your Society be one of demolition merely, and not also of edification, then, indeed, I have not fairly represented you,—if *overturn*, and not *return*, be your Society's motto, then have I overstepped my instructions ;—but if to build Jerusalem as well as to break down Babylon, be your object—to bring forward the whole mystery of godliness, as well as to cast out the whole mystery of iniquity, then have I been, by the grace of God, in a little measure, your faithful and honest servant. The Papacy has worked by abusing truth, and not by casting it away entirely. The duty of the Protestant is to disentangle the truth from the lie with which the Papacy has embarrassed it, and not to renounce the lie and the truth together. If your Society do not this true Protestant work—if it stop short at the rejection of the falsehood, and proceed not further to the confession of the truth—then will it be rather a curse than a blessing in the midst of the churches—it will be not the handmaid of Jesus, but the pioneer of antichrist.

I cannot help submitting to you, gentlemen, as to Christian brethren—in whom I have witnessed wisdom, and reverence, and tenderness of conscience—my conviction that the doctrines with which my name has been connected, since your last meeting, in that newspaper which affects to be the organ of the intelligent piety of the land, are the very fundamental doctrines of the Christian religion. The denial of Christ's true flesh is the Alpha and Omega characteristic of antichrist ; the denial of the pardoning love of God to all men, is the device of Satan to erect an impassable barrier between the sinner and his God ; and the denial of the power of the Spirit in the church by His gifts, as well as his holiness by His graces, is, in my estimation, nothing less than an attempt to quench the Spirit of God ; the sin for which the old world was drowned, Jerusalem was

trodden down, and the Antichristian confederacy of Christendom will be given to the burning flame. The love of the Father, the mercy of the Son, and the power of the Holy Ghost, are the truths for which my name is cast out. If your Society cannot endure my full utterance of them, I cannot, under any circumstances, continue to be your servant. I, also, cannot join in the outcry against the small party, the little flock in the church, which are peculiarly honoured of God, in the testimony for these truths at the present day.

I desire to be very ingenuous with you ; any other course would be unworthy of you, most painful to myself, and, above all, most grievous to the Holy and true Spirit of our blessed God and Saviour Jesus Christ. I conclude, with a sincere prayer, that your deliberation to-day may be guided by that Holy Spirit ; and that the result of it may bring great peace to your own souls, and deliverance to, gentlemen,

Yours, most gratefully,

NICHOLAS ARMSTRONG.

The Record newspaper, in the notices to correspondents on the 22d of December, began with the following passage :—‘ In reply to several correspondents, who address us with regard to the Rev. N. Armstrong, we have to observe, that the letter which we declined to insert was one which he had addressed to the Reformation Society, and *entered into no defence of the heretical opinions* which he has been unhappily led to adopt. *His sentiments were stated in a few measured words, fitted to produce an erroneous opinion of their actual character ; but there was no explanation nor defence of them.* Such an explanation or defence we should probably not admit ; for we would not, on any common occasion, consent to be the medium by which the faith of some might possibly be overthrown. To our correspondents we have to say, therefore, on the one hand, that they could not formerly value the ministry of Mr. Armstrong more than we did, for we valued it most highly : on the other hand, *they may receive our testimony* (AND THEY KNOW WE HAVE NEVER DECEIVED THEM), *that Mr. Armstrong has departed from the faith in the way and to the degree we have stated he has done.*’

Never was insolence equal to this : at the very moment he was publishing the falsehood that Mr. Armstrong in his letter *had entered into no defence* of his opinions, he coolly assures his readers that *they know he has never deceived them*, and on the strength of this assurances goes on to utter another untruth, which is, that the Bishop of London prohibited Mr. Armstrong's preaching *on the ground of his having departed from the faith.* The letter of the Bishop of London proves the falsehood of the editor's assertion. The fact is, that the Bishop acted with Mr. Armstrong precisely as he did on a former occasion with Mr. M'Neile, when as Bishop of Chester he interdicted that gentleman from preaching at Liverpool ; the sole ground being that he was not licensed in his diocese ;—a very proper ground, and a very sound exercise of the Bishop's authority, so long as the present regulations exist in the church. We pity the readers

who can take the dogmatical assertion of an anonymous libeller, that a clergyman is a heretic, when the libeller at the same moment is afraid to enter the lists, in fair argument, with the object of his calumny, or even to insert the statement of his adversary's opinion; while he gives a false account of that statement which had been sent him.

But bad as all this is, it is not the worst: being at length compelled to insert the Bishop's letter, which gives a direct contradiction to his assertion, the editor feels it "due to the cause of truth," to do—what? why to tell another falsehood.

'The correspondence with the Bishop of London *does not*  
' *at all invalidate the truth of our statement*: we never professed  
' to be authorised by his lordship to make the announcement that  
' Mr. Armstrong was interdicted from preaching in this diocese.  
' The fact had previously been noticed in several of the public  
' prints; and having taken care to *ascertain* its accuracy, we then  
' copied it into our paper. It will be seen also that the Bishop's  
' letter by no means impugns the accuracy of the alleged grounds  
' for the interdict against Mr. Armstrong.'

The statement was, that the Bishop had prohibited Mr. Armstrong from preaching on the ground of heresy: this statement the Bishop says is false. The question was not whether the Bishop *had authorized* the editor; no human being ever supposed that the Bishop would *authorize* any newspaper to make a statement of the sort. This shifting of the case is therefore an act of meanness, which gives to the whole of it a still baser character.

The same falsification of facts pervades every other subject where Mr. Irving is concerned. Mr. Armstrong, in preaching for the Reformation Society, bore a noble testimony to the perpetuity of the power of the Holy Ghost being manifested in the church, and assailed the slanderers of Mr. Irving. The Times newspaper contented itself with sneeringly begging that the friends of Mr. Armstrong would shut him up in a madhouse: the Record newspaper set to work more seriously. It inserted every attack against him which was sent for that purpose: it followed these up by remarks of its own; and it appears by a statement which Mr. Armstrong's friends have published, that it refused to admit the defence made for him by the Chairman of the Committee of the Reformation Society, and also his own defence of himself. But the unfairness of the editor did not stop here. He had accused Mr. Rhind of dishonesty, in propagating opinions which were not in accordance with his duty. Mr. Rhind wrote a defence of himself, and sent it to the editor, who inserted the letter, *but omitted the whole paragraph which contained the vindication of his honesty*. Mr. Rhind complained of this act of most unfair dealing; but the editor still refused to insert the defence. Upon hearing this account we made a point of

desiring a friend to inquire of Mr. Rhind whether these be facts or not, and they were confirmed by that gentleman.

A celebrated convert from Heathenism, now in London, was in company with a large party of Evangelicals lately, where, as usual in such society, the Christianity of the meeting was displayed by the profane abuse of Mr. Irving. The Heathen, having heard that gentleman preach, knew that much which was said respecting his doctrines by these persons was palpably untrue, and in stating his conviction of this defended Mr. Irving. At length he told them, that he now perceived plainly that they were not only opposed to his doctrines, but that they had a personal antipathy to the man; and that, if they had the power, they would crucify him as willingly as the Jews crucified Jesus Christ. This witness is true.—We know not who the editor of the *Record* is. We once met a person having that character, but have been informed that he no longer resides in London; and from that single interview we should doubt that he would be a party to the wickedness which it is now propagating. The editor may not be the author of the articles on which we have been commenting; but he is guilty at least of conniving at them. In all probability Scotch Calvinists are at the bottom of it; and from their present malignity it is further probable that they at one time or other have either been under personal obligation to, or professed private regard for, Mr. Irving. We know such people well. These are the desperadoes of the religious world: they will not only plunge their dagger in their victim, but will rake it about in the wound, to feast their eyes with his agonized condition.

We hope that no one will charge us with want of Christian love for the parties on whose conduct we have felt it our duty thus to animadvert. We avow openly, that the love we have for them is precisely that which we have for enemies, whom we must love, and which we have for all, the most abandoned of, mankind. We deny them to be Christian brethren at all. The time is come when cant and hypocrisy respecting love must be separated from genuine love: when the violator of every principle of honesty and veracity, and the practice of bearing false-witness, defamation, and falsehood, is not to be voted a Christian because he listens to Evangelical sermons on Sundays, subscribes to religious societies, and tries to be a leader in the religious world. True love is that of Christ, who twice with his own hand drove out the defilers of the temple; who denounced in the sternest manner the pretenders to sanctity, “Woe unto you Scribes and Pharisees, hypocrites;” and yet prayed for his murderers, “Forgive them, for they *know not* what they do.” True charity rejoiceth not in iniquity, but ever and only in the truth; but, if Paul or an angel from heaven should preach other than THE TRUTH, will say, “let him be accursed.”

## GREENWOOD'S "LATEST HERESY."

*The latest Heresy. By the Rev. Thos. Greenwood, B.A.*  
London, 1832.

WE believe that the Holy Spirit, the Comforter who should abide with the church for ever, is now manifesting his presence in certain chosen witnesses, as in the primitive times; giving to some, faith in the name of Jesus to the healing of divers diseases; causing others to speak with tongues "as the Spirit gave them utterance;" giving others to prophesy, and to declare the word of God with all boldness. Those who, like ourselves, have been attentive observers of the whole, and who have made themselves well acquainted with all the facts by personal observation—and *those only*—can fully estimate the enormity of the guilt which is now accumulating upon the professing church, by the gross misrepresentations, falsehoods, and calumnies, which its ministers are weekly propagating on this the most solemn of all doctrines; the wilful misrepresentations of which may prove, and the denial of which is, that sin declared to be unpardonable in this world or in the world to come. Few of those who know the facts, and have any Christian charity, would harrow their feelings by reading more than one or two of the scores of pamphlets which are monthly put forth in opposition to the work of the Lord. But we hold it to be our duty to glance over them all, in order to see whether there be any valid objection, either from Scripture or sound reason, against what we now receive; knowing that the danger of receiving a delusion is scarcely inferior to that of rejecting a truth.

The only feature which these pamphlets have in common, is prejudice: many of the misrepresentations are attributable to this. The writers have not examined for themselves; but, in their zeal to condemn, have eagerly laid hold on statements which any unprejudiced person would reject, as not merely improbable, but contradictory. The utterances, for instance, are sometimes rejected because they are so extraordinary and "unearthly," so unlike the still small voice of God: and are, almost in the same breath, declared to have nothing extraordinary or uncommon about them; nothing which natural faculties might not produce; nothing of the mighty power of God. The tongues have been denied both because they are unknown, and because they are known; the prophesying, because it is a novelty, and because it is no novelty: the parties have been condemned because they do, and because they do not, belong to Mr. Irving's church: and the whole work has been deplored as the necessary but lamentable result of interpreting the Scriptures literally; but forthwith reprobated as a diabolical trick and imposture, deliberately got up to countenance heretical doctrine. Such assertions pass current

amongst those have already determined to resist the work, and we can only pity them, and pray for them, that they may come to a right mind.

The early hour of the morning meetings, and the late hour of the afternoon meetings, which during the winter has rendered it necessary to have a lamp, is gravely brought forward as an objection by some of these determined cavillers. Every such person ought to know, that the morning prayer-meetings were begun in May last, during the meeting of the General Assembly; and, being called for the express purpose of praying for the blessing of God on their deliberations, were appointed to be held at the same hour when similar meetings were held in Edinburgh: and those who thus joined together in prayer found so much refreshment to their own souls, before entering on the labours of the day, that they requested to go on after the General Assembly separated, and these meetings have continued uninterruptedly ever since. The afternoon meetings of Wednesday cannot be held till four, because Mr. Irving catechises the children every week till that hour; and the Saturday meetings were made the same, for regularity.

The facts recorded in Scripture and in ecclesiastical history are not better known or understood than the facts connected with the recent manifestations. One or two texts are selected, and straitened to a degree which the context forbids, and which sets them in direct opposition to other positive declarations of Scripture, and to the uniform practice in the church, as recorded in history and as at present subsisting under our own eyes; and to these texts, so misinterpreted, we are expected to conform in this particular instance, while we deviate from it in every other case. The command to keep silence in the churches in 1 Cor. xiv. 34, is by these persons pressed upon our women as absolute, unconditional, and universally forbidding their *prophesying* in public; in defiance of 1 Cor. xi., where the Apostle gives explicit directions for the manner in which women are to prophesy in the churches; in defiance of the express testimony of the Fathers to the fact of women so prophesying in the church; in defiance of the practice at present subsisting, of women making the responses and singing in the churches *with their heads covered*,—a custom which, like every other general custom, preserves the outward form of a primitive doctrine.

An undue prominency has been given by the opponents of the manifestations to the circumstance of so many of those who speak being women, but for this very sufficient reasons may be given. First, the faith of women is certainly more simple, more dependent, and more devoted, than that of men. Those who most constantly ministered to our Lord were women: the women followed him to the cross, and watched around it, when all the

disciples but John forsook him and fled: the women followed him to the sepulchre, and prepared spices and ointments; and, having rested the sabbath-day, according to the commandment, very early in the morning, while it was yet dark, the women came to the sepulchre. To Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, was the resurrection first revealed; and women in all ages of the church have been most forward in succouring the persecuted disciples of Christ, and ministering in every way to their necessities.

Another reason for thus distinguishing women now, may be, to confound the pride and idolatry of intellect in man. God always has chosen, and always will choose, the weak things of this world, to confound the things that are mighty: and to this effect there is a remarkable passage in Hartley's *Short Defence of the Mystical Writers*, 1764. Speaking of God raising up simple men in every age, to mortify the pride of the wise disputers of this world, and to baffle their vain pretences of searching out the hidden things of God, "by the help of their art scientifical," so setting up human learning as an idol for all to worship, he says, in a note, "I have known many instances myself in unlearned men and women, whose knowledge in divine things has astonished me, and left me no room to doubt of their being taught of God in a supernatural way; and I do believe that God will shortly manifest his power in a very remarkable manner, by pouring out his Spirit of wisdom more abundantly *upon the female sex*; as, for other reasons, so in particular to humble the pride of those learned men who abuse their learning to the dishonour of the Spirit of truth, and to the building up a Babel of opinions and contentions in the world, to the misleading of the people and to the propagation of infidelity." p. 448.

That women were forbidden to teach, or ask questions, in the church, is manifest from, Cor. xiv. 34. That they were allowed to speak in the Spirit, and prophesy, in the church, is also abundantly clear, especially from 1 Cor. xi.,—a chapter which no sane mind has ever doubted in applying to church worship, and which nothing but fatuity or sophistry can interpret in any other way. That women did speak in the churches, when under the influence of the Holy Spirit, is clear from church history, down to the time of Tertullian\*. Irenæus, Cyprian, and Lactantius imply it, and Eusebius often refers to it; but a few extracts from Tertullian put the fact beyond contradiction.

First, Tertullian carefully guards women against usurping those prerogatives of man which God has ordained to shew

\* Those who wish to see a detailed account of the opinions and practice of the primitive church, will find it in "The General Delusion of Christians," a volume just reprinted, and sold by Seeley, Fleet Street.

forth the mystery of Christ and the church, Eph. v. 32. "Non permittitur mulieri in ecclesia loqui, sed nec docere, nec tinguere, nec offerre, nec *ullius virilis muneris*, nedum sacerdotalis officii sortem sibi vindicare." "It is not lawful for a woman to speak in the church, nor yet to teach, nor baptize, nor offer, nor take to herself the place belonging to the man, nor the sacerdotal office." Referring both to 1 Tim. xi. and to 1 Cor. xi. xiv. and requiring the women to be veiled in the churches; according to the Apostolic precept, which, he says, was the custom at Corinth: "Hodie denique virgines suas Corinthii velant." (*De Virg. vell.* viii.) But that the speaking thus forbidden is only asking questions, or teaching, and *not speaking in the Spirit*, or prophesying, is certain and indisputable from many other passages in Tertullian, where women prophesying in the church is appealed to as a standing evidence that God is present with them still. He calls upon Marcion to produce any one, among the holiest of the women of his party, who prophesied in the manner which was then common among Christians. "Exhibeat itaque Marcion Dei sui dona, aliquos prophetas, qui tamen non de humano sensu, sed de Dei Spiritu sint locuti, qui et futura prænuñciarint, et cordis occulta traduxerint.... Probet etiam mihi, mulierem apud se prophetasse, ex illis suis sanc-tioribus fœminis magni dicam. Si hæc omnia facilius a me proferuntur, et utique conspirantia regulis et dispositionibus et disciplinis creatoris, sine dubio Dei mei erit et Christus, et Spiritus, et Apostolus" (*Adv. Mar.* v. cap. 8.) And again, in his treatise *De Anima*, cap. 9, "Est hodie soror apud nos revelationum charismata sortita, quos in ecclesia inter Dominica solennia per extasin in spiritu patitur, conversatur cum angelis, aliquando etiam cum Domino, et videt et audit sacramenta, et quorundam corda dinoscit, et medicinas desiderantibus submittit. Jam vero prout Scripturæ leguntur, aut Psalmi canuntur, aut adlocutiones proferuntur, aut petitiones delegantur: ita inde materiæ visionibus subministrantur:" "There is at this day with us a sister endowed with gifts of revelations, which, she being in ecstasy, receives by the Spirit in the church, during the solemnities of the Lord's-day: she converses with angels, sometimes even with the Lord, and sees and hears holy mysteries, and discerns the hearts of some, and prescribes medicines to those who want them. But, according as it may be, whether the Scriptures are read, or Psalms are sung, or exhortations given, or prayers offered, from these several services the materials of her visions are furnished."

Shortly after the time of Tertullian the corruptions began out of which Popery finally sprang. That mystery of iniquity derived its chief support from the lying wonders which it palmed upon a credulous people: by which it brought such discredit upon every thing supernatural and miraculous, that it is a ques-



tion whether that accursed system is more to be reprobated for the falsehood it has introduced, or for the truth it has smothered; and certain it is, that many a truth which ought to be received is now rejected, because it forms part of the Papacy.

The manifestations which are now going on, are, so far as we are able to discern, precisely similar to those which Tertullian and the Fathers refer to as common in the primitive church; and those who stigmatize these as heresies, appear to us, in so doing, to stigmatize the primitive church. The Papal perversions of these manifestations we reprobate as strongly as any one, and deny that such perversions are to be found in the work now in progress. Yet the pamphlet which has called forth these remarks has not scrupled to stigmatize it as "the latest heresy." The arguments by which this gracious visitation of God is attempted to be set aside are such as any child instructed in the Scriptures might answer. The writer of this pamphlet, for instance—which is one of the ablest that has appeared, and which evinces extensive acquaintance with what has been written on the subject—rests all his argument on the assumption that the outpouring of the Holy Spirit on the day of Pentecost was limited to the Apostles, and never afterwards repeated. This his argument implies, and in fact requires; but, with Cornelius and the Gentiles glaring him in the face—of whom Peter declares that "God gave them the Holy Ghost, even as unto the Apostles, and put no difference between the Apostles and them" (Acts xv. 9)—with this plain fact giving the lie to the argument, he has introduced a limitation, to meet the fact, which renders the whole argument perfectly absurd: for he includes *Jews only* in the restriction which is palpably false; and, were it true, would be wholly irrelevant, since none of the gifted persons are Jews. Mr. Greenwood writes (p. 21): "The only persons who were taught to expect the promise of the Father at a specified time, were the Apostles, as is manifest from the Evangelical narratives. . . . Nor is there the slightest intimation that this gift was conferred at any time on any other Jew, male or female."—Who, then, was Saul of Tarsus? He calls himself a "Hebrew of the Hebrews:" he says that he was "not a whit behind the very chiefest of the Apostles" (2 Cor. xi. 5; xii. 11); and he writes to the Corinthians, "I thank my God I speak in tongues more than ye all."

But even if it were true that no Jew received the Holy Ghost after the day of Pentecost, it would be wholly unimportant to us, who are Gentiles. It is sufficient for us to know that the converts at Cesarea, at Samaria, at Antioch, and at Ephesus, received these gifts: all of which are specified in St. Paul's Epistle to the Ephesians; whom he addresses as all members of the one body of Christ, as all called in one hope, having one Lord, one faith, one baptism, &c. To all of them, even to the Ephe-

sians, he declares that Christ "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" (Eph. iv. 11). Now as the "perfecting of the saints" was not for the primitive saints alone, and as "the work of the ministry" still continues, and as "the edifying of the body of Christ" is not completed till the first resurrection; so it follows, of course, that the gifts necessary for these several works must continue also, or the work cannot properly be done.

The continuity of the gifts in the church may in like manner be argued from 1 Cor. xii. For, the point which the Apostle contends for being that the body of Christ is one—which body is the church, and each individual a member of that body, without whom the body would be maimed and incomplete—he thence shews the mutual dependence of all the "members in particular" upon each other; the strong and honourable upon the weak and despised, no less than these on those; "that there should be *no schism in the body*; but that the members should have the same care one for another" (ver. 25). But, of all schisms, that is the most dreadful which would sever between the Apostles and the universal church; which would make them, who were men of like passions with ourselves, a distinct order of beings, invested with a saintly dignity to which we may not now aspire; a sort of semi-mediators between Christ and the church—in short, Popish saints.

How can any one call himself a Protestant who holds such an absurdity? And the absurdity is increased to the last degree if the Protestant belong to the Church of England, or any church which holds Apostolical transmission or succession. The gifts of God are not an empty name, but bring with them power. When our Lord sent forth the Seventy, he gave them power: the Holy Ghost was given at Pentecost to empower the Apostles for their work (Acts i. 8): and the Ordination Service of the Church of England assumes like power to be given now, by the imposition of the hands of their successors. The Apostle declares that "the manifestation of the Spirit is given to every man to profit withal" (ver. 7): and we might fairly conclude from hence, that where there is no manifestation there is no profit; for the manifestation is in the gifts, which he immediately enumerates. But the force of this is evaded by some, in putting a most inconsistent interpretation upon ver. 28, where it is said "God hath set some in the church: first, apostles; secondarily, prophets," &c. This the whole argument of the chapter requires us to understand of the different gifts exercised by different individuals; all of whom are members of the body of Christ, and all co-existing at the time when the Apostle wrote. But almost all the opponents of the continuance of the gifts in the church,

starting with the assertion that the apostolic office was the highest, and limited to the twelve Apostles and St. Paul; and that the offices of prophet, teacher, evangelist, &c., were inferior offices, and exercised by persons inferior to the Apostles; do yet most unaccountably arrive at the conclusion, that these inferior offices were also peculiar to the Apostles, and are not to be expected now; and that all the gifts which God set in the church for every man to profit withal are wholly departed: while some have even the hardihood of folly to quote the succeeding chapter in proof that prophecy shall fail and tongues shall cease, and tell us that such a consummation has already arrived; that that which is perfect is come; that we do now see face to face; that we know even as we are known!

We would gladly clear up the mistakes in fact, and misstatements of doctrine, which pervade this pamphlet, and almost all the others which have appeared, but the task would be endless from their number and complication. Nor is it necessary, for God is now taking the work in his own hands, and shewing that double operation which has marked every signal interference of God: it becomes a savour of life unto life in those who receive, a savour of death unto death in those who reject, the testimony of God. We can only add our solemn warning to all who have not already hardened themselves, and become abandoned to a reprobate mind, to take care how they trifle with, and, above all, how they mock and deride, what we believe to be a work of God. For though the Lord is slow to anger, and of great mercy, yet he is a jealous God, and will soon—we believe very soon—consume all his enemies in the fire of his indignation.

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### MIRACULOUS CURES.

#### THE CASE OF MARY MAILLARD.

(Concluded from vol. iv. p. 481.)

*The Affidavit of the Child herself.*

“I, MARY MAILLARD, daughter of John Maillard and Charlotte du Dognon his wife, do testify and declare, That ever since I can remember, from my infancy, I have been very lame, and in a great deal of pain; my hip-bone sticking very much out: and under the bone was a great hollowness, which made me go very uneasy. I have been in England almost five years, and have lived about Soho and Piccadilly all the time; and above a thousand people have seen me; in that miserably lame condition and, whenever I used to walk abroad, a company of boys and girls were wont to flock about me and follow me, calling me by divers ill and reproachful names. My left knee and foot were quite turned inward, and the sole of my foot was upwards; so that I was forced to walk upon my ankle, which made

that side much shorter than the other ; and that distorted my body on both sides as I walked. It pleased God, that on Sunday, the six-and-twentieth of November last, 1693, as I came from the French church behind Leicester Fields, in the afternoon, several rude boys and girls, that saw me go in that limping and pitiful posture, followed, abusing me in their language, and throwing dirt at me ; which troubled me extremely, that I was even ready to cry at their unchristian and barbarous usage of me. When I came home to my mistress, Mad<sup>lle</sup> de Laulan, in St. James's Alley, near St. James's Church, in Germain Street, I told her how rudely I had been treated by those children. To which she answered, that I should not complain of it, but take it patiently, as an affliction laid upon me by God for his own wise ends, and the carrying on of his providence in the world. After supper, about eight of the clock in the evening, I took the New Testament in French, and read to her the second chapter of the Gospel of St. Mark, about Christ's curing the sick of the palsy ; and, complaining to her of the incredulity of the Scribes, I said to her, stretching out my lame leg as I was wont, ' Mademoiselle, those folk were very naught, that they would not believe this great miracle. If there were such things done now,' said I, ' I would run and believe too.' And, immediately after these words, my hip-bone snapt aloud, so that she heard it, but thought it had been somewhat in the fire that made that noise. But I replied, ' Mademoiselle, I am cured !' and with that I rose up, and, as I thought, heard a voice say, *Thou art cured*. But she told me I was running mad ; but I replied, ' Indeed, Madam, I am cured ;' and thereupon went up and down the room as straight as I do now, without any pain at all. Upon which my mistress bid me return hearty thanks to God, and thereupon we went to prayers.—And I bless God, I continue so to this hour."

" Signed, this 18th day of December, in the year of our Lord 1693.

" Jurat, 19 die Decemb.	}	" The mark of
coram me, <i>William Ashurst, Mayor.</i> "		<i>Mary M. A. Maillard.</i> "

*The Affidavit of Mrs. Laulan, the Mistress of the Girl.*

" I, Renée de Laulan, do certify, that Mary Maillard (commonly called Mariane), daughter of John Maillard and Charlotte du Dognon, hath lived with me two years, or thereabouts, being always very lame, so that she walked with great difficulty, and felt extreme pains. Her left leg was considerably shorter than her right ; her foot was also turned inwards ; and her thigh-bone was, as far as I could judge, out of its place. She all along continued in that condition till Sunday, the 26th of November last ; when, coming from the French church behind Leicester Fields, besmeared with dirt almost all over, and crying, she told me that she had been very ill used by the little children, who had called her many naughty names, such as chiefly reproached her deformity. Whereupon I told her that she ought to take it patiently, and comfort herself in God. At length, after supper, she took the New Testament ; and, opening the book, fell upon the place that speaks of the wonderful cure of St. Peter's mother-in-law ; and I, at the same time being

very ill of an ague, said I had great need of such a Physician. She continued to read on; and then, reading the second chapter of St. Mark, which speaks of the cure of the man sick of the palsy, she seemed to wonder very much at the Jews' incredulity, who would not be convinced upon the sight of such a miracle. 'If such a thing should happen now,' said she to me, 'I would run very quickly, and believe too.' I perceived her then stretching out her leg towards me; and, looking upon it as too uncivil a posture, bid her draw it in again, and told her that it was not decent. She replied, to excuse herself, that she was in a great deal of pain; but, however, she endeavoured to pull it in. And, just at that moment, she heard the snap that her thigh-bone gave; which I heard also, but attributed it to something in the fire. Then she said to me, in a transport of joy, 'Mademoiselle, I am healed; my bone is slipped into its place again.' I answered, 'Mariane, thou art a fool.' Said she again, 'Mademoiselle, I am healed;' and came to embrace my knees, telling me that she thought she heard a voice, saying unto me, *Thou art healed*. She thereupon went to walk in the chamber, and prayed me to look upon her legs, which appeared to me then of an equal length; and she added, that she felt no more pain. This happened on the said 26th day of November, 1693. And this is all I can say of the healing of this girl: I shall add only this protestation, That neither I myself, nor any other person as I know of, had any share, or contributed in anywise, directly or indirectly, towards it; and that the following day she went out of the lodging, and walked as well as she doth now. This is the testimony I think myself obliged to give to the truth."

"London, December 23, 1693.

"Jurat, 28 Decemb.  
coram me, *James Vernon.*" }

"*Renée de Laulan.*"

*The Affidavit of Monsieur de Batt, Surgeon.*

"I, James de Batt, master-surgeon, a French refugee, serving the poor of the committee, do declare, that about two years ago I was called by Charlotte du Dognon, mother of Mariane Maillard, to visit the said Mariane; whom having examined, I found on her left side first a tumour or swelling, which seemed to me to be very considerable, about and a little above the cavity of the ischium, into which the head of the thigh-bone ought to fall. I observed, secondly, that the left leg was considerably shorter than the right. Thirdly, I took notice that her left leg was turned inwards. Having been since called, within these ten days, to visit her, I went thither with Mr. Metayer a French minister, and Mr. Dulac a gentleman; I found the said Mariane in the following condition. First, the tumour which I had observed appeared to me very inconsiderable, both in feeling and seeing. Secondly, the left leg as long as the right, within very near the thickness of a crown-piece. In the third place, the left leg and foot in the right natural posture and situation. This is the testimony I render unto truth.

"Given at London the 16th of December, 1693.

"Jurat, 20 die Decemb. 1693,  
coram me, *William Ashurst, Mayor.*" }

"*James de Batt.*"

*The Affidavit of Monsieur Lafargue, Doctor of Physic.*

"I, John Lafargue, doctor of physic, do declare, that I have known for near these two years Mariane Maillard, whom I have seen, and with whom I have often spoken. I have always observed when I saw her standing that her body bent backwards; and that when she walked she threw herself first on the one side, then on the other, as if she would have broke her back. I have not entered into the same examination concerning the state of her leg, as Monsieur de Batt at that time; but having seen and visited her with him to-day, in the present condition wherein she now is, I can attest, that all which he hath said of her is very true."

"Given at London 19th of December, 1693.

"Jurat, 20 die Decemb.  
coram me, *William Ashurst, Mayor.*" }

"*J. Lafargue.*"

*The Certificate of Monsieur de la Menardiere.*

"I do hereby certify that Mrs. Laulan was known in France by many persons of worth and honour, to be a very virtuous, honest woman, and that since her coming here, upon the account of her religion, she has led a very exemplary, pious life, and is respected as such by all who know her. As to what relates to the girl she has taken into her service within these three years, who was lame and halted to a very considerable degree, having endured violent pains in one of her hips; it is most certain that she was considerably eased on Sunday, being the 26th of November. I saw her the very next day myself, in a condition which has raised great admiration in all those that had seen her walk the preceding days; her hip being restored to its natural condition of itself, which is looked upon by every body as an extraordinary deliverance by the immediate hand of God, and almost without example. In witness whereof I have signed this present certificate."

"London, December 25, 1693.

"*De la Menardiere.*"

In this account of Mary Maillard, we shall omit, for the sake of brevity, the certificates of the following persons, as being the same in substance with the above; namely, Daniel Taureau, James Gorgo, Daniel Demier, Thomas Stratt, Eleanor Harding, John Lafargue, John Jortin, physicians; Jean Maillard; James Gemaury and his wife; John de la Cour; Elizabeth Marionneau; Susanna Peret; John de Seret; Margaret Megee; and Martha Jenkins.

The Rev. Henry Briel testifies, that he has "been married to Mrs. Mary Maillard near thirty years, and never knew any weakness or disorder in the thigh which was lame; notwithstanding many sore trials, great difficulties, and uncommon fatigues, which she has undergone during that time. And what is still more remarkable is, that she has been often afflicted with the rheumatism, and now is quite lame therewith on the right side; but the left side, which was thus wonderfully cured, is not

affected therewith, but still remains sound, useful, and free from pain."

*Dr. Wellwood's Letter to Lady Ashurst, Lady Mayoress.*

"Madam,—In desiring me to give my opinion about the so-much-talked-of cure of Mary Maillard, your Ladyship puts upon me a harder task than perhaps you imagine it may be. My stars never designed me for a bigot on the one hand, nor an atheist on the other. Let any body judge then if I be in a fair way to become a favourite of the age we live in. It is hard to say which of these two sorts of men, who degenerate into brutes, deserve most the scorn and hatred of the wiser part of mankind. I shall not take upon me to decide their pretensions; only, Madam, give me leave to say the atheist (though the greater rebel to his Maker) is yet the easiest of the two towards his fellow-creatures, whom he does not hurt, unless it be when his appetites, passions, or immoralities, set him on forbidden game: and then indeed it is a sport to him to do all the mischief that is in his way, being under no restraint; yet his impious opinions are but lazy speculations which do less mischief to others. Whereas the bigot is never at ease, till the flames of his blind zeal have set all the world on fire about him: while the other hugs himself in his own folly, without declaring war against his neighbours for not being so mad as himself. Both the one and the other are out of all hazard of falling under the weight of that axiom, 'He that increases in knowledge, increases in sorrow.' Ignorance first misleads them, and then it shuts up all avenues to reclaim them. In short, Madam, of all trades I know, it requires the least stock of true wit to set up for an atheist or bigot; but the greatest stock of false shews of it, to support either; for the plain sense of mankind sets strongly both against the one and the other.

"There are two extremes of opinion that relate to these opposite ranks of men. Some are inclinable to believe every matter of fact that is told them, which seems to serve their particular opinions or notions of religion. They do as easily believe the fact in question, as they are forward presently to ascribe it to a supernatural cause: and conclude a man to be an impious person, that shall dare to question either the one or the other; that shall either doubt the fact, or shall go about to shew from what natural causes it may have arisen. Others again take up a formed resolution to disbelieve every thing they cannot account for or explain. And let it bear never so many signatures of truth, and of its being effected by a supernatural power, they are resolved either to cry it down as an imposture; or otherwise, if there be no place for denying it, to ascribe it to some natural cause, to the force of imagination, accident, and I know not what. It is not easy to determine which of these two extremes ought the most to be shunned, or discovers the worst temper. The first arises out of a weakness of mind, or a partiality to opinions: for the very same person who does so easily believe an extraordinary thing when it seems to favour his own sect, is as positively determined against believing it, if it had happened out of that

communion to which he belongs. The other discovers a profane arrogance of temper, and an impious aversion to every thing which may strengthen men's persuasions about religion, which he hates on all sides, reckoning that the priests of all religions are the same.

“The mean betwixt these two is to resolve on believing nothing that is extraordinary, but upon very great and full evidence. In short, men are apt even to lie, or amplify (which is lying in some degree), and therefore we have a right to suspend our belief, and to examine well the fact, when any strange thing is told us; and this is what every wise man ought to do. But when the averment of the fact is full, then every inquirer into nature ought to consider how far the powers of nature may have co-operated to the effect in question. As, for instance, imagination has certainly great force in giving a strong motion to the blood and animal spirits, which may clear obstructions, alter the mass of blood, and allay its fermentations. There are also great secrets in nature, and many wonderful virtues in plants and minerals, as well as in animals, which observation, as well as lucky accidents, bring every day to our knowledge. So that we cannot certainly define the extent of nature, or the compass of second causes; yet from theory and observation we may come to frame a general scheme of what lies in the road and course of nature, and what is so much out of it, that we have reason to ascribe it to a superior and supernatural power. To be slow in believing and severe in inquiring after unusual things, carries with it the characters of a truly inquisitive and philosophical mind. Yet, after all, to reject a thing when the truth of it is apparent, and to impute it to second causes when we do not see the least shadow of any one, gives a strong presumption of a secret hatred of all religion and virtue; that I had much rather fall under the censures, and even the scorn, of that tribe, than be corrupted by so pestilential and spreading a contagion.

“To come to the case of the French girl: your Ladyship has seen her as she is now, and has heard it sworn by several persons, whom you have no cause to disbelieve, how she was before. It is certain she was monstrously lame from her childhood till the 26th of November last: and it is certain since that time till now, she goes straight. How she came to be cured in an instant, is the question; and such a one as I am not able to determine. But to give your ladyship all the satisfaction I can in so difficult a matter, and that you may be better enabled to judge of so surprising an effect, I shall, in as few words as possible, set down the manner, causes, and consequents of her lameness, so far as they occur to me from any thing I know in anatomy; and in the next place, shall inquire how far the cure of it, as it is sworn to, can be ascribed to a natural influence.

“For the first: it appears, by the affidavits you sent me, ‘that when she came to be about thirteen months old, she was then first observed to be lame; and some time thereafter, there appeared a hollowness in the place where one usually finds the knitting of the thigh-bone to the hip, as also a considerable swelling a little above that place,’ to give it in their own words. ‘In process of time she



grew worse and worse ; and not only the thigh-bone became both higher up and shorter than it used to be, but her knee and the ankle-bone of that leg turned inwards, so that she went upon the ankle, the sole of her foot turning upwards ; and all this attended with a great deal of pain.' Here, Madam, you have the history of the disease ; and all these symptoms ' are the natural, and some of them the necessary, effect of a dislocation of the thigh-bone.'

" To render this the more intelligible, give me leave, Madam, to lay down a short hint of the natural structure of the parts here affected. The thigh-bone has, at the upper end, a round head ; this is received by a large cavity of the hip-bone, and is detained and fixed therein by two strong ligaments, one that encompasses the brim of the cavity, and another that springs out of the bottom of it, and is inserted into the tip of the round head of the thigh-bone, in order to the movement of the thigh, and consequently of the whole body. Nature has wisely accompanied these bones with cartilages, muscles, tendons, and ligaments, which are all of them so variously placed and situated, as to answer every beck of the sensitive soul, in moving either backwards or forwards, to the inside, to the outside, or obliquely.

" This being the natural structure of the parts, a dislocation of the thigh happens when the round head of the thigh-bone is by some violence displaced out of the large cavity of the hip-bone. This cannot happen but by some violent force, because of the strength of the muscles that help to keep the bone in its proper place, of the depth of the cavity where it is lodged, and the strength and shortness of the ligaments I have named. The longer such a dislocation lasts, the less it is curable, seeing by it the ligaments and muscles must be greatly relaxed ; and so much the more, if the patient walk about, as this girl did : for the more stress she puts on that leg, the more must these parts be relaxed ; they bearing, in such a case, most, if not all, the weight of that side of the body, which the thigh-bone should have done, if it had been in its proper place.

" It is to me beyond all question, that in the case of this poor refugee, there was a luxation or dislocation of the thigh-bone, such as I have explained : and of the four kinds of it reckoned up by anatomists, it must necessarily have been what they call a dislocation outwards ; a hollowness on the place of the joint, a considerable tumour a little above it, the thigh-bone of that side being both higher and shorter than the other, a constant pain attending, with a turning inwards of the knee and ankle, and a turning upwards of the sole of the foot, are all of them agreed by anatomists and surgeons to be undoubted signs, as well as necessary consequences, of this kind of dislocation. The place of the joint must needs have appeared hollow, partly for want of the cavity's being filled up with the round head of the thigh-bone, and partly from the rising tumour above it. The tumour itself has been nothing else but the round head turned outward with the muscles and fleshy parts around it. The pain was owing to the stretching of the ligaments and nervous parts, and their supplying the office of the thigh-bone, in sustaining that side

of the body : the bone must needs appear shorter from the thrusting of its head higher than the cavity for which it was naturally designed. The distortion of the knee proceeds partly from the relaxation of those muscles and tendons that serve to move the thigh outwards, and partly to the relaxation more on one side than the other of that ligament I mentioned, which encompasses the brim of the cavity of the hip-bone. The like contortion of the ankle is owing to the former, and to the stress the poor girl was obliged to lay upon the dislocated thigh by walking, occasioned through the narrowness of her circumstances.

“ Thus much, Madam, for the manner, causes, and consequents of the girl’s distemper. Neither has it any weight to object against its being a dislocation, that her parents remember not the precise time nor manner how she came by it ; for we see every day examples of children dislocated in the same manner without their parents being able to tell when or how they became so ; the bones of young children being much more easily put out than those come to age, and they being more obnoxious to accidents through errors of the people about them.

“ To trouble your Ladyship with the ordinary manner and method of cure in this case, would seem altogether needless, since every body of common sense will tell you, it is done by putting the thigh-bone in its proper place ; that is, by bringing back the head of it into the cavity of the hip-bone, and keeping it there. This is done with no small difficulty, even when the dislocation is recent ; where, many times, both the surgeon and his assistant are forced to employ their utmost strength, and the best of their dexterity and skill.

“ But when the dislocation is of a long standing, as it was with this maid, most surgeons and anatomists look upon the case as deplorable, if not desperate. Among a great many others, these following reasons may be given for it. 1. The cavity of the hip-bone, for want of the head of the other bone to play in it, must needs in process of time be filled with that mucilaginous matter which the gland, situated in the bottom of it, does constantly furnish for the lubrication of the joint. Being once thus filled up, either in whole or in a considerable part, it becomes unfit to re-admit the head of the bone dislocated, for want of room. And this the rather, that of all the mucilaginous glands, situated upon the joints of human bodies, this gland, by the wise providence of Nature, is the largest, and discharges the most matter. If it were not for this constant supply, the greatest torture that could be inflicted on a criminal were but to oblige him to walk. 2. The constant afflux of humours, even in the ordinary course of nutriment, upon the head of the bone dislocated, must render it, in a little time, too big to re-enter its proper cavity ; the constant attrition of parts having prevented that inconvenience while it stayed in its natural situation. 3. Nature having once accustomed itself to a posture out of its ordinary road, it makes the best it can of necessity, and seldom or ever of itself changes a tolerable evil for a hazardous good. Lastly, though the bone should be got set again, even when recent, it is

yet easily put out again by the least motion or accident ; because by the dislocation the muscles and ligaments are either rendered feeble, or relaxed, or broken, and consequently very unable to fix the thigh-bone in its place so firm as it ought to be.

“ Now, Madam, upon the whole matter, I do not see it good manners to question the fact, since the present state of the person is visible to all the world ; and her former condition was so well known to such numbers that do attest it. And though the extraordinary suddenness of the change cannot be maintained by so many witnesses, there being but one other person present ; yet, as other witnesses saw it in a very little time afterwards, so there are very many that know how she was the day before, and the day afterwards, which do reasonably enough support the want of variety of proof, for the instantaneous change that was made. Therefore I cannot see what is possible to be said as to the fact.

“ I would not pretend to be philosopher, physician, or anatomist enough to say what nature can do ; but there having been no applications used either outward or inward, and no operation of surgery, even of the slightest kind, interposed, I confess I cannot imagine what probable or possible colour there is for ascribing this to any natural or second cause, that yet occurs to me. And therefore am not ashamed to own, that there is something in it which I cannot well comprehend, and shall not be angry with any body that shall ascribe it to something above, or out of, the road of nature.

“ The only objection against this is, that a little lameness, a small and scarce discernible halting, still remains. From which some may think it reasonable to infer, since God does not work miracles by halves, this is not to be ascribed to him. It is true, the one leg is a little shorter than the other (‘ the thickness of a crown-piece ’), which may arise from a shrinking of the nerves, or want of nutriment, that do naturally flow from so long and great a dislocation. If the halting did proceed from a looseness or feebleness of what is now put in joint, the objection would indeed be stronger ; for the thing this poor creature wanted was the firmness of union between the upper and lower parts of her body. This deprived her of the use of her limbs, and put her to perpetual pains ; all which is now entirely changed, so that the work is complete. And though it may be suitable to the infinite goodness of the Supreme Mind to give such a person the entire use of her body, yet an exact straightness being only a part of the ornament of the body, there is not that reason to expect a second miracle (though the first had been one), for the stretching out the leg to a just equality with the other ; since, probably enough, that may come in time of itself, the halting being now scarce discernible, and, as you know, very inconsiderable.

“ If it were worth your while, Madam, I could give your Ladyship an account of very surprising effects produced in some people by a rapid turn of the animal spirits ; and if I should tell you that it were no derogation from the miracles our Saviour wrought upon earth, that a flame of imagination, setting the animal spirits in a swift motion, and thereby raising a new fermentation in the mass of

blood, might co-operate to the wonderful changes that were made upon the persons He healed ; though I should say all this, I should not perhaps contradict the principles of philosophy, nor the economy of faith. For we find in Holy Writ, that there was requisite towards their cures a belief of the power of the Operator ; which, though it was properly an act of the mind, yet it must certainly have produced a mighty flame of imagination and a rapid motion of the animal spirits. But this is a thought I dare scarce warrant myself in, and therefore I wish it almost unsaid.

“ But whatever effects this rapidity of motion in the spirits and blood, raised by a strong impression on the imagination, may produce, in laying or raising fermentations in the body, or altering the crases of the fluids, it is hardly possible, at least highly improbable, that any such impression of fancy could restore a bone long dislocated into its proper place ; where both the recipient and the thing to be received were, by a necessary consequence from anatomy and the structure of the parts, rendered utterly unfit for such a rejunction.

“ If it is said, why should God work such a miracle, if it be any ? (as I shall never determine ; ) I must own to your Ladyship, that if I do not know all the secrets of nature, I do much less know the secrets of the Author of nature ; yet, after all, if He should think fit to do such an extraordinary thing in the age in which we live, we must all confess there is occasion enough for it ; since the very existence of a Supreme Being, and his power and authority, is so much questioned. Nor need we search long to find a reason why the subject on which this is wrought should be one of those who have forsaken and sacrificed all for their persuasion about the truth of religion, and who are under so severe a persecution for it ; since this both carries a character of God’s tenderness to them, and may be a mean to awaken our regard and charity for them, which are now run too low. And this is one use I am sure your Ladyship will make of the whole matter, you and your noble and generous husband not being satisfied with all the good you do yourselves, but as you can engage others to follow so worthy a pattern as you both give them : which, among many other reasons, engages me to be, with all possible respect, Madam, your Ladyship’s most humble and obedient servant,

“ J. W.”

#### CASE OF CHARLOTTE CHARISERE.

“ Charlotte Charisere, who was for a long time a resister of the teaching of the Spirit, and *willingly* disbelieving the promises of God, would now bear testimony to His almighty power and long-suffering patience.

“ It had pleased the Lord, that for the space of fourteen months I should bear His fatherly chastisement in the way of *severe and constant* bodily suffering ; and from many painful causes I was disabled from walking, except from my bed-room to the sitting-room, and that with pain and exhaustion, the sufferings always being increased when in any other than a recumbent position. During this period I resisted and earnestly warned those who, led by the Spirit,

were taught to take God at his word, and firmly believe his promises with respect to the bodies of his people, and that all things are possible to him that believeth.

“Friday evening, October 14, 1831, it pleased God to send my Christian friend (Mrs. Bulteel) to see me: the Lord taught her to speak of his wonderful works, and, with prayer for the teaching of the Spirit, I was led to determine on searching, with an unprejudiced eye the word of God. On Saturday my beloved friend in the Lord Mr. Bulteel returned from London, and was led to see me. He spoke much of the mighty works of the Lord, and prayed earnestly that He would shew his mighty power, and give us an increase of faith to wrestle like Jacob. I felt convinced of the ability and willingness of God to do all things, in answer to the prayer of faith. I retired to bed, and fell asleep till midnight, when I awoke and spent many hours in prayer (*persuaded* that the Lord would answer), earnestly desiring, in submission to His will, that I might be raised up and enabled to walk to the house of his servant, Mr. Bulteel. I fell asleep at four, but soon awoke, and the same assurance was strong on my mind, that the prayer of faith shall save the sick, &c. At about three o'clock in the afternoon of the same day (Sunday, October 16), I felt persuaded that I could, by the Lord's enabling, walk to Mr. B.'s house: I did so, and walked home, without *any* pain or difficulty. From that time I have been PERFECTLY restored to health. May this statement be for the glory of God, that His almighty *power* and long-suffering *patience*, so wonderfully displayed towards the *same* object, may be known.”

“Oxford, Nov. 25, 1831.”

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CASE OF MISS MARY SADLER,

*written to a Christian Friend, shortly after her restoration.*

“My dear brother in Jesus,—As you have known my affliction, it will, I am sure, give you pleasure to hear of the Lord's gracious dealings with me, in that, in answer to prayer, he hath restored me to a more perfect state of health than I have known for fifteen years. In a letter received from our dear brother, when in London, a few weeks since, he mentioned his having been particularly led to ask the Lord that He would manifest his power by raising me from my bed of sickness, and glorify Himself in my restoration, and that he felt the prayer would be answered. On Monday the 17th of October, two days after his return from London, he came into my room, and was led to pray with such power as I never heard before, and the Lord enabled me to believe that his request should be granted; but it was not till the following Sabbath that the Lord brought it with power to my soul, when, as he was praying, I felt that it was done, and that feeling was accompanied with the words ‘*I will put strength in thee,*’ which God enabled me to rely on. In the evening, after service, I requested my brother to pray with me, and to praise God for granting our desires, for I should walk down stairs to-morrow. The Lord strengthened my confidence, and I believed it would be done, because God had said it; and He so filled me with Himsel

that the body sunk under the weight. Yes, my dear brother, there is a weight of glory to be felt and known, even here. My affliction had been made light to me, through the abundant mercy of God shewn to my soul; but, viewing it after the manner of men, it was great—fifteen years of unremitting pain. I do not say it was always great, but it was constant, and at times perfect agony, from the frequent formation of abscesses on the liver, which were generally about three months in forming, attended with great inflammation, requiring frequent bleeding and blistering. The liver itself was by some medical men supposed to have adhered to the side. The least change of position, as yourself have witnessed, occasioned great suffering. There were other internal complaints, which no medicine ever reached; the true nature of which, medical men were unable to ascertain. My first confinement lasted seven years, when it pleased God partially to restore me; but in every respect *that* restoration was very different from the present, being so very gradual that at first I could scarcely bear more than to have my clothes on, and then to lie on the sofa placed close to the bed for about half an hour at a time, and some days I was not able to leave my bed at all: when able to walk, it was with great pain and difficulty, between two persons. During the whole of the two years of this restoration, though I was enabled to visit Southampton and the Isle of Wight, yet I was never once free from pain. But in the present instance it was sudden, after a second confinement of nearly five years. During the last summer I had been twice induced to make an attempt to walk into an adjoining room, and once a very short time only before it pleased God to manifest his power in my restoration; but each time the sickness, shivering, cough, and violent pain, returned, which had always attended change of position; so that the complaint was thought by many to be spinal. It is also worthy of remark, that during the whole time of my illness it never once came into my mind to ask for restoration to health, till the receipt of my brother's letter from London. On Monday, October 24, 1831, it was that I rose from my bed in the strength of the Lord, and walked down stairs, as I had said I should do the day before; and on Tuesday I was not only able to take my meals with the family, but also to walk about the town.—Oh, my dear friend, what cannot the Lord do! Let gainsayers say what they please, we must, we will, give all the glory to the Lord; for it was His power, and that alone, agreeably to his own promise, *'I will put strength in thee,'* which effected it. Oh, may it be a means of strengthening our faith! and pray, my dear brother, that I may live to His glory; that in spirit, soul, and body I may be His; sanctified and prepared to the service of Him, who hath ever been mindful of me.

“Yours, in our precious Jesus,

“*Mary Sadler.*”

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CASE OF ELIZABETH SAWDY.

“The following account of Elizabeth Sawdy's case I have just written in presence of her father and mother.—

“E. Sawdy, when about six years of age, began to be afflicted with a complaint in her bowels, supposed to be an enlargement of one of

the glands which pressed upon the back-bone ; so that from time to time medical advice was resorted to, till October last, when she completed her fourteenth year. On the 22d of that month a medical man in Oxford was applied to, who, having seen her on the 24th, distinctly told her father and mother that she was past the aid of medicine, declaring his belief that there was a formation in the bowels, and that, though something might be done to ease her, it was hopeless to think of her recovery. On the 26th I myself saw the child, and spoke to her of the near prospect of her dissolution. I asked her if she was not afraid to die ? She answered, without a moment's hesitation, *No, sir.*—I said then, 'How is it that you are not afraid to die ?' She said, '*Because I am pardoned.*'—I asked, 'When did you know that you were pardoned ?' She said, '*Last night.*'—I then said, 'What word of Scripture taught you that you were pardoned ?' She said, '*It is good for me that I have been afflicted, that I might learn thy statutes.*'—From that time her faith remained unshaken ; and, though day after day she was exercised with the most excruciating bodily tortures, whenever she was able to speak her language was one continued flow of Scripture, and of ejaculations of praise to God and her Lord Jesus Christ. From the Friday after I first saw her, to the morning of her recovery, she was tortured by continual spasms and convulsions, which prevented her at times both from speaking and swallowing. Her stomach, which had for some years presented the appearance of a person in a dropsy, had also contracted a hardness, which it was found impossible to remove by any applications or bathings whatever. During this time her mother, and several Christian friends, had been in the habit of praying with her, and asking the Lord to recover her, seeing that all human help was vain ; and she herself, the night previous to her restoration, put up this short petition, '*Speak, Lord, and thy servant shall be healed.*' On the following morning all the symptoms remained the same ; convulsions, spasms, hardness of stomach, and spitting of blood. A few minutes before ten, her mother, having gone down stairs, heard her knocking the floor above ; and having gone up, she said that '*it had come to her mind that she could walk if she was to try.*' Her mother said, 'If such a thing were to come to my mind I should try.' She instantly got up and walked about the room, leaning on her mother ; then let go her hold and walked by herself, when she suddenly fell down upon the ground, as though she had been shot : she was then laid upon the bed in a state of convulsion, so that her mother thought it was a paralytic seizure. In this state she lay full twenty minutes, when they laid her before the fire, and propped her up with pillows till about half past eleven, when she recovered, and said, '*I am well ; I feel no pain in my back, no pain in my head, and my bowels and all are well ; Christ has healed me body and soul.*' From that moment she has continued perfectly well ; the stomach being perfectly soft, and having no extraordinary appearances. She swept the house the same afternoon, and was up at five the next morning, and returned thanks at my prayer-meeting at half past six.

" *St. Ebbe's, November 25, 1831.*

" H. B. BULTEEL."

## CASE OF ANNE GREENWOOD.

“ Edge-Hill, Liverpool, Nov. 26, 1831.

“ My very dear and much beloved friends in the Lord,

“ I thank God that he has now strengthened me to embrace the privilege of writing to you, which gives me great joy and thankfulness. All the glory be to Him who alone giveth power to the faint, and to them that have no might he increaseth strength. Now, my dear friends, I will proceed to give you some little account of the wonderful dealings of our Heavenly Father, since it pleased him to separate us. My sufferings have been very great since your departure. On the 18th of October I was visited, besides my other complaints, with a severe attack of cholera, which caused most agonizing pain. For one month, night and day, my body was drawn in all directions, and most violent vomitings continued for a fortnight, which reduced me at times more like one dead than living. On the 26th of October I was laid in great pain, when, early in the morning, a strong impression was made upon my mind, as if a voice had spoken unto me ; Go forth and tell what great things the Lord hath done for thy soul ! I immediately felt the flesh to resist the message, and I said, I cannot ; I am too weak : but the words were more strongly impressed upon my mind. Take the sword of the Spirit, and hold it up, and thou shalt be enabled to resist the devil. But still I felt the great enemy of souls arise within : but my God, who is rich in mercy, enabled me by faith to lay hold of his most holy word ; for these words came into my mind with great power, ‘ The Eternal God is thy refuge, and underneath are the Everlasting Arms, and He shall thrust out the enemy before thee.’ I immediately felt as if I could bear all things, whatsoever was the will of God : for the promises so abundantly flowed into my mind, with such beauty and peace, as I never before experienced ; and I was frequently constrained to say to my family, ‘ The Lord is about to work some change in me or in my family.’ This continued till Saturday the 29th. In the morning my sufferings increased much for some hours, until my weakness was so great that I could scarcely be heard to speak, and was even afraid to be spoken to. When, all at once, about one o’clock in the afternoon, I felt filled with the power of the Holy Spirit ; and I felt that the message was to them of my own family ; and I was enabled to speak by the power of the Holy Spirit. The voice was so loud that it might have been heard in any part of the house. I immediately desired all in the house to surround my bed, which they did. It was all in holding forth Christ as the only refuge for guilty sinners ; warning them to flee from the wrath to come : the voice was unto each of them. You will be well aware, my dear friends, what the language of the Spirit of God was. I frequently told them it was not I that was speaking, but that it was really the Spirit of God speaking within me. And, my dear friends, you may think what the power of the Spirit must have been, when those who are living in neglect of God were constrained to say ‘ This is a message from God, and a great one too, and may we never forget it !’ This speaking continued from one o’clock till about six. I felt myself during this



time only as a hearer. I never felt until then the power of these words, 'The dividing asunder of soul and spirit, and of the joints and marrow.' I felt a complete separation of the two natures, and nothing appeared to be between God and my soul. My peace was so great during this time that I scarcely felt myself in the body. After this I felt much strengthened in the Spirit of prayer with my dear friend Mr. William Jones. He believed it to be nothing but the Spirit of God. I then sank into the same state of suffering, and even torture, for a fortnight. But my mind was still most wonderfully stored with the promises of God; and a new song was put into my mouth, which was this, 'Sing, O ye heavens, for the Lord hath done it.' I felt as if the Lord was about to do greater things. He, indeed, has graciously heard and answered the prayers of my dear friends, Mr. Jones and Mr. Tarbet. They have made it a subject of prayer for my restoration for the last six months. On Saturday, the 12th of November, I felt it strongly impressed upon my mind that I should be relieved from the sufferings I had so long endured. Mr. Tarbet came in the evening, and he brought with him a stranger clergyman. We had but little conversation, for I was so very weak; but the clergyman made a sweet prayer. During prayer I felt such a pleading and wrestling spirit within me that I could scarcely keep from prayer the whole of the night. I was very anxious that this minister should see that the work was truly the Lord's. Early on Sunday morning I felt to be much led out in prayer. I felt as if I could not let the Lord go until he had blessed me. This continued till half past ten in the morning, when all at once I said these words, 'If thou wilt, thou canst make me clean: ' Let the weak say, I am strong.' That instant the Lord gave me faith. I saw this, 'According to thy faith be it unto thee.' I immediately rose from my bed without pain, and dressed, and continued well all that day, and have been so ever since, without the least return of my complaint. I have been out only twice, as the weather has been so very stormy. My dear friends, you will perhaps feel surprised to hear this. But why? Is there any thing too hard for the Lord? We are told to look for great things. 'O magnify the Lord with me, and let us exalt his name together.' 'What shall I render to the Lord for all his benefits towards me?' 'I will pay my vows unto the Lord now, in the presence of all his people, in the courts of the Lord's house.' My dear friends, pray for me, that I may be used entirely to the Lord's glory, and that I may be kept very low and humble at the foot of the cross. " *Anne Greenwood.*"

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CASE OF A POOR WOMAN NEAR BALDOCK.

"Willian Rectory, Nov. 11, 1831.

"My dear Sir,—Your letter of the last month has been longer unanswered than I intended it should be; but a variety of circumstances combined to prevent me from writing sooner; chiefly, however, my wish to reply satisfactorily to your inquiry respecting the manifestations of the power of the Spirit in this neighbourhood.

"I had heard of more than one case, but was unable personally to inquire the particulars of any of them until Wednesday last. This case is one of healing, and of singing in, or with, the Spirit

(1 Cor. xiv. 15). The subject of these gifts is a poor woman in the parish of Clothall, near Baldock, the wife of a labourer, an unaffected, humble-minded woman of the age of forty-seven. She had been ill for twenty-five weeks of a complication of disorders, and amongst others suffered exceedingly from repeated gatherings in the head, which broke and discharged through her nose and ears. She had also lost the use of her left arm and leg, and was confined to her bed. For twenty-five weeks she had been attended by medical men; at the end of which time, being rather worse than before, she was lying awake in her bed, at three o'clock A.M. on Friday morning, I believe in August, and perfectly in her senses, her nurse being also with her awake in the room; she was about to take the last pills which she had, when she declares that *she heard* with the outward ear a voice distinctly addressing her, proceeding from the appearance of a glorious Person standing on a throne of light, who told her to take no more medicine, and nothing from seven o'clock till four of the following day, after which she would recover. Shortly after this had happened, she inquired of the nurse whether she had seen or heard any thing? to which she replied she had not. At seven the sick person fell into a stupor, which was of such a kind that she was supposed to be dead; in which she continued until four; at which time she rose of her own accord, and was enabled to use her own arm and leg, which had been for so long a time useless. She took no more medicine, and continued to recover from that day.--In a letter I have not room for more than an outline of the case, I therefore must omit many particulars. Since that time she has received a gift of singing. A resistless desire to sing praises to God comes suddenly upon her, frequently in the night, when she bursts forth into praise, and gives utterance to her feelings *in verse*. She repeated one to me which she had sung that morning. It was very good poetry, and a complete long-metre stanza. Sometimes she does not understand what she utters. This appears to me to have been the case in the Corinthian church (1 Cor. xiv. 15): in consequence of which St. Paul instructed those who had received the gift of singing with the Spirit to pray for the other of singing with the understanding. Of course these things have been much canvassed hereabouts. The person in question had been led to the knowledge of salvation by reading the Scriptures about three years ago. She had never heard of any cases of healing without the use of means; and distinctly says, that, though in common cases it pleases God to use medicines as his instrument, and it becomes us to employ them as such, yet when the Lord gives faith to go to Him directly for healing, it would be a great sin not to do it. She believes herself to have been healed in the latter way. She believes it to have been a communication from the Lord that was vouchsafed to her, *because all that the voice said had come true*, and it said other things besides what I have repeated.

“She believes it to be a duty to testify these things; and that it becomes her thus to glorify Christ, who has healed her.

“This is a short sketch of the case, which, if *correct*, is one of *vision, healing and singing with the Spirit, and with the understanding.*

“W. PYM.”

## ANCIENT CEREMONIES FOR CURING THE KING'S EVIL.

*To the Editor of the Morning Watch.*

SIR,—I send you a faithful transcript of a curious document published by authority in the time of James the Second, for which I hope you will be able to find space among the “Miscellanies” in your valuable Journal. The rubrics in the original are printed with *red ink*: in the enclosed copy I have marked them to be in the *italic* character. A plate is prefixed, in my copy, representing the ceremony, and bearing the title “The Royal Gift of Healing.”

H. D.

The Ceremonies used in the Time of King Henry VII. for the Healing of them that be diseased with the King's Evil.

Published by his Majesty's Command.

London: Printed by Henry Hills, Printer to the King's Most Excellent Majesty, for his Household and Chappel. 1686.

*First, The King, kneeling, shall begin and say,*

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

*And so soon as he hath said that, he shall say, Benedicite.*

*The Chaplain, kneeling before the King, having a stole about his neck, shall answer and say, Dominus sit in corde tuo et labiis tuis, ad confitendum omnia peccata tua, In nomine Patris, Filii, et Spiritus Sancti. Amen. Or else to say, Jesus nos exaudiat, In nomine Patris, et Filii, et Spiritus Sancti. Amen. Then by and by the King shall say, Confiteor Deo, beatæ Mariæ Virgini, omnibus Sanctis, et vobis, quia peccavi nimis in cogitatione, locutione, et opere, mea culpa. Precor sanctum Mariam, omnes Sanctos Dei, et vos orare pro me.*

*The Chaplain shall answer and say,*

Misereatur vestri omnipotens Deus, et demittat vobis omnia peccata vestra, liberet vos ab omni malo, salvet et confirmet in bono, et ad vitam perducatur æternam. Amen.

Absolutionem et Remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, et emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus. Amen.

*This done, the Chaplain shall say,*

Dominus vobiscum.

*The King shall answer,*

Et cum spiritu tuo.

*The Chaplain,*

Sequentia Sancti Evangelii secundum Marcum. *The King shall answer, Gloria tibi, Domine.*

*The Chaplain shall read the Gospel,*

[Here is read the Gospel, Mark xvi. 14 to end, and at the words Super ægros, &c.] *Which clause, Super ægros, &c., the Chaplain repeats as long as the King is handling the sick person. And in the time of the*

repeating the aforesaid words, *Super ægros, &c.*, the Clerk of the Closet shall kneel before the King, having the sick person on the right hand; and the sick person shall likewise kneel before the King: and then the King shall lay his hand upon the sore of the sick person.

This done, the Chaplain shall make an end of the Gospel; and in the mean time the Chirurgeon shall lead away the Sick Person from the King.

[At the end of the Gospel]

Then the Chaplain shall begin to say again, *Dominus vobiscum.* The King shall answer, *Et cum spiritu tuo.* The Chaplain, *Initium Sancti Evangelii secundum Joannem.* The King shall say, *Gloria tibi Domine.* The Chaplain then shall say this Gospel following. [John i.]

[At the word mundum]

Which last clause, *Erat lux vera, &c.*, shall still be repeated so long as the King shall be crossing the sore of the sick person with an angel noble; and the sick person to have the same angel hanged about his neck, and to wear it until he be full whole.

This done, the Chirurgeon shall lead away the sick person as he did before; and then the Chaplain shall make an end of the Gospel.

[At the end of the Gospel]

Then the Chaplain shall say, *Sit nomen Domini benedictum.* The King shall answer, *Ex hoc nunc et usque in seculum.* Then shall the Chaplain say this Collect following, praying for the sick person or persons: *Domine exaudi orationem meum.* The King shall answer, *Et clamor meus ad te veniat.* Oremus. *Omnipotens sempiterne Deus, salus æterna credentium, exaudi nos pro famulis tuis, pro quibus misericordiæ tuæ imploramus auxilium, ut reddita sibi sanitate, gratiarum tibi in Ecclesia tua referant actiones. Per Christum Dominum nostrum. Amen.*

This Prayer is to be said secretly, after the sick persons are departed from the King, at his pleasure.

*Dominator Domine Deus omnipotens cujus benignitate, cæci vident, surdi audiunt, muti loquuntur, claudi ambulant, leprosi mundantur, omnes infirmorum curantur languores, et a quo solo donum sanationis humano generi etiam tribuitur, et tanta gratia pro incredibili tua erga hoc regnum bonitate, Regibus ejusdem concessa est, ut sola manuum illorum impositione, morbus gravissimus fætidis simusque depellatur, concede propitius ut tibi propterea gratias agamus, et pro isto singulari beneficio in nos collato, non nobis ipsis, sed nomini tuo assidue gloriam demus, nosque sic ad pietatem semper exerceamus, ut tuam nobis donatam gratiam non solum diligenter conservare, sed in dies magis magisque adaugere laboremus, et præsta, ut quorumcunque corporibus, in nomine tuo manus imposuerimus hac tua virtute in illis operante et nobis ministrantibus, ad pristinam sanitatem restituantur, eam conservent, et pro eadem tibi, ut summo medico et omnium morborum depulsori, perpetuo nobiscum gratias agant: Sic que deinceps vitam instituant ut non corpus solum ab infirmitate, sed anima etiam a peccato omnino sanata videatur. Per Dominum nostrum JESUM CHRISTUM, Filium tuum, qui tecum vivit, et regnat in unitate Sancti Spiritus, per omnia secula seculorum. Amen.*

FINIS.

## EXTRACT FROM LOCKE, ON THE FIRST RESURRECTION

*To the Editor of the Morning Watch.*

SIR,—Deeming it unnecessary to caution your readers against laying undue stress on any human authority, I beg permission to lay before them a few passages, which may have escaped their notice in Lord King's late publication of the Life of John Locke. For Locke's sentiments on the subject of speaking with unknown tongues, and prophesying (suffering even women to prophesy in the church and public assemblies), I beg to refer to a pamphlet just published, entitled "A Word for Inquiry previous to Decision, respecting the Gifts," &c.

Islington, Jan. 27, 1832.

O. L.

*"Resurrectio et quæ sequuntur"*

"St. Paul, treating expressly of the resurrection (1 Cor. xv.), tells us, 1. That all men, by the benefit of Christ, shall be restored to life (vers. 21, 22). 2. That the order of the resurrection is this: *first, Christ rises; second, those that are his at the second coming* (ver. 23). 3. That the saints shall then have spiritual and immortal bodies (ver. 42); and shall then bear the image of the heavenly Adam—i. e. be immortal—as they before bore the image of the earthly—i. e. were mortal (vers. 44—49). It is plain, St. Paul, in the word "we" (vers. 49, 51, 57, 58), speaks not of the dead in general, but of the saints, who were to put an incorruption (ver. 54), and over whom death was never to have any more power, because they were dead of all sin (ver. 56).

"He that will read this chapter carefully may observe that St. Paul, in speaking of the resurrection, mentions, first, Christ's; then, that of believers (ver. 23), which he gives an account of *to the end* of the chapter and discourse, and so never comes to the resurrection of the wicked, which was to be the third and last in order. So that from ver. 27 to the end of the chapter is a description only of the resurrection of the just, though he calls it by the general name of the resurrection of the dead (ver. 42); which is plain from almost every verse of it, from 41 to the end. 1st. That which he here speaks of as raised, is raised in glory (ver. 43); but the wicked are not raised in glory.—2dly, He says *we* shall bear the image of the heavenly Adam (ver 49); which cannot belong to the wicked.—3dly, *We* shall all be changed; that, by putting on incorruptibility and immortality, death may be swallowed up in victory, which God giveth us through our Lord Jesus Christ (vers. 51—54); which cannot likewise belong to the damned. And then the *we* and *us* here must be understood to be spoken of in the name of the dead that are Christ's, *who are to be raised before the rest, at his coming*. He says (ver. 52) that when the dead are raised, they that are alive shall be changed

in the twinkling of an eye. Now that the dead are only the dead in Christ, which shall rise first, and shall be caught up in the clouds to meet the Lord in the air, is plain from 1 Thess. iv. 16, 17.—4thly, He teaches that, by this corruptible putting on incorruption, is brought to pass that saying, that death is swallowed up of victory. But I think nobody will say that the wicked have victory over death; yet *that*, according to the Apostle here, belongs to all those whose corruptible bodies have put on incorruption: which must therefore be only those that rise the second in order, and therefore their resurrection alone is that which is here mentioned and described: a further proof whereof is given vers. 56, 57, in that, their sins being taken away, the sting whereby death kills is taken away. And therefore St. Paul says, God has given *us* the victory: which must be the same *we* which should bear the image of the heavenly Adam; ver. 49, and the same *we* which should *all* be changed, vers. 51, 52: all which places can therefore belong to none but *those that are Christ's, which shall be raised by themselves, the second in order, before the rest of the dead.* \* \* \* \* \*

“Taking the resurrection, here spoken of, to be the resurrection of all the dead in general, St. Paul's reasoning in this place is very hard to be understood; but upon the supposition that he here describes the resurrection of the just only—those who are mentioned (ver. 23) to rise next in order after Christ—it is very easy, plain, and natural, and stands thus:—Men alive are flesh and blood: the dead in the grave are but the remains of corrupted flesh and blood: but flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption (i. e. immortality). Therefore, to make those who are Christ's capable to enter into the eternal kingdom of life, as well those of them who are alive as those of them who are raised from the dead shall all be changed, and their corruptible shall put on incorruption, and their mortal shall put on immortality; and thus God give them the victory over death, through their Lord Jesus Christ.

“As St. Paul, speaking of the resurrection of the dead (1 Cor. xv. 42) in general terms, yet means only the first resurrection, or the resurrection of the just; so our Saviour does in Luke xxv. 35, 36; where by resurrection he plainly means only the first resurrection, or the resurrection of the blessed, and not the resurrection of all mankind; as is plain, not only by making them the children of God who are the children of the resurrection, but by saying that those who are accounted *worthy* obtain the resurrection; which distinction of worthiness can belong only to those who are Christ's, and cannot promiscuously take in all mankind.

“The account given by St. Paul is (1 Cor. xv. 23—28): At

Christ's second coming the just rise by themselves : then Christ shall set up His kingdom, wherein He shall subdue all rule and all authorities and power that oppose him—for he must *reign* until he has put all enemies under his feet ; the last enemy that shall be destroyed is Death : then he shall deliver up the kingdom to God His Father : and then cometh the end, i. e. the full conclusion of God's whole dispensation to Adam and His posterity. After which there shall be no death, no change : the scene will then be closed, and every one remain in the same estate for ever."—*Life of John Locke*, vol. ii. pp. 139-151.

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### TO CORRESPONDENTS.

A REPLY has been published by Mr. M'Caul to the strictures which he compelled us to make upon a letter printed by him and distributed gratis in the shop of our publisher. We had no alternative then left but to expose the mistakes, and protest against the unfairness of an attack so rude and unprovoked. His present reply contains some things upon which a few animadversions might well be made ; but Mr. M'C. states that he has been ill, and we would not willingly revive any irritating discussion by which his recovery might by possibility be retarded. Nor is it very important, for Mr. M'C. has printed our strictures together with his reply ; so that those who understand Hebrew will be able to judge between us, and we presume few will read it but those thus capable of judging. One point only we think it necessary to set right, because it is brought prominently forward in the first page of this reply, and frequently alluded to throughout. Mr. M'C. asserts that the Hebrew criticism contained in our strictures on his letter "is certainly" erroneous, "beyond the possibility of denial. Unacquainted," he adds, "with one of the most remarkable forms of the Hebrew language, the segolates, the Editor has been led to accuse me of shuffling two words together, for the purpose of deceiving the unwary reader. The fact is, that the two words are just what I stated them to be ; but this gentleman was not able to recognise one of them, because it was not written with a segol." Now first be it observed, that this word, which Mr. M'C. asserts to be a *segolate*, was *omitted* in the letter printed and circulated, though *inserted* in the MS. copy sent to us. Next be it observed, that we asserted "that the whole charge against us rested upon its *insertion*," and that without it the charge was "pointless and absurd." What, then, is Mr. M'C.'s explanation of the fact? We give it in *his own words* : "But the question remains, how then were the words 'שְׁבַעָה' or 'omitted? I reply, certainly not willingly, for these words are *absolutely necessary* to my argument. The words were, in the copying, omitted in the second MS. copy sent from Warsaw, from which MS. the copy for the press was made. The corrector had this second copy ; and also the rough original, which was so full of erasures that no one but myself could be guided by it. The corrector therefore thought it best to follow the copy, and thus the words were omitted. What a very curious account is this ! "The rough original *full of erasures*," shewing the exceeding trouble it had given, and the great pains taken, yet all this trouble thrown away by the omission of *words absolutely necessary* to the argument in the copy sent to the press !!! We do not call in question the truth of this statement, while we are compelled to declare it a most extraordinary thing that Mr. M'C. in copying his MS. for the press, should leave out the words *absolutely necessary* to his argument—and the copy must have been made by him, because he says

the original was so full of erasures that no one but himself could be guided by it—and evinces a degree of inaccuracy which throws a doubt over all his references. It is scarcely less extraordinary that the corrector of the press in London, who had the original MS. as well as the incorrect copy, should not have perceived the absurdity of the argument as it stood, and groped in the original to supply the deficiency. Finally, although Mr. M'C. asserts that the word in question is a segolate, and that our criticism is erroneous beyond the possibility of denial, we are sure these strong assertions will carry no weight with those who are competent to form an opinion, especially when coming from one who has been heedless enough to omit words absolutely necessary to his argument. If the two words had really been interchangeable without altering the sense, there would have been some ground for calling the one omitted a segolate; but Mr. M'C. knows that we have all along contended that they are not interchangeable, and that they have different senses; yet, without noticing this, Mr. M'C. begs the whole question by assuming it as indisputable that the word omitted by him is derived from the word retained. "This latter word (says he) comes from **שָׁבַע**" (p. 61). Had he

read with attention the very passages he adduces from Professor Lee's Grammar, much more the Grammar itself, the mistake he has made would have been avoided. The segol is introduced for euphony, in addition to the primitive vowel: "where no difficulty of pronunciation would arise, the primitive form is retained" (Lee, 96): that is, they take not the segolate form, but retain the primitive form. This is so clear that we need say no more: a man who cannot see this, might make the same confusion in the consonants, and call nouns heemantic, when they had none of the characteristic letters, and appeal to Lee, p. 137, in proof. Had we allowed the two words to be the same, Mr. M'C.'s argument would have been precisely similar to an Englishman's asserting the word *though* to be an apostrophate word, because it may be written *tho'*, with an apostrophe: this, however inaccurate, might be tolerated for classification: but if he should go on to say that *plough* or *bough* was also apostrophate, and might be written in the abbreviated form, every Englishman would reject such an absurdity. Mr. M'Caul's mistake does, in plain terms, amount nearly to this; and we can only account for it by referring it in part to the notion, which runs in the mind of all unreflecting persons, and of too many who are considered as reflecting, that the grammars and lexicons have formed the language, and not the language the lexicons and grammars; that rules have preceded usage, when usage has in fact always preceded the rule; and thus lexicons, which are but "remembrancers for the learned, become oracles for the dunce." We do not apply this to Mr. M'Caul to offend him, but it is a truth often brought to our mind during the course of this discussion.

Since the death of Dr. Andrew Thomson, the Edinburgh Christian Instructor has lost all its interest to English readers, and those friends from whom we were accustomed to borrow it have discontinued it, at the close of last year. We are therefore not likely to see or hear of this publication any more, and think it fair to strike a final balance, and add a few parting words. In the first place, those extracts from the Fathers which appeared in our first number, and against which nearly all the rage of the Christian Instructor has been directed, under the supposition that he was thus assailing Mr. Irving or Mr. Drummond, were not made by either of those gentlemen; were not even seen by them till after they were printed; and the Christian Instructor has been hitherto beating the air, to the no small amusement of those who were acquainted with the facts. Those extracts were made by a person whose name has not yet appeared in the controversy; were fairly and correctly given (with the exception of an *s* for an *f*); and he, with every intelligent person, smiles at the absurdity of representing an accidental disarrangement of order as a lite-



rary fraud. If the change of order has made any change in the sense, let it be shewn; but every man of common understanding knows that no change of sense is, or can be, made in whatsoever order these extracts may be placed.—Another most ridiculous charge is grounded upon an extract from Novatian being put among the extracts from Tertullian without any name attached to it. Our accuser, we think, must have known, that, in many editions of Tertullian, Novatian's Works are bound up *in the same volume* with Tertullian; and the edition from which those extracts were made was such, and Novatian's name accidentally omitted. But, after all, the real question is, what are the recorded opinions of Tertullian? This question we have set at rest by referring to the testimony of one whose authority is decisive in such a question, and who cannot be suspected of the least party bias. The Bishop of Lincoln has declared Tertullian's opinions such as we have represented them; from this judgment no sane and learned man will dissent; and if these Edinburgh scholars persevere in mistranslating and misrepresenting Tertullian and the Fathers, though it may serve some petty and temporary purpose, it will bring upon them ultimately a deep and indelible reproach.—We close our remarks for the present, with lamenting the utter want of confidence between man and man which has been manifested by our opponents. We have been accustomed to consider a word as sacred in the eye of God as an oath, and to consider dissimulation and equivocation to have all the guilt of lying; but our opponents have been continually on the watch to seize on any loose or inaccurate expression which may have fallen from us, and pervert it to a sense which our soul abhors. Nay, more: when Mr. Irving and his whole session issued a declaration of the doctrines taught by him in his church, and all affixed their names in attestation of the same—all of them being not only men of unblemished reputation, but most godly men—this declaration, thus put forth by them, and published in this Journal, was represented as drawn up to mislead; as suppressing Mr. Irving's real sentiments; and as stating the doctrines held by him in such equivocal terms that the reader may suppose all is sound and orthodox, while latitude is given for the foulest heresy. This is not the charity that "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things."

The Christian Observer is exceedingly indignant at the remarks which have been made upon him in this Journal, especially for saying that he had advocated the cause of education independent of religion embodied in the London University. We feel called upon, therefore, again to appeal to the facts of the case. The Christian Observer had attempted to write down the exertions which Mr. Gordon was making in the House of Commons. The Record newspaper took the part of Mr. Gordon: we did the same; and as a principal cause of the Observer's hostility to Mr. Gordon seemed to arise from a dread that Mr. Gordon should be supposed to speak the sentiments of the Evangelical world, we shewed some of the sins of this very Evangelical world now so tenderly alive to its reputation. Among these sins we enumerated the London University. The Observer says we are calumniators, for that he never defended the said University: we rejoin, that we war not with individuals but with principles; not with men, but with systems; and in charging the Christian Observer with deinquency we spoke of him only as the organ of the Evangelicals—a class which, though it contains many most highly estimable individuals, has as a body been the most active promoter (long before Mr. Owen and the Utilitarians took the field) of the system which drives God out of the affairs of state and the education of the people. From this position we are not to be driven; and we now further charge that same class with being the original and sole cause why religion was excluded from the plans of the London University. We call on the Observer to refute us here, and to refute us in the only way in which such refutation will be satisfactory—namely, to give us the minutes of the preliminary meetings which were held between

the Evangelicals on one side, and the Literati on the other, with a view to calling upon the public for its support to the undertaking. We assert that the Literati had not an idea of excluding Religion from the subjects to be taught in the University; but that that proposal came first from the Evangelicals, and was of course greedily adopted by the other. As to who is the author of this or that anonymous paper, which appears either in this Journal or in the Observer, it is not worth the trouble of discussing; but, without meaning any disrespect to Mr. Drummond, with whose sentiments in the main, as far as we know them, we cordially concur, we beg, once for all, to inform the Editor of the Christian Observer, that that gentleman has no more to do with the Morning Watch than Mr. Macaulay has with the Observer.

In a preceding article in the present number we have freely and at some length exposed the ignorance in theology and deficiency in Christian principle of the editor of the Record newspaper, or of some penman whom the editor allows to usurp his office. A paragraph in the same Journal of the 16th instant (February) calls for a short further notice. The writer either cannot or will not perceive the distinction between the *two* natures in the *one* person of Christ; and that many things may be asserted of the *natures* which cannot without blasphemy be asserted of the *person* of Christ. The person of Christ, by whatever name it may be called—whether the Son of God, or the Son of Mary, or Jesus of Nazareth—was God as well as man. To recover fallen man was the end of incarnation, and the Eternal Son of God took the nature of fallen man to effect this recovery. The nature which the Son of God took into union with the Godhead, was the nature he came to redeem; but from the moment of his taking it, though fallen and sinful before, it became perfectly holy; not by any change in the nature, but by the power of the Holy Ghost. So that, though the nature which the Son of God took into union with himself was fallen and sinful humanity, yet, as constituting the Christ, as part of his personality, it became perfectly holy. The Valentinians asserted that Christ passed through his mother as water through a pipe, without partaking of her nature: in answer to which the orthodox church has ever maintained that the *human nature* of Christ was exactly the same as his mother's; but that the Son of Mary was also the Son of God; and *to the Christ*, the God-man, we may not attribute the impurities of his mother, though the manhood which he took from her would have been, but for the Godhead which sustained it, liable to them all. The Record has quoted two passages as if in opposition: in one of which it is asserted that the *human nature* which Christ took had the same impurities as the Virgin from whom he took it; while in the other passage it is denied that the Virgin imparted *to her Son* of her impurity. Is it possible that the Record does not understand even yet that the *human nature* is but one *part* of the *Son* of Mary? The orthodox doctrine has ever been, that the human part of the God-man was truly *human*—that is, like that of all mankind, like that of the Virgin—while the *whole person* of Christ the God-man was free from impurity and sin of every kind; was that *Holy Thing* which, though born of Mary, should be called the *Son of God*. A similar blunder occurs in another part of the same paragraph, wherein the Record appears to be unable to distinguish between the sinfulness of the flesh of Christ, and the sinfulness of that flesh which he took in order to make it holy. The man who cannot understand this, should not touch theology; for this truth lies at the very threshold and portal of doctrine. Christ took not another flesh, but that which required hallowing: he hallowed it in taking it; not by changing its nature, but by consecrating it to God: and from the moment he took it sin became impossible, because it was united to Godhead in his person, and upheld by the Holy Ghost. Sinful it had been; its nature was unchanged; but, as forming part of the person of Christ, who was ever the Holy One of God, it may not be called sinful in an active sense any longer, though having in its nature all the properties of the flesh of man. For the rest, we are not careful to answer: those who are misled by such crudities would hardly understand our reply.

## LETTERS FROM THE REV. JOSEPH WOLFF;

PUBLISHED AT HIS DESIRE.

TO HENRY DRUMMOND, ESQ.

*“ Tabreez, in Persia, British Embassy, July 30, 1831.*

“ Dear Patron,—I transmit to you herewith, just before my departure for Bokhara, a letter to the Committee and Jews Society, of which I beg you first to take a copy and publish it, and then deliver my original. We are here surrounded by plague: however, trusting in the Lord, I continue my journey to Bokhara; for which place I want seventy days, with a caravan, to arrive there. You will have received all my journals. I have preached the Gospel in ancient Galatia, that is, Angora, Tokat, Erzeroon, and Trebison; and I preach now every Sunday the Gospel in the British Embassy; and write sometimes calls to the Persian Mullahs, calling on them to repent. I beseech you, for the sake of Jesus Christ, to deliver the enclosed letter in person to the Committee—you and Bayford together—and if they are angry, resign your connection, for the sake of Jesus Christ, with that mystical Babylon in Wardrobe Place.

“ Yours truly, JOSEPH WOLFF.”

TO THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS,

*“ Tabreez, in Persia, July 30, 1831.*

“ By Messrs. Drummond and Bayford to be delivered,

To all the Members of the General Committee of the London Society  
for promoting Christianity among the Jews,  
and to all the Members of the same Society.

“ Ladies and Gentlemen of the same Society,

“ Though no longer in connection with you, I am still concerned for the salvation of your souls, and therefore address to you these lines before I set out with the first caravan for Bokhara.

“ Your disregard for prophecy, your disregard for the oracles of those men who spoke as they were moved by the Holy Ghost, and your anxiety to accommodate your preaching according to the feelings of your numerous subscribers, has rendered you sinners against the Holy Ghost; and you have called down by your conduct, in unison with the Church Missionary Society, and also the Bible Society, the curse and wrath of the crucified Saviour, the Lord Jesus Christ, not only upon yourself, but likewise upon the country of Britain and Ireland. Revolutions shall be on your account in England, Scotland, and Ireland; and the Cholera Morbus shall approach the shores of Great Britain and France on your account; for you despised the prophets by your practice, and by your system of expediency.

“ But I know that there are some among you who love the word of the prophets; and on those I call now, in the name of the Lord, to come out of you, in order that they may not become partakers of your spiritual crime, which you commit by having adopted the cursed system of expediency: which system has rendered you Jesuits in the Protestant church; which system induces you to send out Missionaries who are totally unfit for the work; which system has rendered you sycophants of noble lords; which system has induced members of your Society to vote for the emancipation of Papists.

“ Repent, or you perish, saith the Lord: for the sake of the blood of Jesus Christ, repent.

“ JOSEPH WOLFF.”


SECOND LETTER TO HENRY DRUMMOND, ESQ.

“ Teheran, Sept. 8, 1831.

“ Dear Patron,—After having proclaimed the Gospel of Christ for twenty-four days to Jews, Guebres, Mussulmans, and Ali Ilahe, at Teheran, I set out after two days with a caravan of camels to Herat in Afghan at once; and from thence to Bokhara, Balkh, Kholeu, Cabul, Pechawar, Ludiana, Bombay; and back to Malta. I am afraid, however, that I shall be disappointed with regard to my finding the Ten Tribes at Bokhara. The Jews of Bokhara speak the Persian, and came from Persia there. However, I shall preach to them the Gospel; and if I do not find them at Bokhara, I hope to find them at Cabul, or in the mountains around Cabul. My dear Patron, my frequent illnesses in Armenia make it impossible to adopt the plan of travelling entirely without any comfort; and, as my illness has cost me a good deal of money at Angoroo, &c., I am afraid to draw too often on Frere. If you and my friends in England could do something for me, and send some order to Bombay, I should be thankful. Government takes a great interest in the journey to Bokhara: ask Lord \_\_\_\_\_ whether he would do something for me. \_\_\_\_\_ would contribute towards assisting me. I have sent full journals to Lady Georgiana.

“ Yours affectionately,

“ JOSEPH WOLFF.”

 Any one who is disposed to aid Mr. Wolff, either in his travelling expenses or in sending Bibles to Persia, may forward his contribution to the Editor of this Journal. This extraordinary and indefatigable man has now no aid but from the piety of Christians. He has been supplied hitherto by friends at Malta and at Constantinople; but these resources have ceased, and the Lord, and the Lord's servants in this country, are his sole support.—The best Map on which to trace his route, is that of the country between the Himalaya Mountains and the Mediterranean Sea.

THE  
MORNING WATCH.

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JUNE 1832.

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THE TABERNACLE OF GOD WITH MEN; AND THE FEAST  
OF TABERNACLES.

**T**HE natural man is constantly proving by his actions that he is under the habitual impression that the world, in its present condition, is our home; and that it might become a very comfortable abode, if all men would agree to make the best of it. And the Christian, having once been under the same impression, and being still exposed to its influence, needs a continual exercise of faith to counteract the habitual tendency of his nature towards visible and sensible things; to live under such an abiding sense that "the fashion of this world passeth away," that he "be not conformed to this world, but be transformed by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God."

In no one thing is this shewn more strongly than in the pains we bestow on the construction of convenient and durable abodes: a care of the first necessity now, but a necessity superinduced by *the fall*, and no part of the original constitution of things. To teach the children of Israel by experimental proof what was the original constitution of things, God, when he brought them out of Egypt, made his cloud their protecting covering by day and by night; he fed them also with manna, and gave them water from the rock to drink; and while he led them for forty years in the wilderness, their clothes waxed not old upon them, nor did their shoe wax old upon their foot. To commemorate this, and through it the primeval state, the Feast of Tabernacles was appointed; in which, by the materials of the booths, and the mode in which they were constructed, was taught to succeeding generations how entirely their fathers were cast upon the providence of God, as Adam had been constituted at first. And as it was thus demonstrated, that even in this fallen condition of things "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," much more might the

blessedness of man's dependence upon God be inferred before the fall of Adam, when man himself, and the creation of which he was the lord, were all "very good." And to teach every believer, whether Jew or Gentile, that the purpose of God is not defeated by the malice of Satan and by the fall of man, the Scriptures contain many clear predictions that the earth shall again, in the last days, become like the garden of the Lord, that all ferocity shall be removed both from man and beast in the future paradise of God, and that man shall be renewed after the image of Him that created him in righteousness and true holiness. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. . . . And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isai. iv. 2—6).

At the feast of tabernacles, and with this extensive reference both to the primal and final paradise, we believe the viiith Psalm to have been dictated : when, reposing under the verdant canopy of which alone the booths might be constructed, the Psalmist through the foliage contemplated the starry heavens ; and feeling his present condition, as miserable fallen man (*Enosh*, ver. 4), yet knowing the lordship and dignity for which man was created, and for which he is still destined in the purpose of God—a purpose which the fall has only delayed, and not annulled—he, knowing this, breaks out into a rapturous strain of inspiration, "O Jehovah our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens." The Holy Spirit declares (Heb. ii. 6, 8), that the final issues contemplated in the dictation of this Psalm wait till God bringeth again the First-begotten into the world (Heb. i. 6) ; wait for the accomplishment of Psalm xlv. (ver. 8) ; are fulfilled in the world to come there spoken of (Heb. ii. 5), in the sabbatism that remaineth for the people of God (Heb. iv. 9). Thus clearly was David taught by the Spirit to look beyond the present condition of things to the coming dispensation ; when the harmony between God and man, between man and the creation, which sin has so long interrupted, shall be again restored ; when man shall have the dominion, and be the image of God ; and the knowledge of the Lord fill the world, and his name become excellent in all the earth ; "in that day there shall be one Lord, and his name one." (Zech. xiv.)

Those prophecies which treat of the final consummation of blessedness to the earth and its inhabitants in the age to come,

speak of it in terms derived from the creation, to indicate that it shall be a revival of God's first work, which was perfect, and needed no improvement by after-thought; that it is the one purpose determined and fixed from the beginning, then fully brought out into manifestation, and unalterable and unassailable for ever. The millennial age, for which we are now looking, is constantly set before us as a new creation; the place of final blessedness, as the paradise of God; sustenance through eternity, as the tree of life and the river of the water of life; and perfect security of abode, as the tabernacle of God with men, God himself dwelling with them, they his people and he their God.

When the Eternal Word became flesh and tabernacled among men, it was to glorify God on earth, to finish the work given him to do in flesh; and after the temporary abode of a few years, and the fulfilment of all the prophecies concerning his sufferings; after being despised and rejected of men, a man of sorrows and acquainted with grief; he laid down his life for the sins of the world, exclaiming, "It is finished." Christ the Son of God had in our nature, as very man, glorified his heavenly Father, by shewing perfect obedience and holiness, doing not his own will, but the will of him that sent him; and this done, he appeals to his Father, saying, "Now, O Father, glorify me with thine ownself with the glory which I had with thee before the world was" (John xvii. 9). This eternal glory of the Godhead the manhood also received when Christ ascended into heaven: in this glory he there shall abide, seated on his Father's throne, "till the times of the restitution of all things, spoken of by the mouth of all his holy prophets since the world began." But when these times shall arrive, the heaven shall open, Christ shall come again "in his own glory, and in the glory of his Father, and of the holy angels;" his people shall be with him, to behold his glory which the Father hath given him: they shall be changed into the same image, from glory to glory: they shall sit with Christ on his throne, exercising that rule and dominion for which man was originally destined in the purpose of God. In our passage from this present state of humiliation to future glory, we must follow in that path in which the great Captain of our salvation hath gone before. To furnish us with strength for holding on our way, Christ, at his ascension, sent down the Holy Spirit, to dwell in his people and abide with them for ever; to prepare them, while still in the earthly house of this tabernacle, for the time when it shall be dissolved, when all who are lively stones in God's temple shall be incorporated in the building of God, into an house not made with hands, eternal in the heavens; and when mortality shall be swallowed up of life (2 Cor. v. 1, 4).

In the fulness of time, which seems now nearly come, all

these mysteries shall become manifest together in their fulness of display, and burst unexpectedly upon an astonished world ; when “ the Lord shall rise up as in mount Perazim, and be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act ; ” when every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles ; and when a great multitude, which no man could number, of all nations and kindreds and people and tongues, shall stand before the throne and before the Lamb, clothed with white robes, and having palms in their hands. For 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. ”

Three mysteries here meet, and are contemporaneously exhibited. First, The Jewish people, gathered from all lands and restored to the favour of God, shall enjoy that blessedness which the feast of tabernacles, prophetically considered, typifies. This is the highest blessedness of which man in flesh is capable ; a blessedness equal to that of Adam before the fall, and only exceeded by that of the glorified saints who are one with Christ, sons of God, heirs of all things. Secondly, will be exhibited the mystery of the universal promulgation of the Gospel, by means of the Jewish people, and its universal reception ; when “ the knowledge of the Lord shall cover the earth as the waters cover the sea ; when there shall be one Lord, and his name One ; ” and when “ every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. ” Thirdly, will be exhibited the highest mystery of all, in the descent of the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband : these are the glorified saints in the mansions of his Father’s house, where Christ is gone to prepare them a place, to which at his coming he receives them (John xiv.) : this is the general assembly and church of the first-born, consisting both of such as sleep in Jesus, whom the Lord will bring with him, and of such as are alive and remain to the coming of the Lord, who shall then be changed and caught up in the clouds to meet him. All these three mysteries shall come into *full* manifestation together at the end of that season of preparation which is now beginning, if not begun : the season typified by the reaping of the earth—at or immediately before which the saints are trans-



lated—to be followed by the shaking of the olive trees and the gathering of the clusters of the vine, to cast them into the vats and the presses of unmingled wrath, from whence no single grape or berry shall escape unbroken; but whence, in a changed form, glory shall redound to the Lord, as the first-fruits of oil and wine were offered in the temple at the feast of tabernacles.

These three conditions, into which the whole world shall then be brought, were typified in the three divisions of the tabernacle shewn to Moses in the mount. First, The *holy of holies*, the throne of God, and the mercy-seat overshadowed by the cherubim—whereinto none but the high priest entered, and he only one day in the year—typified the heavenly Jerusalem, wherein shall be planted the eternal throne of God, and which none shall enter but those who are priests unto God, one with the great High Priest Christ Jesus, washed in the blood of the Lamb during this only accepted time, this all-important *now*, which is the *day* of salvation. Secondly, The *holy place*, into which the priests went daily to offer incense on the golden altar, and where the candlestick shed perpetual light and the table of shew-bread held perpetual nourishment, typified the future earthly Jerusalem, with its rebuilt temple, served by the priests of the tribe of Levi, and the whole of Canaan possessed by the restored tribes of Israel, then constituted by God into a royal priesthood; the Levites offering the incense of praise and thanksgiving for the world, the nation of Israel dispensing to all other nations the light of heavenly knowledge, the food of heavenly instruction. Thirdly, The *court of the congregation*, with its brazen altar for sacrifices and its laver of purification, where the people continually assembled to worship, typified the future condition of the earth in its renewed state, become one great congregation of worshippers, and taken into covenant with God; but not by the same covenant as the people of Israel.

Till we are enabled to see these three degrees of glory and blessedness as predicted in the word of God, and as about to co-exist in the glorified church, the restored Israel, and the renewed creation, all shewing forth the glory of God in the degree of perfection of which each state is capable, we cannot enter fully into the harmony, beauty, and glory disclosed in the prophecies. And as we cannot know the mind of God, but by perceiving this contemporaneous exhibition of three degrees of glory as the *end* of His purpose, towards which all things are now in progress; so must we observe the simultaneous working of the means towards that end, that we may know our several places of standing, and not be found fighting against God. The events also which immediately prepare for the end, and which occur at that period called in Scripture the time of the end, are clearly revealed; and we need only observe the bearings

of the predictions upon the three classes above referred to, for finding perfect consistency in the Scriptures, and full directions for every emergency that can arise. We will mention but a few of these events, as our readers will be at no loss in supplying the rest from the word of God, studied in connection with the operations of his providence.

The preaching of the Gospel among all nations, is the sign most frequently mentioned in Scripture as immediately preceding the end. The Gospel has always been preached wherever there has been a church; and therefore the fulfilment of this sign must be sought, not in the mere fact of preaching, but in its universality, and in the character of the Gospel preached: it must be preached *to all the world*, and it must be the Gospel of *the kingdom* (Matt. xxiv. 14). How far this has been fulfilled, and is fulfilling, every one must judge for himself; but we believe it to be in a great measure accomplished, both in the extent to which the Scriptures have been circulated, and the zeal with which the Second Advent of our Lord has been proclaimed—a zeal which has been quickened by opposition, and has the more widely been diffused by the hostility it has excited. By the exertions of the various societies, seconded by the activity of individuals—who appear to have been raised up for the purpose—the Bible has been carried into almost every port where a British prow could enter, and the Gospel preached on almost every shore where a missionary could find a footing. So true is this, that many have thought the societies have done their work; since in scores, and hundreds probably, of places, where Bibles were a few years ago only known to be eagerly sought after, cases of Bibles are now lying in the warehouses undemanded, because the most pressing wants have been supplied. There are now in London converts from the Eastern and the Western extremities of the earth, natives of Hindoostan and America; and the enterprising Wolff is now on his journey to the heart of Northern Asia, to proclaim the Gospel of the kingdom in regions where European foot has never trod before. How diligently the Gospel of the kingdom has been proclaimed, both from the pulpit and the press, within the last seven years, is matter of notoriety to every one; and the fierce opposition it has met with has only tended to make it more generally known. “Some have preached” it “of envy and strife, and some also of good will. What then? Notwithstanding every way, Christ is preached; and we therein do rejoice, yea, and will rejoice.” The Gospel is now preached almost every where, not merely as doctrines embodied in creeds, articles, and confessions; not merely practically, for the regulation of life and conduct; but as the living word animating the members of his church, giving them the mind of Christ, and laying open to them all the mysteries of the kingdom

of heaven. Christ the KING is made known as well as Christ the Prophet and the Priest; and a witness is borne, both to the church and to the world, that HE is about to come, to set up his throne upon the earth; and that "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.) Thus is fulfilling the word of our Lord, saying, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come" (Matt. xxiv.): and thus is accomplished, or accomplishing, the vision of "the 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, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters" (Rev. xiv. 6, 7).

This sign of proclamation has ushered in "the time of the end." We pass over the intermediate signs occurring during the period so named, and only notice the concluding sign, *the end* of this dispensation, the introduction of the next,—the shaking of the heavens and the earth which now are, that those things which cannot be shaken may remain. This great event has had its premonitory sign, its typical fulfilment, in the French Revolution and its consequences; so gracious has our Heavenly Father been in giving us timely warning, and bearing with our provocations for these forty years. So exactly did the events of the French Revolution coincide, both in order and character, with the events of the time of the end, that many interpreters, and we ourselves were at first of that opinion, thought the *typical* to be the *real* fulfilment. This anticipation had its advantage, in concentrating so much of our attention upon those events that we have thoroughly learned from the type what shall be fulfilled to the letter in the antitype; have witnessed as spectators, in the *first* earthquake, the rehearsal of scenes in which we shall be actors during the *second*. The first earthquake has now lost its effect as a warning upon all but the students of prophecy: the rest stand prepared to rush again on the same mad career; all better armed, as they think, for the conflict; and all with perfect desperation, each deeming that the last struggle is now to be made, determined to hazard all, and to admit of no neutrality or compromise. The students of prophecy, at first so small a band that when called together for combined operation only *seven* assembled! now find fellow-students in every corner of the land, and correspondents in

every quarter of the world ; and all these have learned from the word of God, unfolded by the workings of his providence, that the time of the end is come ; and that the second earthquake, now about to shake the heavens and the earth, is the final one, which shall involve in its issues the gathering of three distinct parties to their final places of abode. And this earthquake, this shaking, this gathering, shall be real, as well as spiritual ; shall be physical, as well as moral ; shall become the anti-typical fact of every thing foreshadowed in the type. The saints, who by the first earthquake have been taught to expect their Lord ; who are one with him in spirit now, and desiring his advent ; shall, at the second earthquake, be gathered to him in the clouds, to meet their risen brethren in the tabernacle of God, where they shall be hidden till the calamity be overpast, and then shall descend with their glorified bodies in the heavenly Jerusalem to reign with Christ. The scattered Jews and the outcasts of Israel shall during the same earthquake be gathered to the earthly Jerusalem, never more to be cast out. And the evil angels, cast out of heaven at the beginning of the earthquake (Rev. xii. 9, 12), shall gather Antichrist and his followers to the war of Armageddon, all to be cast together into the lake of fire at the end.

The “ wonders in the heavens above, and the signs in the earth beneath,” which shall accompany this *once more* shaking of the heavens and earth (Heb. xii. 26 ; Joel ii. 30 ; Hag. ii. 6, 21), are to be found in all those Scriptures which concern the time of the end. Our Lord gives them briefly Matt. xxiv. : “ The sun shall be darkened ; the moon shall not give her light ; the stars shall fall from heaven ; and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven ” (this is the cloud of glory to which the saints are translated) : “ 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 ” (this is the actual advent). These signs are manifestly the same as those given in Isai. xiii. at the destruction of Babylon, and in Rev. vi. at the opening of the sixth seal ; and being thus fixed to these two events, we may find passages of Scripture almost innumerable illustrative of these events, to instruct us in all the details implied in the brief narration of our Lord. Eleven whole chapters of Isaiah (xxiv.—xxxv.) refer to nothing else ; beginning with the first shocks of the final earthquake (xxiv.), by which the captives of Babylon are freed, and led back to the land of their fathers to build Jerusalem (xxvi.) ; after which, Antichrist is punished (xxvii.) ; and under this general description of iniquity, various specific forms of wickedness are included, which are severally

detailed with their several judgments xxviii.—xxxiv. ; and the final establishment of the millennial reign of peace and joy is given in xxxv.

Again : the twenty-six concluding chapters of Isaiah, from xl. to lxvi., though very properly and profitably applied in a spiritual manner to Gospel times, are still more properly and more profitably carried on to their future, and literal, and glorious fulfilment at the Second Advent of Christ. Consistency ought to force us to admit of this extension of their application ; for we apply literally all those passages which describe our Lord as the man of sorrows wounded for our transgressions (Isai. liii.), and point to their fulfilment in the person of Jesus as the proof that he was the Christ. If, therefore, we would be consistent, we should apply also literally, and to the person of Christ, those other passages, in these chapters, which describe the very same Person as coming from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength, mighty to save (Isai. lxiii.) ; who, having preached good tidings to the meek, and proclaimed the acceptable year of the Lord (Isai. lxi. 2), did also proclaim, in the very same verse, the day of vengeance of our God, and the comforting of all that mourn : and when he cometh to punish his foes, in this *day of vengeance*, declares that the *year of his redeemed* is come (Isai. lxiii. 4).

The details of the destruction of Babylon are given at large in Jer. xlix. l. li. ; and the destruction of all the enemies of Christ, with the gathering and final settlement of the Jews in their own land, Ezek. xxv. to xlvi. Instructed by these and many similar passages in the other prophecies of the Old Testament, we find, in the Apocalypse, that the events of the sixth seal and of the destruction of Babylon occupy a very large portion of the revelations of that book ; that the second advent of our Lord to the destruction of Babylon and Antichrist, between the opening of the sixth and the opening of the seventh seals, forms the subject of the whole of ch. vii., of x. 1—7, of xi. 15 to end, of xii. 7 to end, of xiii. 9 to end, of xiv. 9 to end, and of chaps. xv. xvi. xvii. xviii. xix. ; and that xx. xxi. and xxii. relate to events subsequent to the opening of the seventh seal.

Our Lord has himself declared that “ the harvest is the end of the world ” (Matt. xiii. 49) : therefore, at the harvest of Rev. xiv. 15 the “ time of the end ” must of necessity be begun ; and the fire and vintage of wrath, which succeed, are after the gathering of the elect into the garner. The “ powers of the heaven ” (Matt. xxiv. 29) which shall be shaken at the second advent, are Satan, the “ prince of the power of the air,” and his legions, which shall then be cast down from heaven by “ Michael and his angels ” (Rev. xii. 7), who is the “ mighty Angel ” of Rev. x. ; and who also then “ stands up for the children of Israel ” (Dan.

xii.) : he is also the "Archangel" of 1 Thess. iv. 16, whose voice gives utterance to the trump of God, which raises the dead and translates the living saints ;—even the Lord Jesus himself, as Rev. xiv. 14 also demonstrates.

The Doer of these mighty deeds is Jesus of Nazareth, coming in all the glory and majesty of the Lord of hosts—the Seed of the woman, bruising the serpent's head—the God of peace, bruising Satan under his people's feet (Rom. xvi. 20). "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (Hag. ii. 6). The heaven-quake ejects Satan ; while the earthquake rends the tomb and sets free the saints, to become, under Christ, princes of the power of the air, and exercise that dominion now usurped by Satan, and to which the Psalmist and the Apostle looked forward (Ps. viii. ; Heb. ii. 6, 8).

But the resurrection of the saints is at the time when the national resurrection of the house of Israel begins, and shall be effected by the same Lord and Christ. That earthquake which rends the tomb lays low the lofty city, to be trodden by the feet of the poor (Isai. xxvi. 6). He who rules in the heavens breaks in pieces the gates of brass, and cuts in sunder the bars of iron, and sets free the captives of Babylon. The restoration of Israel is expressly prophesied of as a resurrection ; and in them is always to be seen the legible type and example of God's spiritual dealings with his church, and with the soul of every believer : "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12). One important distinction must, however, be made,—that the resurrection of the saints is an *instantaneous* act, the restoration of Israel *progressive* ; and, although they *commence* at the same time, they are *not completed* during the same period of time : for the saints are raised and changed "in a moment, in the twinkling of an eye," and instantly assume their glorious, incorruptible, immortal, form ; but Israel are restored by several acts of interposition, which render time and progression necessary. This is implied in the vision of dry bones, where, after the shaking of the bones, they come together ; and after the sinews and flesh come upon them, another word of prophecy is uttered, to cause breath and life to come into them (Ezek. xxxvii. 7, 10) : and then the house of Judah and the house of Joseph are made one nation in the land, and have one King over them all (ver. 22) ; and it is promised that they shall dwell in the land for ever. And the Lord declares, moreover, "I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them :

yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (ver. 28).

*The Feast of Tabernacles.*

Having traced from Scripture the main series of events which fill up the time between the harvest, where we now stand, and the Feast of Tabernacles; let us turn our attention to this concluding feast of the Jewish year, which was also the most important of all their feasts; which brings to our mind several of the most illustrious epochs in their history—epochs full of typical instruction, as is also the feast itself. This feast was of greater length than any other, being for eight days; and it was commanded to be kept with especial thanksgiving, rejoicing before the Lord their God with all their heart. To the children of Israel it commemorated God's protecting care over them in the wilderness: "Ye shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I the Lord your God" (Lev. xxiii. 43). To the first Christians it commemorated, further, the dedication of Solomon's temple (1 Kings. viii. 2), and of the second temple (Neh. viii. 14). But to us it points forward to yet more important events, and an epoch so brilliant as to throw every past epoch into the shade,—to a Feast of Tabernacles for all the nations of the earth, kept by "a multitude which no man could number, of all nations and kindreds and people and tongues;" to the dedication of a temple "not made with hands," of living stones, built by "the Man whose name is the BRANCH" (Zech. vi. 12): "and He shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it" (Zech. iv. 7).

This feast was held on the fifteenth day of the seventh month—consequently at the first full moon after the Autumnal Equinox—and after gathering in their corn and oil and wine. It was also four days after the Day of Atonement, and the Day of Jubilee in the year of release: and the freedom and security and joy and satiety, which were characteristics of this feast, typified the fulness of those blessings which all those overcoming and escaping the condemnation of *this world*, and accounted worthy to obtain *that world* and the resurrection of the dead, shall enjoy in the rest that remaineth for the people of God, the sabbatism of the creation. In that day, the whole creation, now waiting in earnest expectation, shall be "delivered from the bondage of corruption into the glorious liberty of the children of God:" "the wilderness shall rejoice and blossom as the rose:" the Lord will say to Zion, "Behold, I create Jerusalem a rejoicing, and her people a joy:" He will say to the world, "Rejoice, O ye nations, with his people:" and he shall "make

unto all people a feast of fat things ;” and shall “satisfy the longing soul, and fill the hungry soul with goodness” (Rom. viii. 21 ; Isai. xxxv. ; lxxv. 17 ; Deut. xxxii. 43 ; Isai. xxv. 6 ; Ps. cvii. 9 ; Jer. xxxi. 14, 25).

From this, the most solemn and most joyful of the feasts of the Jewish year, the heathen appear to have borrowed some of their festivals ; though, with an ignorance and self-complacency which it is difficult to account for, Plutarch, Tacitus, and some others, have supposed that the Jews borrowed from the heathen ; —a folly which we should not here notice, had it not been adopted by Spencer and some other learned men, and argued by them at great length. Tacitus gravely conjectures that the appellation Jews (*Judæi*), is derived from Mount Ida (*Idæi*) in Crete, from which island he fancies the Jews originally migrated ; and he supposes their rest on the Sabbath (Saturday) to be in honour of Saturn, expelled from Crete, as he says, at the same time. (*Hist. v.*) He, however, denies that the Jews were worshippers of Bacchus, saying that the Jewish rites were absurd and gross in comparison : “*Sed quia sacerdotes eorum tibia tympanisque concinebant ; hedera vinciebantur, vitisque aurea templo reperta, Liberum patrem coli, domitorem Orientis, quidam arbitrati sunt, nequaquam congruentibus institutis. Quippe Liber festos lætosque ritus posuit ; Judæorum mos absurdus sordidusque.*” Plutarch, however, sets down the Jews for worshippers of Bacchus ; for, says he, in some of their feasts they repose in booths of green boughs, and carry palm-branches in their hands ; and he describes a feast which seems manifestly borrowed from the Feast of Tabernacles (*Sympos iv. 5*). Athæneus (*Deipnos iv. 6*) describes the supper of Copsis as observed with similar ceremonies, and also a feast of the Lacedæmonians (*iv. 9*). The feast of Neptune, mentioned by Ovid (*Fast. iii. 527*), has great similarity :

*Sub Jove pars durat, pauci tentoria ponunt,  
Sunt quibus e ramo frondea facta casa est.*

And the feast of Ceres, mentioned by Virgil (*Georg. i. 338*) :

*Imprimis venerare Deos, atque annua magnæ  
Sacra refer Cereri, lætis operatus in herbis.*

These, and many more scattered notices of unmeaning rites and ceremonies among the heathen, receive an explanation from reference to the Feast of Tabernacles ; the reason for which is assigned at its institution, and in which all the observances are intelligible, instructive, and significant, commemorative of past mercies, and typical of still greater mercies yet in store.

The thanksgivings and praises of the children of Israel had respect, in the first place, to the protection which God had afforded to their fathers in the wilderness, when they dwelt in tents forty years, the Cloud of Glory covering them with its protecting shade by day and by night ; which Divine providential



care was symbolized as nearly as possible by their dwelling in booths whose materials were not made with hands, but the produce of the ground, and therefore the work of the Creator before the creation of man: and, in symbolizing God's past mercies, it typified also his future mercies, when man shall again become, and know himself to be, the immediate and special care of his Redeemer and his God; shall be received into that house not made with hands, already prepared; and the tabernacle of God shall be with men. Not only did the cloudy pillar march before the Israelites, to lead them in the way wherein they should go, but for forty years it covered them with its protecting shade, so that the sun smote them not by day nor the moon by night (Ps. cxxi. 6). "The cloud of the Lord was upon them by day, when they went out of the camp" (Num. x. 34). "Thy cloud (O Lord) standeth over them; and thou goest before them by day-time in a pillar of a cloud, and in a pillar of fire by night" (Num. xiv. 14). "He spread a cloud for a covering, and fire to give light in the night" (Ps. cv. 39).

The typical import of the booths, and the future revival, in a still higher and more perfect form, of God's protecting care, the fathers probably understood when under the cloud, and baptized to Moses in the cloud (1 Cor. x). And the prophets undoubtedly did, and have clearly predicted this revival at Israel's restoration and conversion: "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above all *the glory shall be a covering*. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isai. iv. 5).

The Rabbinical writers say that the Cloud of Glory in the wilderness was seven-fold. 1. Going before them as a pillar, to lead the way (Exod. xiii. 21); 2. Standing over them like a tabernacle (Num. xiv. 14); 3. Resting on the earth beneath them (Num. ix. 18); and, 4, 5, 6, and 7, It defended the camp on the four sides (Tanchuma xxix. 4; Targum, in Cant. ii. 6).

The Scriptures teach us clearly that the Cloud was at least threefold. First, it dwelt in the tabernacle, on the mercy-seat, between the cherubim: this is the symbol of the immediate presence of God, and represents the glory of God the Father. Secondly, it went before the camp as the cloudy pillar, to direct their march: herein dwelt the Angel of God's Presence, whom the people were commanded to obey, because the NAME of the Lord God was in HIM, and HE would not clear the guilty and rebellious: this represents the glory of God the Son, the Captain of the Lord's host; the Rock, which was Christ. Thirdly, it covered the whole camp; shielding them from the heat of the

sun, and from rain and tempest : this represents the glory of God the Holy Ghost, diffused over all, pervading, encamping round about the people of the Lord, and delivering them. The three are enumerated (Num. xiv. 14) together thus : 1. "Thou, Lord, art *among* this people, art seen face to face" (namely, on the mercy-seat) ; 2. "Thy cloud standeth *over* them ;" 3. "Thou goest *before* them by day-time in a pillar of a cloud, and in a pillar of fire by night." In each form of manifestation—whether on the mercy-seat, in the pillar which led them by the way, or as the canopy that perpetually covered them—the glory of the cloud was the same—it was the glory of Jehovah : and the clouds of glory, thus one in nature and diverse in office, aptly represent the one nature and threefold operations of the Triune God—God the Father, on his throne of glory, represented by the mercy-seat in the holy of holies ; God the Son, the Captain of our salvation, leading his people in the cloudy pillar ; God the Holy Ghost, ever present with the church, comforting and refreshing all the camp by his protecting shade. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings ; so the Lord alone did lead his people."

In the Pentateuch sufficient directions are given for constructing booths in the *wilderness*, where the Israelites had no fixed place of abode, nor any permanent habitations ; but, after they became settled in Canaan, fresh directions became necessary for their altered circumstances, that the original intention of the feast might not be frustrated : and these directions, preserved in the Talmud, Codex Succa, and in the commentaries of Maimonides and the Rabbis, and the collections of Buxtorf, Carpzoff, and Reland, cast much light upon the original institution. In the wilderness, the thousands of Israel, that vast congregation, were thrown entirely upon the providential care of God : no human means were provided for feeding, clothing, or housing this great multitude. And this dependence upon God alone, and independence of human art or foresight, or power or contrivance, was the first point to be attended to in the construction of the booths : they were to consist of a sheltering material already provided to their hands by the Creator ; yet not in its natural state, not in the place where it grew, but branches plucked from the trees, and erected in a void place. No kind of manufactured material was allowed in the construction—neither boards, nor masonry, nor awning—just as it was forbidden to erect altars with *hewn* stone. The booths were also required to be erected in the open air, and free from any shade or support ; the better to denote independence of every safeguard but that of heaven. This idea was retained even by the heathen, in their corresponding festivals, as the expressions *sub*

*Dio* and *sub Jove* testify. But when the land became thickly peopled, and it became impossible to find open spaces for all the booths, they were permitted to erect them on the tops of the houses, or even within reach of the shade of a tree or building, provided it derived no part of its support from the tree or the wall, and if they did not intercept the sight of the heavens above. The booths were to be moderate in their size—not less than ten nor more than twenty cubits in height: they must be raised expressly for the feast, and within thirty days of its commencement—if possible, after the 10th and before the 15th of Tisri: and every adult was required to take his meals and sleep in the booths during the feast, making the tabernacle his home and residence for that period. The trees used were, generally, palms, myrtles, or willows; and the branches must be green and fresh, gathered for the occasion—not taken from idolatrous groves;—and, in putting them together, they were not allowed to avail themselves of living vine or ivy-branches, which happened to grow near them. The roof might not be too dense, but pervious to the rays of the sun and to the light of the moon and stars: they therefore prayed for favourable weather during the feast; and if rain fell so heavily as to drive them from the tabernacles to the shelter of their houses, they esteemed it a great misfortune, and a sign of the displeasure of God; comparing it to a cup-bearer appearing before his lord and having the contents of the cup dashed in his face—על פניו על פנתו שפך לו קיתו.

The Mishna gives very minute and detailed instructions, to meet every case; but their substance, barring doubts and contradictions of the Rabbis, is as above; and Maimonides expresses himself in the same manner, *Hilk. Succa* vi. 5. The law concerning inhabiting the booths is this; That every one shall eat, drink, and dwell in the tabernacle for the whole seven days, day and night, in the same manner as he is accustomed to dwell in his house on the other days of the year. And into the tabernacle, he says, they should remove all the books and lamps and vessels they required; except such as were for culinary purposes, fire not being allowed in the tabernacles.

The true signification of the booths—as confessing that here we have no continuing city, that this world is not our home, that we are strangers and pilgrims here, and seek a better country—was well understood, not only by the Fathers, but by the Rabbis; and is thus expressed by R. Isaac ben Arama: “Have done with your various arts, by which you think to keep safe abodes here: draw near, and take refuge under the shadow we provide, that your hearts may receive what we propound. For he truly dwells in the secret place of the Most

High, and he dwells under the shadow of the Almighty, who lives the life of faith, the life of joy, the life of bliss, the life of exemption from the toil and trouble to which we are here subject (and which, notwithstanding, yield no returns); who realizes that better and most blissful life of the world to come, of which it is written, Ps. cxxviii. 2, 'Thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.' " And Rabbi Jacob says; "This world is but as a vesture, in comparison of the world to come: prepare, therefore, while in the vesture, for an admission into the everlasting habitations." So, also, Philo avows, "We are pilgrims, not dwellers here; for the soul of all wisdom points to heaven as its home, earth but as its pilgrimage." And Sepher keli Jakar declares the purpose of the dwelling in booths to be, "That he who has taken up the idea that this world is his home, and that he is not a stranger and pilgrim, may be disabused, by passing from his dwelling-place into the booth, which was so very frail and short-lived, and fit only for a way-faring man; and so put no trust in the earthly tabernacles of this world, but seek refuge under the shadow of the Almighty."

The booths being prepared for the feast, the worshippers presented themselves before the Lord; those who had first-fruits of trees to offer bringing them in baskets, and those who had olive-yards or vineyards bringing the first-fruits of the oil and the wine; none, in short, appearing before the Lord empty: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. xvi. 17). But that which peculiarly distinguished this feast was, that each person carried in his hand a branch of either palm, myrtle, or willow; which they shook during the singing of the Hallel (Ps. cxiii. to cxviii.), on the seven days of the feast, while the sacrifices were offering. In addition to this, certain Psalms were sung, peculiar to each day, except on the first and the seventh days. On the first of the intermediate days, the second of the feast, they sang Ps. xxix., "Give unto the Lord, O ye sons of the mighty, give unto the Lord glory and strength;" believing that the seventy bullocks, sacrificed at this feast, typified the slaughter of such kings of the earth as shall oppose themselves to the Lord and his Anointed, when he cometh to reign amongst his people upon his holy hill of Zion (Ps. ii., xxix. 10; Rev. xvii., xix. 19). On the second intermediate day, the third of the feast, they sang Ps. l. 16, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"—believing that this day typified the purification of God's people, the cutting off the *internal* enemies of the congregation; as the preceding day, and the preceding verses of the Psalm, their *external* foes. The third

intermediate day they sang Ps. xciv. 16, "Who will rise up for me against the evil-doers?"—believing it typified a zeal for the Lord, like that of Phineas the son of Eleazar. (Num. xxv.) On the fourth intermediate day they sang vers. 8 to 15 of the same Psalm; "Understand, ye brutish among the people; and, ye fools, when will ye be wise?" On the fifth intermediate day they sang Ps. lxxxii. 6, "I removed his shoulder from the burden;" typifying the removal of every burden, their putting away of every idol, and dedicating themselves wholly to the Lord; and His feeding them with the finest of the wheat, and with honey out of the rock. On the sixth intermediate day, the seventh of the feast, they sang Ps. lxxxii. 5, "All the foundations of the earth are out of course;" typifying the "removal of those things which may be shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. xii. 26; Hag. ii. 6; Isai. lxxv. 17; Joel iii. 16; Rev. xxi.) And, all things pertaining to the present constitution of things now being acted in type, the future and glorious and eternal constitution of things, and that alone, was typified by the eighth day of the feast; as its time, its ordinances, its character, and its Psalms, clearly indicate.

This eighth or last day of the feast was appointed to be most solemnly observed: "On the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly" (Lev. xxiii. 36). And to it our Lord himself has given special dignity, by appropriating this day to himself, as typifying his own work of baptizing with the Spirit, and giving forth those living streams which make glad the city of our God (Ps. xlvi.; Isai. xlii.; Rev. xxii.): "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: 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.) Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet: others said, This is the Christ" (John vii. 37). The Jews all knew that this day typified the times of Messiah; and, seeing Jesus, whom they knew to be a Prophet sent of God by the miracles he had done amongst them, declaring that He was the Dispenser of the living stream which the waters of that feast-day typified, and that whosoever believed on Him should himself become a fountain for dispensing it to others, they were constrained to say, This is the Prophet like unto Moses; this is the Christ, of whom Moses and the Prophets did write.

The eighth, or great day of the feast, has been by some considered as a distinct and separate feast ; but very improperly : for the preceding seven days are incomplete without it ; and its special and peculiar joy would be without its proper motive, if separated from the memorial of that state in which the mercy of God visited his people, and out of which he redeemed them. The eighth day is the type of eternity of joy ; but of an eternity so inseparably connected with the present time, that the Gospel dispensation not only prepares for it, but even begins it now. " We which have believed do enter into rest " (Heb. iv. 3) ; " the Son quickeneth whom he will ; " " he that believeth is passed from death unto life " (John v. 21, 24) ; " whosoever liveth and believeth in me shall never die " (John xi. 26) : these, and innumerable other passages, prove that the life and immortality brought to light by the Gospel is not merely resurrection to eternal life after death, for this the Jews knew before ; but the Gospel first taught mankind that faith in Christ gives eternal life now, before death, subsisting through death, unbroken thereby ;—a fact which is literally true, in the spirit, to all those who are one with Christ, and therefore do not die, but sleep in Jesus ; and which shall be perfectly realized, even to the sense, in those who may be alive and remain unto the coming of the Lord ; who shall be translated at once from time to eternity, without passing through death ; shall have their corruptible bodies changed into the incorruptible in a moment, in the twinkling of an eye (1 Cor. xv. 51 ; 1 Thess. iv. 14).

But, as time is of necessity limited, its end and cessation is marked by the seventh day of the feast, answering to the seventh trumpet of the Apocalypse, at the sounding of which it is proclaimed that there shall be time no longer (Rev. x. 6). The number seven is always considered as complete and perfect ; and these seven days typify the completion of the purpose of God in this dispensation, and the eternal dispensation begun. But the eternal dispensation is but the manifestation of the products and consequences of time ; the reaping according as we have sowed ; the reward of the diligent servants ; the manifestation of the sons of God. For the mansions of the Father's house (John xiv.), and the barn of the Lord of the harvest (Matt. xiii.), and the rule in the kingdom prepared from the foundation of the world (Matt. xxv.), are expressions but of the various bearings of *time* upon *eternity*, to rivet our attention upon the all-important *now*, which is " the accepted *time*, and the *DAY* of salvation "—the *day* which stamps us either children of God or children of wrath—the *time* which angels look down upon with anxiety, rejoicing over one sinner that repenteth ; for they well know the dire alternative : they know that every true penitent becomes one who may call God his Father, and Christ

his Brother ; and whom Christ, when he cometh in glory, will bring with him ; and to whom he will give to sit upon his own throne : and that this day of glory is the day which the whole creation, now groaning under the Fall, waiteth and longeth for ; and expecting which, those also who have the first-fruits of the Spirit “ groan within themselves, waiting for the adoption, to wit, the redemption of the body ” (Rom. viii. 23). All this, and much more, is typified in this redundant day, this only eighth of the Mosaic festivals ; and which has nothing parallel to it in Scripture, save the eighth day of the purification of the altar of Ezek. (xliii. 27), and the eight steps to the inner court of that temple (xl. 31, 34, 37) ; both of which are indications of the same mystery, and shall be the legible expression, in the earthly Jerusalem, of the eternity then begun in the heavenly, where there is no temple.

On the eighth day the tabernacles, constructed with so much care for the feast, were taken down and removed ; although this day was most solemn, and observed in other respects with all the strictness of a Sabbath. This was in order to typify the destruction of the fleshly tabernacles of sin and death, in which we at present sojourn, at the commencement of the eternal dispensation : and to this the Apostle appears to allude when he says, “ We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens ” (2 Cor. v. 1).

We may now notice the peculiar ordinances of the eighth day ; each of which throws additional light upon the typical interpretation of the whole feast, and the special application of the eighth day to the coming dispensation, the kingdom of Christ. These cannot all be traced to the time of Moses, nor were they then all commanded ; for some of them would have been inapplicable and unintelligible during the wilderness wanderings, and were revealed subsequently, to David and the other prophets. For, like as when the temple was to be built a revelation of the place where it should stand was given to David (Ps. cxxxii.) ; and like as the Lord made David understand in writing by his hand upon him all the works of the pattern of the temple (1 Chron. xxviii. 19), though these directions are not recorded in Scripture ; so the ordinances of the feasts are not all recorded, though indications of their existence are for the most part to be found in Scripture. To the traditions of the Rabbis we attach *no more* importance than to any other human interpretations, but we attach *as much* ; and we think that very great injustice has been done to them, by not distinguishing between the *ancient* and *modern* Rabbis. To the ancient Rabbis every respect which man can claim is due ; to the modern, none whatever. Till the coming of Christ, the Rabbis alone retained

any knowledge of the truth; and this was handed down for some centuries, and is a precious mine of instruction, if carefully selected and analysed. But, with the partial exception of Maimonides and Abarbanel (who have more of the character of the ancients than of the moderns), the modern Rabbis teach scarcely any thing but error, and shew scarcely any talent but for perversion of Scripture.

The ancient Rabbis enumerate six particulars in which the eighth day differed from the other days of the feast:—1. The Lot: 2. The Time: 3. The Name: 4. The Sacrifices: 5. The Songs of the Levites: 6. The Blessing, פזר קשב (Gem. Rosh haschana iv. 2; Gem. Chagiga xviii 1; Gem. Succa xlvi. 1).—First, the Lot. The priests were divided into twenty-four courses, who ministered by rotation in the temple on ordinary occasions; but for officiating in the special services of the feast-days it was determined by *lot* which course of the priests should have the privilege of offering these extra sacrifices. To this the only exception was the first *seven* days of the Feast of Tabernacles; on the *eighth* day they returned to the general determination by *lot*.—Secondly, they noted the Time. They gave special thanks to God for prolonging their lives to see that day: it was a common form of benediction (see Jerus. Talm. Beracoth xiv. 1; Bab. Talm. lix. 2), and among the sayings of the wise.—Thirdly, the Name. This day was called The Feast, רגל, to distinguish it from the rest.—Fourthly, the Sacrifices, which they supposed to be specially designed for Israel on this day.—Fifthly, the Songs of the Levites, which were the fifteen songs of degrees (Ps. cxx. to cxxiv.); so called from being sung, one on each step or degree, in descending from the temple when the service was over.—Sixthly, the Blessing of the high priest, from the top of the steps, after the Levites had descended, and Psalm cxxxv. had been sung by the whole congregation.

One ceremony, which is usually thought peculiar to the eighth day—namely, the drawing of water—is omitted here; which we shall now discuss; and then advert to the Sacrifices, and the Songs of the Levites; each of these heads involving deep mysteries, and most important typical instruction.

A libation of *wine* was used in sacrificing at many of the feasts, but a libation of *water* as well as of *wine* at the Feast of Tabernacles only. Water is not commanded in the Pentateuch; but its employment at this feast is sanctioned by our Lord's expressly referring to it, and making it typical of the Holy Ghost (John vii. 37). The best commentators suppose, that when the people drew water, and poured it out before the Lord, 1 Sam. vii. 6, it was at the Feast of Tabernacles, since the *wheat harvest* is mentioned in the preceding chapter (vi. 13); and many have thought that the time of this feast, and the joy



which was manifested at the drawing of water, made David feel the restraint of the Philistines, and desire the water of Bethlehem (2 Sam. xxiii. 15); and all the commentators, with one consent, refer to this feast Isai. xii. 3, "With joy shall ye draw water out of the wells of salvation." But the greater number of modern commentators suppose the water to have been only used on the eighth day; which is certainly an error: while Lightfoot and others supposed it to have been used on the eighth as well as on the seven preceding days; which we also think a mistake, though we are not positive. The Mishna (Codex Succa iv. 1) expressly declares that the tabernacles with the libation of water continued for seven days of the feast, making no mention of the eighth day. Maimonides asserts the same (Hilk. tamid, x. 6); "they poured water on the altar, on all the seven days of the feast." But in the Mishna it is subsequently declared (sect. 9), that R. Judah says the water libation lasted the eight days: this opinion, which no other Rabbi confirms, is contradicted by all succeeding commentators, excepting Lightfoot and those who have followed him, and would not be in accordance with the other rites peculiar to the seven days, and the special rites peculiar to the eighth day of this feast. The tabernacles stood but for seven days, and with them the water is coupled above; the *peculiar* sacrifices continued but for seven days, and over them the water was poured; and for seven days only the services of the priests were *peculiar*, returning to the *lot* on the eighth. Yet, though we think that the water libation was peculiar to the first seven days of the feast, the *joy of drawing the water* not only pervaded the whole of each day of its drawing and libation, but was prolonged to the evening of the eighth day, and swelled the chorus of the final Hallel. The spring of this joy was twofold, and derived from the expectation of the greatest temporal and the greatest spiritual blessings, both of which they believed were typified by the water. These were, first, the rains, which they prayed for at that time, to water the newly sown corn, as the rainy season usually began immediately after this feast; the second blessing was the Holy Spirit, typified by the water, and which they expected to be poured out in all fulness in the days of the Messiah. The Jerusalem Talmud, Codex Succa, fol. 55, asks, "Wherefore is the place of drawing water a place of joy? Because in like manner shall they draw the Holy Spirit when Messiah comes: as in Isai. xii. 3, 'with joy shall ye draw water from the wells of salvation.'" This last verse is thus given in the Chaldee paraphrase, "And ye shall receive new doctrine with delight from the chosen just ones." On this Kimchi remarks, that "the doctrine will indeed be new, for they shall then know Jehovah

as he has never been known before ; for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isai. xi. 9). And Raschi gives a similar exposition ; "Their heart shall expand with the greatness of the salvation, and all the hidden mysteries of the law shall be then revealed."

The libation of wine at the ordinary sacrifices was the fourth part of an hin, or three Logs (Exod. xxix. 40); and the water at the feast of tabernacles was the same in quantity, and drawn from the fountain of Siloah in a golden vessel the morning of each day, except the Sabbath, when it was drawn the day before. The wine and the water were kept carefully distinct; any mixture of the one with the other polluted them, and made them unfit for libation. The libations were not poured upon the sacrifice immediately from the golden pitcher, in which both the wine and the water were borne to the altar, but through two *earthen* vessels, somewhat similar to a retort or slanting funnel; one of the funnels being appropriated to the wine, the other to the water. The Rabbis have raised a question here, 'Wherefore is there in this case a descent instead of an ascent? Why is the water poured from the nobler into the viler vessel, from the golden into the earthen?' The Christian's answer is easy: As Christ humbled himself to take our nature, so he pours the Holy Spirit into us, vessels of clay; we have this treasure in *earthen* vessels. And to this effusion of both wine and water, we have no doubt, the Evangelist alludes when he so pointedly records the effusion both of blood and of water, at the time when all sacrifice and oblation ceased in the one full, perfect, and sufficient sacrifice made by Christ upon the cross for the sins of the whole world. "One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water: and he that saw it bare record, and his record is true; and he knoweth that he saith true; that ye might believe" (John xix. 34). The Evangelist also seems to have in view the fountain then opened for *sin* and for *uncleanness*, in the blood and water from the side of Christ; the blood atoning for all sin, the water purifying all uncleanness. And all these points are brought together in the concluding chapters of Zechariah, and made the concomitants of the feast of tabernacles, the destruction of the enemies of the Lord, and the universal establishment of his kingdom. Jerusalem becomes a cup of trembling and a burdensome stone to her enemies, and they are destroyed (xii. 1—5): the Spirit is poured out upon the house of David, and they look on Him whom they have pierced, and mourn (xii. 10): a fountain is opened for sin and uncleanness (xiii. 1): they behold the wounds in the hands of Jehovah's Fellow (xiii. 6): they become the people of the Lord God (xiii. 9): the Lord goes forth

against their enemies, and his feet stand upon the mount of Olives (xiv. 4): the Lord becomes King over all the earth (xiv. 9); and all nations come up to keep the feast of tabernacles (xiv. 16).

These collateral points we do not turn aside to discuss, merely requesting our readers to observe, that the fountain opened for the house of David (xiii.) is *after* Jerusalem has become a burdensome stone unto all the people round about (xii.), and *before* the final going forth of the Lord against those nations (xiv. 3); therefore yet *further before* the universal feast of tabernacles of xiv. 16, which the eighth day of the feast typified.

We also have to remark, that though our Lord was crucified at the Passover, becoming thereby the antitype of the paschal lamb, the first-fruits of harvest, and the unleavened bread of heaven; he did also, by anticipation, become the accomplishment, in a primary and personal sense, of the events typified in the Feast of Tabernacles. This was necessary for several reasons, of which it may suffice to mention three:—1. The one Agent in the events typified by the two feasts; 2. The necessary participation of both feasts in the experience of his people; 3. The time of both being an advent of Christ—the first in humiliation, the second in glory—at the beginning and at the end of the ecclesiastical period. When Christ entered Jerusalem at the Passover, the multitudes were overruled to accompany him with palm-branches and hosannas, not proper to the Passover, but proper to the Feast of Tabernacles; and in his death he became not only the paschal lamb, but the atonement by which the way is opened to the holiest, and the fountain for sin and for uncleanness.

The joy of drawing water was a remarkable part of the observances of the Feast of Tabernacles, and has been greatly misunderstood by the moderns. This joy was not permitted to be manifested at the time when the water for libation was drawn from the fountain Siloah, nor yet when the water thus drawn was poured out in libation for the sacrifice, but was deferred till the evening of each day of the feast; and the climax of joy and exultation was not attained till the evening of the eighth day, when the people departed to their homes *full* of joy and gladness. This concluding fulness of joy we may best revert to after having carried our notice of the sacrifices, and songs of the Levites, to the point of time where all the various ceremonies culminate, and all the ranks of priests and worshippers take part in the service together. We need only here observe, that the water was drawn each day *before* the offering of the morning sacrifices; and that joy could on no account be felt or allowed till *after* the sacrifices were offered; which joy was then expressed

by the Hallel and the special Psalms appointed for each day. But after the evening sacrifice, at which no water libation was used, lamps of prodigious size were lighted in the court of the women, where the priests and Levites danced and sang to the sound of music, and with torches in their hands, a great part of the first seven nights; but on the eighth they sung only the fifteen songs of degrees (Psal. cxx.—cxxxv.); and then, descending to the people, all went home together. In these seven nights of rejoicing the women took no part, but were allowed to be spectators from their gallery.

One concluding remark we have to make on the drawing of the water, which is of the very highest importance, and calculated to rouse our energies to the utmost, though we believe it is very little regarded by Christians, even by those who have made prophecy their study. The first seven days of the feast denoted the events of *time*, the eighth *eternity*; the time of conversion preparing for an unchangeable eternity. The Day of Atonement, which precedes the Feast of Tabernacles, Christ fulfilled when he entered within the veil (Heb. ix. 24); and the seven days, during which the tabernacles stood, the sacrifices for the Gentiles were offered, and the water of libation was poured out, typify the present dispensation of the Spirit, during which salvation is freely offered to all, and the blood of sprinkling ready to be applied and the water of sanctification ready to be poured out. But if this present dispensation be neglected, all the privileges now offered will be lost, irrecoverably lost. After the Second Advent there is no such salvation offered; no participation in the sufferings of Christ, and no heirship of glory; no further indwelling of the Holy Spirit, and no more temples of God. When the King of Glory shall come, he shall bring with him his queen—his glorious bride—his church—the holy city, the new Jerusalem, which cometh down from God out of heaven. To this glorified body, of which Christ is the head, no more members shall be added: into this finished temple no other stones shall be built, after the Chief Corner-stone is brought forth: it shall be “brought forth with shoutings, crying Grace grace unto it;” but then the day of grace will be past, and the time of salvation gone by. Conversion and salvation during the Millennium, import very different degrees of glory from those to which the conversion and salvation proposed in the Christian dispensation lead. Those who neglect the great salvation now offered, if saved at all, must take a station far, far below the sons of God who shall dwell in that tabernacle where there is no temple, but the glory of God doth lighten it, and the Lamb is the light thereof. The Holy Spirit is *poured down* now, and in every one who receives it becomes a well of water springing up unto everlasting life: the river of Ezekiel’s temple, of the new

Jerusalem, and of the Psalms, which makes glad the city of our God, seems to be the outgoings of holiness in continual blessing, rather than the outpouring of the Spirit; not the fountain of life given, but the outflowing of its refreshing streams (John vii. 38).

The *Sacrifices* of the first seven days of the Feast of Tabernacles were very remarkable. On the other great feast days they offered two bullocks, one ram, and seven lambs; but on the Feast of Tabernacles twice as many were offered of those victims whose number remained constant through the seven days—namely, two rams and fourteen lambs—while the number of bullocks was on the first day thirteen, and lessened one each succeeding day; so that on the seventh, seven bullocks were offered; and on the eighth, *only one* bullock, one ram, and seven lambs. This *double* number of the constant offerings indicates the double blessings which shall be the portion of the righteous, and the double vengeance which shall fall upon the wicked at the time of Israel's restoration; and the bullocks, which amount to seventy in the seven days, typify the seventy nations of the earth, who must all submit to the rule of Messiah in that day, or they will be cut off. When Job was converted, the Lord gave him twice as much as he had before (xlii. 10); and when Israel is restored, they shall receive the double portion which belonged to the first-born (Deut. xxi. 17). "I will set his hand in the sea, and his right hand in the rivers. . . . I will make him my first-born, higher than the kings of the earth" (Ps. lxxxix. 25, 27). "For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them" (Isai. lxi. 7). Temporal blessings alone will be the portion of the Israelites who are not converted to Christianity during the present dispensation, but temporal blessings lasting for ever: "The people shall be all righteous; they shall inherit the land for ever" (lx. 21).

The seventy bullocks, offered during the first seven days, are said to typify the seventy nations among whom the earth was divided after the Flood. (Gen. x.) It is certain that at the Second Advent, which is the time prefigured by the Feast of Tabernacles, "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" and that "the nation and kingdom that will not serve the Lord shall perish: yea, those nations shall be utterly wasted:" "For the Lord shall be King over all the earth in that day." (Isai. lx., Zec. xiv.) The sacrifice of these bullocks may therefore denote, either the worship and service of the various kingdoms of the earth, or their excision. It is manifest from all Scripture, that a most appalling destruction of the enemies of God shall precede and

accompany the restoration of Israel and the coming of Christ and his saints. It concludes the song of Moses (Deut. xxxii. 41); it is the supper of the great God, in Ezekiel and Revelations; and it is a prominent feature in all the Psalms of judgment, and in all the Prophecies of the day of the Lord. "Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty" (Isai. xiii. 6). "Assemble yourselves and come, all ye heathen; and gather yourselves together round about. . . . Multitudes, multitudes, in the Valley of Decision" (Joel iii. 11). "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. iii. 8, 9).

The seven days, during which the seventy bullocks are offered, denote seven years, which shall be occupied in the destruction of the Antichrist of the Roman quarters of the earth, and of Gog and Magog of the North and East quarters, which lay beyond the bounds of the Roman Empire. Three years and a half is the time assigned to the last Antichrist, that infidel power, which is now arising out of the Papacy; and which, beginning in the West, shall first take the power of the little horn of the West (Dan. vii. 8), and at length attain to the power of the Eastern or Mohammedan horn likewise (Dan. viii. 9); and in this plenitude of his power shall plant the tabernacles of his palace in the glorious holy mountain; yet "he shall come to his end, and none shall help him" (Dan. xi. 45). This is called in Scripture the vintage of wrath; when the church, become a corrupt vine, and having made the nations drunk with the wine of her fornication, is utterly destroyed by Christ himself in person; and from which destruction He, returning in triumph, as revealed in Isai. lxiii., enters the everlasting gates of the new Jerusalem as the King of glory, as in Ps. xxiv. During these three years and a half, Antichrist and Gog, though equally hating the people of Israel, and seeking to exterminate them, shall be overruled by God to weaken and destroy each other, in the same manner as several deliverances were wrought in ancient times (Judges vii. 22; 1 Sam. xiv. 16; 2 Chron. xx. 23). In the last of these passages, not only the action but the actors are typically illustrative of the point we are considering; Moab, Ammon, and Seir (or Edom), representing the last three opponents of the people of God gathering into one Infidel band the Greek, the Roman, and the Mohammedan apostasies. (Ezek. xxv.; Dan. xi. 41; Isai. xi. 14; Obad.)

But the Roman and Mohammedan apostasies, headed up in Antichrist, shall come to their end first, because they have persecuted with double violence both the church of God and the Jewish people: which priority of destruction is intimated (Rev. xix. 13) by the garment, already dipped in the blood of the wine-press, which the Word of God wears when he cometh forth with the armies of heaven to the final destruction of all his enemies at the supper of the great God (ver. 17), which we know to be the destruction of Gog and Magog (Ezek. xxxix. 17), when they shall all be cast together into the lake of fire. This priority in the destruction of Antichrist is also revealed in the vision of the fourth or Roman beast (Dan. vii. 11), whose body is destroyed, and given to the burning flame; while the other three beasts, who stand represented in Gog, have their lives prolonged for a season and a time (ver. 12).

The interpretation of those prophecies which relate to the very complicated events which we are now considering, requires the greatest care and judgment, combined with the most profound reverence for the word of God; and we earnestly entreat all our readers to bring with them the same reverence for God's holy word in reading, which we endeavour to exercise in writing, the following observations. We are about to avail ourselves of distinctions so nice, and varieties of expression so minute, that none but those who have full faith in the inspiration of Scripture can or will follow us satisfactorily, still less attain to the conviction at which we have arrived from this minute study of the infallible word of God; not one particle of which can be ambiguous, if we have the wisdom to understand it; not one jot or tittle of which is redundant, nor shall fail of its accomplishment.

The agents brought into operation against the Jewish people at the time of their restoration are the powers of apostate Christendom under Antichrist, and the powers of the North and East under Gog and Magog. These both combine against Israel, saying, "Come, let us cut them off from being a nation" (Ps. lxxxiii. 4); but the Lord mingles a perverse spirit in their counsels; so that, instead of destroying Israel, they mutually destroy each other. The powers under Antichrist are the ten horns of the fourth beast (Dan. vii. 7), revived under the last Antichrist. (Rev. xvii.) But, like as three of the horns fell before the little horn of the Papacy (Dan. vii. 8), so shall three of the ten kings be cut off during the *one month* when the kings give their power and strength to the beast (Rev. xvii. 13; "one hour," ver. 12, being the symbolic expression for one month). "Three shepherds will I cut off in *one month*" (Zech. xi. 8). These are the seven shepherds of the last times (Mic. v. 5); so called because they come from that quarter where God had planted his church, which they should have fed and ruled under

Christ the great Shepherd: but they have become idol shepherds, and have robbed the flock, and are therefore given over to slaughter. These seven may be the antitypes of the seven heads who are represented as banded with Assur against Israel (Ps. lxxxiii.)—namely, Edom, Moab, Gebal, Ammon, Amalek, the Philistines, and Tyre—in which case, Assur would stand for the powers under Gog, which are *six* (Ezek. xxxix. 2): or, if we enumerate all the tribes, and include the three enemies of Israel which follow (vers. 9, 11), they will stand thus: Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, Ammon, Amalek, the Philistines, Tyre, Assur, Jabin and Sisera, Oreb and Zeeb, Zebah and Zalmunna: and in either case there are exactly *thirteen*, the number of bullocks slain on the first day of the Feast of Tabernacles.

The seven days of the feast typify seven years; and the thirteen bullocks, slain on the first day, indicate a confederacy of thirteen hostile powers, to be broken in the first of these seven years of the reign of Antichrist, and of his confederacy with Gog and Magog. In the succeeding years other confederacies will be formed, becoming gradually weaker and weaker; and it may be by the dropping off or destruction of one of the powers enumerated, every year, in succession; like as the bullocks were diminished one every day, till on the seventh day they amounted to seven.

It may be remarked, that the confederacies mentioned in the Psalm (lxxxiii. 9—11) with which the destruction we are treating of is paralleled, are all of Midianites and children of the East; and, with evident allusion to those typical histories, the prophets speak of the battle of the Lord as like the “day of Midian . . . with burning and fuel of fire” (Isai. ix. 4, 5): and Gideon’s threshing wheat by the wine-press (Judges vi. 11), and slaying Zeeb at the wine-press (Judges vii. 25), and speaking of gleaning grapes and vintage (Judges viii. 2), are not accidental allusions, but introduced for the very purpose of pointing out the place which the events in the history of the church corresponding to the destruction of Midian occupy in the ecclesiastical year of seasons as laid down in the Apocalypse. The thistle-down, stubble, and fire of the Psalm (lxxxiii. 13, 14) serve the same purpose; shewing that the threshing after harvest prepares the chaff and stubble for the fire of Rev. xiv. 18, xviii. 9, 18, xix. 3; succeeded by the vintage and wine-press of wrath (xiv. 20), and the utter destruction of all the evil then existing upon the earth, in the lake of fire and brimstone (xix. 20; Isai. xxx. 33; xxxiv. 10; lxvi. 24).

Though Gog is only mentioned by name in Ezekiel and the Apocalypse, yet we know that the last enemy of the Jews is he; and that his doom, as the Assyrian; as Pharaoh, and as the



dragon, has been announced by almost all the prophets. Not that these appellations do not also characterise the personal Antichrist; but Gog is a personal name, and these appellations characterise him also. The Lord says of Gog, "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. xxxviii. 17). By this authority we assert, that "the Assyrian" of Isaiah x. 5 includes Gog as well as Antichrist; and many of the notes of agreement are there—as the fire (16, 17), the return and conversion of Jacob (20, 22), the slaughter of Midian and Oreb (26), and the anointing (27). The same may be said of "the Assyrian" of xiv. 25, and of xxx. 31, and of many other places. In short, the *personal* antagonist of the Lord in the time of Israel's restoration, or the second advent, or the resurrection morn, is either the personal Antichrist or Gog, or both combined into one head of opposition. As, when it is said (Isai. xvii. 14), "Before the morning HE is not," the HE is clearly Gog; for it is the time of gleaning grapes *after* the vintage (ver. 6), the chaff and thistle-down *after* the harvest (11, 13); and it is *during* the harvest, and *before* the vintage, that the personal Antichrist exists. "Moab," on the other hand (xvi.) belongs to an earlier period, beginning under the personal Antichrist, indicated by the summer fruits, and harvest *before* the vintage (9, 10); yet Moab runs on into the time of Gog in other places (as xxv. 10), where it is trodden down as straw for the dunghill; denoting a time subsequent to threshing, and alluded to also in the Psalm to which we have referred (lxxxiii. 10); "They became as dung for the earth." The various enemies of Israel, like the various forms of evil, are in Scripture gathered into one head, and traced to one source; that our allegiance may be steadily fixed on the One God, and our vigilance constantly exercised against his one opponent, Satan, in whatever form he may assail us. The destruction of all our enemies also takes place in one period of time, called "the day of the Lord," when all the forms of evil shall be successively exposed and brought to nought—the idolatry of wealth in Babylon, the idolatry of science in Egypt, the idolatry of political economy and commerce in Tyre. By this exposure many shall be convinced of the vanity of these objects of idolatry without faith, and their sinfulness when trusted in at all; and shall consecrate them, and every other gift of Providence, to God the Giver. But a large remnant, held captive by Satan, shall cleave to these vain idols still; and shall gather under Antichrist, Gog, or the Assyrian, to be swept away in the day of indignation: "In that day the Lord, with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan

that crooked serpent ; and he shall slay the dragon that is in the sea." (Isai. xxvii.)

These considerations may enable us to understand one of the most difficult, but one of the most instructive, of the prophecies relating to this time of the Assyrian war (Mic. v. 3, 6). The parties introduced are four:—1. Christ, the Remnant, or more properly the Excelling or Surpassing One (Gen. xlix. 3), with his brethren the risen saints ; 2. The children of Israel, then restored, and governed by Christ and his church in the clouds of heaven ; 3. The Assyrian invader of the land ; 4. The seven shepherds and eight principal men, who deliver them from the Assyrian *at that time* ; he being reserved for utter destruction at a future time (Mic. v. 15 ; vii. 12), when Christ and his church, as the new Jerusalem, shall descend from heaven to the earth. The first two of these parties require no comment, when the translation is given literally : “ Then the Surpassing One of his brethren, (he and) they shall return over the children of Israel.” He comes as the Son of Man on the white cloud, the saints being with him, caught up into that cloud of glory (Rev. xiv. 14) : and He and they shall abide during the reaping and the vintage, ruling as a Shepherd in the strength of the Lord, in the majesty of the Name of the Lord his God, till he at length becomes King over all the earth, and all nations do him service.—The third party, the Assyrian, is the invader strong and mighty, who with his hosts has invaded the land of Immanuel, reaching even to the neck (Isai. viii. 7), the hill of Zion and the temple alone unpolluted by him. At the head of this invading host will be the personal Antichrist, armed with the power of ancient Rome, both the Eastern and Western empires ; the Western being the ten horns, who give their power and strength to the beast ; the Eastern being enumerated by its provinces, as Moab, Edom and Ammon, Egypt, Lybia, and Ethiopia (Dan. xi. 41—43) ; and in that remarkable series of burdens, Ezek. xxx. xxxii., on all those nations which have caused terror in the land of the living, Ashur, Elam, Tubal, Meshech, Edom, Zidon, and Egypt. Moab and Ammon being in the first list, and *surviving* the vintage, as we have shewn above from Isai. xvii. ; and Edom and Egypt being in the second list, with Tubal and Meshech, the provinces of Gog ; clearly prove that the Ashur of the second list and the Assyrian of Micah has Gog, or some of his dependants, for a confederate and abettor at the *commencement* of the war which leads him to invade Immanuel’s land. But *after* he is come into the land (Micah v. 5), then are seven shepherds and eight principal men raised to deliver Israel from the Assyrian : which deliverance they effect not by driving him out of the land of Israel, but by

wasting *his own land* with the sword, the rumour of which diverts him homewards; and he comes to his end either in the way, or escapes with a small remnant, and never rises to power again. The expedition of Sennacherib is, in all its parts, the type of this invasion: he came up boastfully against Hezekiah, heard a rumour of the invasion of his own land, and fled to Nineveh, leaving 185,000 men slain in one night by the angel of the Lord (Isai. xxxvii.) In the Book of Daniel, the contests between Gog and Antichrist are given (xi. 36—45) as kings of the north and of the south, Russia being the head-quarters of Gog, Rome being the seat of Antichrist, and he also in league with Austria (*Auster*, the south). This king, in the plenitude of his power, invades the glorious land, seizes the treasures of Egypt, and has the Lybians and Ethiopians at his steps; but hears tidings out of the north which trouble him and stop his career; and he comes to his end, and none shall help him. These tidings are of the contests between the seven shepherds and eight principal men, which waste the land of Assyria with the sword, and the land of Nimrod, or Babylon, in the entrances thereof (Micah v. 5).

The "seven shepherds" are the idol shepherds and false guardians of the church, who, having become apostate in Papal Christendom, and given their power as the ten horns to the beast, have three of their number cut off (Zech. xi. 8); and thus stand for the kingdoms of Western Europe; which, while Antichrist is invading the East, shall be attacked by the princes of the North, whom Antichrist had supposed to be his friends, or at least so far subdued as not to require any further anxiety. The word used for "principal men" (Micah v. 5) is the same in the Hebrew with the "princes of the north" (Ezek. xxxii. 30); and as enumerated in the company of Gog, they are precisely eight (Ezek. xxxviii.), merely premising that Gog's title is mistranslated, and that, instead of "*chief* prince of Meshech and Tubal," it ought to run Gog of the land of Magog, "prince of *Ros*, Meshech, and Tubal." The eight are therefore these: Ros (or Russia), Meshech (or Moscow), Tubal (or Tobolsk), Persia, Ethiopia, Lybia, Gomer, and Togarmah. The forces of some of these are represented as having followed in the train of the Assyrian, and therefore their revolt must perplex and trouble him the more. But it is remarkable, that though *eight* powers are enumerated here (Ezek. xxxviii.), *six* are implied as constituting the empire of Gog in his invasion of the land of Israel (xxxix. 2): "I will leave but the *sixth* part of thee." We believe the two passages are completely to be reconciled by remembering that it is only during the time when they are wasting the land of Nimrod, or Babel, that they are spoken of as *eight*; and when they subsequently invade the land of Israel under

Gog, Ros, Meshech, and Tubal would merge in him, as three of the ten horns did in the personal Antichrist, and leave the number of Gog and his dependants but *six*; which, added to the seven shepherds in his train, would make up thirteen, the number of the bullocks slain on the first day of the Feast of Tabernacles.

In offering the seventy bullocks during the seven days of the feast, the service was so adjusted that each of the twenty-four classes of priests should offer the same number of sacrifices, and no partiality be shewn. The Mishna and the Rabbis give very minute directions for this, which we need not detail; merely remarking, that it intimates a truth which the whole of Scripture teaches, namely, that the universal church will be interested, and all equally so, in every act of deliverance which the Lord works out in the day of his appearing to judge his enemies and to reward his saints.

The last point of which we have to treat is the *Songs of the Levites*; a very copious subject, but which we cannot in the present Number treat fully. We therefore pass the songs of the first seven days of the feast, to the concluding songs of the eighth day, which are themselves of the deepest interest, and were sung under circumstances full of prophetic instruction.

On the evening of the eighth day, after the sacrifices and other ceremonies were ended, the priests and Levites appeared on the pavement in front of the temple, from whence fifteen steps descended into the court of the women, in which court the congregation were assembled. In the centre stood the high priest with two priests, and commanded the *cxxth* Psalm to be sung by the priests and Levites. This ended, they descended one step, when the high priest and his two supporters, who still remained above on the pavement of the temple, gave out *Psal. cxxi.* This ended, the singers descended another step, and the high priest gave out *Psal. cxxii.* : and so on, singing the fifteen songs of degrees, so named from this circumstance, one on each step, till they came to the last, the people keeping silence during that time, and none but the priests and Levites singing. The last of these (*Psal. cxxxiv.*) is a song of benediction, calling upon all the servants of the Lord who minister in the sanctuary to bless the Lord, and pronouncing the blessing of the Creator of all things upon the people, out of Zion his holy place. This ended, the singers stepped down to the floor of the court amongst the congregation; and the high priest, from the top of the steps, in front of the temple, gave out the next Psalm (*cxxxv.*), "Praise ye the Lord: praise ye the name of the Lord: praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God," &c. Thereupon all the congregation, with the priests, Levites, and singers, burst out immediately in one full chorus of praise, singing with

all their hearts to the Lord, and calling to remembrance all his mighty acts, in creation (vers. 5—7), in bringing them out of Egypt (vers. 8, 9), in destroying the Canaanites (vers. 10, 11), in planting them in the land given to Abraham (ver. 12), and in cutting off all the idols of the heathen (vers. 15—18); for all these his wonderful works, the whole house of Israel, the house of Aaron, the house of Levi, and all those that fear him, bless the Lord which dwelleth at Jerusalem, and praise the Lord (vers. 19—21).

The antitype to this universal song of praise is, beyond all question, contained in Rev. xix. 5, and is so given in the marginal references of our Bible. And the time to which it refers is, "the marriage of the Lamb is come, and his wife hath made herself ready" (ver. 7); when the holy city, new Jerusalem, is coming down from God out of heaven, prepared as a bride adorned for her husband (xxi. 2). It is also the time of the marriage supper of the Lamb (xix. 9), and therefore at the same time as the "supper of the great God" (ver. 17): which two scenes, transacting *at the same time*—the one in heaven, the other on earth—could neither be described in words, nor acted in type, *at the same time*, and are therefore revealed in succession. But in the type the destruction of the enemies of God is acted *first*, in the sacrifices of the preceding seven days, before the eighth day of joy and praise; while in the description (Rev. xix.) the song of praise is given before the concluding act of deliverance, which shall form a part of the song. God hath judged Babylon before the song begins, and is descending from heaven during the songs of degrees, with him that is Faithful and True (ver. 11), and all the armies of heaven (ver. 14), to the destruction of the hosts of Gog (vers. 17, 18; Ezek. xxxix. 17); when all the enemies of God shall be cast into Tophet, prepared for the Assyrian (Rev. xix. 20; Isai. xxx. 33); and over him the foundation of the new Jerusalem (the "grounded staff," ver. 32) shall be laid with tabrets and harps. But when the holy city shall reach this earth, in correspondence with the descent of the priests and Levites to the floor of the court where the congregation was assembled, then shall a voice come out from the throne (Rev. xix. 5), like the voice of the high priest from the temple-gate, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth" (ver. 6).

Of the joy of this feast it was a common proverb among the Jews, that he who had not seen it had never seen joy. But the joy reached its height in the evening of the eighth day, and to it allusion is often made in the Scriptures; as (Isai. xxx. 29),

“ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel.” And it typified the final joy, when “the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away” (Isai. xxxv. 10). “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes” (Rev. vii. 16, 17). “The tabernacle of God shall be with men, and he shall 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” (Rev. xxi. 3, 4). “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning” (Isai. iv. 4, xxxi. 9; Zech. xiii. 9; Mal. iii. 3). Then shall the Lord set his glory in the land of the living (Ezek. xxvi. 20); for thus saith the Lord God, “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. 21, 22, 29).

We might here enlarge upon the particulars referred to in the fifteen songs of degrees, but leave this to the meditation of our readers, merely observing that they are all commemorative of the deliverance from Antichrist and Gog, the joy of which is heightened by comparison with the gladness of the whole creation, then renewed and never to experience a second fall. Therefore they are called upon to be glad and rejoice for ever (Isai. lxxv. 18); and therefore allusions are continually made to God, as the Creator, and unchangeable in mercy (Psal. cxxi. 2, 8; cxxiv. 8; cxxv. 2; cxxxii. 3; cxxxiv. 3; cxxxv. 6, 13, 21). The Lord's throne, as Melchizedek, is also there (Psal. cxxii. 5, 9; cxxv. 5; cxxviii. 5, 6; cxxxii. 8, 12, 17; cxxxv. 14, 21); and mercy

is, finally, manifested to have been the one purpose of God in creation, in redemption, and even in judgment; and the whole creation is called upon "to give thanks unto the God of heaven, for his mercy endureth for ever" (Psal. cxxxvi. 26).

The arrival at the final and unchangeable condition of things is also indicated, in the corresponding passage in the Apocalypse, by the solemn concluding asseveration of the angel (xix. 9), "These are the true sayings of God:" an asseveration again introduced at the end of the description of the new Jerusalem (xxii. 6), where, beyond all question, it marks the completion of all the purposes of God. Both passages, too, record the offer of worship to the angel, and its prohibition by him; for then shall God be all in all (1 Cor. xv. 28). "In that day there shall be one Lord, and his name One" (Zech. xiv. 9).

The time which shall be occupied in the descent of the heavenly Jerusalem, is no less worthy of remark than the other circumstances indicated by these fifteen songs of degrees. The Day of Atonement, and the Jubilee of release which followed it, are wholly ecclesiastical types, and have no reference to the heathen, but only to the church and Jewish people. The judgment must begin at the house of God; and this is indicated in the sacrifices of the Day of Atonement: and the entrance into the most holy place on that day denotes the resurrection and translation of the saints at the period corresponding with the day of atonement; as the Jubilee, which began on the evening of the Day of Atonement, denotes the return of the Jews, which shall then begin. The Feast of Tabernacles was four days after the day of atonement; and the bullocks slain during the seven days of the feast, denote the apostates and rebels which shall perish in that great tribulation which shall intervene between the translation of the saints to heaven and their coming down from heaven in the new Jerusalem. The descent of the new Jerusalem from heaven is indicated by the descent of the priests and Levites from the temple, on the eighth day of the Feast of Tabernacles. It shall begin at the time shewn to the Apostle in vision (Rev. xix. 11), when he saw heaven opened, and Christ and his saints coming forth to destroy all his enemies, and to plant his throne upon the earth. The judgment with which he visits the wicked, and the glory which he manifests to and in his saints, require time for their apprehension by the creatures; they shall not be instantaneous, but successive; and as the creation occupied seven days, so the new creation shall probably occupy fifteen days.

All well-informed students of prophecy are now agreed that the sixth seal (Rev. vi. 12, 17) includes the whole day of wrath, during which the vials are poured out, and concluding with the winepress of the wrath of God (xiv. 20), with the blood of which

Christ hath already dyed his garments (Isai. lxiii. ; Rev. xix. 13, 15) when he cometh forth with his saints in glory (xix. 11). The seventh seal, therefore, is the time of his coming forth ; the time when heaven is opened, and Christ transfers his throne of glory from heaven to earth ; the time when there is silence in heaven for half an hour. The silence is the necessary consequence of the transference of the throne of Christ and the heavenly hosts to this earth, in the new Jerusalem which cometh down from heaven ; and the time which this transference occupies is fifteen days, or half an hour ;—*an hour*, in symbolic language, denoting *a month*, or thirty days.

During these fifteen days of the manifestation of Christ and his saints, all the remaining enemies of truth shall be destroyed : whether at once or in succession does not appear ; but it is not unlikely that the fifteen adversaries of Micah v. 5, whose conflicts divert the Assyrian from the land of Israel, may themselves be successively brought into judgment during these fifteen days. The Jewish authorities for the view we have taken above are abundant, almost to unanimity. The Mishna Codex Succa v. 4, declares that the psalms of degrees were sung on the fifteen steps. The Chaldee Paraphrase translates the title of each, “A song sung on the steps of descent.” Kimchi, on Psal. cxx., says they were called songs of degrees because sung on the steps of the temple, one on each of the fifteen steps. Rashi says the same ; so do nearly all the Rabbis, and Cocceius, Lampe, and most Hebraists.

We close with an extract from Jeremy Taylor’s Golden Grove (p. 9).—

“ St. Jerome relates, out of the Jews’ books, that their doctors use to account fifteen days of prodigy immediately before Christ’s coming, and to every day assign a wonder, any one of which if we should chance to see in the days of our flesh it would affright us into the like thoughts which the old world had when they saw the countries around them covered with water and the Divine vengeance ; or as those poor people near Adria and the Mediterranean Sea, when their houses and cities are entering into graves, and the bowels of the earth rent with convulsions and horrid tremblings. . . . The birds shall mourn, and change their songs into threnes and sad accents. Rivers of fire shall rise from the east to the west ; and the stars shall be rent into threads of light, and scatter like the beards of comets. Then shall be fearful earthquakes, and the rocks shall rend in pieces ; the trees shall distil blood ; and the mountains and fairest structures shall return unto their primitive dust. The wild beasts shall leave their dens and come into the companies of men, so that you shall hardly tell how to call them, *herds of men*, or *congregations of beasts*. Then shall the graves open and give up



their dead, and those which are alive in nature, and dead in fear, shall be forced from the rocks, whither they went to hide them; and from the caverns of the earth, where they would fain have been concealed; because their retirements are dismantled, and their rocks are broken into wider ruptures, and admit a strange light into their secret bowels; and the men, being forced abroad into the theatre of mighty horrors, shall run up and down distracted, and at their wits' end. And then some shall die and some shall be changed; and by this time the elect shall be gathered together from the four quarters of the world, and Christ shall come along with them to judgment.

“These signs, although the Jewish doctors reckon them by order and a method, concerning which they had no other revelation (that appears) nor sufficiently credible tradition, yet, for the main parts of the things themselves, the Holy Scripture records Christ's own words, and concerning the most terrible of them; the sum of which, as Christ related them, and his Apostles have recorded and explicated, is this: *The earth shall tremble, and the powers of the heavens shall be shaken; the sun shall be turned into darkness, and the moon into blood*—that is, there shall be strange eclipses of the sun, and fearful aspects in the moon, who, when she is troubled, looks red like blood—*the rocks shall rend, and the elements shall melt with fervent heat.* The heavens shall be rolled up like a parchment, the earth shall be burned with fire, the hills shall melt like wax; ‘for there shall go a fire before him, and a mighty tempest shall be stirred round about him.’

Dies iræ, Dies illa  
Solvat sec'lum in favilla  
Teste David, cum Sibyllâ.

The trumpet of God shall sound, and the voice of the archangel—that is, of Him who is the Prince of all that great army of spirits which shall then attend their Lord, and wait upon and illustrate his glory. And this, also, is part of that which is called *the sign of the Son of Man*: for the fulfilling of all these predictions, and the preaching of the Gospel to all nations, and the conversion of the Jews, and these prodigies, and the address of Majesty, make up that sign. The notice of which things, some way or other, came to the very heathen themselves, who were alarmed into caution and sobriety by these dead remembrances,—

Totaque discors  
Machina divulsi turbabit fœdera Mundi. *Lucan.*

“There are two great days in which the fate of all the world is transacted. This life is Man's Day, in which man does what he please, and God holds his peace. Man destroys his brother, and destroys himself, and tempts to sin, and delights in it, and

forgets his sorrow ; and *all this while* God is silent, save that he is loud and clamorous with his holy precepts, and overrules the event ; but he leaves the desires of men to their own choice, and their course of life is such as they generally choose. But then God shall have *his day* too ; the Day of the Lord shall come, in which HE shall speak, and no man shall answer ; he shall speak in the voice of thunder and fearful noises, and man shall do no more as he please, but must suffer as he hath deserved : God's voice will then be the accent of a fearful anger, that shall break him all in pieces. It will be all our cases, unless we hear God speak now, and do his work, and serve his interest, and bear ourselves in our just proportions, that is, *as such* the very end of whose being and all our faculties is to serve God, and do justice and charities to our brother : for if we do the work of God in our own day, we shall receive an infinite mercy in the day of the Lord.

“What that is, is now to be inquired, What have we done in the body ? But certainly this is the greatest terror of all. The thunders and the fires, the earthquakes and the trumpets, the brightness of holy angels, and the horror of accursed spirits, the voice of the Archangel (who is the prince of the heavenly host), and the majesty of the Judge, in whose service all that army stands girt with holiness and obedience, all those strange circumstances which have been reckoned already, and all those others which we cannot understand, are but little preparatories and umbrages of this fearful circumstance : all this amazing majesty and formidable preparatories are for the passing of an eternal sentence upon us, according to what we have done in the body . . . Woe and alas ! and God help us all ! All mankind is an enemy to God ; his nature is accursed, and his manners are depraved : by nature he is the child of wrath, and by his manners he is the child of the devil : we call Christian, and we dishonour our Lord : it is a great degree of sanctity now-a-days not to be so wicked as the worst of men ; and we live at the rate as if the best of men did design to themselves an easier condemnation, and as if the generality of men considered not concerning the degrees of death, but did believe that in hell no man shall perceive any ease or refreshment in being tormented with a slower fire.

“For consider what we do in the body : twelve or fourteen years pass before we choose good or bad ; and of that which remains, more than half is spent in sleep and the needs of nature ; for the other half, it is divided as the stag was when the beasts went a hunting, the lion hath five parts of six. The business of the world takes so much of the remaining portion, that religion and the service of God have not much time left that can be spared. Gather it together, and set it before thine eyes. Were

thy prayers made in fear and holiness, with passion and desire? Were they not made unwillingly, weakly, and wanderingly? and abated with sins in the greatest part of thy life? Didst thou pray with the same affection and labour as thou didst purchase thine estate? Have thine alms been more than thine oppressions, and according to thy power? And by what means didst thou judge concerning it? how much of our time was spent in that, and how much of our estate was spent in this?

“But let us go one step further: how many of us love our enemies? or pray for and do good to those that persecute us? or overcome evil with good? or turn the face again to them that strike us, rather than be revenged? And yet by these precepts we shall be judged; for these are the words of our Judge: ‘I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect.’ ”



ON THE SACRED NUMBERS.

IN every just thought of God as Creator and Governor of the universe, we presume His omniscience and His omnipotence,—that he is all-knowing, to plan all things for the end which he has designed; and all-powerful, to constrain all things to work together for that end. The ways of God, however mysterious now, shall be made manifest when the mystery is finished: all things shall then be found to have worked together for good to them that love God; and not only to have been exactly according to the fore-ordained purpose of God, but exactly at the fore-ordained time; that God hath kept the times and seasons in his own power, not merely for concealment, but for controul; and that as the hairs of our head are all numbered, so are the moments of our existence, or the moments of a church, or of an apostasy, or of an empire, or of the world: that nothing has been left to chance, but that every thing has been minutely provided for in the wonderful counsel of Almighty God.

The least consideration of this kind would repress the too frequent practice of regarding the numbers and dates of Scripture as comparatively unimportant, and the still more reprehensible supposition of their being only loose approximations to the truth; both of which mistakes are far more dangerous than the opposite error of the Cabalists, who sought in every scriptural

number and its combinations principles for the adjustment, not merely of time, but of morals ; elements for the measurement, not only of the creation, but of the Creator himself. That strange compound of pneumatology, physics, and numbers, which the Cabala at length became, might well be consigned to oblivion, with alchymy and astrology, which ran the same course at the same time ; but the foundation on which it rested was nevertheless stable, and, when cleared of the incongruous pile heaped thereon, will display perfect symmetry and beauty.

The sacred numbers have an adaptation to each other, and an intrinsic evidence, which is marvellously grateful to every lover of proportion and of truth, and by the exactness already discoverable in them carry on the mind prophetically to that period when all the doubts in chronology shall be at an end, and each grand event in the world's history shall be found to have had its epoch assigned beforehand, and its date marked with the most perfect accuracy, by sabbaths, or septennaries, or jubilees, or millenaries.

The numbers of Scripture do, indeed, involve some of the deepest mysteries of the purpose of God ; and we wonder less at the superstitious regard of the Cabalists, than at the disregard which now prevails towards their hidden meaning. For there is both the depth and the sublimity of truth in those researches, which, at the dawn of modern letters, spread the fame of *Mirandula* over the whole civilized world, accelerated the progress of the Reformation in *Reuchlin*, deepened the philosophy of *Henry More*, and kept within the bounds of sanity the wild and heated imagination of *Jacob Behmen*.

The depths of the subject we do not mean to enter, nor would this generation follow us into them. Our present purpose is limited to the endeavour of shewing the exact accomplishment of those events to which numbers are attached in *Daniel* and the *Apocalypse*, at the exact times denoted by those numbers, drawing out some few of the mysteries couched beneath one of those numbers—namely, 666. To understand this number, the Holy Spirit hath declared that especial wisdom is necessary, which we earnestly pray for while writing these lines, and we entreat our readers to take the same course before they venture to receive or to reject what we may be permitted to declare. “Here is wisdom : Let him that hath understanding count the number of the beast” (*Rev. xiii. 18*).

The folly of man is continually bringing reproach upon the wisdom of God ; and we may be unconsciously doing this now, by endeavouring to trace out from the Scriptures times and seasons which God hath kept in his own power. We are not, however, conscious of any such sin in what we are now undertaking ; we desire to limit our inquiries strictly to that which is

revealed, not to go beyond nor yet to fall short of our privileges: not to press into the hallowed precincts of the undisclosed arcana of the Most High, the secret things which belong to the Lord our God; and not to be willingly ignorant of any thing which he hath offered to our understanding. But in the revealed things there is still much of mystery; not only much which the natural man comprehendeth not because it must be spiritually discerned, but much which even the spiritual man cannot discern till God's own time for disclosing it. This is especially the case with the sacred numbers, which, though revealed for the very purpose of being discerned each in the fulness of its own time, shall not be discerned in their mutual relations to each other till the fulness of all time shall arrive, when they shall all be manifested as foreknown and pre-ordained with the most exact precision in the purpose of God.

The holy men of old knew not the exact purport of their own predictions of the grace that should come unto us, though they 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." But when the fulness of time for the incarnation had come, the Holy Ghost revealed to Simeon that he should not see death till he had seen the Lord's Christ; and many with him were waiting for the consolation of Israel.

God hath not, at any time, done a work of judgment but he hath first revealed the thing he was about to do to his servants the prophets. Before he brought the Deluge upon the old world he had revealed it to Noah; and Noah for 120 years had been warning all men of its approach, and preaching righteousness to the people. God shewed to Abraham that his posterity should be in bondage to the Egyptians for 400 years; and, when about to destroy Sodom and Gomorrah, the Lord said, "Shall I hide from Abraham that thing which I do?" The forty years' wandering in the wilderness were declared beforehand; and the seventy years' captivity in Babylon—which judgment is declared to be brought upon them because of their neglect of the commandments of God, and that the land might enjoy her sabbaths: and by the years of the captivity we might number the period during which they had provoked the Lord their God. At the end of the captivity Daniel received his visions, revealing what should befall his people from that time forward to the end. In those visions which concern the Jewish people alone, various numbers are given, to mark the sub-divisions of time; but in the visions concerning the Gentile powers, who are God's instruments for chastising his people, the numbers are either omitted or given in totals to include the whole time of Israel's purgation, reaching to the period, already fixed with the greatest precision

in the purpose of God, when Daniel and all the true servants of the Lord shall stand, each in his lot, at the end of the days.

This end of time and beginning of eternity can neither be accelerated nor retarded by creature power, being fixed in the councils of the Creator. But the end being a manifestation both of judgment and of mercy, the choice between these is offered to the creature; and its lot depends upon its choice, whether it has or has not taken warning by the threatened judgment, whether it has accepted or refused the offered mercy.

God hath declared, that, at the time of the end, the wise shall understand, while the wicked shall be doing wickedly, and shall not understand (Dan. xii. 10). We do not, therefore, take credit for superior sagacity when undertaking to interpret mysteries which have been hitherto unexplained; it is but the necessary consequence of our living at the time of the end. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" (Amos iii. 7.)

The numbers in Daniel are all given with peculiar solemnity, denoting the depth of the mystery they contain. The angel who reveals them is called *Palmoni*, or 'the numberer of secrets,' or 'the wonderful numberer' (Dan. viii. 13); who is, no doubt, the Wonderful Counsellor and Mighty God (Isai. ix. 6). When the kingdom of Babylon was to be destroyed, the announcement of its doom is made in the terms "Mene, Mene.... God hath *numbered* thy kingdom, and finished it." God had numbered it to Jeremiah in fixing the term of the captivity at seventy years, and had declared by Isaiah that Cyrus should destroy the captor, and let the captives go free. Daniel then understood by books that the desolations of Jerusalem were accomplished (ix. 2); and at the time when the seventy years of Jeremiah expired, the numbers revealed to Daniel, concerning the First and the Second Advent of Christ, have their commencement. The first number given is 2300 years (viii. 14), which includes the time of both advents; the second number given is 490 years, or 70 weeks (ix. 24), which includes the time of the First Advent only. Both these numbers must have the same commencement, for the second is declared to be given to enable Daniel to understand the meaning of the first. At the conclusion of the eighth chapter, where the first is contained, Daniel says, "I was astonished at the vision, but none understood it;" wherefore he prays to the Lord his God (in the ninth chapter), who sends forth the angel, whom he had seen in the preceding chapter, to give him skill and understanding, saying, "Understand the matter, and consider the vision: seventy weeks are determined," &c. (ix. 21—24). Both numbers commence from the going forth

of the commandment to restore and to build Jerusalem (ix. 25), but the first and larger number marks the period during which the three remaining Gentile monarchies—Persian, Grecian, and Roman—shall exist; while the second number cuts off or determines 490 years of the whole period as the time during which God should bear with the Jewish people, and send his Son to save them. This time of probation ended, and the Jews having filled up the measure of their iniquity, by crucifying Christ and rejecting the Gospel, they are cast off for the remainder of the first period, or for 1810 years; at the expiration of which the sanctuary shall be cleansed (viii. 14), God shall receive them into favour, and give them a new heart; He becoming their God, they His people.

Could we ascertain with precision the date of the commandment to restore and build Babylon, this would give the commencement of the 2300 years, and of the 70 weeks. But as there is scarcely any one point of chronology which has been so much disputed as this, we deem it better to fix the beginning of these periods by reckoning back from the crucifixion, the cutting off of Messiah in the prophecy (ix. 26) after threescore and two weeks, the midst of the week during which he shall confirm the covenant with many (ver. 27).

It is generally allowed that the personal ministry of our Lord lasted three years and a half; and also that the preaching of the Apostles to the Jews only, lasted three years and a half also, ending in the conversion of Cornelius. This makes the seven years, or one week (ix. 27), of Daniel's prophecy, during which many are confirmed in the covenant of mercy, and in the midst of which sacrifice ceases in the one sacrifice of Christ once offered. Let this whole week, then, be deducted from the seventy weeks, and the *after* of ver. 26 be regarded as designating the three years and a half of Christ's ministry; or let the cutting off of Messiah be regarded as indicating the whole period of his preaching to and rejection by the Jews, and not merely his crucifixion: in any case, we must reckon the sixty-two weeks (ver. 26) as terminating A.D. 30, when our Lord began his ministry. Before Christ 404 will therefore be the beginning of the sixty-two weeks, or the completion of the temple and the streets and walls of Jerusalem; seven weeks, or forty-nine years, of troublous times (ix. 25), being the period occupied in building the city and temple under Ezra and Nehemiah, and during the prophecies of Haggai and Zechariah—answering to the declaration of the Jews (John ii. 20), "forty and six years was this temple in building," three years being occupied in the journey from Babylon and preparatory work. By thus tracing back the periods from the crucifixion of Christ, we obtain B.C. 453 for the date of the going forth of the commandment; B.C. 404

for the completion of the building again of the street and the wall in troublous times (ver. 25); A. D. 30 for the commencement of the week during which the covenant was confirmed with many of the Jewish people; A. D. 33½ the ceasing of sacrifice and oblation by the sacrifice of Christ; A. D. 37 the expiration of the seventy weeks during which the Jews continued the people of God, and had the exclusive offer of salvation, till God commanded Peter to go to Cornelius, and Paul and the other Apostles turned to the Gentiles. After this time, "till the end of the war, desolations are determined;" the period of which desolations is marked by the larger number of the preceding chapter, the expiration of which shall mark "the consummation, and that determined shall be poured upon the DESOLATOR" (ix. 27).

The DESOLATOR of the end of the prophecy of seventy weeks is manifestly the impersonation of the "transgression of desolation" of the preceding vision (viii. 13), even the king of fierce countenance of the latter time (ver. 23); a time called the last end of the indignation (ver. 19). The king, called a little horn (ver. 9) in the vision, is generally allowed to be Mohammed; but its interpretation should not be limited to the person of Mohammed, for it extends to the whole system of which he was the head, as the little horn of the preceding chapter (vii. 8, 20) extends to the whole system of the Papacy. Mohammed did remarkably fulfil many of the things predicted of the *desolator*; and the Pope did remarkably fulfil many of the things predicted of the horn having eyes: but one yet more remarkably fulfilling them all shall yet arise; having both the horns like a lamb on the same head (Rev. xiii. 11); having the stout look of the western and the fierce countenance of the eastern apostasy, swaying the empire of both; being at the same time the beast and the false prophet. In the western empire, in the foul nest of the Papacy, this monster is hatching; and he gradually attains maturity there before he spreads his ravages to the east, where his career shall be short, and where he shall come to his end. This end, alone, is marked in the vision we are now considering; and it is declared to be after 2300 years: "then shall the sanctuary be cleansed" (viii. 14): and, commencing this period from the same date as the seventy weeks, which is that portion of it which concerns the Jewish people exclusively, it gives us the time of the Gentile ascendancy;—from B. C. 453 to A. D. 1847 is this period;—after which, the sanctuary and the host shall be no more trodden under foot (viii. 13), for the last Antichrist shall then come to his end, and none shall help him (xi. 45).

Thus, being shewn the end of the time of oppression, Daniel is instructed, in the subsequent revelations, concerning the times immediately *preceding* the end, called *the time of the end*:



because his people are then being prepared for that final blessedness spoken of by all the prophets. It should be carefully noted, that the two periods we have been considering are not spoken of as *days*—the first being called 2300 evening-mornings, the second being called seventy weeks; and we have assumed that this *symbolical* form of expression was sufficient warrant for interpreting these periods to mean *years* not *days*. We also take the same for granted, in the *symbolical* expressions “time, times, and the dividing of time” (vii. 25), “time, times and an half” (xii. 7); assuming that these terms denote three and a half prophetic years, or 1260 years literally. But two other periods are revealed to Daniel (xii. 11, 12) of 1290 and 1335 “*days*,” and these, being expressed in *literal* and not in *symbolical* language, we interpret *literally*, and believe them to mark portions of the time of the end, for the information of Daniel and his people.

The Papal period of 1260 years finished in 1793; after which the saints were no longer under the hand of the little horn (vii. 25), and the Gentile horns ceased to scatter the power of the holy people (xii. 7). From that time to the present, the saints and the Jewish people have been in a wilderness state, answering in character to the wanderings of the children of Israel; and which shall, in all appearance, answer to it in time; for the principal events of both periods have hitherto agreed with an interval of forty years between.

When this wilderness period draws to its close, the destruction of Babylon and the desolation of the Roman earth begins, by the last form of the beast of the Apocalypse (Rev. xvii.), who is beheld in the wilderness ver. 3, and whose actings are revealed Isai. xxi. in that grievous vision which is “the burden of the desert of the sea.” Now we believe that this wilderness period is near its close, and that all the burdens of woe contained in Scripture shall have their accomplishment within fifteen years of the present time. When they shall begin we presume not to say; and let not any one presume to say *till when they shall not begin*. Constant watchfulness and hourly expectation is the only safe attitude of the church now; “for in such an hour as we think not the Son of Man cometh.”

But, without presuming to fix the exact time when the man of sin shall be revealed, whom the Lord shall come to destroy, we can fix, from Scripture, the time of Antichrist’s actings, and the period during which he shall oppress the earth, and the time when that oppression shall have ceased. The rise of the Antichrist to come, like that of the Papal Antichrist, shall be among the ten horns, or kingdoms of Christendom; and under the last personal head, who is the eighth, and also of the seven, these kings reign but one hour,—the symbolical expression for a

month or thirty days (Rev. xvii. 12). During this hour of thirty days, Babylon, or the Papacy, is finally subverted (xviii. 10); though some mimicry of its external form may be borne about in triumph by the Antichrist. This career is 1260 literal days; and the thirty days' reign of the kings will make the 1290 days of Daniel (xii. 11); at the beginning of which period the Papacy will set itself up as the abomination that maketh desolate, and so provoke the wrath of the ten kings to its immediate destruction. Probably at the same time some Mohammedan abomination will be set up in Jerusalem, which will bring upon it at the same time the wrath of the man of sin, and make it necessary to flee to the mountains, and find a hiding-place in Moab (Matt. xxiv. 16; Isai. xvi. 4).

In like manner the 1335 days (xii. 12) may indicate another month after the destruction of Antichrist for the purification of the land, and fifteen days for the songs of degrees (Ps. cxx.—cxxxv.) and the coming down of the heavenly Jerusalem (p. 266.)

The only point we mean to insist upon concerning these numbers in Daniel, is, that they define the time of the end (xi. 40); and that they all have their completion about the same time, namely, A. D. 1847; after which period the Jewish people shall be no more driven out of their land, but shall possess it for ever and ever. And as the date we have given to the going forth of the commandment is the latest that has been assigned by interpreters—some of whom make the vision to commence B. C. 533, and others down to 458—the year 1847 is the latest which can with probability be assigned to the final settlement of the Jews.

The numbers of Daniel have special reference to the Jewish people; the numbers of the Apocalypse, on the other hand, refer solely to the Christian church and its oppressors. The chronological numbers in the Apocalypse are but two, 1260 and 666. The former of these is expressed in three forms. First, as a time, times, and half a time, to identify it with the period of the little horn of Daniel vii.; and, of this, three and a half is sometimes used as the symbolic equivalent. Secondly, forty-two months, which is the same period expressed in *lunar* time, and used in speaking of the church, of which the *moon* is the symbol. Thirdly, 1260 days, symbolizing so many years, and used in reference to the nations, or Gentiles.

Of the number 1260, little need be said; we have only to remember that each vision must be interpreted on one principle—either the whole vision and its numbers are literal, or they are symbolical. Homogeneity requires, that where the rest of the vision consists of symbols, the numbers should be symbolical also. Thus the woman (Rev. xii.) symbolizes the church; therefore the 1260 days of that vision symbolize 1260 years: and

so of the beast (xiii. 5). The witnesses, again, of the eleventh chapter, if they symbolize the Scriptures, must have their numbers symbolically interpreted—the days to denote years;—but if the witnesses be taken to denote literal men, the numbers must be taken literally, as so many days. We believe that they cannot be taken literally, because the witnesses are also called olive-trees and candlesticks (xi. 4), and it would be absurd to call them symbolical and literal in the same vision. But we believe that the number which, under the symbol of days, numbered the period of the woman, or the horns, or the olive-trees; and which consistency forces us to render into years, when we render the symbols into a church, or a king, or a witness; may have a literal fulfilment also in a literal Antichrist, and literal men witnessing against him for so many literal days. This, however, we maintain is not deducible from interpretation, but is only an inference from analogy.

The period of the last beast—the personal Antichrist—is not expressly revealed; as the church, which alone could or would be guided by it, will then have been translated to meet their Lord in the air. But we have strong grounds for concluding, with the majority of the primitive fathers, that the reign of the man of sin will be three years and a half; during which time all that are left on the earth will be compelled to worship him, or fly to the rocks and caves of the earth to escape his deadly rage. This personal Antichrist is the last beast; whose power is equal to that of both the preceding beasts, with miracles added thereto (xiii. 11, 14). Before the rage of this last persecution, the faithful followers of the Lamb are translated to glory: these are the wise virgins, and the wise alone understand (Dan. xii. 10). But the number of this beast requires special wisdom and understanding (Rev. xiii. 18); and, seeing there shall be none of the wise upon earth to count the time of his reign, we believe that the number will indicate his character then, and not his time; and that, as a number of time, it has a retrospective reference.

The character of Antichrist, therefore, as revealed by the number of the beast, is that which we are first interested in discovering, that we may avoid all approach to, and participation in, the same spirit and character. It was argued, in a preceding paper (Vol. IV. p. 264), that the *number* of the beast is an expression tantamount to the *parts* of Leviathan: “that there will be a manifestation of the devil’s children to mock that of the sons of God; and that the parts of Leviathan will be found to express the mystical body of Antichrist.” The mystical body of Christ, especially that part of it which shall be alive and remain to his coming, has its characteristics given in many parts of Scripture; which characteristics we have only to reverse to ascertain the character of Antichrist and his fol-

lowers. Christ is the Lamb, and the Leader; and the 144,000 follow the Lamb whithersoever he goeth (Rev. xiv. 4): the Antichrist is the false lamb, *αμνος αδικος*, and the wicked leader, *κακος οδηγος*. Christ is the Captain, and they that are with him are called, and chosen, and faithful: the Antichrist is an earthly conqueror, *ο νικητης*, and they that are with him are deniers of the truth, *αρνουμε*. Christ is the Morning Star; and Antichrist has the splendour (*λαμπητις*) of Lucifer. Each of these words sums up into 666, and characterises Antichrist and his followers. But Antichrist has a locality also; and shall arise in the Roman earth, the territory of the fourth beast of Daniel, or Christendom. This locality is contained in *λατεινος*, and in *רומיית*—the Latin or Roman name of the fourth and last monarchy—which words also make 666.

The last Antichrist, however, though rising in Rome, and out of the Papacy, shall not be limited in power to the western Roman empire, nor, in crime, to the vices which characterise the Papacy. He shall sway the whole power of the east as well as of the west. He shall be the false prophet of both the apostasies—the Mohammedan as well as the Papal. He shall combine the vices both of Pagan and of Papal Rome. He shall usurp both civil and ecclesiastical supremacy, holding both the swords.

This is indicated by his rise in Rome, and his being also Mohammed, and a king, *μοαμετις*, *מחמד מלך*; by his being both the Papal church and the Mohammedan horn, *η βασιλεια λατινη* and *ο κερας ο μοαμμεδ*; by his followers vexing the righteous, as Lot was vexed in Sodom, *בסדם*; and their ruler shall be another Pharaoh, *μεσραιμος* *איש פרעה* *τειταν*; and he shall even have the ruler of Tyrus for a coadjutor at the least, if they do not become identified to that degree as to have but one common name, *משל צור*.

Now let any one take into consideration all these characters, the name of each forming the numeral 666; and let him further consider that the principle of Antichrist in every form is the denial of Christ, and crucifying him afresh; and that the place where the witnesses are slain is spiritually Sodom and Egypt, where also our Lord was crucified (Rev. xi. 8.); then combine the characters of Sennacherib, Pharaoh, Mohammed, and the Pope, into one individual, who shall be the last oppressor of the church, and destroyed by the Lord coming in person, with his saints. If it be asked how these things are possible, how such contrary characters can be united in the same individual, we say that it has been foreshadowed in Bonaparte, who began his career, at the time when all religion was denied and persecuted, in the seat of him who was called “eldest son of the

church ;" who pillaged Rome, and made the Pope his vassal ; who went to the East, and professed himself a believer in Mohammed ; and who became Emperor of the West, and decked his throne with the splendid trappings of Popery, and kept a court like the proudest of the Cæsars. All this, and much more, shall be realized in the last Antichrist and his followers, to accomplish the full import of the number of the beast : *χριστον ξενου σαυρουσι*, the Aliens shall crucify Christ ; *χξς*.

We have now to consider the chronological bearing of the number 666, which we shall find to be no less important than the symbolical import of its correspondent words. The number of the beast is the number of a man ; but the period of the personal Antichrist, the number of *that man*, is 1260 days, or three years and an half. The Papal Antichrist is not a man, and its period is numbered in the 1260 years, during which the saints are given into the power of Rome, as the little horn. The number, therefore, applies to the first beast of Rev. xiii. and it applies to Pagan Rome, as the number of a man. The founder of the Roman Empire was Julius Cæsar, who gave the name of Julian to the period by which we still reckon, and who gave the name of Cæsar to the succeeding emperors. The number of the beast points to this man, with whom began that form of headship which subsisted in the fourth monarchy when the Apocalypse was revealed to St. John, and with whom began the Julian period of time. The Julian reckoning began in the month of July, in the year before Christ 44 ; to which if we add 666, the numerals of the beast, it brings us down to A. D. 622 : in which year, and in the month July, the Hegira period began ; taking its rise from another man, who, uniting in his own person the characters of false prophet, priest, and king, has ruled the East with a still more despotic sway than the Cæsars and the Popes have exercised in the West. This links together the kings of the Eastern and Western empires, to prepare us for a reunion of Byzantium with Rome, of the Caliphs with the Cæsars, in the person of the last Antichrist. But the apostasies of the East and the West shall also be united under him, which is also indicated by the number of the beast. The Mohammedan apostasy recognises no law but force ; but the Papal apostasy constantly appeals to a right derived from Scripture, or decrees, or bulls, or constitutions,—a legal right, in short, signed, sealed, and delivered. This was also the case in Pagan Rome, as we need not prove, it being so notorious in the laws of Tarquin and the Twelve Tables, the *patres conscripti*, and constitutions of the Empire. But the first *legal title* to a foot of land in the East, acquired by the Roman people, was given them by the will of Attalus, king of Pergamús, who, dying in the year 133 before Christ, left his dominions to the Roman people. The Romans had made their power to be

felt throughout the East, they had dictated peace to the Syrian and Ptolomean kings, and had struck the remnant of the Macedonian empire to the dust; but they retained no portion of their conquests, and began not to rule in the East, or to appropriate to themselves any part of the Asiatic soil, till the year B. C. 133. From this period, numbering 666, carries us down to the year 533, when the edicts of Justinian delivered over the saints into the power of the little horn, and that legal act was ratified by which the Pope held the church in bondage for 1260 years. For the Papal period, Justinian's code formed the church law of Christendom: at its expiry, in 1793, the canon law was broken up in various ways—abrogated in some countries, superseded by the Napoleon Code or national charters in others; and, after the church period of probation and provocation of forty years, we stand on the eve of the manifestation of an Emperor who shall claim the empire of the West by legal title, and take the empire of the East by force; who shall unite to the lofty port and bearing and refinement and literature of Cæsar, the ruthless intolerant zeal of Mohammed; who shall be able to say, with Julius, “Veni, vidi, vici,” and, like Mohammed, carry the sword in one hand, the Koran in the other. And just as the legal title to dominion in the East preceded of necessity the universal exercise of it under the Cæsars, so will the manifestation of Antichrist in the West under the guise of legal authority precede the assumption of universal dominion over the East as well as over the West: in the East he shall at length become supreme; and there he shall come to his end, and none shall help him. In the Western empire, as we have often declared, he may soon be expected, because the Papal period expired in 1793, and the forty years further probation of the church is now running out. But his dominion in the East may not attain its height till 1845; because the 1260 years, if calculated by *lunar* time instead of *solar*, would amount to about 1223 of our years; which, reckoned from the Hegira in 622, carries us down to 1845, for the period when Mohammed shall be supplanted by Antichrist in the East, only two years before the time when the sanctuary shall be cleansed, at the expiry of the long period, 2300, of Dan. viii.

If our readers go along with us in what we have written—which, from the minute accuracy of the dates and the marvellous coincidence of the characteristics, will, we trust, be the case with a great majority of them—they may now be prepared for the practical conclusion we wish to draw from the whole. We warn them of the snares already spread around them, and of the specious forms of delusion by which Satan is attempting even now to enlist them, that they may take rank under that man of sin, in whom Satan will concentrate and display all his power and glory, to make his last attack against the King of kings and

Lord of lords, leading forth the armies of heaven to take possession of the world which he died to redeem. These seductions are now being presented to every region of the sense and the intellect of man: reason will not suffice to detect them, nor human power to resist them, and our only security lies in the light and power of the indwelling Spirit of God. Babylon is around us, Egypt is in the midst of us; we are dwelling in Tyre; but God is about to cast Babylon like a millstone into the sea, and to mingle a perverse spirit in the midst of Egypt, and to make Tyrus like the top of a rock, and the islands to shake at the sound of its fall. Every idol shall be utterly abolished very speedily. Some of us are worshipping gold and silver; these shall make to themselves wings, and flee away: some of us, science and intellect, which shall be turned to folly: some of us, commerce and politics, which shall be brought to nought. And for those who will not abandon their idols, and trust in God alone, a retribution in kind is preparing: they shall have wealth, science, and commerce, united in one blaze of glory under one head, and yet proving the direst curse which the world has ever known, and a time of trouble such as has not been upon earth unto that same time, no, nor ever shall be. They shall behold in the last Antichrist the splendours of the court of Nebuchadnezzar and his hundred and twenty princes of provinces, the learning and science of Egypt, and the fulness of wisdom and perfection of beauty like Tyrus: and he shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished; for that that is determined shall be done. This "man of sin, who" thus "opposeth and exalteth himself above all that is called God," is "the son of perdition;" and for him, whose "coming is after the working of Satan, with all power and signs and lying wonders, Tophet is ordained of old;" he is the king for whom it is prepared, and into it he and his followers shall be cast alive. Then "the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"





## UNACCOMPLISHED PROPHECIES NOW FULFILLING.

## No. I.

SINCE God is always One in His essence, He is necessarily so likewise in His conduct; and since this unity of conduct must be equally displayed towards individuals as towards communities, or aggregates of individuals, by whatever name those communities may be known, whether families, nations, or churches; the declarations of God's word against sin must always bear more or less a similarity of aspect. But sin produces ultimately its own punishment, and there is therefore a specialty in the kinds of punishment, of which men are forewarned in the denunciations threatened against it. God denounces sin not as an arbitrary Sovereign, but as a tender Father: He foretels the doom which it induces, in order to warn his children of the necessary consequences of pursuing it. He acts towards men in the punishment of sin according to fixed and determinate laws, through which He is in covenanted relationship with them, and out of the bounds of which He is not revealed, and consequently not known. The hatred of God, and the love of all created things, manifest themselves in various forms in different individuals of the human race: men mistake the names of these forms for differences in the thing itself; and hence it is often difficult to persuade them that they are idolaters, unless we can point to a tangible image of gold or of silver in their houses. For the same reason others conclude that the histories of God's dealings with the Jews have no connexion with his dealings towards modern nations; and even of those who are more enlightened in His ways than to be deluded with so vain a pretext, there are many who cannot see any direct reference in the woes threatened against Judah, Babylon, &c. to the present circumstances of Great Britain.

In the first chapter of Isaiah, the Prophet is directed to address that part, of the only nation then in covenant with God, which was the most pure, which had not apostatized from his faith, and which continued most exact in the observances of religion. The Prophet calls upon all creation to attend to the Lord's declaration, as if he would thereby shew to the whole universe the righteousness of God's dealings with the people. The chief points of his remonstrance are, that God had brought up children who had rebelled against him; that he invites them to return with most beseeching language; that so great was their offences that they were in his sight as is in ours a human body which is covered with running and putrid sores from the crown of the head to the sole of the foot,—the most disgusting and loathsome spectacle which mortal eyes can witness; that

all their religious observances were an abomination to him ; and that he considered them as Sodom and Gomorrah. It is not specified in what the wickedness consisted which rendered them so hateful in God's sight, except that their rulers were rebellious against Him, and that the poor were oppressed. The chapter therefore serves merely as a general preface, constituting the summary of God's charges against Judah, the particulars of which must be sought for elsewhere.

When the language which is applied by the Prophets and by our Lord to the Jews, has been applied in this Journal, and in other places, to the present state of Great Britain, it has been objected by some, who nevertheless agree that the history of the Jews "is written for our ensample," that the application is strained, because the forms of the Church of England are sound, however corrupt its administration may be : that such language might be justly applied to the Papacy, whose apostasy was openly sealed at the Council of Trent ; but that it could never be just towards a pure church, such as that of England, or of Scotland, with their orthodox Articles, Confessions, Creeds, &c. All such arguments would be equally valid against the use of this language towards Judah : the formularies of the church of Judah were sound ; it had never apostatized, as the house of Israel had done ; no idols had been erected in the temple at Jerusalem : and yet such are the terms which the Holy Ghost applies to it. Moreover, in many passages Jerusalem is declared to be far more abominable in God's sight than her sister Samaria : "Thine elder sister is Samaria, and thy younger sister is Sodom ; yet hast thou not walked after their ways, nor done after their abominations, but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done as thou hast done ; thou hast multiplied thine abominations more than they," &c. (Ezek. xvi. 47—51 ; see also chap. xxiii.) The objection, therefore, falls to the ground ; and every term which can be found applied to the Church of Judah may be properly applied to the Church of England, if the same crimes are found in it also. Whether these are or are not, remains to be considered.

The first chapter is a prophecy complete in itself : the next prophecy occupies from the ii<sup>d</sup> to the v<sup>th</sup> chapter, both inclusive, and enters into somewhat more of detail. It begins by proclaiming a period, called *the last days*, in which the *mountain* (or *kingdom and church*) of Jehovah shall be established on the top of all other mountains, and that all other nations shall flow into it ; when the law and word of Jehovah shall go forth of Zion ; and when universal peace shall be established. Many other things are mentioned as contemporaneous,—that the *Lord alone shall*

*be exalted, and man abased, in that day: that the Lord then arises to shake terribly the earth; and the cause of God's wrath is the pride of the people, and trusting for safety to other things than to Him: that the land shall be purified by burning; and that the people have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.*

It is obvious that none of these circumstances have as yet been literally and fully accomplished. No kingdom or church is established into which all others flow; the law of Jehovah does not go forth of Zion; universal peace is not established; the Lord alone is not exalted, nor are proud men abased, &c.: neither is it strictly true, but in a very limited sense, that the Jews ever cast away the law of the Lord of hosts, or despised the word of the Holy One of Israel. This was doubtless done to a certain degree; but a much greater extent of the same crime must be looked for, and must be rife on the earth, when it provokes the Lord to arise to punish it.

There is another charge, also, laid against the people, which is often repeated by various prophets, and which is the KEY to the right application of all their writings to the present day: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? For, behold, Adon (Christ), Jehovah Sabaoth, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread and the whole stay of water; the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator; and I will give children to be their princes, and babes shall rule over them" (instead of strong men in Christ); "and the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." Thus, then, the besetting sin of the people was leaning upon human wisdom, human learning, human power, human courage, human eloquence, human skill; and the judgment was to be by causing the wise men to do foolish things; the learned men to be snared in their learning; the powerful to become weak; the brave, cowardly; the eloquent men to become empty babblers; and the skilful to labour in vain. But the worst judgment of all is, that their rulers should be childish, and that the people shall be led by puerile guides. In conclusion, it is intimated that this judgment is not final, but only one of a series, which shall entirely destroy the nation. The same judgment is announced in the Apocalypse, under the vision of trumpets; but into this we cannot now enter.

The next chapter (vi.) unfolds still more of God's purpose: it

contains a vision of the Lord Jesus Christ in his glory, as we know by John xii. 41; in which it is foretold that a judicial cause of spiritual deafness, blindness, and want of understanding, shall be inflicted on the nation; and which shall remain as long as the people are scattered, the cities of Judah without inhabitants, and the land desolate; but it was not carried into effect until pronounced by the lips of Jesus himself (Matt. xiii. 13), nor until the Romans had utterly taken away their place and nation.

All the particulars described in these six chapters are equally applicable to Great Britain. We confess it was not without being somewhat appalled, nor without misgivings, that we at first read the charges brought against the religious portion of the community in England, in the Dialogues on Prophecy, and in Mr. Irving's Sermons on the Last Days. An attentive consideration of the subject, and an earnest desire to look at all things in the light of the written word, and apart from private partialities, or national or sectarian prejudices, have convinced us that the picture pourtrayed in the above works is but a feeble sketch, and by no means wrought out with all the minuteness of which it is susceptible: at the same time it is not to be forgotten, that what then required proofs to be sought for with some pains, now start up before us, unsought, every day; and that the very journals which were most violent in their accusation of calumny, said to have been brought against the religious world, are now the publications which afford the most abundant evidence of the accuracy of the picture. A series of Letters have been lately addressed to J. E. Gordon, Esq., M.P., by M. S. G., bringing forward the very same charges, but in much coarser language.

In church and state the avowed preference for human to Divine aid is glaring; and we are not aware of any parallel to it in history. The Atheistical mania of the French Republic was of too short duration, and bore too much the appearance of a symptom of mad excitement, rather than of a settled purpose of uniform life, to be an exception to the above assertion. Men are become so dead to the spiritual aspect of political actions, that the tendency of them must be reiterated in many ways before they can be brought to perceive it. The casting down of this nation from its exclusive Protestant standing, rather than risk a civil war; the refusal to appoint a public fast, a day of humiliation for our national sins; the reluctance with which it was ultimately conceded by the Government; the manner in which it was ridiculed by many of the people; the obvious preference given to Reform Bills, &c., to the favour of God; the systematic desecration of the Sabbath by the holding of Cabinet Councils; the mockery of the pestilence which had been seen to

be advancing to these shores for upwards of two years ; the rejection of the Bible from the national schools of Ireland, in order to conciliate the priests of the Popish apostasy ; and, far beyond them all, the open preference that is given by the Evangelical, and by every other party of religionists, to human learning, instead of the Spirit of God ; does indeed put a despite and contempt upon the living God for which we shall in vain seek similar instances in the worst times of Israel and Judah.

## No. II.

The next prophecy which we propose to examine, with reference to these days, is that contained in the chapters of Isaiah xxiv.—xxxv., both inclusive. “ Bishop Lowth is of opinion that they refer to the *three* great desolations of Judea by Shalmaneser, Sennacherib, and the Romans ; Bishop Horsley, to the general tribulation of the latter ages, and the succeeding prosperity of the church in the end of the world.” These chapters are differently separated by different commentators, and without any necessity. The xxivth opens with announcing the general subject of the prophecy, which is the throwing of the whole state of society into confusion ; into a moral, political, and ecclesiastical chaos ; out of which the Lord shall bring forth His new Eden. “ Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof : and it shall be as with the people, so with the prince ; as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him : the land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word.” The prophet proceeds to assign, as the cause of this visitation, that “ the inhabitants have transgressed the laws, changed the ordinance, and *broken the everlasting covenant.*” Now the everlasting covenant is the covenant in Christ—not the Mosaic covenant, which was to pass away : it is impossible, therefore, not to carry on the time of the fulfilment of the woe to the Christian dispensation. Moreover, the system upon which the judgment comes is called, in ver. 10, “ the city of confusion,” or Babel—a term only applicable to the actual state of our churches, but never applicable to the worst period of the Jewish church. “ When thus it shall be in the midst of the land,” it is said, in ver. 13, “ among the people, there shall be ” a few scattered individuals who “ shall lift up their voice for the majesty of the Lord,” and proclaim the coming kingdom of Jesus ; in which, also, “ the host of the high ones,” who are the opponents and oppressors of the meek of the earth, are to be punished “ ON THE EARTH.” The fol-

lowing chapter (xxv.) contains the song which is to be sung when these events occur: the 8th verse of this is applied by the Apostle to the time of the resurrection, at the second coming of Christ. The next chapter (xxvi.) is a similar thanksgiving, to be sung by the restored Jewish nation. Chapter xxvii. announces the destruction of the person or mystery represented under the figure of Leviathan; and the 12th and 13th verses give some details of the manner of the restoration of the Jewish people.

The xxviiiith and xxixth chapters enter with considerable minuteness into the state in which the church shall be when these mighty events before detailed are transacted. Although the two chapters are separated by many learned commentators, upon some loose notions respecting the time of their delivery, it is not without a wise and beneficent purpose that the church has ever preserved them in their present juxta-position. The one is necessary for the right understanding of the other. Of the latter, Bishop Horsley observes, "that it predicts the final vengeance that would be executed on the enemies of the true religion;" and Mr. Townsend says, "the Assyrian being at this time the most powerful foe and terror of God's people, stands as the type of the irreligious faction leagued against the church of Christ."

The first of these chapters commences with denouncing a woe upon Ephraim, and the second with denouncing a woe upon Judah. Thus the whole nation is included; the two tribes, with their orthodox ritual and temple service, equally with the ten tribes in apostasy at Samaria, with their golden calves. Ephraim is addressed as in a flourishing condition, which shall be suddenly overthrown by a certain "mighty and strong one, who, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." The suddenness of this destruction is again set forth by divers similitudes at ver. 4. At the time when this calamity falls, "the Lord of Hosts shall be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." But even these are not exempt from a particular delusion which is universally prevalent: the whole body of the people, residue and all, have become the victims of it, although a few find grace to escape.

This delusion is set forth as an "erring through wine:" it is said, that "through strong drink they are out of the way: the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment." As in the first chapter of this prophet, the disgusting loathsom-

ness of a putrid human carcase was made to express the odiousness of the whole nation in God's sight, on account of sin, so here the foul consequences of drunkenness, "vomit and filthiness," are put to express the hatefulness, in His holy eyes, of the delusion in which these religious rulers, "the priests and prophets," are "taken and snared." The persons denounced are not only mentioned under their official characters of "priest and prophet," but they are addressed in ver. 14 as those that "rule this people which is in Jerusalem." In chap. xxix. 9, it is declared of certain persons that "they are drunken, but not with wine; they stagger, but not through strong drink." Now no persons to whom these expressions can possibly be applied, have been mentioned in this chapter: therefore, to interpret Scripture by Scripture, it is absolutely necessary that these two chapters be taken together, and then the meaning is perfectly lucid. It is therefore clear beyond question, that it is religious teachers who are the special objects. The next question then, is the nature of their delusion. Now, they are not only not infidels, not only professors of religion, but really and truly persons who "fear" God, and "draw near" to him (xxix. 13). The nature of their delusion is, that THEIR "FEAR OF GOD IS TAUGHT BY THE PRECEPT OF MAN: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The sin of leaning upon human teachers, is one which is ever described as peculiarly hateful in God's sight, and drawing down His severest judgments. The first charge in the black catalogue of offences for which the Apostle finds fault with the Corinthians, is, that one called himself by the name of one teacher, and another by the name of another teacher. In Jer. xvii. 5, we read, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited." This judgment is analogous to all God's judgments. The forms of the services of the outward acts of devotion are good, but the man who trusts to them, and who does not use them merely to lead him to God, is destroyed by them. The Jews did not look to Him whom all their ceremonies portrayed, and therefore their table became a snare, as it is to this day. The rulers and guides of the people in the Christian church, have leaned upon human learning, eloquence, and argument, to lead them to the knowledge of God, and not exclusively upon His Spirit; and therefore this learning, eloquence, and argument is now leading both priests and people astray.

The figure of drunkenness is often used by the prophets for those who are intoxicated by false doctrine. In Micah ii. 11, it is written, "If a man walk with the wind, and lie falsely, saying, I will prophesy to thee of wine, and strong drink; he shall even be the prophet of this people:" the invariable characteristic of the false prophets being, that they foretold peace, and not judgment, and declared that "God had forsaken the earth," and would not interfere in the ordinary concerns of men; exactly analogous to the reports of all modern religious societies, which prophesy the peaceful conversion of the world, and the introduction of a reign of blessedness, by their means; declaring, moreover, that the politics of nations are things in which God does not intermeddle. In Jer. xiii. 13, God threatens to fill the inhabitants of Jerusalem with drunkenness, so that, when intoxicated with error, they shall destroy each other by civil war: "Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness; and I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them."

The cause of the delusion of the rulers and teachers of religion to the people, is leaning upon human wisdom: the effect of their delusion is, that they "scorn" and "mock" (xxviii. 14, 22; xxix. 20) at the work of the Lord which He in mercy works, in order to deliver them from it. Their delusion has brought them into such a state that they cannot understand the plain meaning of the plainest words. The religious guides in these days are precisely in that predicament: they say, "man" does not mean "man," but another being without any of the properties of manhood; that "Jerusalem" means "Christendom;" that "the throne of David" means "men's hearts;" that "the new Jerusalem coming down from heaven," means "man dying and going up into heaven." Thus the Bible is become perfectly unintelligible to them: "The vision of all, is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (xxix. 11). Their "stumbling," and their "error in judgment," having arrived to such a height, it is obvious that all ordinary means of addressing their consciences are no longer of any avail. When words have lost their meaning, argument is useless: accordingly, God, in the excess of loving kindness, mercy, and ingenuity, devises a new way of speaking to men, as His last pleading with them before He brings upon them their final doom. "Precept must be upon precept, precept upon pre-



cept ; line upon line, line upon line ; here a little, and there a little ; for with stammering lips and another tongue will he speak to this people." We are at no loss to understand what this method of speaking is, for the Apostle (1 Cor. xiv. 21) applies it to "the speaking with tongues and prophesying" which took place in the Corinthian church, and which, belonging to the whole dispensation, we have seen revived in these days before our own eyes, after a long absence.

While a few of the poor are brought back by these means to trust in the Lord, and to rely upon the teaching of His Spirit, the "rulers" and teachers become "mockers and scorers" of the work : wherefore, the work further continues for a double end : first, in order to deliver the flock, whom these mocking guides are destroying ; and secondly, in order that these scorers "might go, and fall backward, and be broken, and snared, and taken." A fearful judgment is pronounced against them : "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, and the seers, hath he covered." "The bands of the mockers are thus made strong : " instead of shaking off their incapacity to understand plain words, that incapacity is increased. There is an example of similar incapacity befalling the Jews at the time of our Lord's first advent ; as we learn from Luke (xxiii. 31), when Jesus said to them, "Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished : for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on : and they shall scourge him, and put him to death : and the third day he shall rise again." Now nothing can be clearer than the meaning of these words of our Lord, taken in their plain and ordinary sense : yet it is added, "And they understood none of these things ; for this saying was hid from them, neither knew they the things which were spoken." The things spoken by our Lord did not coincide with their pre-conceived notions about Messiah : their heads were full of the scheme which their Rabbis had taught them, and they had lost the faculty of understanding plain words : nor does it appear that the disciples ever understood their Prophets, and Moses, until they had received the baptism of the Holy Ghost.

There is another mark given of these mocking and scorning leaders in religion, which we also see verified in the present days : they are described as "watching for iniquity, making a man an offender for a word, laying a snare for him that reproveth in the gate, and turning aside the just for a thing of nought." It is difficult to suppose that those who are "mocking at" and "scorning" the present manifestations of the "speaking with another tongue," were not before the Prophet

in vision, when he wrote this chapter. These men extract words out of works, and say they bear a meaning contrary to the whole tenor of the book, contrary to the line of argument in the context from whence the words have been filched, and contrary to the reiterated assertions of the author. If ever this passage were to have full accomplishment—and not a tittle of the sacred volume shall pass away until it be accomplished,—the slanderers of many of the faithful servants of God are fulfilling it to the very letter. It is not possible to have a more perfect example of the accomplishment of this prediction, than the course which has been pursued by the enemies of Mr. Irving. Sentiments have been imputed to him by the anonymous libellers who write for some of our *religious* periodical publications, contrary to the object of the writer, contrary to the argument of his book, contrary to the argument of the particular passages from which the words complained of are taken, contrary to the Declaration of the whole church of which he is the pastor: but no; the words, the words, are that for which they make him an offender; and they persevere in their reiterated slander. Alas, these slanderers are your guides, O ye people of England and Scotland! these slanderers are your priesthood, O unhappy church! these slanderers are those who call themselves your most religious portion, O deluded nation! O deliver yourselves from the guides and teachers that make a man an offender for a word, for they are leading you headlong into perdition.

In the following chapter (xxx.) the leaning upon human wisdom is further denounced in the words, “Woe to the rebellious children, that take counsel, *but not of me*; and that cover with a covering, *but not of my Spirit*; that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.” The punishment pronounced is similar to that which we before observed; namely, that it shall be produced by the fault itself: “therefore shall the strength of Egypt be your shame, and the trust in the shadow of Egypt your confusion.” In like manner, all who will persevere in leaning now upon the vain babblings of modern sermonizers, upon commentators, upon human authorities of any kind and form, and who will not trust the Lord for teaching by His indwelling Spirit, without human instrumentality, shall be destroyed by those means in which they trust. A minister who leads his congregation to look to any other teacher than the Holy Ghost, is leading them directly away from Christ. Many are doing this ignorantly; and are snared under the deception that they are only seeking for helps and aids, still to be used in subserviency to the teaching of the Spirit. Into this point, however, we do not now mean to enter. The object of the prophecy

is to inform us, that at the time of the Lord's return to the earth the whole body of religious teachers will be leading the people astray, having trusted to human learning; the consequence of which has been, that they have lost the faculty of understanding the meaning of the plainest words;—that God mercifully at this time comes Himself into the midst of his church, giving as a sign of his so doing, the speaking in a tongue known only to Himself, and speaking also in prophesying; but that the teachers mock and scorn it. Mockery and scorn at God's work is the last and completest form of apostasy: it is placed as the climax of the characteristics of apostates in Psalm i. 1, and in Prov. i. 22, and many other places. This scorning is now universal, through every rank, from the more exalted bishop down to the lowest sectarian: they do not think the report that God is speaking Himself in the midst of the church as worthy of being inquired into, as they would the report of some new wonder brought from a distant land: while another party of teachers band themselves together in one tissue of slander, vituperation, and falsehood.

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THE VOICE OF GOD.

THE greatest proof of the extent to which the image of God has been obliterated from His church; of the depth of alienation of the spirit of the redeemed from the Spirit of the Redeemer; of the want of conformity to Jesus in His brethren; is found in the difficulty which the most spiritually minded and conscientious among them experience in determining, when they hear a miraculous voice, whether it be the voice of their Preserver or of their destroyer, of God or of the devil. Infidelity, whether secular or ecclesiastical as readily cuts this knot now, as it did Anno Domino 33: not so, however, the disciples of the Lord. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the Shepherd of the sheep: to him the porter openeth, and THE SHEEP HEAR HIS VOICE; and he calleth his own sheep by name, and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: FOR THEY KNOW HIS VOICE; and a stranger will they not follow, but will flee from him; for *they know not the voice of strangers.*" Again, the Lord said, "Other sheep I have, which are not of this fold; them also I must bring, and THEY SHALL HEAR MY VOICE." To this the greater part of those who heard him said, "He hath a devil, and is mad; why hear ye him?" To certain questioners on this matter, he replied, "Ye believe not, because

ye are not of my sheep, as I said unto you ; my sheep hear my VOICE, and I know them, and they follow me ; and I give unto them eternal life," &c.

In many of his conversations, our Lord referred to the Law and to the Prophets, as having written before that Messiah was to do the very acts he was then performing : in others, he appealed to his miracles as proof that he was sent from God : but in the discourse recorded in John x., he entered into no argument whatever, and addressed himself to the internal conviction that every creature has of the character of all persons who speak to it, by the matter and manner of their speech ; a conviction which enables the silliest of animals, the sheep, clearly to know the being who is speaking to them.

On a subsequent occasion our Lord furnished the practical example of the maxim which he had declared before. It was at a time of great anguish of soul, from perceiving, by the inquiry which the Gentiles had made after him, that the hour was now arrived when he was to be put to death. Upon his praying to His Father, saying (John xii. 28), "Father, glorify thy name ; there came a voice from heaven, saying, I have glorified it, and will glorify it again." Jesus knew the voice, and that it was his Father's voice ; but the rest who heard it did not thus recognise it : "The people that stood and heard it, said it thundered ; others said an angel spake unto him : " but none said, it is the voice of our Father. In like manner, when the voice was heard by St. Paul, as he journeyed towards Damascus, none of the party recognised it as the voice of God, but Paul alone.

When any one hears the voice of another with whom he is well acquainted, it is by no mental operation, by no logical deduction, but by a sympathy of spirit, that that acquaintance is recognised. Were a child suddenly struck blind, so as never more to be able to behold the features of its parent, the voice of that parent would sound as distinct from the accents of all other beings as ever ; aye, even perhaps more so. Let a case of still closer analogy be supposed ; let us imagine a child who had become blind during the absence of its parent, departed to some distant land before the child knew how to distinguish its father, and who had never seen him since ; yet when the parent did return, and when he addressed that child in accents of tenderness, such as no other voice had ever before conveyed, it would be impossible that there should not be a sympathetic thrill of affectionate joy through the breast of that child, which would bring home the conviction of its parent's presence more effectually than the assertions of many bystanders. If, however, we should find a child, on the return of its father who addressed it in so loving a manner, still doubting whether the person who spake to it were really its father or not, and insisting upon certificates of

its parent's marriage, proofs of where he had been during his absence, evidence of the ship-masters who had taken him away, and who had brought him back ; and, after all this process had been gone through, still requiting the father's expressions of love with coldness and indifference, and avoiding to come within the sound of his voice whenever it was possible ; we should have good ground to believe that such child were an ungrateful prodigal, greatly deficient in genuine affection to its parent, secretly wishing that his father had never returned, alien to the common feelings of relationship, thoroughly estranged in his inmost soul from his father's character, and consequently hating his society. The subtleties of metaphysics would be tried in vain to explain the secret by which a child recognises the voice of a parent whom it loves ; while it is obvious that its doing so depends upon no process of ratiocination whatever. In like manner a supernatural voice speaks to the heart and conscience of him who hears it, and finds a response within, according to the character of the recipient. Our Heavenly Father is, indeed, like the earthly father of one from whom he has been absent even from its tenderest years, unknown to His children ; but He has given us a description of Himself in a book, and any voice that claims to be His, must speak according to that revealed character. A voice that conduces to the exaltation of Jesus, to the humbling of man, to the leading to holiness, to the increase of love to Him and to all mankind, to the unfolding of Scripture, and yet all in harmony with Scripture, is the VOICE OF GOD.

We have offended our Father, however, and have hardened our hearts against His ways. Instead of receiving the written revelation which He has made of Himself with simple and humble confidence, we have brought it to the bar of our corrupted reason ; and argued about God, and about His word, as we would about a fellow-worm and its works. We have taken His name within our lips whilst our hearts have been far from Him, and have made the words and works of the God of love the weapons with which to assault each other. We have professed to serve Him, when we have been serving ourselves ; and we have made the preaching of His humbling doctrines the stepping-stones to worldly honour and riches, and the fuel to inflame our reasoning pride. The VOICE of God comes into the midst of us, with a power that divides asunder the joints and marrow, and discerns the thoughts and intents of the heart. It lays bare hidden hypocrisies, unsuspected by him in whose breast they lurk : it is the searching of Jerusalem with candles ; the punishment of them that are settled on their lees : it is the VOICE of the day of the Lord. (Zeph. i.) The VOICE comes with severe reproof, but in such accents of love that the censure is courted rather than shunned :

the heart is indeed laid bare and anatomized, but the knife is so charged with healing balm that the operation carries with it more joy than pain: the rod is so mingled with mercy, that the smart of the chastisement is forgotten in the tenderness which accompanies it. All who desire to have evil exterminated in them; who hunger and thirst after righteousness; who hate every crooked way; who are ready to cut off a right hand and pluck out an eye, and enter maimed into life, rather than be estranged from their Father's heart; cling to every place where His voice can be heard, listen to all through whose organs He speaks, and purify their lives by its holy direction: whilst all who are self-convicted of having by-ends to serve; of cherishing some idol unknown to mortal eyes; of having a name to live before man when they are dead to God; of dealing treacherously in holy things; of using the truths and doctrines of Revelation for the purpose of gaining approbation or advantage from man; of building themselves up in a system of religion which allows them undisturbed enjoyment of vanity and earthly mindedness; fly from the eyes of fire which cannot endure iniquity; curse the voice which reveals them to themselves, and which would produce an everlasting separation between them and the hypocrisies they love.

It is thus that the Lord, whom we have long sought, has "come suddenly into His temple: but who may abide the day of his coming? and who shall stand when He appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The voice of the Lord draws the children closer to the arms and bosom of their Father, and drives the others farther and farther away. The same words are honey and manna to some, and wormwood and gall to others. The same manifestation which seals the servants of God on their foreheads, seals those to apostasy who will not serve him. It is the beginning of the Day of Judgment, and of eternal separation; and we have now experienced before our eyes how the communication of love to the servants is at one and the same moment the communication also of torment to the enemies of the Lord; how the fire that consumes with love, is also the fire which consumes with hate.

A work so blessed, so sanctifying, so precious to man, and so glorifying to Christ, cannot be unassailed by Satan. But how is he to proceed to mar it? He cannot resist, nor let, nor stay, the voice of God; neither can his nature permit him to suffer souls to live in undisturbed communion with their Heavenly Father. He therefore enters among them as an angel of light: "There was a day when the sons of God came to present them-

selves before the Lord, and Satan came also in the midst of them." He imitates the VOICE of God. He sometimes takes possession of men, and himself speaks directly by their organs. At other times he stimulates irreverent professors into passionate excitement, and causes them to ape their Creator. The poor children, long unused to hear the voice of their Father, ill-instructed by the hireling shepherds, who have fed themselves and not the flock, know little of their Father's character, and are easily taken by the deceiver. Who can deliver them? No One, no Thing: Jesus alone can. There is no utterance of the Holy Ghost which may not be imitated for a time by Satan; and none which he will not imitate. If this were not the case, the work would be reducible to a question to be determined by the intellect, and the unction of the Holy One would not be requisite for the spiritual discernment of the things of God, and the scribes and the doctors would have a pre-eminence over the poor and unlearned. There is no safety but in God; and no peace to the soul but in believing that Jesus will not deceive them. In attending to the VOICE of God, they will hear much that will stumble them. They will try to bring each utterance to the bar of their reason; and they will be thereby snared, and fall from their steadfastness. They will be often unable to distinguish the VOICE of their Father from the voice of Satan. They must lean on Him, and learn to walk with Him in darkness, as well as in the light. They must believe that He cannot, and will not, deceive them, nor suffer them to be deceived by Satan; while all mankind are telling them that they are madmen so to trust in Him, for that their Father has certainly deceived them, and given them the devil, when they have prayed Him to give them the Holy Ghost.—The things written in the Prophets are written for the learning of us, on whom the ends of the world are come. "The day of the Lord cometh," when "the spoil," the *opima spolia*, of Jerusalem "shall be divided in the midst of her." With the spoil of the earthly church, now become Babylon, and delivered up a prey to the infidel, we have nothing at present to do; but the treasures of the spiritual church shall now be divided amongst the soldiers of Jesus, and all the riches of holiness and power with which they were furnished at Pentecost shall be again distributed amongst them; "for the kingdom of heaven suffereth violence, and the violent take it by force." The Lord shall go forth, and his people shall go forth. "The Lord my God shall come, and all the saints with him: and it shall come to pass in that day, that the light shall not be clear, nor dark"—there shall be here a ray of light, and there a cloud of darkness shall obscure it: we must walk by faith, and not by sight: we must put confidence in God, and have nothing to rely upon but Him: the

intellect, which has been idolized so long, will only betray us: blind faith, blind confidence, blind trust, must be our only stay; and shall be ultimately found to be our only security—"But it shall be one day, which shall be known to the Lord; not day nor night"—a day, the whole transactions of which will be under God's peculiar direction and management; wherein He will guide every thing, and in the proceedings of which man shall not intermeddle—"And it shall come to pass that at evening time it shall be light"—at the moment when the light has become less and less, and the darkness has gathered more and more; when the doubts of the most stedfast have thickened; when the waverers have altogether renounced their confidence; when the few faithful ones are staggered by the defection of their former companions; when the incredulous are uttering their cry of exultation, and saying, 'Well, now you see, at last, it turns out, as we told you it would, to be all delusion;' then the light breaks forth out of obscurity, and the darkness of those who did abide in Jesus is for ever absorbed in the splendour of eternal day.

It will occur to many to inquire, Why attend to the VOICE of the Spirit of God, since there is such difficulty in distinguishing it from the voice of Satan? wherefore incur this risk? Nay, brethren, rather weep and mourn for the loss of that spiritual discernment by which you cannot know the voice of the good Shepherd from the voice of a stranger. "My sheep know my voice; but ye believe not, because ye are not of my sheep." Cry for that unction of the Holy One, which if ye had ye could not help discovering the voice of God from the voice of Satan; and not being able to discern which, ye have good reason to doubt whether ye have the Spirit of God dwelling in you at all. Every Christian is playing for a tremendous stake. He is willing to risk his reputation for wisdom, discretion, and prudence; his fame, his morals, his wealth, the affections of his friends, his liberty, his life; for the sake of a Being of whom he has read in a book; "whom, not having seen, he loves, and in whom he rejoices with joy unspeakable;" and for whom he is willing to renounce all the good which his eyes have ever beheld. This stake, which involves every thing, the majority of mankind calls him mad to venture on, and counsels him to rely rather upon his own exertions; but he despises this counsel, and confides all to Christ. It is only to such as are in this state, who have willingly and advisedly hazarded all, that we can appeal for a still further exercise of this same self-dedication; to those who have put their hand to the plough, and who are determined by God's grace not to take it off again, and who are trembling lest they should be found in the predicament of Lot's wife: upon such we call to play for a higher stake still.



The greatest captain of the day said, that he who will win victories must put himself in situations liable to sustain defeats. Throughout the universe there are degrees: angel is under archangel; the Son subordinate to, though co-equal with, the Father. In the redeemed and glorified church, the twelve Apostles are promised a higher place than the rest of the body. Each member must have its appropriate situation and function. The highest honour that created beings can receive, is to be of the Bride of the Lamb. There are, indeed, virgins who bear her company, but they are not of the bride. These are guests invited to the marriage-feast, but the wife is not invited: to her the supper is given, and she sits down there of right in her husband's power and dignity. There is a band which is counted worthy to escape the things that are coming on the earth; while others are left to witness in the furnace which Antichrist will heat seven-fold. It is the baptism of the Holy Ghost, the indwelling of the Father, his name written upon the forehead, by which the Lamb's wife makes herself ready, as a bride adorned for her husband. It is the person of the Holy Ghost, the living God Himself, taking up his abode in us, and shining forth through us in love and holiness and power, which makes the flesh be as a sackcloth covering—a heap of ashes, consumed by the fire within; giving a real victory over the world, over its affections and its lusts; which having been in vain attempted in the flesh, in the strength of nature, has caused grief and disappointment to the sincere, and hypocrisy to the empty professor. Endowed with supernatural gifts, we should speak to the hearts of the hearers with the authority and power of conscious knowledge, not with the slow and uncertain expressions of logical deductions.

Confidence in God under every circumstance; feeling assured that our Father will not deceive us when walking uprightly with Him, and our conscience not condemning us before him (1 John iii. 19—22); can alone support us, whether used by Him to give utterance to His Spirit within ourselves, or when listening to His voice conveyed through the organs of another. Confidence in Him, when sentiments the most repugnant to our reason are spoken, sentiments seeming to be contradictory to one another; the confidence placed in its parent by a child when receiving lessons from him which are beyond its comprehension. This confidence is that which alone puts the Creator and creature in their proper relative positions; which alone brings down intellectual pride, and reduces all men to a real level in the things of God; and which alone furnishes an occasion for every one to ascertain whether or no he can trust God in things where no secondary causes or instrumentality are blended: for wherever the means are seen by which God works, we place our con-

fidence in those means, and not in Him, however much we may deceive ourselves with a contrary notion.

Whoever will attempt to scan the work and utterance of the Holy Ghost by the intellect, instead of by the Spirit within himself, must be stumbled. If he be a child of God he will be stumbled in mercy, to shake him from this pride and presumption in bringing God down to the bar of his reason: if he be not a child of God, he will be sealed up, by that which causes his stumbling, to apostasy (Isai. xxviii. 13). It is spiritual, not intellectual discernment, which is needed: that which places the old woman and the babe on the same level as the greatest philosopher, and which shews the highest powers of nature wholly inadequate to measure a work of the Spirit.—These observations are as fully applicable to those who are gifted as to those who are not. Gifted persons are as liable to be stumbled by the utterances proceeding through themselves, as by those through the organs of any other instrument. Their security and their peace is in their faith—or rather in the Lord in whom they trust—exactly like those who listen to them. They must not place confidence in their gift, nor in the Spirit who dwells in them, but in Jesus, the Lord of the Spirit, from whom the Spirit proceeds, and who received the gifts from His Father for men: so that in all things the Word must have the pre-eminence—the gifts of the Spirit being, not for the glorifying of the Spirit, but for the glorifying of Jesus. To abide in Jesus is necessary, in order to receive the gifts; necessary, to retain them; necessary, to use them aright; necessary, not to be stumbled by them. A gifted person must feel that the utterance he has been made to give is not his own, but the Lord's; and he must therefore leave to the Lord to confirm, bring to pass, or alter, what He has spoken, as seemeth Him good.

Although it is painful to expose the failings of private individuals, we think ourselves bound to notice the cases of Miss Hall and Mr. Baxter, whose names the adversaries of the work of the Spirit have brought before the public, but of whom we still desire to think charitably and to hope favourably. Though both have given great occasion to the enemies of God to blaspheme, He may, by giving them deep repentance for their sin, be preparing them as vessels of mercy, to shew forth the glory of his pardoning grace.

Many hard speeches have been used of Miss Hall; and we do not mean to palliate her sin, but we desire to judge of it as ourselves compassed about with the same infirmity: we wish to search and examine ourselves, lest we also should yield to temptation; and, to all who have thus examined themselves, we say, "Let him that is without sin among you cast the

first stone." We know Miss Hall to have been under delusion; and that she has, by her own powers, imitated the voice of God. This is in any case a great sin; and if committed knowingly, and with full purpose of heart, would be a sin so horrible that we should apprehend a judgment would ensue not less signal than that on Ananias and Sapphira. But enthusiasm may arise from witnessing the work of the Spirit; and a strong desire to possess may be mistaken for possessing; and the devil will be ready continually to present these temptations to the inexperienced. Miss Hall was ignorant of the ways of God, and of the devices of the enemy, but they are now made manifest; and we pray that she may be led to feel the depth of her sin, and the disgrace she has brought upon the people of God; while she also should feel, that even for her sin, when repented of, there is atonement in the blood of Christ, which "cleanseth from all sin," and can cleanse hers.

God shewed his protecting care over his church while this delusion was going on; for he so overruled Miss Hall, that nothing of error, we believe, was spoken: and this analogy with the word of God kept many from rejecting her utterances who did not perceive in them any power. God also shewed his tenderness and care, in his making those whom he had endowed with power testify to the conscience of Miss Hall; first in a general burden of sorrow; then in exhortations to repentance; then in special admonitions to those who spoke; and lastly in reproof to Miss Hall by name, which made her at once confess that she had been acting without warrant, and had sometimes even premeditated speaking at particular times, but not prepared what she should say. The detection was made entirely by the Spirit of God, and to God be all the glory.

Mr. Baxter's case was still more awful than that of Miss Hall, more mysterious, and more stumbling; yet from it we are full of hope that greater glory will redound to the work of the Holy Ghost in the midst of us. Mr. Baxter is a dear friend, whose *present delusion* we would gladly conceal, till the workings of God's providence, which is even now teaching us this lesson, shall have taught him wherein he *mis-interprets his own utterances*; but these desires of our heart have been frustrated by Mr. Baxter himself: he has precipitately blazoned his own ignorance of "what and what manner of time the Spirit which was in him did signify" (1 Pet. i. 11); and we may not now shrink from the painful duty of telling him and the public, that he is ignorant in this matter. We foresee the surprise of our readers, and the imputation of arrogance which will be cast upon us, for presuming to know more of the workings of Mr. Baxter's mind than he does himself; but such is our belief, and we must abide the consequences. "Let the prophets speak by two or

three, and let the rest discern." "Know ye not that the Holy Ghost is in you, except ye be reprobates?"

Too much self-esteem and self-confidence has been, and still is, Mr. Baxter's snare. He thought himself too much the centre of his own predictions, and himself the interpreter of the words. God warned him of this, and warned his auditors against it, in various ways, often expostulating with them thus: "Do you drink the cup? Glory not in the vessel, lest the Lord should dash it in pieces." But, alas! the warning has been in vain; and God is taking another way to shew out his truth and magnify his mercy. Mr. Baxter is at present taken in the snare of his own self-confidence; and, because his declarations have not been accomplished in the way which himself expected, he has not only inferred that his own declarations were false, but has most unwarrantably and presumptuously inferred that all the other claims to gifts or manifestations are false also.

Having thus discharged our painful duty to the public, in speaking thus of a dear friend, we commend him to God, and ask for him the prayers of the church. May he speedily be brought to a knowledge of the mind of God in this matter! May he become in all respects a fit instrument to be used by the hand of the Lord! And, though Satan is desiring to have him, to sift him as wheat, may the Great Head of the church hear our prayers, that his faith fail not; that, when he is converted, he may strengthen the brethren!



AN INTERPRETATION OF THE FOURTEENTH CHAPTER OF  
THE APOCALYPSE.

THE word spoken by the Apostle Peter concerning the interpretation of prophecy is, as he himself declareth, of primary importance to be known and kept in mind. The canon also is very simple, and simply expressed: "NO PROPHECY OF THE SCRIPTURE IS OF ANY PRIVATE INTERPRETATION." It is a catholic canon delivered by the Holy Ghost to the catholic church, for whose use, and not for any place, age, or sect of men, the prophecy was inspired. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet i. 21). And though there hath been very much criticism and disputation, the meaning of it seems to me very clear, both from the time in which it was expressed, and from the place which it occupies in the discourse of the Apostle. He is entreating of the abundant entrance which shall be ministered to the saints into the everlasting kingdom of our Lord Jesus Christ, against the day of his appearing; whereof

he, with two others of the Apostles, had received a glorious fore-shewing upon the mount of transfiguration; until which time, to preserve our confidence and hold up our goings, he referreth us to the prophetic word, wherein the glorious advent of Christ is constantly treated of. And that we might not slip away into the fatal error that the prophets spake only for the people of their own day and generation, he lays it down as an axiom that they spake for the edification of the whole church of Christ, in which the Holy Ghost resideth, and not for any private and peculiar occasion; and that they ought to be interpreted for all times of the church;—that the prophecy never weareth out of date; for that the Holy Ghost predicteth all things, not for a particular time, but for all times, until the time of the fulfilment of all prophecy at the coming of the Lord. His argument is simply this: All prophecy holdeth up a light, until the coming of Christ, when all prophecy shall be fulfilled; therefore do ye walk by the light of it, until that day dawn, and that day-star arise on your hearts.

Since writing the above, another meaning of the Apostle's rule for interpreting prophecy hath been suggested to me, which, whatever may be thought of its soundness, it equally concerneth our present subject to make mention of. It proceeds by rendering the word *ιδιαις*, *its own*, or *self*, and brings out this meaning, "No prophecy of the Scripture is of self-interpretation," but waiteth the opening of the Holy Ghost, by whom it was first given: it came not by the will of man, that by the understanding of man it should be unfolded: it is written by the Holy Ghost, after a method which the Holy Ghost alone can unfold. This view of the passage accordeth well with that office of the Spirit, "He shall lead you into all the truth, and shew you things to come;" and that other, "He shall receive of mine, and shall shew it unto you;" while it is the very doctrine taught by the Apostle Paul: "But we speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory" (1 Cor. ii. 7). This is the hiding of the truth; and to whom the unfolding of it belongeth he thus declareth in the same place: "But God had revealed them 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" (vers. 10, 11).

The interpretation which I am about to give of the xivth chapter of the Apocalypse doth unite and arise out of both these views of the Apostolic canon: for while it openeth a fresh application of much which hath been symbolically applied to the other events, and so fulfilleth the former of the two views, it

claimeth for its author, in all the chief and principal parts of it, the Holy Ghost speaking in the mouths of the prophets whom the Lord hath given to the church of which I am the angel or minister. Until the Spirit came amongst us as an interpreter, "shewing us things to come," we did our best to apply this, and most of the other parts of the Apocalypse, to the Roman apostasy of the ten kingdoms of Christendom, and the separation therefrom of Great Britain. And in this labour we erred not, but completed an interpretation which is good in itself, and necessary to be first established before the new interpretation could come forth. Just as, in interpreting the Old-Testament prophecies, we have always found it necessary first to shew the application of them to the times and events for which they were delivered, before carrying them downward to the great consummation of Christ's coming and kingdom, for the shewing forth of which all prophecy is moved by the Holy Ghost: even so, in interpreting the New-Testament prophecies concerning the mystery of iniquity, which, every where occurring, are embodied in the Apocalypse, we must first shew their progressive accomplishment in the church until now, when they are all about to be revealed in an open and manifest manner.

For example: the Spirit, speaking by his prophets in these days, hath applied the Trumpets to this Protestant land—the third part of the great city, whereof the other two are the Infidel and the Papal—and shewn in detail how they are fulfilling, and shall be fulfilled upon us; the first, already past, being the consumption of all verdure and fruitfulness in the civil institutions of the kingdom through the congealing of the waters of the Spirit (that is, the religious principles which were embodied therein) and the mixture of the hell-fire principles of Liberalism. The principles of Toryism frozen into ice, and the principles of Jacobinism all on fire, have brought our civil institutions to a manifest dissolution, insomuch that the king and his chief captain cannot constitute an administration, but are forced to succumb. This shews how the first trumpet-cloud gathers, and concentrates into one flaming mass, as a mountain of fire, all the revolutionary and incendiary principles, as they are now collected in the Reform Bill, which the second casts headlong into the people, the sea, and produces a state of insurrection which the military state of the nation bringeth under. The third bringeth the ecclesiastical state into death by the imbittering of the waters, through the taking out of that Branch which made them sweet—namely, Jesus in our flesh freeing us from the law of sin and death, and making the bondage of God's law of righteousness a light yoke and an easy burden. Thus, the denial of Christ's work in the flesh to bring flesh into

a sweet acquiescence in the will of God, and our oneness with Christ in the spirit to rejoice in his joy and partake of his strength, bringeth the well-spring of religious doctrine to be bitter, as poisonous as death. The fourth bringeth the king and queen from their royal seats, and the nobles from their ancient vested dignities, planting in the room and stead thereof a king of the people, to be one of Antichrist's ten supporters. The fifth bringeth up the spirits of delusion from the pit of hell, to tenant and take possession of the house of the church, which they find empty, swept, and garnished for their reception; and to propagate their liberal principles, as a religion of liberty and benevolence, throughout the nation, with mighty signs and wonders, and all deceivableness of unrighteousness. The sixth sends them with the sword in revolutionary fervour throughout the nation, whereby the whole land is deluged with blood. But during the rapid evolution of these judgments, now begun, the Lord hath been evolving the counteraction of his church baptized with the Holy Ghost, after the manner set forth in this xivth chapter, and the xith chapter, of the witnesses, who lift up a mighty testimony, hindering and hampering and effectually keeping down, during their three years and a half testimony, the attempts of Antichrist to shew himself; until at length, their time of witnessing being accomplished, they are slain in this very land; and after three days and a half are translated unto glory: whereupon Antichrist develops himself, "that which did let being taken out of the way," and the church of the first-born, the man child, being with Christ in the cloud of his glory, they do together execute the seventh trumpet, by pouring out the seven vials and accomplishing the wrath of God, destroying his enemies, and preparing the earth for the habitation of his throne for ever and ever.

Such, in few words, is an example of the literal application of the trumpet history, and its collateral histories of the witnesses, which the Holy Ghost, speaking in his prophets, hath in these last days furnished us withal. But, instead of undoing or subverting the symbolical application of the former to the Greek church possessed with the Mohammedan delusion and deluged with the Saracenic hosts, and of the latter to the two Testaments, it doth take up and appropriate them, for the ends of illustration and exposition; just as, in all our former interpretations, we have taken up and appropriated, for the same ends, the real historical accomplishments which the prophecies of Isaiah and Micah had in their times. The symbolical in the Apocalypse helpeth to the literal; the literal in the prophets helpeth to the antitypical, which is about to be perfected in the coming of Christ: therefore we will not be thought in any thing to have changed from our former interpretations of the Apo-

calypse, which we only prove the more, while we do now proceed to lay out, and as it were string together in order, the interpretation which the Spirit hath given, and which the same Spirit in our own soul and in the church hath acknowledged, of this xivth chapter, and the other parallel parts of the Apocalypse, especially the xith. And may the Lord the Spirit be our guide in uttering the very wonderful things which we have heard spoken, for the most part with the sign of the unknown tongue, and with every other test of truth and genuineness which the Scripture require us to apply.

“ And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Rev. xiv. 1). These are the servants of our God which the Angel having the seal of the living God—that is, Christ, who alone sealeth us and giveth us the earnest of the Spirit in our hearts (2 Cor. i. 21, 22)—doth seal in their foreheads; an hundred and forty and four thousand of all the tribes of the children of Israel (Rev. vii. 3, 4). They are sealed before the four rending winds are let loose upon the earth, or the sea, or any tree (vii. 1); that is, before the fifth trumpet, the first of the three trumpets of woe (ix. 4), doth bring up the array of evil spirits from the bottomless pit, to take possession of the unsealed multitude of the professing church, and prove to their souls what locusts are to the verdure and fruitfulness of the earth. Now, forasmuch as the first woe-trumpet is ended and the second begun, and their course is very rapid (within the period of three years and a half, whereof the last two occupy full one year and a half), we may expect the sealing even now to commence; as indeed it is in a measure begun, in those who speak with tongues and prophesy. I say “in a measure begun,” because it hath been testified that the completeness of the sealing is not yet in any one amongst us; being no less than the indwelling of the Father and the Son, to beget in us the fulness of love, and purify us as Christ is pure, and make us to be without spot and wrinkle, adorned as a bride for her bridegroom. “There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is but 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 the concubines, and they praised her” (Song of Sol. vi. 8, 9). This perfect church Christ will have on the earth, as Paul foresaw, and laboured, with all the Apostles, to bring to pass; even to bring her unto “the stature of the fulness of Christ,” to “establish their hearts *unblameable in holiness* before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Thess. iii. 13); “that we may be found of him in peace, *without spot, and*



*blameless*” (2 Pet. iii. 14). For this end, also, “Christ loved the church, and gave himself for it; that he might sanctify and cleanse it by 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” (Ephes. v. 26, 27). This was the “prize of the high calling” unto which the Apostles stirred up the church, but in vain; and to which God sought most earnestly to bring her: but with her, as with the children of Israel, it fared, that through unbelief they entered not in, and were cast back into the wilderness; or, if they were brought in to a part of the inheritance—as the gifts of the Spirit, and the gifted persons, “apostles, prophets,” &c.—then was it to the end of edifying the body unto the completeness of its stature, unto the attaining of “the more exalted way” of love, unto “the going on to perfection” (Heb. vi. 1). But, instead of following on to know the Lord, and by degrees driving out the Philistines from the land, the church fell back into the flesh, desiring to be circumcised, and to keep the law, and to burden themselves with ordinances; against which the Apostles in their Epistles strove amain, but succeeded not in preventing the mystery of iniquity from working on, until it hath leavened the whole lump, and brought Christendom to be a mass of hot fermenting wickedness: whereby a new aspect of wickedness, namely, “the mystery of iniquity,” hath been made manifest, and the eldest born of perdition have been prepared for the lake that burneth. Nevertheless, as in the earthly things with which the Jews had to do, God is content to suffer apparent defeat, until the fulness of time be come for justifying himself upon the Edomites and the Moabites and the men of the East and the Philistines together, and making good every jot and tittle of the word of his promise unto Abraham’s seed; even so in respect to the heavenly things, which we had bequeathed to us in full amount—“predestinated to be conformed to the image of his dear Son” (Rom. viii. 29), “chosen in him to be holy and without blame before him in love” (Ephes. i. 4), “as he is, so for us to be in the world”—although the church hath gone away backward, into Egypt and Sodom and Babylon, instead of sitting in the heavenly places with Christ and enjoying all spiritual blessings there, God will not be defeated here, any more than in the other case, but will accomplish in the church on earth all which he set himself by his faithful Apostles to accomplish, but failed to do through our unbelief. And in the sealed ones is presented to us the form and figure and vocation of that most blessed estate of the church, perfected in beauty and holiness, which God now at this time hath a purpose to accomplish, anterior to our being taken up into the glory, to come with him and execute the

judgment. She is the bride, the queen; "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. 10).

Such is the idea which, with great labour, the Spirit of the Lord hath fixed in my mind with the force of faith: and my wonder is that I have been able to believe it; for I had not dreamed of such a thing being realized upon the earth, but only in the church descending out of the heavens: which is exactly the same error as we were once in about the Jews, namely, that their Scriptures were not to be fulfilled literally to them, but only spiritually; and so have we said that "the greater things" which we are to do above and beyond what Christ did (John xiv. 12), are not to be fulfilled to us here, but in heaven. Satan hath striven hard to dislodge the faith of this pure and holy church from my mind, by setting before me the evil uses which have been made thereof from the time of the Apostles until now, by all manner of lewd and wicked heretics: but hitherto my God hath helped me, through keeping of the word of his patience; and I believe he will permit my eyes to look upon its accomplishment. In this faith no one can follow who refuseth to believe that Christ had all our temptations of the flesh, as of the world and the devil—all our temptations, not abating one. This is the only ground upon which we can hope to do one good work, or keep one commandment of our God; namely, that by Christ holiness was wrought in our flesh in spite of all the trials with which we are beset. And the same truth is a sufficient ground for a life of holiness, and for a holy church; and though both in the fleshly Jewish church, and the spiritual Christian church, God hath encountered as yet only defeat and disappointment, I believe that in the one and in the other he will exhibit, on this side of death, the triumph of the work of Christ over all the power of the enemy; and vindicate the work of Christ in our flesh against all men who with one consent have set themselves in array against it. He will vindicate it in the spiritual church first, and in the Jewish church afterward: in the former, before their translation into glory; in the latter, after the revelation and the destruction of Antichrist, in the blessed government of the world for ever and ever. I am now to develop the idea of the sealed church, and the vocation whereto it is called, according as the same is set forth in this xiv th chapter of the Apocalypse, with the passages parallel thereto.

The reason why the one hundred forty and four thousand are reckoned by the names of the tribes of Israel, is to gather upon and appropriate unto them all the regal and priestly honours which are given by Prophecy unto the seed of Abraham in the latter days; whereby we are instructed to apply unto them all

those prophecies in the spirit which belong to the tribes of Israel in the letter ; to the effect that they shall do for God the same offices of resistance, exposure, and judgment against Babylon and Antichrist, which the Jews are yet to do when they are gathered together, and made to be Jehovah's goodly horse for the battle. Identically the same offices shall the sealed ones have to do by the word of prophesying, the sword of the Spirit, against the mystery of iniquity, which the Jews shall have to do with the sword of the flesh against Antichrist and his embattled kings. The mystery of iniquity is embattling all the powers of false prophesying, in the form of human traditions for Divine doctrines, of science and philosophy falsely so called, of liberal principles, false hopes and deceitful shews of reformation ; against which the Lord will mightily prevail, through the true and faithful witness, the pure and holy word, which shall go forth from the bosom of this church, destined to perform for Christ in the Spirit the office which the Jews shall afterwards perform in flesh. And this is the reason why they are numbered according to the tribes, that we might have a ground for applying unto them all the words of the Old Testament which relate to the triumph of the Jews over their enemies, and their sitting secure above them, in the holy place of righteous and merciful rule and government. And for the particular forms of Antichristian power over which this spiritual Israel is to triumph, are they not written in divers parts of the Apocalypse ? " They that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name " (xv. 2) ; " they which had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hands " (xx. 4). And what is signified by these forms of temptation, before which all but the sealed ones do less or more give way, is set forth at large in the xiiiith chapter. And the work of witnessing against the abettors and followers of the Antichristian worship is set forth in the xith chapter, where a portion of the professing church is measured off from the rest, to be at once a temple for the inhabitation of the glory and an altar for the fellowship of the sufferings of our God and of his Christ. The temple and the altar pertained to the Jews, and the court beyond to the Gentiles. This court, and the holy city also—that is, the sacred ordinances of God for the visible church, for the political state, and for civil society—the people, with their kings and their priests, do trample under foot ; and nothing is preserved from their pollution but the temple and the altar,—a spiritual church, which God will order in spirit and in truth, separating them altogether from the Babylonish mixture of the visible church. And from this cleansed, and purified, and exactly defined company of the hundred and forty-four thousand shall the

two witnesses go forth, in great power and great sorrow, and with sore contempt, to testify every where against the wickedness of treading down the outer court of visible ordinances, and the holy city of divinely ordered society. For it shall come to pass, yea, and now is, that men shall delight to cast contempt upon any principle for human affairs higher or holier than mere human expediency; counting every appeal to God for the sanction of law, and government, and marriage, and education, and other venerable things, as no better than cant and hypocrisy, delusion of the people, and encouragement of oppression. As God took witness in Egypt by two, Moses and Aaron, against its idolatries and its idolatrous king; and in apostate Israel by two, Elias and Elisha; and in the rebuilding of the temple by two, Haggai and Zechariah: so against the apostasy of Christendom and the rise of Antichrist shall be taken witness by two orders of spiritual persons, the prophet and the priest; both ministering in word, the one after the Old-Testament, the other after the New-Testament method; and armed with powers which were never surpassed by Moses or Elias, yet used with the mercy and grace of the Lord Jesus Christ, who, with ten legions of angels to defend and avenge him, put forth no power in the direction of hurting, save once to blast the fruitless leafy fig-tree, which is the church—all promise and pretence, but no fruit—and again to permit the devils to possess the swine, and drive them headlong into the deep, which is the opening of the bottomless pit, and permitting demons to come forth and drive the unclean church into perdition. But into this we cannot enter at large. Suffice it to have shewn, by these cursory remarks, that the separated temple and altar for the spiritual Israel is the same with the 144,000 sealed ones out of all the tribes of Israel. I believe also that they are the same with the man child who is to rule all nations with a rod of iron. These figures, of the sealed tribes; the temple and altar, and they that worship therein; the man child who is to rule all nations with a rod of iron; the bride, the Lamb's wife, who hath made herself ready; do all refer to one and the same mystery—namely, the mystery of the church as existing on the earth at the Lord's coming; translated from the earth to the cloud of his glory, after it hath been increased by all the raised saints; and thenceforward to come and act with him in judgment, to sit and reign with him as kings and priests for ever and ever. We had not dared to hope to see the church on earth exalted thus, until the Heavenly Teacher, which is the Holy Ghost, came amongst us, and shewed the things of Christ unto our souls. What he hath divided unto us, we would now divide unto all the children.

“The Lamb standing on Mount Zion,” is the contrast and true original of that counterfeit which had just been mentioned,

“ the beast coming up out of the earth ; having two horns like  
“ a lamb, and speaking as a dragon,” who entered and seduced  
“ all, both small and great, rich and poor, free and bond,” to  
worship the beast and his image, and to receive his mark, and  
the number of his name. While the false prophet, with lamb-  
like pretensions of peace and love, is thus confederating all  
nations under Antichrist, and preparing them for his manifesta-  
tion from the bottomless pit at the end of the three years and a  
half, our true Prophet, the very Lamb of God, hath been seal-  
ing a chosen company, separating a church, filling them with  
his Spirit, sending forth witnesses, and giving them diverse  
occupations of ministry, in preparation of the way of his com-  
ing. The mark in the foreheads of the worshippers of the beast,  
is blasphemy against the Holy Ghost ; and the seal of the Fa-  
ther in the foreheads of the one hundred forty and four thou-  
sand, is the baptism of the Holy Ghost and of fire, whereby  
they are filled with the love of God, and with the mind of  
Christ, and prepared to endure all things for the sake of the  
truth, even as he also endured. The baptism with the Holy  
Ghost was given on the day of Pentecost, and is now the pre-  
rogative of all whom the Lord our God hath called : the baptism  
with fire Christ promised not at that time (Acts i. 5—8) ; and  
we believe that it will be given in these latter days, in order to  
enable the church to witness, both by word and deed, of Him  
who is coming in flaming fire to judge the world. John prepared  
the way of the baptism with the Holy Ghost, by baptizing men  
in the river Jordan. Ministers, in the spirit and power of Elias,  
shall come and prepare the way of Christ’s second coming to  
baptize all nature with the fiery baptism of holiness, by baptiz-  
ing certain ones, who shall receive their witness with the bap-  
tism of fire, and these baptised ones shall be fit witnesses of  
Him who is to come in flaming fire. This is a thing which I  
understand not thoroughly, yet firmly believe ; and I also in a  
measure perceive its necessity, in order to resist and overthrow  
the fiery form of intellectual brightness, as the angel of light,  
in which the man of sin cometh. As hail, mingled with fire,  
cometh the blast of the first trumpet ; as a mountain, burning  
with fire, cometh the second ; as a star, burning as it were a  
lamp, cometh the third ; as a darkening of the sun, and moon,  
and stars, which God created for lights, in order to make way  
for lights from hell, cometh the fourth ; as the smoke of a great  
furnace from the bottomless pit, teeming with locusts, whose  
bite is fiery madness, cometh the fifth ; and as horsemen, from  
whose mouth issueth fire and smoke and brimstone, cometh the  
sixth ; fiery emblems all, against which light and fire of hell,  
what shall guard God’s saints but the baptism with fire ? which  
Christ till now hath reserved for the very purpose of cleansing

the vessels of his sanctuary, whose trial shall be more precious than of gold and silver, though they be tried with fire; for it is as a refiner's fire, and as fuller's soap, that he cometh to purify the sons of Levi: and the day of our Elijah's appearance, to prepare the way of our Christ, that is, this day, when the Spirit is given out as a purifier of the bride, "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. 1, 2). In one word, as Jesus, in the Gospels, when speaking of the baptism with the Holy Ghost, did continually liken it to a fountain of living waters, struck out of the rocky heart of our flesh, and ever flowing in streams of quickening words forth of our belly, so in the Apocalypse, is the baptism of fire, with which the witnesses are baptized, compared to the flowing out of fire from their mouth to consume the adversary. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed" (Rev. xi. 5). The church thus baptized shall dwell in the love of God, the flesh and the fleshly mind shall be laid down within them, and as it was in the Lord, so shall it be in us, a covering of sackcloth to hide the glory under the contempt and reproach of men, and a continual sorrow for their impenitence, and doleful anticipation of the woes which are about to fall in upon the world. While the intense holiness of our words shall make us to be "like a hearth of fire among the wood, and like a torch of fire in a sheaf" (Zech. xii. 6). This is a great mystery; but it doth prepare the way, and give us a foretaste of one greater still, our dwelling for ever with the everlasting burnings of the love of God, which shall be to us the consummation of our blessedness, always burning but never consumed,—to the wicked a continual misery and never-ending consumption. The breath of the Almighty which baptiseth us with fire, is the same which kindleth the pile of hell; and as love is everlasting in God, so shall the blessedness of the righteous, the wretchedness of the wicked be equally and alike everlasting, being but as it were the two opposite poles of one great principle of love, which attracteth the good to one, and is to them blessedness, the wicked to another, and is to them misery. These are the great depths of God, which the Spirit is slowly leading us into the knowledge of. "Who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?" (Isai. xxxiii. 14.) The answer followeth: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh

his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high : his place of defence shall be the munitions of rocks ; bread shall be given him, his waters shall be sure" (vers. 15, 16). And the same breath of the Spirit, the same glorious name of God, which baptiseth the righteous with fire, and maketh them to walk therein beside the Son of God, like the three children in the fiery furnace, shall do for the wicked the things which are written in these sublimest words which follow instantly upon the blessedness and glory of the church. " Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy : his lips are full of indignation, and his tongue as a devouring fire. And his breath as an overflowing stream shall reach to the midst of the neck, to sift the nations with the sieve of vanity : and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song as in the night, when a holy solemnity is kept ; and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting-down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones. For through the voice of the Lord shall the Assyrian be beaten down which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps : and in battles of shaking will he fight with it. For Tophet is ordained of old ; yea, for the king it is prepared : he hath made it deep and large : the pile thereof is fire and much wood : the breath of the Lord, like a stream of brimstone, doth kindle it" (Isai. xxx. 27—33). Ah me ! what a mystery it is ! the mystery of godliness, and the mystery of iniquity ; of which the one shall reveal itself into heaven, and the other into hell, by the same glorious manifestation of the Son of God : " That wicked whom he shall consume with the breath of his mouth, and destroy with the brightness of his coming." Ah ! let the church cry mightily for that sealing with the Father's name, which alone can prepare her for standing in that fiery presence, in that light which is inaccessible and full of glory. There is a bird, of which it is said, that its eye alone can look upon the dazzling sun : that bird is the eagle, one of the emblems of the cherubim, and " where the carcass is, there shall the eagles be gathered together." Let us have the eagle's eye, by receiving the baptism with the Holy Ghost, for only such shall soar aloft into the heavenly glory when He appeareth. The Lord will open this more fully in his time. Sufficient is it for us to know, that if " we watch and pray always, we shall be counted worthy

to escape the tribulations which are coming upon the earth, and to stand before the Son of Man."

"And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. xiv. 2, 3). The object of these verses is to convey to us the knowledge of a great and glorious era in the history of God's church, over which the celestial quire are moved to sing a new song of praise and thanksgivings. Certain new disclosures of the excellent grace of our God they perceive, and are so rejoiced that they lift up their voice in one vast utterance; wherein the voice like many waters, which is the voice of the Son of Man (i. 15), as Head of the congregation, and the voice of a great thunder, which is the same voice expressed through the four living creatures (vi. 1, iv. 5), or the cherubim, the church in its spiritual endowments, and the voice of harpers harping with their harps, which are the four-and-twenty elders (v. 8), the church in its power, do all combine together the sweet harmony and powerful minstrelsy. And the song is sung in the presence of the throne, and the four beasts, and the four-and-twenty elders, that is in the heavenly places, into which John was lifted by the Spirit. (Rev. iv. v.) Now the singers and the minstrels are the one hundred forty and four thousand whom he saw standing upon Mount Zion under the Lamb, who are, as to their local habitation upon the high places of the earth, but as to their spiritual presence before the throne; because they have every one of them received that uplifting and enwrapping of the Spirit, which carried John into the vision and understanding of heavenly things; which is the effect of the sealing with the Father's seal in their foreheads, being the reality of that into which we are baptized, "to sit with Christ in the heavenly places, and take part with him in the heavenly worship." And the truth of it Paul proved, when he was caught up into the third heaven, and heard things unutterable. Ofttimes in the primitive church was the same thing proved, when, for ends of consolation, some of the brethren would be entranced and lifted into the realities of the spiritual world. And we have now received the beginnings of it in the speaking with tongues, which is not, as the thoughtless imagine, for speaking to foreigners, but, as Paul declareth, for speaking to God in a way which no man understandeth (1 Cor. xiv. 2); and which the Apostle himself understandeth not in the fleshly understanding, but only in the spiritual mind (1 Cor. xiv. 14). A church of spiritual seers and singers there shall be, who, while they stand upon Mount



Zion, in the place of safety, "for there shall be deliverance in Mount Zion," shall in Spirit dwell in heaven, and converse and commune in the presence of the heavenly host. And none besides these sealed ones shall have such Divine sight, and knowledge, and utterance, but shall abide in the darkness of the natural sense, and of the natural mind; endeavouring to guide themselves by rules of human wisdom, and to defend themselves by confederacy and combination.

To this inheritance of "all spiritual blessings in heavenly places in Christ Jesus," the church was called at the first, and with it blessed; and to the keeping and enjoying of it was continually called by the Apostles, under the name of the "high calling," and the "heavenly things," and the "citizenship of the saints." Jesus himself placeth the new birth of water and the Spirit among the earthly things (John iii.), and so also the eating of his flesh, and the drinking of his blood (John vi.); in both cases referring to another and a higher mystery, under the name of "the heavenly things," on which he could not and did not enter, in his ministry, save by veiled parables; which veils, like the Old Testament, waited for the discovering of the Holy Ghost. Baptism and the Lord's Supper are, in the substance of them, "earthly things;" the one being the regeneration of water and the Spirit, to quicken in us a life of holiness on the earth; the other being the nourishment of that same holy life in the midst of the earth. But each is the type of a heavenly thing; the one of the baptism of the Holy Ghost, to usher us into the fellowship of Christ's heavenly life; the other of the continual nourishment thereof from the risen body of Christ; and together bringing in a real presence of the Father and the Son into the soul of the believer, so that we should no longer have our citizenship in the earth, but in the heavens. To this, their high, or "above calling," the Apostle himself pressed onward (Phil. iii.), and prayed that the Ephesian Church, which had been sealed, might be carried forward, "the eyes of your understanding being enlightened, that ye may know what is the hope of your calling, and what the riches of the glory of God's inheritance in the saints." But the baptized and sealed church, instead of pressing forward to this mark, fell back into the earthly things of regeneration and righteousness, which are good, but not the good thing which was committed to our trust. For we are not members of Christ in the flesh, but of Christ in glory; and the power which worketh in us, is not that power which wrought in his generation merely, but which wrought in his resurrection, to raise him from the dead, and set him in the heavenly places. And that power being in us, should effect the same superlative exaltation of lifting us out of this mortal estate, into that spiritual excellence of glory and communion in which

He sits, who is one with us, and desireth to pour into us, on earth though we be, "the fulness of Him who filleth all in all, that we may be filled with all the fulness of God." From this our standing in the new Jerusalem, which we have in the spirit, and ought every one of us, through strength of faith to enjoy, the church hath sunk down into that condition in which she is now found, below the earthly things, knowing not the grace nor the good of the two sacraments in their fleshly import, and utterly dark as to any heavenly thing, which they think was a wonder of a few years' standing never to be repeated again. Nay, verily, we have brought ourselves out of the liberty and power to be holy in the flesh, through faith in Christ Jesus, into absolute bondage to the flesh, so that it should be impossible to be redeemed from its wicked influences on this side the grave. And some who were clean escaped from this abominable sink of iniquity, have gone back into it, "like the dog to his vomit, and the sow which was washed to her wallowing in the mire." And in justification of their carnal doctrine, they appeal to the ages of carnality which have run over the head of the church since the days of the Apostles.

But Christ is not thus to be defeated, and will manifest in the end of the day, that it was not due to his scanty supplies, but to the faithlessness of his servants, that the day of grace hath been spent so slothfully and wickedly. And in their sealed ones will the demonstration be given, who, without any new revelation, or any new promise, or any thing new at all, but by the simple belief of the words of life written in the Holy Scriptures, shall attain through patience to that state of celestial communion and fellowship of the Father and the Son, whereto the church was invoked from the first. Being still on the earth, they shall be caught up unto God and his throne, and dwell in heaven, and be blasphemed by the beast and his worshippers for this fulness of the Holy Ghost which abideth in them. They shall manifest not the baptism of the Holy Ghost merely, against which the Jewish people blasphemed, and were not cut off for ever, but shall be gathered again and blessed, but the fulness of the Holy Ghost; "being filled with all the fulness of God;" being not children or babes, but full-grown men, and men of understanding, exhibiting not the childish rudiments of the spiritual man, but his full-grown stature, "the stature of the fulness of Christ," against which they who blaspheme, shall blaspheme the Holy Ghost, and for their blasphemy be cut off from both worlds, and have their portion instantly in the lake that burneth. And thus it is that Christ at the end of the day will have his own will in the church, "a willing people in the beauties of holiness;" and all the carnality and bondage which hath been in the church shall be proved to

be not of him, but of Antichrist, not of the mystery of godliness, but of the mystery of iniquity. Ah me! how I long to see it, for the confutation of those counsels, and disputers who beset us round on all hands, carrying their appeal to men of the like carnal judgments with themselves, and by their traditions making void the word of God. The Lord hath given me grace to fight in the front rank against these perverters of the truth: I will fight these with such weapons as I have, until Christ take the battle in hand himself, by sealing his church, and then I will take my place wherever it is his pleasure to appoint it. I have got a few things from the Lord: I will be faithful over them, and hold them fast, until he send us more; and I am assured the day is at hand. Even now I feel the Lord with me, as a mighty and a terrible one, whom all the enemies shall not be able to gainsay or withstand. The things that have happened have fallen out to the furtherance of his work amongst us. "For he is gracious, for his mercy endureth for ever."

I have said above, that the mystery of the witnesses (chap. xi.) and of the man-child (chap. xii.), and I may add also of the persecuted saints (chap. xiii.), and indeed every mystery defined by the period of three years and a half, is the same with the mystery of the hundred and forty and four thousand sealed ones now under consideration. This period, in its symbolical sense we have fully explained in various writings, as referring to the period of twelve hundred and sixty years, during which the Papacy had power, and covered the witnesses (the two testaments) with sackcloth, and kept the church in the wilderness, all, save one nation which was redeemed from the earth, and sealed from the judgments of God. In its literal sense, as now about to be accomplished, before the eyes of the world we are now unfolding it: or rather, I should say, the Spirit by diverse utterances hath unfolded it in our hearing; not in the way in which I am now doing, but in such hints and leadings as the Spirit is wont to give; and which being with a spiritual ear heard, and in a spiritual mind treasured up, do by and bye come out in the riches of the full assurance of understanding: to hear and meditate, and render full in forms of the understanding to the flock of God, what he is pleased to utter before me, in the vocation to which I feel myself at present called, and which I am endeavouring, through help of grace, to fulfil; nothing contradicting what I have written in former treatises concerning the symbolical application of the same prophecies to past times, but adding thereto their application to the things which are about to be: for it is the part of one and the same speech, to bring to remembrance the things which are past, and to shew us things to come.

The little book which was handed to John with circumstances

of power and splendour (chap. x.) by Christ arrayed in symbolical grandeurs so widely different from that slain flesh of a lamb in which he took possession of the seven-sealed book (chaps. iv. v.), doth contain the events of the three years and a half, wherein the church emergeth from her fleshly enclosures into the spiritual power and heavenly glory. The seven-sealed book shewed her gradual falling down into the fleshly mire, from that conquering power in which she went forth at first; until God, weary of forbearing, maketh ready to destroy her, but first will seal a company to stand forth the witnesses of his truth and faithfulness, against the multitude whom he is constrained by his holiness to destroy; the Enoch and the Noah of the second deluge, who, by their faith and their faithfulness, do condemn the world. The safety of this closer portion during the judgment of the trumpets is simply noticed (chap. ix. 4); but their history is reserved for the revelation of another book, which is that little open book, put into the hands of the seer, and which he was commanded to eat, and bring forth in the shape of prophesying again: whereby it is signified, that the church would, against the time of the sealing, break forth a second time, and witness over the wide world to many peoples, and nations, and tongues, and kings. That witness lasteth only during three years and a half, and is set forth under diverse symbolical representations, which are necessary for the full expression of their various and wondrous ministry. The xith chapter presents them as witnessing against the visible church for profaning the outward ordinances of religion, which are the earthly things that Christ had redeemed and sanctified; for which witness they are clothed in terrible power and majesty to strike through kings, and discomfit embattled hosts, and wield the elements of earth and heaven against their adversaries, until the time of their witnessing be accomplished. The xiiith chapter presents them as the man-child, caught up into heaven, which is the same as being sealed with the Father's name in their foreheads; and these prevailing against the dragon and his angels, to cast him out of heaven into the earth; that is, to rid the church of his unholy suggestions, and deliver her from the mystery of his iniquity, and present her faultless in the day of Christ's appearing. The xiiiith chapter presents them as "those that dwell in heaven," blasphemed of the beast, upon whom he maketh war, and prevaieth, to slay them after their testimony of faith and patience hath been accomplished. The xivth chapter presents them as the sealed ones, obeying the Lamb, while all the world is deceived of the beast, preaching the Gospel before the judgment, unto all nations; pronouncing the downfall of Babylon; forewarning men of the rise of Antichrist at the conclusion of their testimony, coming with the Son

of Man to reap the harvest of which they themselves are the first fruits, and finally to tread the wine press of the wrath of Almighty God, which is the judgment of the apostate church of Christendom. The xvth chapter presents the same company translated above the firmament, and glorifying God's coming judgments, and then issuing forth from the temple, or church in heaven, to pour them forth upon the nations of the earth, subjugated unto, and deluded by, Antichrist, after that which did let, namely, the sealed spiritual church, had been removed out of the way. But now they are not the one hundred and forty-four thousand only, but all the dead who have died in the Lord, and been rewarded along with them. This increase of their company by the children of the first resurrection is set forth in the 12th and 13th verses of chap. xiv. The work of cleansing and ridding the world of their enemies, being accomplished, the same company, thus increased, is represented in ch. xix. as the triumphant hosts in ch. xx. as the enthroned rulers of the earth, the spiritual Israel; in ch. xxi. and ch. xxii., as the bride of the Lamb, his espoused wife, the New Jerusalem in which he presenteth himself as the light and life of the world. We stand upon the eve of this spiritual work in the church;—it is already begun: a few have been born as it were out of season, in whom the Spirit witnessing, might lead us into these glorious truths, that we, being filled with the faith of them, might pour out our souls in prayer and supplication until the Lord come forth in his excellent glory to accomplish all these things. What is it all! It is God's demonstration against, and triumph over, the personal Antichrist who is embodying himself in lineaments of light and glory, building upon the doctrines of Jesus concerning faith and love, light and liberty, peace and blessedness, the most wonderful system of ungodliness and error, of atheism and apostasy, of natural reason, art, polity, and society, which hath been ever known. All which system, now working under ground, to unmask and reprove and warn against, this spiritual church through faith in the word of God, is foreordained in these prophecies; and also meekly to suffer persecution and martyrdom at the hand of hell's first-born, the man of sin, then to ascend into glory from the bed of death, leading with them the dead who have died in the Lord, and all the living who have not been called upon to seal their testimony with their blood, and thereafter to come in the power of the Father with Christ, in order to gather the harvest of their testimony, which Antichrist hath threshed out of the fleshly husk, and to destroy him and all his crew, who have drawn long their furrows upon the back of Christ's people left to be ripened by judgments, seeing they would not be ripened by words of grace and mercy. As Jesus, by the baptism of the Holy Ghost, which he received at his baptism with water, did,

in his ministry of three years and a half, unmask the hypocrisy and wickedness of the Jewish Church, and then lay down his life, a seed which ripened a glorious harvest, whereof the first fruits were at Pentecost; the full harvest at or before the destruction of Jerusalem, the grand type of the coming of Christ in judgment upon the Gentiles: and as Christ at his resurrection carried from their graves many of the bodies of the saints who had preceded him in their faithful testimony against the Jewish apostasy; even so now, when the Gentile apostasy is consummated, both in the Papacy and in Protestantism, and the abomination that maketh desolate, the word of man, standeth in the holy place where alone the word of God should be, Christ will seal a company of witnesses, who, like the Twelve Apostles and the Seventy Disciples, shall go into all nations of the world with proper credentials of a coming judgment, and with powers sufficient to avouch it; with part and parcel of the thing which they announce; with words also of grace and mercy, and power in the Holy Ghost to seal all who shall believe in their testimony, and set themselves to live a godly life: for the Spirit is a sanctuary and an ark; and there is no other way of passing into the bridal chamber, save by having our vessels filled with oil. And after these witnesses have stood forth in giant strength, and being ministered to of angels for power and speed, have explored the habitable world, and summoned every heart of the children of men, their time to suffer and die is come; and they shall, like Jesus, be yielded unto the power of Antichrist, in order that he and his false prophet and their followers may manifest forth their supreme contempt and hatred of the Holy Ghost, by making away with his anointed ones who stand before the God of the whole earth. This done, the witness is wound up, and the judgment proceedeth apace. And descending with these very witnesses, who had knocked at every heart, he shall come and divide the sheep from the goats, by the rule whether they received them or received them not. It hath been testified that this land is the right hand of Antichrist—that in this land the witnesses shall be slain—that in this land the sealing shall commence—and from this land the witnesses shall go forth. It hath been testified that the churches in this land are Babylon; that the abomination which maketh desolate hath been set up, and now standeth in the holy place; and that every one should flee out of the spiritual Babylon with which we are surrounded, by testifying against it, and keeping ourselves apart from the unholy thing. That they which are in Judea should flee unto the mountain—mount Zion, where is the temple of God,—and hide themselves there in the shadow of the curtains of the Almighty till the evil days be overpast. In one word, that none save such as are sealed with the Father's seal upon their foreheads, shall enter into the

dignity of the bride for ever, though others may attain unto the servants' place;—which seal is the perfection of love unto the perfection of suffering for righteousness sake. These great revelations of the Spirit of God which are daily made in the midst of the church, or before me his minister, will more fully and orderly appear in the sequel of this exposition, if the Lord do not in the mean time call us to higher work. Meanwhile I rest in having unfolded the great idea which in these latter days we have been led into by the teaching of the Spirit; that like as out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent, so, to resist him, out of Jesse's root hath come forth a church clothed with the sun, and crowned with twelve stars; and her fruit shall be the man child who is to rule all nations with a rod of iron; and of this man child the manifestation shall be in the flesh first, before it be in glory from the clouds above. It is a great mystery unveiled. Blessed are the ears which hear it, and blessed shall the eyes be which behold it. It is a glorious consummation in the church, worthy of the glorious commencement in the Head of the church.

EDWARD IRVING.

*(To be continued, D. V.)*

## INTERPRETATION OF DANIEL'S SEVENTY WEEKS.

FEELING that, in the unity of the universal church, it becomes the duty of each individual member to bring of that little which he may possess, and add to the common property of the church of Christ, for the establishment, help, and edification of the whole; feeling that this duty becomes imperative when it appears possible to free from its entanglement and represent in simple consistency with its contiguous portion of the word of God, any one passage of the Sacred Writings; I have presumed to offer a few remarks upon the remarkable prophecy in Daniel, relative to the first coming of the Messiah, contained in Dan. ix. 24, &c. In addressing myself to this task, I am too perfectly aware of my own insufficiency in many most important respects, for the full interpretation of a difficult passage, not to know that I expose myself to the charge of presumption and ignorance; but I trust that such accusers will be disarmed, or at least contented to lay aside their weapons, when I assure them that what I am about to offer, in reference to this passage, is thrown out with a view to excite the attentive inquiry of the learned and spiritually minded students of the sure word of prophecy, rather than arrogantly to establish a point upon which I myself am most anxious to be taught of God, and to

receive such instruction from the labours of others as His Spirit may supply to me through them. The prophecy before us is this: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate" (Dan. ix. 24—27). That this prophecy (ver. 24) refers to the seventy years' captivity of Judah; and verses 25, 26, 27, to the coming of Messiah the Prince; and the events that followed in the destruction of Jerusalem is, we believe, universally admitted; but great difficulty appears to have arisen in the minds of commentators respecting the numbers mentioned in these prophecies; namely, the "seventy weeks" (ver. 24); the "seven weeks, and threescore and two weeks" (ver. 25); the "threescore and two weeks" (ver. 24, 26); and "the one week" (ver. 27). It may not be unprofitable to examine these verses a little in detail. That the 24th has no connection with the 25th, et seq., is evident. And, as it stands in our Authorized Version, it appears to have as little connection with any of the verses that precede it. A note appears in the margins of our Bibles, fixing the commencement of these *seventy weeks*, at the twentieth year of Artaxerxes (Longimanus), B. C. 444, without any warrant; but gratuitous as is this assumption, the annotator has not shewn how this agrees with the time of the fulfilment. Other writers, following the account in the Book of Ezra (vii. 11), have assigned the seventh year of Artaxerxes, B. C. 457, as the commencement of this period of seventy weeks; and thus numbering 490 years, arrive at the date of the crucifixion; but whether that be the time to which Dan. ix. 24 refers, remains to be considered. How it is designated by the words in that verse, it appears difficult to understand; but if commentators argue upon erroneous premises, we cannot be surprized if they



arrive at unintelligible conclusions. As a specimen of the manner in which learned and pious writers have been led in their expositions, to outrage all laws of interpretation, to say nothing of the insult offered to the common sense of their readers, we may be allowed to quote the commentary of the excellent Matthew Henry, on this very passage: "The times here determined are somewhat hard to be understood. In general it is seventy weeks, *i. e.* seventy times seven years, which make just four hundred and ninety years; *i. e.* the great affairs which are yet to come concerning the people of Israel and the city of Jerusalem will be within the compass of these years. These years are thus described by weeks: First, in conformity to the prophetic style, which is for the most part abstruse, and out of the common mode of speaking, that the things foretold might not be too obvious." (Surely this is rather an unworthy motive to ascribe to the mode of teaching which the Holy Spirit uses, especially when we consider that the angel was sent to Daniel expressly to *inform* him, and to give *him wisdom and understanding of the matter*, ver. 22). "Second," says Henry, "to put an honour upon the division of time into weeks (what honour?), which is made purely by the Sabbath-day; and to signify that that should be perpetual." (How does this specification of a definite period signify any thing of the kind?) "Thirdly, With reference to the seventy years of the captivity, as they had been so long kept out of the possession of their own land; so being now restored to it, they should seven times as long be kept in the possession of it; so much more does God delight in shewing mercy than in punishing." So much more do good men love to mystify the plain word of God, when following up a favourite hypothesis! Can any thing be more unsatisfactory than such a method of spiritualizing expressions, which (as I think we shall be able to shew), if interpreted literally, would have presented no difficulty at all. We will not follow Henry into the maze of difficulties which perplex his interpretation, but endeavour at once from the context of the passage, to discover what authority there is for the use of the word "weeks" at all; and to ascertain whether it is not altogether a mistake which has crept into our translations through the mysticisms of the old cabbalistic writers. The substance of the following remarks is chiefly extracted from Jahn, (Appendix ad Enchiridion Hermeneutica. Fasc. I. p. 124, et seq. Ed. Viennæ 1813.) In the 2d verse of this chapter it is written, "In the first year of his reign (Darius) I Daniel, understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. (See Jerem. xxv. 8, 12.) Then follows the prayer of Daniel, the

evident object of which was, while he confessed before the Lord Jehovah, his own sins, and the sins of the kings, and the princes, and the people of Judah, to pray for the termination of these seventy years of desolation (ver. 16). "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.... O Lord, hear; O Lord, forgive; O Lord hearken and do: defer not, for thine own sake, O my God, for thy city and thy people are called by thy name." Now we naturally look for an answer to this prayer, the whole sense of the preceding verses requires one, and such an answer as shall satisfy the mind of Daniel that the period of the captivity foretold by Jeremiah was completed, that the Jews should return to their own land; and their city and temple be restored. But no such answer is to be found in ver. 24 (as translated in our Bibles); and it will not do to evade this requirement, by saying, as some have done, that when Daniel prays for the release of his people, and the restoration of Jerusalem, God answers him *above* what he was able to ask or think, that God not only grants, but *outdoes* the desire of them that fear him. It is true, indeed, that He does so in this case; that he opens before the prophetic eye of his servant, a view into his intended dealings with his people for ages; but still we must look also in this case for a direct answer to the particular prayer of Daniel. And such we shall find to be the case from an attentive perusal of the passage. In ver. 23 the angel Gabriel says, "At the beginning of thy supplication the commandment (or the word) came forth: and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." But the answer "Seventy weeks are determined upon thy people, and upon thy holy city," is altogether unintelligible. 'You are praying for the termination of the seventy years' captivity predicted by Jeremiah: But after seventy weeks, 490 years, this or that event shall occur.' The period of time (ver. 23) must answer to the period fixed by Jeremiah: therefore both must either be seventy years, or seventy weeks of years. If it be said, that Jeremiah's seventy years are weeks of years, it is only an arbitrary obtrusion of a sense entirely unsupported by any passage, and wholly contradicted by three passages in Jeremiah xxv. 11, 12; xxix. 10. The context, therefore, obviously requires some alteration in the expression, as it now stands "seventy weeks." The Hebrew stands thus, שְׁבַעִים שָׁבָעִים. The error must be, therefore, in the

points. Let it stand thus, שְׁבַעִים שְׁבַעִים, repeating the word "seventy," we have then a more forcible asseveration, which perfectly and admirably agrees with the earnest prayer of Daniel. The "seventy, yea, the seventy are running to a close," understanding the word years שָׁנִים, from the second verse of the chapter, and this is by no means arbitrary, for these years are understood throughout the whole prayer of Daniel, and form the uppermost subject in his thoughts. The word שְׁבַעִים (weeks) has been borrowed from ver. 27, where שָׁבוּעַ (week) occurs; and this word שָׁבוּעַ (one week) has given a handle to the ancient Jews, who were acquainted with the Cabbalistic writings, for introducing the idea of weeks, and writing שְׁבַעִים (weeks) in vers. 24—26. It seems altogether unlikely that the angel, or the writer of the prophecy, should have concealed the time under the covering of weeks of years. We know, indeed, that the institution of a Sabbatical year, and a week of years, and also a week of Sabbatical years (Lev. xxv. 8, 17), was familiar to the Jews; but there seems no ground whatever for supposing that this was their general manner of computing time. It appears from 2 Chron. xxxvi. 21, compared with Lev. xxvi. 34, 35, that the Sabbatical year was neglected before the exile. And the year of jubilee was observed neither before nor after. The period "three weeks" occurs Dan. x. 2: "In those days, Daniel was mourning full three weeks." But who would be so absurd as to interpret this period as consisting of weeks of years? The more we investigate the passage, the less reason there appears to be for interpreting the period before us of weeks of years; for there is no intimation of weeks except from the points; and no one will attach much importance to them as marks of interpretation, but those who are too deeply attached to Cabbalistic superstitions, to rest satisfied with the simple letter of the word of God. Some Greek and Latin authors have been adduced as testimonies for this use of the expression "weeks of years." But what authority are the Greeks and Latins in a matter solely connected with Hebrew usages. To make good the translation in our version it must be shewn that the method of computing by weeks of years was not only enjoined upon the Hebrews, but also their usual custom. Ancient interpreters, indeed, have translated the passage "weeks;" but they have followed the Cabbalistic Jews; and the Alexandrine version, which, as we can shew, is inconsistent with itself; and in fact expresses years, and not weeks of years. But be that as it may, the authority of interpreters can make nothing towards an interpretation which

is plainly at variance with the whole context. I shall transcribe Jahn's translation of the whole of this prophecy, leaving to those skilled in the original language, and in biblical criticism, to judge of the correctness of that author's remarks on each member of each sentence. See Jahn, *Enchiridion*. pp. 128—165. The seventy, the seventy (years predicted by Jeremiah), are running to a close upon thy people and upon thy city; which having elapsed, (this captivity) the punishment of rebellion and sin shall be terminated and completed; and the iniquities (which have deserved this chastisement) shall be expiated; and that ancient immunity from punishment shall return; and that prophecy of the prophet (Jeremiah, Dan. ix. 2) shall be proved by its completion, as if signed with the seal of truth; and the temple restored shall be anointed (or dedicated). "Know then, and understand, that from the time of the decree that Jerusalem should be rebuilt until the anointed Prince, there shall be *seventy times seven and seventy, and sixty-two* (years). The streets indeed, and the narrow passages shall be built, but in difficult times. But after these seventy and sixty-two (years) the Anointed One shall overthrow the city, and (the people) shall not be his. For the people of a prince about to come shall lay waste the city and the temple; and its end shall burst upon it like a flood; and there shall be a devastating slaughter even to the end. For one week shall consolidate a league with many, and the victims and the sacrifices shall be done away for half a week. At last, the Spoiler (shall come) against the abominable army, and punishment shall be poured out even to the uttermost destruction."

There are then three definite periods:—I. Seventy times seven, or 490 years; II. 70 years; III. 62 years. All interpreters agree in supposing that such a division denotes that some remarkable event should occur at the end of each of these periods. But the discordancy of chronologists and the uncertainty of chronology in general, prevents perfect accuracy to a few years in arranging the close of these particular periods. As an instance of the difficulties in which the Scripture Chronology of this time is involved, we know that Josephus reckons 100 years more than more recent chronologers, from the building of Solomon's temple, to the destruction of the second temple by Titus; and from the restitution of the second temple to its destruction he reckons 33 or 48 years more than other chronologists. See *Josep. de Bell. Jud.* vi. 4, 8. Dating the commencement of the first period of 490 years from the edict of Cyrus (2 Chron. xxxvi. 22, 23; and Ezra i. 1, 4), 536 B. C.; and subtracting from hence 490 years, we arrive at B. C. 46, or allowing for current years B. C. 48, as the conclusion of the first period. But neither of these years appears noted by any thing very remarkable in Jewish History. Since, however, Josephus reckons 33 or 48 years more

than modern chronologists from the restoration of the second temple to its destruction, it is not necessary to insist upon the year 48 or 46 B. C. as the year for the expiration of the 490 years. In the year 64 or 63 B. C. Pompey took Jerusalem, and, the regal dignity being abolished, appointed Hyrcanus chief of the nation. In the year 54, B. C. new tumults arising, this chieftainship was abolished by Gabinius, an aristocracy introduced, and the priesthood only left to Hyrcanus; and at last, B. C. 44, the chieftainship was restored to Hyrcanus by Cæsar. Thus the Jews, having lost their national liberty, were first made subject to the Romans B. C. 64 or 63. This would be sufficient (seeing our want of positive chronological data), for fixing B. C. 64, as about the termination of the first 490 years. But again, if we transfer seventeen of these years which Josephus computes above other chronologists, from the restoration to the destruction of the temple, and add them to the 46 years above computed, we arrive also at the subjugation of Judea by Pompey, B. C. 63. From these data, not indeed as accurate as might be desired, but as much as under circumstances we can expect, may we not feel warranted in fixing the conclusion of the first 490 years at B. C. 63 or 64. With regard to the second period of 70 years; adding these to B. C. 63 or 64, we arrive at the seventh or eighth year after the birth of Christ. In the ninth or tenth year A. D., Archelaus was appointed Ethnarch of the Jews, and Judea was formally reduced to a Roman province; and the Jews completely reduced under the power of the Romans. At this period, on the occasion of an arbitrary taxation, Judas Galilæus sowed the seeds of rebellion against the Romans, which, taking deep root in Jewish prejudices, gradually but slowly increased, until at last they produced a bitter harvest to the Jews in their final destruction. See Josep. Archæolog. 17, 13, 1—5; de Bell. Jud. ii. 8, 1; Jahn. Archæolog. ii. The. b. ii. § 123.

The remaining period of 62 years, computed from A. D. 8 or 9, expire A. D. 70 or 71, when Jerusalem was taken and overthrown by Titus.

In ver. 27 of this chapter mention is made of "*one week*," Jahn considers this to denote simply a *week of seven days*: for, says he, the method of computing by weeks of years was not sufficiently familiar to the Jews, to be mentioned without some distinguishing mark. The error of interpreting this time otherwise than literally has flowed from the preceding erroneous use of the word week, unless indeed that error arose from misinterpreting the word week, ver. 27, and understanding it in the former verses. Some writers have interpreted this week of the week of our Lord's crucifixion and resurrection: but this is questionable, for it probably refers to some period about the destruction of Jerusalem. Josephus

mentions a remarkable period of seven days after these tumults, which just preceded the Roman war. Eleazar the priest of the temple, son of Ananias the high priest, persuaded the priests and Levites to reject the gifts and sacrifices of the Gentiles; *ταυτο δε ην τω προς Ρωμαιοσ πολεμω καταβολη, την γαρ υπερ ταυτων θυσιαν καισαρος απερριφαν.* Josep. B. J. 2, 17, 2. From this time the seditiously disposed drove out the peaceable persons from the temple, and openly attacked them by force of arms. Josephus expressly mentions a period of *seven days* at this time. *επτα μεν εν ημερας συχνοσ αμφοτερων* (both seditious and peaceable) *φονοσ εγενετο*; and observes that the seditious persons who occupied the temple and lower city, were far superior in number to the peaceable, who were driven into the upper part of the city, and afterwards, being besieged, made a league with the seditious, and so a covenant of sedition was confirmed. For a full account of the atrocious conduct of this abominable armament of thieves and murderers, see Josep. Bell. Jud. iv. 6, 3, and vii. 8, 1, quoted by Jahn, Appendix ad Enchirid. pp. 162—164: for Jahn's verbal criticism on the ver. 27 of the 9th Dan. see Jahn, App. 154—169.

Hoping that some learned and better qualified person may be led to examine this subject more minutely, I have ventured to suggest the above remarks to the Christian church. I have been the more led to take this step, from seeing the voluminous pages which have been written in vain to elucidate this prophecy of the Seventy Weeks; I cannot help thinking that much valuable time has been wasted, and much labour exerted in vain upon this point: neither can I help believing that however obscurely this present view has been developed, it may at least furnish a key to the right interpretation of so interesting a portion of the word of God. With a sincere desire to be rightly informed on this point, and anxious to submit my judgment only to the guidance of the Spirit of truth, I am, &c.

F. C. B. E.

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PROPHETS AND APOSTLES.

THE Prophet under the Old, and the Apostle under the New Testament dispensations, were called to fulfil offices which were substantially the same, but varied in form by the altered character and circumstances of the dispensations. At the head of the Prophets ranks Moses, leading out the people, constituting a polity, giving laws for its continuance. As the people fell away from God, prophets were successively raised up to recal them, till their multiplied provocations cast them into Babylon, and prepared for that reformation under Ezra and Nehemiah which

subsisted to the coming of the Lord. Before the first Advent, "a prophet, and more than a prophet," the greatest among them that were born of women, arose in John the Baptist, to prepare the way of the Lord: and to prepare the way for the second Advent, a voice hath gone forth, crying from the desert, "Fear God, and give glory to him; for the hour of his judgment is come." The Apostles, like Moses, had gathered a people, and given laws to the church. Apostles had been sent from time to time, like the prophets of the former dispensation, to recal men to the good old paths of truth and safety; the church had been cast into Babylon, and thence delivered at the Reformation; and Elias is either come, or coming, to "restore all things; to turn the heart of the fathers to the children, and the heart of the children to their fathers, before the coming of the great and dreadful day of the Lord."

All the disorders in the Jewish church are attributable to their neglect of the prophet's voice, and to God punishing them in kind, by withdrawing his contemned voice. When there were no prophets, the people did not what was right in the eyes of the Lord, but every man that which was right *in his own eyes*; and the Book of Judges, and the latter Books of Kings, are records of the woful consequences. And a similar judgment for a similar sin is often predicted of the last days, and in the Christian church; on people who draw near to the Lord with their mouth, and with their lips do honour him; while they have removed their heart far from him, and their fear of him is taught by the precept of men. Among this people he will do a marvellous work and a wonder, for "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid: and in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness; the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel; for the terrible one shall be brought to nought, and the scorner shall be consumed, and all that watch for iniquity shall be cut off." (Isai. xxix. lix.)

In another, and still more important office, the apostle of the New Testament answers to the prophet of the old, as the living expositor of the word of God. This office is constantly needed, and the want of it instantly felt: without it, the law became a dead letter, and the Christian church loses its edification; both dispensations necessarily run, as the consequence, into the disorder and darkness to which we have already alluded, from which they can only be recovered by the revival of the prophetic and apostolic offices, in their full authority.

The law though given by God, and therefore perfectly holy and just and good, was, by the depravity and perverseness of

man, continually turned to sin: this the prophet counteracted continually, by becoming its expositor and enforcer. And the like office is filled by the apostle in the Christian church, who should expound its laws, and enforce its discipline, and counteract that tendency to disorder and corruption into which man, left to himself, is sure to run. This tendency nothing can effectually resist, but the authority of God vested in his ordained ministers. Let ministers know it, that they may take their true standing; let people know it, that they may yield them due respect. The prophet stood in the place of God to the people, uttering no doubtful uncertain words of a man, but proclaimed with authority, "Thus saith the Lord." The apostle must stand in the place of Christ, if he will be his minister: he must teach as one having authority, and not as the scribes; he must say, "These are the laws of the Lord Jesus Christ, and by his authority committed unto me, I command you to obey them."

But the authority of the apostle is not only as great, but greater than that of the prophet, inasmuch as he hath a greater charge and a higher responsibility. The prophet had the charge of things seen, and earthly, and transient; the apostle has these, and *also* the oversight of things unseen, heavenly, and eternal,—of the spiritual, as well as the temporal.

Let not the minister of Christ shrink from this greater charge and higher responsibility; let him not at his peril; and let not those who are spiritual, refuse to yield obedience in spiritual things, as well as in externals, but rather let them count him worthy of double honour, as ruling well and labouring in the word and doctrine.

These things are pressing upon our attention in an especial manner at the present times: and we must now make a firm and determined stand for the truth in this matter; for it is assailed all around and from the most opposite quarters, and nothing but the firm footing of that rock which is the pillar and ground of the truth can enable us to stand. Against the dangers from heresy and schism the church has long been on her guard, against those arising from dissent and infidelity she is already warned; but a danger growing out of spirituality, faith, and reverence, is now appearing, against which there can be no security but in that wisdom which cometh from above, the full exercise of the mind of Christ which is given by the Holy Spirit.

This heavenly wisdom, this mind of Christ, should be specially seen and exercised in all its fulness by the apostle or minister, who represents the Head of the church; but in its controul and the willing obedience which is produced, it is seen and exercised in all the members. The apostle is the representative of Christ in the church, the visible Head of the visible body; and to him as the Head are given in a more eminent degree all the endow-



ments and privileges of the body, to controul and guide each several member for the good of the whole. To the members are given their several endowments which they must exercise in subordination to the head, or all will run into disorder. To the apostle was given, by Christ in person, his plenary authority over the church; and those, who hold with us apostolic succession, recognise the same authority as still subsisting in every ordained minister. For the exercise of this authority by the head, and its recognition by the members, full power and capacity was given in the bestowal of the Holy Ghost, the other Comforter, by whom Christ is present in his church always, even to the end of the world; without whose presence there can be no membership, by whom all the members are kept in their proper places, and who teacheth all things, bringeth all things to remembrance, and leadeth into all the truth, needful for the whole body, by taking of the things of Christ and shewing them to all, and bringing all alike to be of one mind with the mind of Christ Jesus.

This oneness of mind with Christ is what we specially need to seek after; the Apostle to exercise authority after the example of Christ, the members to be obedient, and humble, and diligent, and charitable, according to the same example. And now, that God is restoring power to the church by reviving the primitive endowments, it is especially needful for the ministers to know their authority and standing over the church, and for those who may be endowed to know their subordination to the ordained head of the church. Ordination flows from Christ, and may not be disjoined from him. The Apostle Paul, though born out of due time, was an Apostle not of men but of Christ Jesus; and the Lord appeared to him for this end. A person receiving a gift is not thereby ordained; and if he take upon himself the ministerial office in consequence, he transgresses by taking an office to himself without being called: he runs before the Lord, if he is not even guilty of schism.

The apostolic or ministerial office cannot be dispensed with in the church: for its want the greatest abundance of gifts will not compensate; they did not in the primitive church, they shall not to the end of the world. The Corinthian church was planted by Peter and Paul, and watered by Apollos; but for want of a resident apostle they fell into all those disorders and contentions which called for such sharp rebuke from St. Paul. These disorders we do not find in such churches as were under the continual oversight of an apostle; and this circumstance should always be borne in mind, both in accounting for the disorders, and in enforcing the necessity of apostolic oversight in every church. Wanting a representative of Christ, they fell into contentions and strife; one saying I am of Paul, another of Apollos, another of Cephas, another of Christ; which would have speedily become schism but for the instant application of the only remedy,

by shewing that into Christ alone were they baptized, that Christ is not divided, and that if members of his body they are all one in Christ Jesus. Great sin had also arisen among them, which must be instantly put away; but as this could only be done by the church complete—and the Corinthian church was incomplete without a minister for its head,—Paul, though absent in body, reckoning himself present in spirit, commands them, “In the name of our Lord Jesus Christ, when ye are gathered together, *and my spirit, with the power of our Lord Jesus Christ*” (1 Cor. v. 4), to excommunicate the offender. Abuses had also arisen in the public worship, in the administration of the Lord’s Supper, and in the exercise of the gifts of the Holy Ghost; in all which Satan, by the absence of the Apostle, had found occasion of temptation, and great irregularities had sprung up. The women had become regardless of the comely practice of covering the head in public worship; which neglect of modesty the Apostle reproves, not as a sin, but as a departure from decorum and from the customs of the church; saying, “Judge in yourselves:” is it comely (in the sight of the church) that a woman pray unto God uncovered? Doth not even nature itself teach you this? But if any man say that he cannot discern it to be uncomely, let the practice of the church suffice to forbid it, says the Apostle; for “we have no such custom, neither the churches of God” (1 Cor. xi. 16), as that women should worship in public with the head uncovered. In the same chapter he corrects the irregularities which had arisen in the Lord’s Supper during his absence, as far as it could be done by letter, concluding his directions by saying, “The rest will I set in order when I come.” But it was in the exercise of the gifts of the Spirit that the chief irregularity arose; these especially needing the continual oversight of an apostle or head, and to correct this as far as he could, by admonition and reproof, he devotes the remainder of the Epistle. Upon this we need not enlarge; the Apostle having so very largely opened it, and shewn that the gifts, though so greatly to be desired, were unprofitable unless exercised in the way of charity or love: that charity must pervade every one of them at all times, or they will bring neither glory to God nor profit to the church: that as faith without works is dead, and works without faith are profitless, so are charity and the gifts: and that though we should covet earnestly the best gifts, as those which exalt the soul and bring it into nearest communion with God, yet the edification of the church is a still more glorious object than self-exaltation; and therefore prophecy should be rather desired in order to edify the church. The state of the Corinthian church strikingly exemplifies the importance of the apostolic office, and teaches us the practical lesson of taking care that we allow not the gifts and endowments of the church which are now reappearing to break in upon the

ministerial authority. But, on the contrary, every church must be careful, as the gifts increase, to increase their vigilance that subordination be preserved. The apostle or minister of the church must keep his place as the head; the members of the church, however gifted, must bear in mind that they are members still, and must support and not encroach upon the authority of the head. The head should direct and govern all, through the instrumentality of the members: the members should act in submission to and with deference towards the head. Neither should act independently of the other; neither in their individual, but all in their collective and united capacity; so shall all be done decently and in order; so shall the blessing of God attend them. But if any church fail in either point, fail from the weakness of the head, or from the insubordination of the members, that church shall not prosper. Though it were endowed like the church of Corinth, though it were planted by another such as Paul; yet if its head be removed, or if it refuse to be in subordination to its head, disorders like those in the Corinthian church shall arise, which, if not instantly remedied by the restoration of God's ordinances for government, shall fall into anarchy, schism, heresy, and utter apostasy from the truth.

The root of this and every other practical doctrine concerning the church, will be found to consist in a right apprehension of the great fundamental, and all-inclusive doctrine of the Trinity—the threefold actings of the One indivisible God: The Father's will standing represented in the unseen, undefined election; the Son's administration represented in the ordained head of a church; the Holy Spirit's in-working represented by the diversity of gifts in certain of the members, by conformity to the mind of Christ in them all. And as Christ is the Administrator of all things from the Father, and doeth nothing of himself, but revealeth from the Father, and worketh by the Holy Ghost; so the apostle or minister of the church, standeth not alone, nor acteth alone, but holdeth of the invisible Head, Christ Jesus, on the one hand, and of the visible members of the body of Christ on the other: he learning from Jesus, whose servant he is, and the members of Jesus expecting to be taught in all things by Christ's representative in the church. But all these divine ordinances in the church are carried on through the Holy Ghost, whom every member of the body of Christ is privileged to pray for, and expect, in the same fulness of endowment as the apostle or minister of the church. Every member of Christ must have the Holy Spirit, it is the universal life which pervades the whole body, and without it no one is a living member. Every one is privileged to pray for any gift or endowment which God has ever bestowed upon the church, but always in submission to the sovereignty of God, who giveth to every member its several office according to His

will. The gift which qualifies for one office, does not bring with it qualification for another office ; and the qualification received, gives no power of transferring the office to another, but quite the contrary : the office being inseparable from the qualification, which is the necessary preliminary and the gift of God. God hath set in the church first Apostles, then prophets, then pastors, and teachers, &c. : and these offices require and presuppose their several qualifications. If one member be an Apostle, it does not therefore follow that he is also a prophet, the offices being distinct and the qualifications different ; and as neither should intrude without warrant into the place of the other, so neither should yield his place to the other at any other bidding than that of God, who placed him there : in the sight of God the guilt is the same, the desertion of duty the same, whether we intrude forward into the place of another, or fall by allowing another to intrude himself upon ours. Let each hold fast his own stedfastness, and endeavour to fill to the utmost that place for which God hath endowed him, and in which his providence has placed him. Our error lies in supposing that we know our own qualifications better than God does, and that we could order our own course of life better than Providence orders it. Constant watchfulness, unremitting diligence, and content in the things that we have, is the attitude in which alone we can look for more. Reason and experience both teach, that if we seek for endowment it must be by increase of that whereby we may glorify God, and that unless we glorify him to the utmost with that which he hath already given, he will not, he cannot give us more. In the present life it may therefore be said to the slothful, who neglects the gift that he hath, or repines that he hath not more, "Take it from that wicked servant, and give it to him that hath ten talents : for to every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he seemeth to have."

If the apostle desert his post, or allow another to intrude into his office, he shall suffer loss, and his church shall fall to disorder, schism, and heresy. If the prophet usurp more than is due, or hold his peace when God bids him speak, he shall have chastisement from the Lord ; and if he return not to his place, and resume not his duty, he shall have his mouth closed, or be given over to delusion, to believe a lie, or be cast down and utterly fall. Or if any person gifted in any way by the Holy Ghost, is thereby puffed up, or grows confident, or remits in watchfulness and diligence, the last state of that man shall be worse than the first. And let every witness of manifestations, and every subject of healing, bear in mind the admonition of our Lord to one upon whom he had manifested his saving power and healing mercy : "Go and sin no more, lest some worse thing come upon thee" (John v. 14).

## THEOLOGICAL DEPARTMENT.

## EXPLANATION OF THE PRECEDING TWO WHOLE-SHEET TABLES OF THE "SEALED BOOK," AND "THE LITTLE SEASON."

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To represent at one view the present state of our prophetic knowledge, we have endeavoured to put into a tabular form the contents of the Seven-sealed Book of the Apocalypse, and the principal events of the short period of time now remaining before the translation of the saints; the events which shall take place during the day of the Lord, and while his saints are with him in the clouds of heaven; and the manifestation of Christ and his saints at the end of the day of the Lord, which shall be the time of the restitution of all things; when the whole creation shall manifest that glory to which it has been destined from the beginning in the purpose of God, and shall so continue for ever, upheld by the presence of God dwelling in the midst of his people for evermore.

The first of these Tables needs little explanation: its form shews the intention of putting those events which agree in time opposite each other, as far as the relative length of the description would allow; and it has been endeavoured to make the translation as literal as possible, without consulting elegance, or even the diverse structure of the two languages: but herein we are sensible of much imperfection, as we have not been able sufficiently to consult our friends; and we shall feel much obliged if any of our learned readers, who have leisure, would assist us in further perfecting the translation, which we would then publish in a separate form.

The second Table gives but a few of the leading events of the Apocalypse, it having been found impracticable in one table to put them all, and more than one would disturb the singleness of object by which it was designed to shew the singleness of purpose in the mind of God. But these events mark the great outlines, and our readers can enlarge the number of them at pleasure, especially in the references to the Old Testament, of which we have been obliged to make a very small selection, and in the types of the Books of Judges and Kings, almost all of which apply to the time included in this table.

The notes and marks of seasons of the year, which occur in all the Prophecies, will be found a most instructive and exact scale, according to which the relative time of each prophecy may be most perfectly paralleled with the others. The seasons

began with the ecclesiastical year, and at Passover; immediately after which followed the Harvest; and the seasons concluded with the ecclesiastical year, six months after the Passover; at which time was the Vintage, followed by the Feast of Tabernacles, held in the first month of the civil year. The seasons do not properly and literally begin to the church till the first resurrection, and translation of the saints. Christ our Passover is risen from the dead, and "become the first-fruits of them that slept:" the church is called by James "a kind of first-fruits," but it does not truly become "first-fruits to God and the Lamb" till the first resurrection. At that time Babylon is broken down; the destroyer of the Gentiles goes forth as a lion; Babylon and the nations are threshed, are scattered like chaff and thistle-down, are burned like stubble and tares; and immediately after, the residue, who repent not, are gathered like grapes into a wine vat, and there utterly destroyed.

At the beginning of harvest Jordan overflowed its banks, and so drove out the lions from the thickets which skirted the river into the inland country. The overflowing of Jordan is sometimes made analogous with Euphrates bursting its banks, or being drained off by Cyrus to facilitate his attack upon Babylon.—Further on in the harvest is threshing and fanning, and the burning of the stubble: all of which are applied in the Prophecies to Babylon, and by which she is completely subverted, and her whole fabric annihilated. But some of her party escape the destruction, and are scattered to a distance, like chaff and thistle-down: these gather under one, called the Assyrian, or Gog and Magog, and with a madness unparalleled, and scarcely credible, go up against Christ and his risen saints, are taken alive, and cast into the lake of fire prepared for the devil and his angels.

It should ever be borne in mind that these things can only be understood by the spiritual, and that we state them with all simplicity, in the full confidence that most of our readers are spiritual, and will receive them. If any are not so, we are content to bear their reproach, knowing that the natural man cannot receive the things of the Spirit, and that they are foolishness unto him. The sealed book none could open but the Lion of the tribe of Judah; and now that it is opened, none can understand its contents but those who have the mind of Christ. Even in those who are spiritual there are degrees of understanding, and few attain to the knowledge of all mysteries; and in the things revealed, there are some depths which the wise alone are able to fathom: "The wise shall understand:" "Herein is wisdom:" "Let him that hath understanding count," &c. Let us, then, not only simply believe the revelation, but seek to enter into its mysteries. And let us pray continually that "the God of our Lord Jesus Christ, the Father of glory, may give unto us

the Spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints ” (Eph. i. 17, 18).



PRESENT STATE OF PROPHETIC KNOWLEDGE, AND PROGRESS IN THE INTERPRETATION OF THE APOCALYPSE.

EVERY sincere inquirer after truth must rejoice in its development, and will not only desire to communicate this joy to others, but will endeavour to guide and controul within the strict limits of truth the pleasure which knowledge confers ; and where these limits have been unwittingly transgressed, from our want of skill to perceive the boundary, will instantly step back within the boundary, as soon as it is made known and defined. God, in *revealing* his will and purpose by his word given to his servants the prophets, made the communication progressively. At first the mere promise of a Seed, a Deliverer, a Prophet, an anointed King : the acts and consequences which should follow were more and more detailed in each succeeding prophecy : till the canon of Revelation was completed in the Apocalypse ; the person and work of Christ being therein fully revealed, with all the mighty deeds which He shall perform for his church, till He shall plant his throne of glory in the midst of his redeemed creation, and reign for ever with his glorified church as King of kings and Lord of lords. God, in *unfolding* the revelation of his will and purpose, has followed the same method : He has opened the interpretation of Scripture progressively. Every pious interpreter has been enabled to add some further development of truth to the accumulating treasury of knowledge in the church ; and to correct, or define more accurately in its details, the bearing of all prophecy upon that time of the end when the mystery of God shall be finished. Every year, bringing us nearer to the time of the end, adds to the portion of fulfilled prophecy, and enables us the better to understand that which is unfulfilled ; and we bless God for having given us to live at a time when so much has been accomplished, that we can not only take an accurate survey of the remainder from our near approach to it, but may reasonably indulge the hope of seeing the accomplishment in our own days ; of being the honoured instruments of becoming fellow-workers with God therein ; of glorifying our Lord upon the earth, and receiving from him the crown of glory, which he shall give to all them that love his appearing, when He shall come to be glorified in his saints and to be admired in all them that believe in that day.

The mere lapse of time, especially of such a time as that in which we have lived, is a great advantage to modern interpreters; and they have, by adopting and combining the many various suggestions of former interpreters, obtained certain principles, which are found to apply uniformly to all the prophecies of Scripture; and serve, like a key of many wards, to unlock all the mysteries of God, for the instruction and warning of the church in these glorious but perilous times. These principles apply to all the prophecies, and give us, in all of them, certain fixed points, from whence, as by landmarks, we may by care draw the intermediate lines of boundary. There is one book of prophecy, however, in which not only the landmarks are set down, but the boundary lines, also, are drawn with precision; and we should not attempt to draw them ourselves in the other prophecies, without continually referring to this book, which is, the Apocalypse given by Jesus Christ to his servant John.

The principles to which we allude are derived, First, from God's dealings with his people, all of which were typical of his dealings with the church; and those visible interpositions on behalf of the Jews, are the exponents of his invisible interpositions on behalf of his church: Secondly, from the deliverers raised up at different times to typify the great Deliverer, who shall come at the end of time to deliver his church from Antichrist: Thirdly, from the seasons of the year, and the Jewish feasts connected with the seasons, which typify the order and time of the several states of the church, and of God's interposition for her deliverance: Fourthly, from the numbers contained in various parts of Scripture, by combining which the dates of these several times may be ascertained: Fifthly, from the several parts of the tabernacle, of the temple, and of the primitive churches, which, by their arrangements, and by the places occupied by the different orders of worshippers, indicate the arrangement of the whole creation at the restitution of all things.

The first two of these principles—namely, God's dealings with the Jews, and sending them deliverers—have guided all interpreters from the beginning of the Christian dispensation, and we need not enlarge upon them here. But we would observe, that these principles have their largest application to the prophecies of the Old Testament, and to the future dealings of God with the Jewish people; and bear upon the Gentiles and the Christian church chiefly in the way of allegory, and ensample for conduct.

The third of these principles is, we believe, altogether modern in its application to prophecy, at least with any detail and exactness. Vitringa, and the earlier commentators, make some passing allusions to the seasons, feasts, and temple services, but



these are so slight that they teach scarcely any thing. The first work we know of, wherein this important principle is drawn out in any exactness, bears date 1787 ; it is entitled, "The Revelation of St. John, considered as alluding to certain Services of the Jewish Temple ; according to which the Visions are stated, as well in respect to the Objects represented, as to the Order in which they appeared." Mr. Cuninghame of Lainshaw has also made use of this principle, probably without knowing the work to which we allude ; and a very exact and able investigator of prophecy has perfected the principle, and shewn its application, in a paper which appeared in an early Number of this Journal, "on the Times and the Seasons," and from whom we have derived our acquaintance with this most important principle.

The numbers are no less important than the times and the seasons, and will, when fully understood, give the stamp of demonstration to prophecy ; but for that very reason will not be fully understood till the end, that it may be known that God hath kept the times and the seasons in his own power, both for controul and for concealment, and that we may ever be kept, till the end, walking by faith, and not by sight. And for the same reason the fifth principle of interpretation is only available now to assist us in comprehending the future state of things in which it shall be realized,—the things not seen as yet ; the new heavens and the new earth, wherein righteousness shall dwell ; in the several compartments of which, as in the several courts of the tabernacle, the several ranks of the millennial age shall dwell, and compass the throne of God with songs of deliverance.

All these principles have their full bearing upon the Apocalypse, which, as it is the last of the prophecies, may also be called the sum-total of them all ; and its full interpretation has been reserved for the time of the end, the days in which we are now living. In an early Number of this Journal (vol. I. p. 292) we endeavoured to explain the structure of the Apocalypse and some of the principles for its interpretation ; and we now wish to add to it the results of the study and experience of three most eventful years, during which God has been working, by his providence, changes which by their rapidity baffled all conjecture, and by their character have utterly confounded all but the students of prophecy. These three years of peace have been characterized by anarchy, rapine, and burning : the more "useful knowledge," as it is called, has been diffused, the more brutal the people have become ; and the more religion has been professed, the more ungodliness has abounded. In three days France was revolutionized—in three years the constitution of England has been destroyed. Every throne in Europe totters ; and no sound-headed man will now dare to say that the clouds

which blacken the whole heavens can be dispersed without a storm. What shall be the character of the storm, and what its issues, no politician can tell, though some may dream of halcyon days, and a golden age to ensue. But the student of prophecy well knows what this day of gloominess portends,—that it ushers in the day of the Lord; when he shall arise to shake terribly the earth, to cut off the sinners from among men, to save his people and to destroy their oppressors; the day of vengeance in his heart, and the year of his redeemed being come. “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: *after* which [and not *before*] the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isai. xi. 4, 9).

Having arrived at this time of the end, when all is about to be accomplished, let us reverently examine into the predictions of the Apocalypse, that from this last revelation of the mind of God we may, by his teaching, receive direction to apply to the interpretation of this book the principles we have enumerated above: and may He by His Holy Spirit give us a right understanding to discover the truth, and prepare our hearts to receive it when discovered, that we may grow in grace thereby, and be prepared for his coming and kingdom!

The Jewish people were designed in the purpose of God to typify the Christian church (Gal. iv. 26; Heb. xii. 22), and they were by his providence brought into circumstances to foreshew to us what will be our history if we pursue the same course; their rebellions, apostasies, and punishments foreshewing the consequences of our disobedience to Christ our Lord; and their glory under David and Solomon, notwithstanding the many provocations of Israel, typifying that glory which God has determined to manifest in the latter days upon the earth, when Christ and his church shall hold the greatness of the kingdom under the whole heaven, and all dominions shall serve and obey him.

When the Jews rejected Christ, God rejected them as a people; and put the church, the Israel of God, in their place. For eighteen centuries God had offered them favour, and borne with their multiplied provocations, because he had set his love upon them. For eighteen centuries He hath borne with the Christian people, not willing that any should perish, but that all should come to the knowledge of the truth. The end is now approaching—it draweth very near. The series of events by which the providence of God has been working out the accomplishment of his purposes towards the church and the world, as announced in his prophetic word, is nearly run out. Only a small portion

of the Christian dispensation remains yet to be fulfilled. And God is about to begin another series of events, fulfilling another page of prophecy, by gathering his church to himself, both of the quick and the dead; and by setting his anointed King upon his holy hill of Zion; and by returning with favour to his long-rejected people of Israel, making them once more a praise and a glory amongst all the nations of the earth.

The termination of one dispensation and the beginning of another must of necessity be a time of unprecedented importance; for all the successions are fresh rays of glory, waxing brighter and brighter unto the perfect day: and the day we now look for is that which all the former dispensations had in view, in which the martyrs of all past time shall receive their reward, and the expectants of the present time receive their inheritance; the triumph of one band, and the marshalling of another band under their guidance and tutelage. The remaining events, which wind up the present dispensation and usher in the next, are few: which circumstance of itself gives them a deep interest, as it indicates that a short time only of the day of grace is now remaining: but this interest is still further increased by the intrinsic importance and fearful character of these few events: when the church is called both to lift up her head with joy, as knowing that her redemption draweth nigh; and to watch and pray always, that she may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of Man. Trials of every kind are at hand; delusions so subtle in their nature as to deceive, if it were possible, the very elect; and persecutions so fierce that it is called the great tribulation, a time of trouble such as has not been before, no, nor ever shall be: "for the devil shall come down having great wrath, because he knoweth that he hath but a short time: and except these days be shortened no flesh should escape, but for the elect's sake these days shall be shortened."

The few unfulfilled portions of prophecy stand out so conspicuously in the word of God, that the impatience common to all men, acting upon the laudable desire of seeing the glory of God revealed in their own day and generation, has led interpreters of prophecy to overleap, at several of the eventful periods in the history of the church, intervening portions of unfulfilled prophecy, and to suppose themselves arrived within sight of the great crisis to be brought about by the Second Advent of our Lord, which shall rid the world of evil, and usher in eternal blessedness under his reign. Every succeeding period of expectation becomes more probable than the last, by the mere lapse of time. The end is fixed in the purpose of God, and draws so much the nearer every year, though man may have heretofore mistaken the signs of its approach. Warned by past

experience, we endeavour not to overleap any prediction, or distort any event, while we give it as the general confession of all accurate interpreters of prophecy, that very little indeed pertaining to the Christian dispensation, in its present form, now remains unfulfilled.

Prophecy is given in many forms, of which we may enumerate the following as the chief. 1. Simple announcement; as in the greater part of Isaiah and Jeremiah, and our Lord's discourses (Matt. xxiv. &c.): the interpretation of this form of prophecy requires only careful comparison with history. 2. Allegory and Parable; as Isai. v., Ezek. xvii., Matt. xiii. &c.: this form represents moral and spiritual truths by visible objects, and by our known conduct in visible things teaches us what will be the dealings of God in spiritual things, under similar circumstances: the interpretation of this form of prophecy requires nothing more than translating the whole from the language of allegory to the language of reality, from the visible and transient to the invisible and eternal things. 3. Symbols; as Dan. vii., Rev. xii., xiii.: in this form heterogeneous characters and forms are combined to represent unnatural and extraordinary transactions: the interpretation of this form requires the greatest spiritual discernment, and the most scrupulous exactness, first, to fix and define the complex character which the symbol is intended to convey; secondly, to trace the real transactions which the actings by or towards the symbol are meant to foreshew. 4. Types and typical histories; as Joshua, David, and Solomon; or the Passover, the Red Sea, Midian, the Philistines, Jezreel.

Throughout the Scriptures, with the exception of one Book, these forms of prophecy are kept distinct. In Daniel, for instance, the seventh chapter is wholly symbolical, the eleventh is wholly announcement; and the difficulty of interpreting the symbolic form of prophecy is implied in sending an angel to explain the visions, which we do not find done for the other forms of prophecy. In the Apocalypse all the four forms of prophecy are combined; and they operate as a fourfold check upon erroneous interpretation, and a fourfold confirmation of truth. But the full operation of this check, and the convincing force of this demonstration, have been much invalidated by a prejudice which most of us have imbibed unawares, and which continues to operate unconsciously long after we have discovered and endeavoured to discard it,—the prejudice against the full canonicity of the Apocalypse. As long as any vestige of doubt remains, we shall hesitate in giving to every jot and tittle of the Apocalypse the same implicit reverence which we give to all the rest of the word of God, and can receive no instruction from studying it. It is quite notorious that the generality of professing Christians do less frequently read and appeal to the

Apocalypse than to the other books of Scripture ; which neglect of the book, by keeping it less in mind, operates in making a distinction between it and the rest. And from hence it often comes to pass, that commentators, having taken their interpretations of prophecy from other parts of Scripture, imperfectly understood, because attempted to be understood without the help of the last and fullest revelation given by the Lord from heaven, have made the Apocalypse give way to their own crude notions of interpretation, instead of correcting their views by its assistance.

At the very threshold of interpreting the Apocalypse, and before any Divine instruction can be derived from this most precious book, we must fully believe in its inspiration ; that it is “ the Revelation of Jesus Christ, which God gave unto him ; and he sent and signified it by his angel unto his servant John.” This is easily and completely demonstrable to any one who has spiritual discernment, and will be at the pains of inquiring. One of the most recent interpreters\* observes : “ That portion of the sacred Scriptures entitled the Apocalypse, or Revelation of St. John, is a narrative of the latest authenticated communication made by the miraculous agency of Divine power to any of the race of man. Of its authenticity, demonstrable by the most irresistible evidence external and internal, no reasonable doubt can be entertained.” . . . . “ In truth, to adduce all the unimpeachable testimony afforded by the first ages of Christianity to the authenticity of the Apocalypse, would be to cite almost every name celebrated in the ecclesiastical history of that period. And accordingly Sir Isaac Newton, who had applied to that matter all the powers of his great intellect, declares : ‘ I do not find any other book of the New Testament so strongly attested, or commented upon so early, as this.’ ” pp. 1, 2.

Sir Isaac Newton’s name is sometimes made use of to sanction opinions the very reverse of those which he held. Such is not the case in Mr. Lovett’s work ; but we take this opportunity of pointing out a flagrant instance of misquotation in D’Oyley and Mant’s Bible, printed by the Society for promoting Christian Knowledge, 1830. It occurs in what professes to be an unbroken extract from Sir I. Newton’s Observations on the Apocalypse, given in the Preface to D’Oyley and Mant’s Commentary. We print the omissions and alterations in *italics*, the additions in brackets.

“ The folly of interpreters has been, to foretel times and things by this prophecy [of the Revelation], as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was [when] *much otherwise*. He gave them

\* The Revelation of St. John explained ; by H. W. Lovett. 1831.

this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but [to the end] that after they were fulfilled they might be interpreted by the event, and his own providence, not [the wisdom or skill of] the interpreters, be then manifested thereby to the world. For the event of things predicted many ages before will then be a convincing argument that the world is governed by Providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which [many] *all* nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but *also* for effecting a recovery and re-establishment of the long lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it. *For he that will understand the old Prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever (Apoc. x. 7, xi. 15).* There is already so much of [this] *the* prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence: but then the signal revolutions, predicted by all the holy Prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till [that period] *then* we must content ourselves with interpreting what hath been already fulfilled. *Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries,"* &c.—Newton, p. 253.

With the Apocalypse the canon of Revelation closed, it being the last communication from Christ the Revealer; and it shall receive no addition during the absence of Christ, lest the oneness of the faith and hope in the body of Christ be divided thereby, or lest the latter ages of the church should have advantages above the primitive times. During the whole season of Christ's absence, the Comforter supplies his place; but the Holy Spirit gives no new revelation: he speaks not of himself, but, taking of the things of Christ and shewing them to the church, he thus teacheth all things; and by enlightening the believer to understand the prophecies, he thus will shew things to come (John xvi. 13—15). By this method it is that God

has made this book especially a blessing to the church. "On the devout study of the Scripture a benediction is emphatically pronounced; 'Blessed is he that readeth, and they that hear, the words of this prophecy, and keep the things that are written therein.' Should Providence be pleased to permit this commentary to be the instrument of leading any one of the followers of Christ to the acceptance of the blessing thus tendered to them all, it will be no small addition to the happiness which the writer, with profound thankfulness to the Giver of all good, acknowledges that he has received from the composition of it." (*Lovett*, p. 3.)

We cannot, for want of space, explain so fully as we desire all the various parts of the Apocalypse; and therefore confine our observations to those points which have been not enough attended to, or which are most important at the present time. The points to which we shall chiefly direct our attention, are the scenery and accompaniments of the visions; some classification of the several series of symbols as the consequence; and some illustration of those portions of the Apocalypse which bear upon our own times, the right understanding of which is, in fact, the true value to us of all the other portions.

When the whole time state of the church, which intervenes between the first and second advent, was about to be revealed to the Apostle, he was called up to heaven as the scene where the revelation was to be given: "Come up hither, and I will shew thee things which must be hereafter" (iv. 1). A scene is immediately described (iv. v.), having the throne of God for its centre, and the cherubim and the elders, and the heavenly hosts around, in an arrangement exactly corresponding with that of the chancel of the primitive churches, and which is retained in most Eastern churches to the present day. This scene represents the glory which shall be revealed in the fulness of time by the manifestation of the sons of God, as the bride of the Lamb; the holy city; the new Jerusalem coming down from heaven; the city which hath foundations, whose builder and maker is God; the temple built by the Man whose name is the Branch; the pattern shewed to Moses in the mount. This is the local heaven of the Apocalypse; the "heavenly places," "prepared of God in Christ before the foundation of the world, ready to be revealed in the last times." It is the "most holy place not made with hands;" the "true tabernacle, which God pitched and not man, whereinto our High Priest hath entered through the veil;" and whence, to them that look for him, he shall come a second time unto salvation, to receive them into the mansions of their heavenly Father.

The door which was opened in heaven (Rev. iv.) presented to the Apostle such an arrangement as the Βημα, or chancel, of the

Eastern churches presents, when looked at from their *ner doors*, *αγια πυλαι*. This eastern extremity of the church, called also *θυσιαστηριον*, because the holy table or altar stood there, was of the same breadth as the nave, or *ναος*, and was semicircular, being divided from the nave by a partition, with a door, or folding-doors, in the centre. Exactly opposite the door, and against the extreme eastern wall, was the throne of the bishop, a *tergo altaris*, in *ipso Bematis sinu*; and on each side of the throne, twelve seats for the priests or elders, called *συνθρονον*, arranged against the semicircular wall; and, by some of the early ecclesiastical writers, the whole range of bishop's throne, with its twenty-four supporters, are taken together, as constituting one conjoint dignity of co-royalty, called *συνθρονον*: as Christ hath promised, "To him that overcometh I will give to sit with me on my throne" (Rev. iii. 21).

In the midst of the bema, and before the throne, stood the holy table or altar, surmounted with a cross, which would thus from the door appear to be in the midst of the throne. This is the situation of the Lamb (Rev. v. 6), who stood in the midst of the throne, and of the four living creatures, and of the elders; and is also the place of the golden altar, which was before the throne (Rev. viii. 3). The Lamb in heaven, and the table in the church before the throne, shew that there is no approach to God but by Christ; and none but the Lamb being worthy to receive the book and open the seals thereof, shews that Christ is the only Revealer, and that as the Lamb slain he opens the book: loved of the Father because he laid down his life (John x. 17), and because he is loved, knowing and revealing his Father's will (John xv. 15).

This scene is called heaven, Rev. iv. 1; and its counterpart on earth is the true church, symbolized by the innermost recess—the holiest, the most dignified place. The same mystery was prefigured in the most holy place, both in the tabernacle and in the temple. And in the progress of revelation in this book, all the symbols are gathered in, and finally brought into open manifestation in the new Jerusalem which cometh down from God out of heaven (Rev. xxi. 2).

That this heaven is the true church of God, and known to him alone, invisible, and a part of the visible church, but not co-extensive with it, and therefore not to be confounded with it, is evident; for the beast that makes war with the saints (xiii. 7) blasphemes the name of God and his tabernacle, and them that dwell *in heaven*. The true church is now gathering, and shall be manifested in the last times in the new Jerusalem, the tabernacle of God which shall be with men, having the names of the tribes of Israel and of the Apostles (Rev. xxi. 3, 12, 14; Col. ii. 9; Heb. xi. 11, 24; xii. 22, 23); like as the church is declared to be "built upon the Apostles and Prophets, Jesus Christ himself



being the chief corner-stone" (Ephes. ii. 20). The church of God, too, being his temple, there is "no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it" (Rev. xxi. 22). And it is visibly opened and brought into manifestation at the sounding of the seventh trumpet (Rev. xi. 19). But the word *heaven* has not constantly this symbolical meaning in the Apocalypse, but is sometimes to be taken in its natural sense, of the firmament or the starry regions; and the neglect of this distinction between the natural and symbolical sense of terms, is the source of much error and confusion among commentators. *Heaven* and *earth* are correlative terms, and must be interpreted accordingly; as invisible and visible, spiritual and carnal, high and low, holy and profane. Twice in chap. v. (vers. 3, 13) heaven, the correlative of earth, must be taken in the popular sense, of the invisible, unknown, and higher regions. As tenanted by the prince of the power of the air, it often denotes the atmosphere, or firmament (Ephes. ii. 2). Through the midst of this heaven the angels are seen flying (Rev. viii. 13, xiv. 6); and from this region Michael and his angels cast Satan and his angels into the earth (Rev. xii. 9), at the coming of Christ in his kingdom (Luke xxiii. 42; Rev. xi. 15, xii. 10, xix. 6). And when the "short time" of Satan's "great wrath" is ended (Rev. xii. 12), he being bound by an angel coming down from heaven, "the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High" (Dan. vii. 27).

We should constantly bear in mind the necessity of confining every revelation in the Apocalypse to its own proper scene, that the harmony and proportion of the parts be not destroyed; and we should take care to interpret each class of symbols consistently, and upon the same principles. It is quite manifest, and indisputable, that every change of scene changes the position of the Apostle who sees the revelation, and produces a corresponding change in the aspects of the symbols in all cases, and requires a change in interpreting them.

The Apostle in the first vision (iv. 1) is invited to the scene called "heaven," by a voice saying, "Come up hither." This station is at the "door;" from whence he could behold both the transactions in heaven which are the springs of the workings of Providence, and the changes on earth which accomplish the purpose of God. In this vision heaven denotes the church glorified, and surrounding the throne of God; which, though not yet accomplished, is put into this form, not only to express its certainty, but its actual accomplishment in the mind of God, who hath determined it, and "calleteth the things that are not as though they were." The election of God, or the church of the first-born whose names are written in heaven, as known to God

alone, are always put out of the limits of time and space in Scripture, and are considered in the aspect and standing of the attributes of God himself, which are all infinite. The Apostle, speaking of the whole church dispensation, uses the present tense, to take it out of time: "Ye *are* come to the heavenly Jerusalem," &c. (Heb. xii. 22); and our Lord, in fixing the standard of holiness, points to God, to take it out of limitation, saying, "Be ye perfect, as your Father which is in heaven is perfect" (Matt. v. 48).

The church is in this vision represented already glorified and complete, though this glorification has not yet begun, and shall not be completed till the first resurrection: but this vision teaches us that in the purpose of God it is a fixed certainty, as much so as if it were already done; and that it shall become manifest and identified with the visible church, when the time is come for opening the temple in heaven and displaying the ark of his covenant (Rev. xi. 19). We are also taught by these considerations, that all the revelations made *in heaven*, and all the visions seen there, are *church* mysteries, and should be most diligently studied and constantly remembered by the church, for her instruction and guidance;—that they reveal things either affecting the church itself directly and immediately, or affecting the world for its conduct towards the church; and, moreover, that these church mysteries are designed to be comprehended only by the church, for whose use they are given, and to whom Christ hath promised to make known all things that he hath heard of the Father (John xv. 15, xvi. 13). This promise Christ fulfils, not in his own person, but in the person of the Holy Ghost the Comforter, whom he would send from the Father for this very end. And the fulfilment of the promise we may expect now with the same confidence as the Apostles; for the promise has no limitation to that time, nor to any particular form of illumination. The Holy Ghost is promised for ever; and to teach all things, to bring all things to remembrance, to reveal the things of Christ, and to shew things to come. We may therefore, and will, expect the teaching of the Spirit now, in endeavouring to unfold the mysteries of the Revelation of Jesus Christ; and our readers may expect the same teaching in following us.

The sum of the Revelations to the church, God's sevenfold dealings with it, and with the world for its sake, is contained in the seven-sealed book;—a book which no man could open, but the Head of the church; and which none can receive but through union with him, none but his true disciples. The seal itself is a church symbol, denoting faith, trust, confidence between the parties, a reverence for sacred things, a contract bringing par-

ties together, or a pledge of inviolable respect and secrecy. Sealing implies concealment, but it implies more,—concealment in the safe-keeping of a trustworthy person: a seal is no security against brute force, or in the hands of ignorant barbarians: and it implies concealment but till the determined period, but till the person shall come who is worthy to open the seal; and this can be none other than the person who bears the seal, or is addressed in the superscription. To the opening of the first four seals the Apostle is invited to “come and see,” and he moves from the door towards the throne to see; and again returns, after each opening, to the door, to behold the consequences upon the earth beneath. The voice inviting him, is that of the cherubim, who lead the Hallelujahs of heaven: and four aspects of the church bearing up against the powers of the world are presented; calamitous, it is true, but still wearing the visible form of the church of God; though death and hell came forth against her under the fourth seal, to waste the fourth part of the earth. At the opening of the fifth seal there is no invitation to come and see; the commerce with the throne of heaven is broken; the church of God is no more seen in the visible church, but lies slaughtered beneath the altar, and crying for vengeance. That vengeance comes in the sixth seal; and as the triumph and reward of the saints of necessity runs parallel with the punishment of their oppressors, and as these two things are put together in all the Scriptures, particularly in this book (xi. 18; xix. 2, 9); the parallel reward of the saints is given in chap. vii.

But here again we must revert to the principle stated above, that the purpose of God, and the true church, are put out of the limits of time, in order to explain a difficulty which some persons find in understanding how the two earthquakes merge together in the sixth seal, and the day of wrath closes the chapter when one earthquake only has been mentioned (vi. 12, 17).

First be it remarked, that the same method is observed in *Exod. xv. 13*, where, immediately on the destruction of Pharaoh, it is said, “Thou in mercy hast led forth thy people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. . . . Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” They are spoken of as already established in the land, though for their many provocations forty years of wandering in the wilderness intervened. Thus the church might be regarded as brought to her inheritance when delivered from the Papal bondage, the delay being only caused by her own want of faith, and provocations; and the day of wrath would have come upon all opponents, but that “the long-suffering of God is salvation, not willing

that any should perish, but that all should come to repentance." And since the downfall of the Papacy, forty years have elapsed : so that there may be found a most exact analogy in the time, as well as in the manner, of these two events.

Be it also remarked, that in all the Scriptures referring to this time, circumstances are so blended together that sequence alone can be observed, and not time, or division of parts. For in Dan. xi., and Isai. xiv., which refer to the last Antichrist, who is at once king of Babylon and its destroyer, the time cannot be apportioned by studying the prophecy independent of its fulfilment, but only by setting off those portions which have been fulfilled : and in Rev. xvii. 11, the same beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition ;—an enigma only to be explained by the same indefiniteness and ambiguity of time, and the same interchange of circumstances : but an ambiguity of mystery, not of uncertainty.

At the commencement of chap. vii. the scene is changed to the earth, where the church again comes into manifestation, after the slaughter and wilderness banishment of the fifth seal ; and *before* the earth or the sea are *hurt* by the earthquake of the sixth seal, the servants of God, or the true church, are sealed for protection. This sealing not only denotes security, but concealment, and presumes a covenant between them and God, which he shall come to ratify and avow : the seal in the mean time is a safeguard to them from those troubles which come upon the rest of the world. These sealed ones are named after the tribes of Israel ; but to suppose them Jews is too absurd to be entertained, as all Jews now known belong but to two tribes, and the ten lost tribes come up to Jerusalem in a body long after the time to which the sealing refers. They are thus named to denote the true Israel of God, a whole, which is probably the idea intended to be conveyed by the round number of 12,000 : and it may also allude, both in the names and the number, to the holy Jerusalem of xxi. 10, 12, 16.

"The blood of the paschal lamb sprinkled on the door-posts" (Exod. xii.)—the token, or seal, of God's covenant with the seed of Abraham—was the origin of the action represented in this chapter ; which *symbolizes*, as "that fearful dispensation *typified*, the manner wherein the Divine judgment will be finally executed on a guilty generation." But if we direct our attention principally to the *sealing*, and look less to the outward form of the vision than to its spiritual meaning, "in the interior sense, the seal of the living God means the Divine Spirit, who came upon the church by our Lord : the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30) : 'In whom also, after that ye believed, ye were sealed with that Holy

Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession' (Eph. i. 13, 14)." But the fullest help towards interpretation is obtained from the prophet Ezekiel, from whence the sealing and the imagery of the next chapter (Rev. viii.) are undoubtedly taken. In Ezek. ix. 4, the Lord gives commandment to set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the city. The men thus marked are spared by the slaughtermen who go through the city to destroy those who are saying, "The Lord hath forsaken the earth, and the Lord seeth not" (ver. 9). The glory of the Lord had already removed from the sanctuary, its proper place, between the cherubim, and lingered over the threshold of the house (Ezek. ix. 3), waiting to be gracious, if they would turn from the evil of their way at the slaughter of the wicked inflicted by "them that have charge over the city" (ver. 1); and the city could not be destroyed as long as the glory of the Lord remained. In like manner, the sealing in Rev. vii. is a protection against the judgments which come upon the apostate city of Babylon, before its final destruction, and before the glory of the Lord, his true church, his saints, are taken from the earth. But in the same chap. (vii. 9), another company is brought in, though they properly belong to a future time; introduced here because the way is now prepared for them, and the seed is now sown, and the great tribulation now begins; out of which they come, having washed their robes and made them white in the blood of the Lamb. It is "after this" that they are seen: they have passed through the great tribulation; they have the tabernacle palm-branches of triumph, with which they have already welcomed the second advent of the Son of David (Matt. xxi. 9, xxiii. 39); and they are for ever before the throne, and God dwells among them, and wipes away all tears from their eyes (Rev. vii. 15, 17). So that the beginning of the sealing in this chapter extends back to cover the sixth seal (vi. 12), while the latter part of it reaches forward to cover the great tribulation (Rev. vii. 14; Matt. xxiv. 21, 29; Dan. xii. 1, 3; Rev. xi. 18, 19, xix. 1, 2, 5, 6, 8, 9). But after the act of sealing, and after the judgments from which it protects the people of God, between verses 8 and 9 of Rev. vii., a portion of viii. comes in, namely, vers. 3, 4, 5. This interlacing of one passage with another is the peculiarity of the Apocalypse which has most perplexed various interpreters; but we see not how it could be otherwise. Without classification of the symbols and order in their exhibition, all would have been confusion; and without order in the narration it would have been unintelligible; but parts may be narrated which cannot be symbolized, and symbols may be so clear as to render narration superfluous; and to supply these chasms, the two methods of revelation must be

incorporated together. And this may be done with perfect certainty, by referring to the several passages of Scripture from whence the language or action are derived.

A friend has favoured us with the following brief but clear observations, in establishment of the two main points we contend for—namely, that the sealing of chap. vii. *precedes* the opening of the sixth seal (vi.); and that the earthquake of the sixth seal is *subsequent* to the fifth trumpet, and ushers in the day of wrath.

“The earthquake of the sixth seal is connected with the day of wrath, unless the language is hyperbole. At this time, the souls under the altar had become wearied, which indicates that this event is at an advanced period of their time of expectation.

“The sealing of 144,000 (ch. vii.) precedes the sixth seal, *for* it precedes the fifth trumpet (?); because under the fourth trumpet there is a partial obscuring of the sun, which must precede the total eclipse of the sixth seal. The same argument applies to all the ninth chapter, the judgments in which are partial, while that of the sixth seal are total: therefore the sealing precedes the sixth seal.

“Ver. 9 of ch. vii. immediately succeeds the sixth seal: it is the exhibition of no fresh transaction, but of the result of a transaction that must have previously taken place. There is nothing to lead us to suppose that the history had advanced beyond the date of the last recorded event; for it is not an event that is recorded, but the result of an event. If the church is seen before the throne immediately after this earthquake, its susception therein must have been contemporaneous with it.

“The sixth seal and the sixth trumpet are connected with the day of wrath, but distinct from the seventh vial; for in both men are in the same state of mind, both are preceded by persecution (vi. 10, 11; vii. 4, 14), and both accompanied by reception of the persecuted.

“During the sixth trumpet men give glory to God: therefore there must be a pause in judgment, that they may profit by it, subsequent to the second woe.

“The third woe is ‘to the inhabitants of the earth, by reason of the devil’s coming down to them in great wrath, knowing that his time is short.’ But the devil comes down in consequence of, and subsequent to, the demonstrated failure of those accusations by which he hoped, by means of the Divine justice, to prevent the admission of the brethren into heaven (xii. 10). Now it is the redemption of the body which is the *manifestation* of the sons of God, and consequent demonstration of the failure of the accusation. Therefore the devil’s coming down to earth, or the third woe, is preceded by the redemption of the body. At this period, the period of expectation assigned to the souls under the altar has

expired (vi. 11) : 'their fellow-servants and brethren, that should be killed as they were,' are fulfilled : 'the little season' for which they were to wait, has reached its close : they have no longer by patience to wait for the adoption ; for 'the adoption, to wit, the redemption of the body,' has arrived, previously to the coming of the devil down to the earth, and not long previously to this event, as this is the result of the manifest adoption of the saints.

"Again : the resurrection is the manifestative birth of Christ literal and mystical : it is in the day of his resurrection, that God says to him, 'This day have I begotten thee : ' hence the resurrection of the saints is appropriately symbolized by the birth of the man-child."

The sealing in Rev. vii. is derived from Ezek. ix. and precedes the destruction of Jerusalem, the type of the apostate city Babylon ; and the judgment from which it saves the servants of God is clearly a temporal and a political judgment, inasmuch as they are upon *the earth*, and are already *servants* of God. It is also before the translation of the saints, which accompanies the destruction of Babylon (Rev. xi. 18, xix. 1—9) : which translation is symbolized by the mounting up of the cherubim (Ezek. x. 19, xi. 22). Jerusalem could not be destroyed till the glory of the Lord was withdrawn ; and before the departure, the man clothed with linen, who represents the high priest, is commanded to take coals of fire from between the cherubim, and scatter them over the city (Ezek. x. 2—7), and then the cherubim bearing the glory of the Lord depart from the earth (15, 18, 19 ; xi. 22, 23). In like manner, an angel, representing our High Priest, and offering the prayers of all saints upon the golden altar before the throne (Rev. viii. 3), took fire off the altar and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earthquake (ver. 5). This is the *second* earthquake, which destroys Babylon ; the day of wrath of vi. 17 ; Isai. xiii. 6, xxiv. xxxiv. ; Rev. xi. 19 ; when the temple of God in heaven is opened for his people, and when, in place of the oppressing city (Isai. xxv. 2), they sing (xxvi. 1), "We have a strong city : salvation will God appoint for walls and bulwarks." The time of this act of judgment on Babylon is marked by the same baptism of fire in Rev. xiv. 18. Her doom had been denounced xiv. 8, and warning given, and a time for repentance allowed. After which, the dead in Christ enter on their blessedness (ver. 13), the living are taken to the Son of Man in the clouds, and the harvest of the earth is ripe (ver. 16, Matt. xiii. 39). Then the same angel mentioned in viii. 3 comes forth from the altar, having power over *fire* (xiv. 18) ; Babylon is utterly burned with *fire* (xviii. 8) ; the saints in heaven sing Hallelujahs, and her *smoke* rises up for ever and ever (xix. 1, 3) ; and they all come with the Lord to the final

destruction of all the enemies of God then remaining alive, the last act of the "rod-of-iron" reign of Christ and his people (Psal. ii. 9; Rev. ii. 27, xix. 15), ushering in the reign of peace (Psal. lxxii. 7; Zech. vi. 13; Isa. xi. 9), the Gog-and-Magog supper of the great God (xix. 17, Ezek. xxxix. 17), the winepress of the wrath of Almighty God (Rev. xiv. 20, xix. 15). This last act is performed by the Word of God in open manifestation; whom every eye shall then see, they also which pierced him; and all kindreds of the earth shall wail because of him (Zech. xii. 10; Rev. i. 7).

His coming is the DAY of the Lord—not an *instant*, but a *long period*; during the whole of which he will be making himself known as King of kings and Lord of lords. "This is the DAY which the Lord hath made," and wherein his people are called upon to be "glad and rejoice" (Psal. cxviii.); but it is a joy which those only who look for his coming are prepared to feel (Heb. ix. 28). To those who are watching and praying, and expecting their Lord, and to them only, will Christ be manifested at the *beginning* of the DAY of his coming, when he comes as the sign of the Son of Man (Matt. xxiv.) as the morning star (Rev. ii. 28, xxii. 16). To the rest of the church, and to the world, this first appearance will be but as a meteor or cloud of radiance, preternatural and unaccountable, but unintelligible. For then shall the days of miracle be openly and undeniably restored; and the scoffers, who are continually saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," shall be openly confounded; for God shall arise to plead his own cause (Psal. lxxiv. 22): He shall have mercy upon Zion, and appear in his glory (cii. 13, 16); and the scoffers shall "hide themselves in the rocks and caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isai. ii. 19, 21): they shall "say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath will come, and who shall be able to stand?"

During this time of trouble, this DAY of wrath, the countless multitude of Rev. vii. 9, 17, are gathered out of the great tribulation (ver. 14) having the palms of the Feast of Tabernacles, serving God day and night in his temple: *posterior* therefore to the seventh trumpet, when the temple is opened (xi. 19); *posterior* to the plagues of the vials, during which the temple is filled with smoke (xv. 8): the commencement of the time of blessedness to the earth, which ensues on the destruction of all apostates; and when every one that is left of all the nations "shall go up from year to year, to worship the King the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 16): and this the last



act of the present state of things; and the commencement of the new state of things is the opening of the seventh seal, when there was silence in heaven for half an hour (Rev. viii. 1).

This seventh seal has not, we believe, been yet truly interpreted; the generality of commentators understanding the silence to denote "a halt in the march of the prophetic narrative" (Lovett, p. 86): others have understood it of the "sabbatic rest;" or of "the time employed by the priest in burning incense, during which the assembly was prostrate in silent prayer" (J. M'D. p. 75): and all have understood "half an hour" of a short, but vague, indefinite period: in fact, they have only guessed at, not interpreted, the seventh seal. The seals disclose seven states of the church, in that quarter of the earth where God had determined to plant it, in western Europe, in Christendom. In this quarter, called the Earth, Idumea, or Babylon, has the truth of God been uninterruptedly preached; and for finally rejecting it does this quarter become devoured with the curse (Isai. xxiv. 6), and the nations thereof become the people of God's curse (xxxiv. 5). Great have been its privileges, great shall be its punishment for their abuse: it has trampled under foot the saints of God, and they shall have dominion over it in the morning.

The first seal discloses a victorious state of the church, "conquering and to conquer:" The second, a persecuting state; that "they should kill one another:" The third, a state of famine; scant measure of wheat, barley, oil, and wine, and also of the word of God: The fourth, a death-like and hellish state; persecution to death of the saints of God, and consigning their names to hell: The fifth, apostasy victorious, and the saints crying for vengeance: The sixth, the vengeance executed: The seventh, the triumph of the church. These natural, obvious, and undeniable characteristics of the seals, apply with great exactness to the following periods:—1st, Constantine, A. D. 323; 2d, Theodosius, A. D. 381; 3d, Honorius, A. D. 420; 4th, Justinian, A. D. 527; 5th, the Papacy, A. D. 533; 6th, the French Revolution, A. D. 1793; 7th, Future.

The first five seals we do not stop to compare with their corresponding periods; for all commentators are now agreed that the sixth seal refers to the French Revolution; and therefore our only care is to carry on the sixth seal, from the first blow inflicted on Babylon at the first earthquake (xi. 13), to the final destruction of Babylon by the second earthquake (19), of which the first was the type and warning. If this be granted, as we think it must, then the seventh seal must be the triumph and reward of the saints, which every where immediately ensues on the destruction of Babylon; as xi. 18, xviii. 20, xix. 2, &c.

But we trust not to inference alone; for we can prove it from the text itself, though so short, "There was silence in heaven about the space of half an hour."

When Christ ascended up on high, the Lord said unto him, "Sit thou on my right hand" (Psal. cx.): he "overcame, and is set down with the Father on his throne" (Rev. iii. 21). He then received the reward of his obedience, being so "highly exalted, that at the name of Jesus every knee bowed, of things in heaven, and things in earth, and things under the earth:" He now sways the sceptre of Omnipotence and receives the adoration of heaven. This throne of the Father, this worship in the heavens, he continues however to occupy but for a season; "until his foes become his footstool" (Psal. cx.); "until the times of the restitution of all things" (Acts iii. 21): and then shall He sit on his own throne, and to every one that overcometh grant to sit with him there (Rev. iii. 21). Christ's own throne is the new Jerusalem, in which he makes his people kings and priests with him, the King of kings; and they reign on the earth; having been first prepared, and at that time coming down from heaven as a bride adorned for her husband (Rev. xxi. 2). Now, the heaven in which she is prepared is *not* the throne of the Father, accessible only to the Son; but the clouds of heaven, whither the dead are raised and the quick translated, to meet their Lord, coming from his Father's throne, to plant his own upon the earth: the preparation is the raising of the dead and the change of the living saints.

This is a greater work than creation; more marvellous, more glorious to God; and as at creation "the morning stars sang together, and all the sons of God shouted for joy," so at new creation "when he bringeth again his first begotten into the world, all the angels of God shall worship him" (Heb. i. 6); and all the heavenly hosts look on in silent wonder at the mighty achievements of his single omnipotence. "Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation" (Zech. xi. 13). "Truly my soul is silent before God" (Psal. lxii). "Praise is silent before thee, O God" (Psal. lxxv). "Look down from heaven, and behold from the habitation of thy holiness and of thy glory . . . Thou, O Lord, art our Father, our Redeemer: thy name is from everlasting . . . Return for thy servants' sake, the tribes of thine inheritance" (Isai. lxiii. 15).

The period of this silence in heaven is "half an hour;" an expression which we believe to be definite, as all the others in the Apocalypse. An hour, in ix. 15, has been interpreted as a month: half an hour, therefore, is fifteen days, fifteen of the smallest subdivisions of prophetic time. Chap. vii. 9 is, as we have seen, the Feast of Tabernacles; but on the last day of the feast, the high priest stood at the door of the temple, and all the priests who ministered in the temple descended together one of the *fifteen* steps of the temple, pausing on the *first* step to sing the *first* of the *fifteen* songs of degrees (Psal. cxx). Descending the *second* step, they sang the *second* song; and so with the *fif-*

teen. These fifteen were sung by the priests and Levites alone ; but when they reached the ground, the high priest gave out, from the temple above, Psal. cxxxv., in which all the congregation joined, saying, "Hallelujah: Praise ye the name of the Lord; praise him, O ye servants of the Lord," &c. "Blessed be the Lord out of Zion, which dwelleth at Jerusalem: Hallelujah." Now this exactly answers to Rev. xix. 5: "And a voice came out from the throne, saying, Praise our God, all ye his servants; and ye that fear him, both small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluja: for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. These are the true sayings of God." These verses, by some one or other of the expressions they contain, point to a vast variety of passages, in this book, in the Gospels, and in the Prophets, descriptive of the various forms which the purpose of God has taken under the guidance of his providence, which then receive their entire development, and take their eternal constitution. The "sayings of God" shall then be all proved true by their accomplishment; the "supper of the King's Son" arrives (Luke xxii. 30; Matt. xxv. 10, xxii.); the bride in her wedding garments (Psal. xlv. 14; Isai. lii.); the marriage of the land (Isai. lxii. 5); the reign of righteousness (Psal. xciii., xcvi., xcvi., xcvi., xcix., lxxii., &c.; Dan. vii. 13, 22, 27; Zech. vi. 13); and many more. But all these points are brought together, and ordered to our hands, in the fifteen songs of degrees sung at the Feast of Tabernacles, which have their fulfilment in the time of the seventh seal. The first of these (cxx.), expresses the state of misery from whence the Lord delivers them, in answer to their prayer,—distress, lying lips, and a false tongue; sojourning in Mesech (Gen. x. 2; Ezek. xxiii.); dwelling in Kedar (Gen. xxv. 13; Jer. xlix. 28); dwelling in peace when their enemies prepare for war (Ezek. xxxviii. 11). The second (cxxi.) shews that their deliverance is from the Lord alone, the Lord in person, the Lord in the midst of them for ever. "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." The third (cxxii.) is the final constitution of Jerusalem, of the throne of David, of the temple, and the blessings thence flowing forth to the earth. "Our feet shall stand within thy gates, O Jerusalem.... Thither the tribes go up.... there are set the thrones of the house of David.... they shall prosper that love thee.... because of the house of the Lord our God, I will seek

thy good." The best comment upon this Psalm is found in the last chapters of Zechariah; where the Lord, turning again to Jerusalem, in his mercy (ix. 9), makes Jerusalem a burdensome stone to all people (xii. 3), and the inhabitants of Jerusalem find their strength in the Lord of Hosts their God (ver. 5). Henceforth Jerusalem is under the protection of God; and though attacked by the nations, they do not prevail, but are themselves destroyed (ver. 9). But still *the tents of Judah* are saved *first* (ver. 7), that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. Judah, therefore, dwelling in tents, in the field, in Sharon (Isai. lxxv. 10: see Vol. III. p. 257), is saved, while Jerusalem is attacked by the nations; then the Lord seeks to destroy all the nations that come against Jerusalem (Zech. xii. 9), and then pours "upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplications" (ver. 10), opens a fountain for sin and uncleanness (xiii.), again interposes in their defence (xiv.), and constitutes the blessedness of the world, in the families of the earth going up to keep the feast at Jerusalem (xiv. 16). All which is implied in this Psalm cxxii. Psal. cxxiii., the fourth song of degrees, is the cry of the tents of Judah, saved, and trusting in the Lord, but "the scorn of those that are at ease, and the contempt of the proud" (ver. 4), because they are not yet brought back to Jerusalem, which is still encompassed by these proud and scornful ones. The fifth song of degrees (cxxiv.) refers to the tribes of Israel, then in the valley of Achor (Vol. III. p. 259), delivered as a bird out of the hand of the fowler, by the help of the name of the Lord (vers. 7, 8). The sixth song (cxxv.) is the final deliverance of Mount Zion and Jerusalem, when the rod of the ungodly shall no more rest upon the lot of the righteous (Zech. xiv. 3), and peace shall be upon Israel (cxxv. 5). The seventh (cxxvi.) is the joy of the people of God, on the turning of their captivity, and the acknowledgment among the heathen that the Lord hath done great things for them: see also xcvi. 10. These seven songs we believe to refer to the earthly Jerusalem, and the eighth (cxxvii.) to run parallel with Isai. lxxv. 17, 20, 22, being the time of the new heavens and new earth of Rev. xxi.

But this time is the manifestation of the bride, the Lamb's wife (Rev. xxi. 2); and it seems to be the purport of the ninth song of degrees (cxxviii). The tenth, eleventh, and twelfth songs (cxxix. cxxx. cxxxi.) are the three classes of whom the church of Christ, the bride, consists: first, those who have known the Lord from their youth, and who, though persecuted and afflicted, do cleave to Him with steadfastness (cxxix.); secondly, those who are plucked as brands from the burning, "out of the depths," acknowledging that "with the Lord there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his

iniquities (cxxx); thirdly, the poor in spirit, the humble souls who do not exercise themselves in great matters, or in things too high for them (cxxxii. 1): and these all become now manifested as the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And now the tabernacle of God is with men, and he will dwell with them for ever (Rev. xxi. 2, 3, xxii. 5); and the Lord, taking up his eternal abode in shekinah glory in the temple at Jerusalem, and at the same time in personal glory in the heavenly Jerusalem, where there is no *temple* (Rev. xxi. 22), they go into his tabernacle, and worship at his footstool, in the place which the Lord hath chosen as his rest for ever, where he will dwell (cxxxii. 7, 13, 14). And thus is fulfilled Exod. xv. 17, 18; Isai. xii. 6; Ezek. xliii. 7, and many such passages. And singing "Arise, O Lord, into thy rest, thou and the ark of thy strength" (cxxxii. 8), indicates the fulfilment of those many passages where the King of glory mounts his throne as Lord of lords; as Psal. xxiv.; Isai. xxxiii. 5, 17, 22; Dan. vii. 9; Matt. xxv. 31: and the "ark" directs us to Rev. xi. 19, v. 9, xix. 4. And the three co-existent states, in the world, the earthly Jerusalem, and the heavenly, are clearly indicated in Psal. xxiv. The earth then acknowledges the Lord (vers. 1, 2): the generation of them who ascend the *hill* of the Lord is given vers. 3, 6: and the everlasting doors are lifted up to receive the King of glory into the heavenly Jerusalem, in vers. 7, 10. All the brethren of Christ then dwell together in unity, and the Lord commands his blessing (cxxxiii.); and they praise God in his sanctuary, having entered the house of the Lord in his train; and the Lord, that made heaven and earth, blesses them out of Zion (cxxxiv).

The events which we have been contemplating as taking place under the seventh seal, and contained in the fifteen songs of degrees, certainly take place during the time of the transference of the kingdom of God from heaven to earth; for it is the time which all the Scriptures announce when the tabernacle of God shall be with men. Christ, who now sits on his Father's throne, shall then sit on his own throne; and the New Jerusalem shall at the same time come down from heaven. There must be, therefore, a pause in the heavenly Hallelujahs; for the Lamb, to whom as well as to God they are addressed, will be coming forth to perform his last, his greatest work, of avenging his own elect and casting out their enemies. And as at the creation the sons of God attended and shouted for joy, and as at the incarnation a multitude of the heavenly host sang glory to God in the highest; so at this last display of love shall the heavenly host come forth and join with the church of the first-born in their songs of triumph. The song of triumph of the people of God is contained in Ps. cxxxv. which was given out by the high priest standing

at the top of the fifteen steps, in descending which the fifteen songs of degrees had been sung. This Psalm is clearly referred to in Rev. xix. 5: "And a voice came out of the *throne* (the holy of holies), saying, Praise our God, all ye his servants, and ye that fear Him, both small and great." But immediately before this, in the narration, we find a voice of much people *in heaven* singing Hallelujah (xix. 1—4), for the destruction of Babylon: therefore the silence in heaven of the seventh seal is *posterior* to the destruction of Babylon. And since it is manifest that xix. 9, like xxii. 6, is the winding up of the whole; and the song, xix. 5, is at the conclusion of the seventh seal, as we have just seen; the events of the seventh seal come in between verses 4 and 5 of Rev. xix.: and these events, recorded in the language of the church in the songs of degrees, are described in their effects upon the world xix. 11, to the end. The Apostle sees heaven open, and the King of kings come, the armies of heaven following him: this explains, and does in fact necessitate, the silence in heaven of the seventh seal, which no other interpretation will explain, and which thus precludes any other. But xix. 6 proclaims his reign—of necessity posterior to xix. 16, xvii. 14; for he must come forth as king before his reign can commence, since he in person wins his crown and slays his enemies;—and this reign the whole creation proclaims in the new song, which the church first learns (xiv. 3), which all the earth repeats (Ps. xcvi. 1), declaring "his glory among the heathen, his wonders among all people;" when the heavens "rejoice, and the earth is glad, and the whole creation shall rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (ver. 13). This is clearly the "adoption," the "redemption of the body," the "manifestation of the sons of God" which the whole creation waiteth for (in Rom. viii.); and it clasps with another ligature, and confirms with another seal, the connection we are maintaining, between the destruction of Babylon as the commencement and the enthronement of Christ as the conclusion of the silence in heaven for half an hour at the opening of the seventh seal. The universal song is still more fully given in the following (Psalm cxxxvi.), which seems to answer to Rev. iv. 11, beginning with creation, giving thanks for the deliverance from Egypt, and the final redemption from all their enemies, "for his mercy endureth for ever."

During the opening of the seals, the Apostle's station was necessarily in heaven, or at the "door;" for the book was in the right hand of Him that sat upon the throne, and the seals were opened by the Lamb, who stood before the throne: therefore the contents of the seven seals are only described from that station according to their consequences in heaven, silence for half an

hour being the consequence of the seventh. In the same station he witnesses the delivery of the seven trumpets to the angels, thus deducing their commission from heaven; and the coals of fire cast from the altar into the earth, deducing the earthquake and all its attending woes from the same source. The Apostle's station then changes to the earth; and from different stations on *the earth* all the other visions are beheld, as "the sand of the sea" (xii.), "a great and high mountain" (xxi. 10), &c.: and this has the same effect as the departure of the cherubim in Ezekiel x.; their ascending to heaven, or the Apostle's descending to earth, making the same separation between the place of glory and the seer. And as the Prophet Ezekiel denounces a long series of woes upon Israel and judgments upon the nations, till, in chap. xl., he is taken to an high mountain to measure the temple, in preparation for the returning glory of the Lord; so the turning point of time in the Apocalypse is marked by a similar action, in the Apostle's being carried away in the Spirit to a great and high mountain, to behold the New Jerusalem descend from heaven for the dwelling-place of God and the Lamb. In the case of the Prophet, he measured the temple and city on the mountain, being then and there prepared; but the heavenly Jerusalem had been preparing from the commencement of the Christian dispensation, in the election, known only to God the Father, and therefore not visible either in earth or in heaven. This certainty in the appointment of God, and concealment from the observation of man, is indicated in Rev. xi. 1: "Rise, measure the temple of God, and the altar, and them that worship therein." The temple here is the *Naos*, or *Nave*, answering to the holy place, where stood the golden altar and candlestick and shew-bread: and the numbers of the worshippers, or the measures of the place, are not recorded, that we might not suppose that the place sanctified all the worshippers, or that there were no true worshippers in more than one place. This temple is not in heaven when measured; for the Apostle had seen the angel come down *from heaven* in chap. x., and he is sent to measure it without having changed his station; and the two witnesses, whom he subsequently beholds in the same chapter, ascend into heaven. The court, also, of *the same temple*, is trodden under foot of the Gentiles. But there is also a temple in heaven, containing the ark of the testament (xi. 19); though into this no man can enter, till the seven plagues of the seven vials are fulfilled (xv. 8)—the last vial being for the destruction of Babylon, at the sounding of the seventh trumpet, just before the opening of the seventh seal—their admission into the temple being the bride making herself ready to come forth with her Lord (Rev. xix. 11; Zech. xiv. 5).

To conclude: the series of events we gather from the whole of

Prophecy, the Pentateuch, Psalms, Prophets, Gospels, and Epistles. The order and time of the events we derive from the Apocalypse, and find them coincide with the order of the feast days of the Jewish year. In the series thus collected and arranged, we now stand at the time of Harvest, and in continual expectation of the sounding of the seventh trumpet, which coincides with the Feast of Trumpets at the beginning of the civil year of the Jews. At the Feast of Trumpets, the Jews on the year of jubilee began to prepare all things for recovering their lands and liberty; that on the sound of the horn of jubilee, ten days after, there might be no delay, but they might instantly enjoy their inheritance: so at the seventh trumpet, the church of God, and his ancient people the Jews, so long held in thralldom by the Papal and Mohammedan apostasies, begin to prepare for their jubilee by mustering to their several quarters; the unconverted but pious Jews drawing towards Palestine; the true waiting church, both of Jews and Gentiles, raised to the clouds of heaven: for Babylon shall then be shaken to its foundations, and from its wreck those hosts be mustered which shall perish in the war of Armageddon. On the tenth of Tisri was the Day of Atonement, the crisis of the nation, the High Priest's own day, in which he himself performed all the services, the priests and Levites looking on: in which services he entered into the holy of holies four times; and on his coming out the last time the horn of jubilee sounded, and the year of release began. The affliction of soul on that day, the many and significant sacrifices—such as the scape-goat, &c.—we need not dwell upon; they typify the time of Jacob's trouble, the great tribulation, the day of the great slaughter when the towers shall fall, followed by the even-tide of jubilee, when it shall be light (Zech. xiv. 7); after which the present shall be brought to the Lord of the remnant of his people (Isai. xviii. 7; Psal. xlv. 15; Zeph. iii. 10; Isai. lxvi. 20). But this is, of course, a continuous, not an instantaneous work; and is going on the whole time between the Day of Atonement on the tenth, and the Feast of Tabernacles on the fifteenth. These fifteen days, between the Feast of Trumpets and of Tabernacles, would agree in some respects with the fifteen songs of degrees; which would then be retrospective, commemorating the mighty deliverances both of his church and people at the coming of the Lord, first as the sign of the Son of Man in heaven, then in planting his throne of glory on the earth: but many considerations forbid this interpretation; as, those which we have already alluded to, resulting from the songs in heaven over the destruction of Babylon (xix. 1), quite incompatible with the silence in heaven under the seventh seal, and forcing us to postpone its opening till after that time; next, from its succeeding of course to the sixth seal, which we have seen carries



us down to the Feast of Tabernacles in chap. vii. ; but above all from this silence being half an hour, while the kings reign one hour with the beast (xvii. 12), and in one hour Babylon is judged (xviii. 10—17). But, taking the interval of ten days, between the Feast of Trumpets and Day of Atonement, as the one hour in which Babylon is destroyed ; five days, or half that period, half an hour, would bring us to the Feast of Tabernacles, the time at which we suppose the last seal will be opened and the mystery of God finished. Then, after the silence of half an hour in the Hallelujahs of heaven, the throne itself shall be transferred to this earth, the Son of God having already potentially redeemed it, by taking of its substance and in it bruising the serpent's head ; Christ shall mount his own throne ; his people shall reign with him kings and priests for ever ; 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.”



THOUGHTS, MORAL AND DIVINE, TOUCHING GOD'S METHOD  
AND ORDER OF REVEALING HIMSELF.

(By the Rev. EDWARD IRVING.)

I. *Of God, The Father, Son, and Holy Ghost.*

CONCERNING God, it is to be believed that He loveth all and hateth none of the creatures which he hath made ; being the Good One, who, out of very goodness, and to communicate of his goodness to the creatures, did create all things out of nothing by his Son, and for his Son, the Lord Jesus Christ, through the Holy Ghost. Also, that He is the most Holy One, who cannot look upon iniquity but with detestation and abhorrence ; and that all which is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world. Sin is the uncaused act of the creature's will, which, like all his other works, God created good, and endowed with the noblest faculty of freedom, which it abused by taking part against its Maker. In all this, whether it be the sin of angels or of men, God had no hand whatever, direct or indirect, but did all which, consistently with the freedom of the will, he could do to prevent it ; advertising man of the sure and certain penalty of death which would follow if he should transgress the commandment delivered unto him. When man had sinned, I believe that God's holiness, which continueth unchanged and unchangeable, shewed itself forth in the way of judgment, in-

flicting upon man death—that is, the loss of liberty in his will, of cleanness in his conscience, of incorruption in his body, and of obedience in all his members, drawing on and ending in the dissolution of his being by death; which would have been eternal, but for the operation of God's love; which also continueth, like every Divine attribute, unchanged and unchangeable, and shewed itself forth in the forms of mercy and grace. His holiness demanded satisfaction; and the satisfaction is nothing less than the penalty and wages of sin, which is death, in the large and full sense declared above: his love presented to the first, as to the last, and to all men, the fountain of a new life in Christ Jesus, and entreated us, without money and without price, to come and obtain, from the Lamb slain, liberty to the will, cleanness to the conscience, resurrection to the body, and a holy life to the whole man here, and hereafter for ever. And, being thus regenerated with new life through faith in Christ, he did require of us to use this regenerate life in crucifying the natural life; and so to vindicate his holiness, and execute the penalty of sin upon ourselves all our life long; the law of the Spirit of life in Christ Jesus fighting against and making us free from the law of sin and death. Thus I believe the love of God did (upon the entering in of sin), fall asunder into two parts or poles; the one, holiness, visiting moral and natural and eternal death,—the other, grace in Christ, presenting regeneration, resurrection, and eternal life unto all men.

Concerning the Lord Jesus Christ, it is to be believed that he is the eternal Son of the Father; very God of very God; the same yesterday, to-day, and for ever; whom the Father loved as Himself, being indeed of his own substance, equal in power and glory; yet, for the much love with which together they loved the children of men, the Father did consent to yield him up from his own bosom to die the most cursed and cruel death of the cross; and He, the Son, did forego the dearest love of his Father, and was willing, for the great love with which he loved us, while we were yet sinners, to come into the world, and die, the Just for the unjust, that he might bring us unto God. This purpose of redemption was laid in Christ before the world began—from the foundation of the world he was the Lamb slain, and before the foundation of the world eternal life was promised to us in him;—wherefore he is called the First-born of every creature, the Beginning of the creation of God: not that he became a creature until he was incarnate of the Virgin Mary, but that he was the Christ before the foundation of the world, and as the Christ did create all things for himself, in whom all things subsist. The Father was moved to give up his Son by nothing but his love: the Son was moved to give himself by nothing but his love. The Father had no desire that his Son should suffer and die; still less had he any gratification in seeing

him suffer and die. His anger was against man, and not against his Son; his claim was upon man, and not upon his Son; because the sin was man's, and not his Son's. His Son was sinned against; had no hand in the sin whatever; and the guilt can attach to him in no way whatever, being done against Him as much as against the Father: and whatever part he takes in the sinner's lot, and whatever he doth for the sinner's redemption, is of free will and sovereign grace, without obligation on his part, without desert on man's.

Concerning the Holy Ghost also, I believe that He is of the same substance with the Father and the Son, from whom he proceedeth as a Person from all eternity, forming the link of union between the Father and the Son, being the medium of their blessed communication; for ever pouring the fulness of the Father's love into the Son, so that the Father shall ever behold in him the completeness of his own being; and from the Son bearing back unto the Father his entire love, and willingness in all ways to do the Father's good pleasure. So that the Godhead in Itself not only possesseth all moral and spiritual perfections—such as love, and goodness, and bounty, and truth—but doth enjoy within Itself the exercise of the same anterior to all creation, which is but the utterance and expression of that which is already in God. Creation doth not add any thing to the affections and attributes of God, nor doth it make any change whatever in the relations of the Divine Persons to one another; it doth only bring their relations into outward and open manifestation, and make the creatures partakers, to the extent of their fulness, of that enjoyment which God hath within himself. A God in Unity, without diversity of Persons, were incapable of moral affections—as of love and goodness—for there were nothing to love and bless: such a God must wait for a creation to bring alive and give exercise to such affections: but to make God beholden to any one save Himself, is to subvert God: and therefore a God in Trinity subsisting, the God who is revealed to us in Jesus Christ, The Father, the Son, and the Holy Ghost, is really the only God of whom it is possible to conceive, as the Creator of moral beings, and the moral Governor of the world.

## *II. Of the Christ of God, and God's Purpose in the Christ.*

The Holy Scriptures teach us, that before the foundation of the world God set up Christ to be his image and his fulness; in whom, by whom, and for whom, all things should be created and consist (1 Pet. i. 20; Col. i. 16—18); and through whom alone God should manifest and communicate himself to the creatures which should be made (John i. 18). It was proper for the Son to be this mediator, intervener, or intercessor between God and creation (1 Tim. ii. 5); it was proper for the Father to purpose that he should be so, and to define the form in which he should

subsist, according to his own good pleasure (Heb. i. 1—4; ii. 6—11), which the Son dutifully and lovingly yieldeth himself to take, and for ever to sustain (Heb. x. 9—12); it was proper to the Holy Ghost, proceeding from the Father and the Son, and so comprehending the purpose of the one and the submission of the other, to bring the eternal Son of the Father into the form of the Christ of God, and to maintain for ever the intercourse between God and the Christ, between the Father and the Son, now conformed to the Father's purpose (John xiv. 16, xv. 26, xx. 22; Luke i. 35; Matt. iii. 16; John iii. 34; Isai. xi. 2, xlii. 1, lxi. 1). Thus God's purpose, desire, and good-will is realized in the form of the Christ before the world was: creation, redemption, and the eternal state of all things, are but the unfoldings of that which was not only purposed by the Father, but seen in the Son, as realized by the Holy Ghost in the Christ, who is at once the fulness of Godhead and the beginning of the creation of God (Eph. i. *passim*; Col. ii. 9; Rev. iii. 14). In him God saw his own image, and in him creation beholdeth its high original. And as the creatures came forth in their order by his workmanship, to represent, to enact, and to enjoy a part of his fulness (Col. i. 15—20); they were beloved by God, for his sake, with what love he loveth Christ his own Son: they were good and beautiful, because they were as God had foreseen and foreordained them in the Christ (Eph. i. 4, 5, ii. 10); and for them to rise up against Christ, is to rise up against their own life and beauty and stability, which have their being only in him, and to despise the love with which God loveth his own Son (John iii. 16—18, 35, 36). The love with which the elect are loved in Christ—"thou hast loved them as thou hast loved me" (John xvii.)—is not a new thing, but an old thing; is, in truth, no more than the record and the exemplification of that love with which God loved all his creatures, as they were seen in Christ, before the foundation of the world, and in him loved as the offspring of the Father's originating Word, and a part of the fulness contained in his dear Son. Now the end of God in all his working, is to bring this perfect image of himself and fulness of the Godhead into outward existence, that God may manifest toward the creatures, and the creatures towards God, the same affections which subsist between God and Christ (John xx. 17; Rom. viii. 14—17, 21, 29, 39; 2 Cor. v. 18 to end, vi. 18). It is not merely the realizing of a purpose which God hath in view in creation, but the revelation of that love which he hath to Christ (Matt. iii. 17; Luke ix. 35), because, though he was God, he did become the Christ; and likewise the receiving from the creatures, in their several places, the expression of the like dutifulness and submission which his own Son had shewn (Rom. vi. 11, 22). The infinite conde-

scension, dutifulness, and love of the Son, who, being very God of very God, doth receive a life not self-existent, but ever dependent upon the Father, a Christ-life—that is, an anointed life—poured into him from above, with which he delighteth to serve God. This the Son did of his own free will, and God looks for the same in every creature who hath a will; it is the form and end of a will in creation to do, and to be for ever doing, that same thing. The will is created free, as the Son was free; in order that, like the Son, it may out of pure love to God continue the Son's self-denying act of becoming submissive unto the Father for evermore, to the end of receiving from the Father supplies of his own blessed Spirit for evermore. Thus a creature becometh a Christian; it sealeth itself of Christ by doing the Christ-act of self-sacrifice, in order to make manifest and enjoy an all-informing, all-blessing God. For this reason the Son of God is called the Lamb slain from the foundation of the world, because he consented, and ever consenteth, to come out of his self-existence as a person in the Godhead, in order to receive a dependent life with which to become the servant of God. He ever slayeth himself, in order to be made alive again. And this great thing he doth in order to teach the law of self-denial and God-pleasing to those creatures who were to be made in the image of God, with a will the cause of itself. And in consequence of this doing of the Father's will, he receiveth that plenitude of all existence and blessedness which is comprehended in the word Christ, the Lordship of heaven and earth, the Headship of the world; is constituted the Wisdom of God, "whom the Lord possessed in the beginning of his way before the works of old;" the Word of God, which was in the beginning with God, and which was God; the Word of Life; at once the Beginner and the beginning of the creation of God, at once the Creator of all things and the first-born of every creature: and all to teach and shew the free-born creatures that all honour and office in creation dependeth upon the voluntary submission of the will to the one absolute will of God. This setting up of the Christ by the persons of the Godhead is preliminary to creation, the first step and the last step of it; for, after all is perfected, all things shall stand together exactly according to that idea or form which before time they had in the Christ.

### III. *Of the Creation and Constitution of Man.*

Man was created for two ends: the first, "to be an image and likeness of God;" the second, "to have dominion over the creatures." The former is descriptive of his reasonable soul, which is fashioned on very purpose to be an image of God, who is a Spirit; endowed with his affections of love and goodness, of truth and justice, of wisdom and understanding, &c.: so

that God without any accommodations should be able to speak his mind to man, and man without any conjecture should be able to understand it. In virtue of this conformity of human reason to the infinite Spirit of God, in virtue of man's soul being an image and likeness of God, God was able to converse and did converse with Adam in the garden of Eden, as afterwards he did with Abraham and Moses, and doth with us all in his word. For the word of God is not an accommodation, but a real utterance of God's mind to man's mind, created for the very purpose of understanding and responding to God. Reason is before revelation, a pre-requisite to revelation; and if revelation be God's account of himself, reason must find it to be the true account of herself. This conformity in all respects of human reason to God's infinite Spirit, makes it practicable for Christ, the fulness of Godhead, to be expressed in words which are the forms of reason, and to take a reasonable soul in which to contain the fulness of the Godhead, and by the powers of which to express the mind and will of God for ever to all the intelligent creation. To use the language of the schools, the Word of God is not a system of NOMINALISM—that is, a set of names chosen for the best out of man's vocabulary, so as to give a kind of notion of God—but a system of REALISM, telling out the very thing which God is to the consonant mind of man. Now because there is in God perfect freedom, and no necessity nor causation of any kind, but He is what he is because He ever wills to be so, and is not forestalled by himself or any thing he hath made, but is ever free with the same measure of freedom; therefore it is required that there should be in man, his image, a will which should be uncaused, the cause of itself; not overmastered by God, but left to act in its own liberty. Also, because the will of God, which continueth absolute in the Father, hath consented in the Son, and doth ever consent, to come into the limits of the Christ, who is the fulness of the Father's purpose; so should there be in man, God's image, not only a will uncaused, the fountain of its own procedure, but likewise a continual energy and disposition therein to express itself in conformity with the will and purpose of God, as the same is made known in the Christ, who hath therefore the name The Word of God. Finally, as there is in God the Holy Ghost a continual willingness to serve Christ, in bringing to pass the will of the Father; so ought there to be in man a continual willingness to obey and do the will of God, and to bring it to pass within the full compass of his power.

Besides the uncaused will, therefore, there is in man the bounded reason, in the forms of which the will is ever bringing itself; and this reason in man is the proper representative of the Logos, or Word of God, into which the absolute will of God evermore poureth the fulness of its expression: and, besides the

reason, there is a body which obeyeth the reason, and carrieth into continual effect the reasonable determination of the will: and to his body all the creatures, both living and lifeless, were made subject—the former receiving from his word their names, and the latter waiting for his hand to keep and dress them. Thus constituted in himself, and thus placed in the garden of Eden, he was the very image and likeness of the Christ of God, who, as the Second Person of the Godhead, hath Divine will; as the Word hath the bounds of the comprehensible, and containeth the names and orders of all created things within himself, and bringeth them into being by the word of his power, and by the same word sustaineth them there. This last office of the Christ, to bring forth from the womb of his fulness every creature of God, was represented by the creation of woman from man's substance, and their becoming the parents of infinite creatures, which was not an after-piece, but included in the very fiat of creation, or in the benediction passed upon his creation: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Such is the condition of man, which the unchangeable God hath given him, which Christ hath redeemed and for ever fixed, which the Holy Ghost doth renew "after the image of him that created us," and for which every man is responsible, and according to which every man shall be judged. Revelation doth thus contemplate and address man as the image of God, and reproves him for the want of it: redemption hath removed out of the way that which let and hindered; and the calling of man is now, as it ever hath been, to be God-like, and to have dominion.

#### *IV. Of Man's Transgression, and of Death its Penalty.*

Our most bountiful and blessed Creator, having thus constituted us to be the image of himself in the Christ, did, to prove our entire consonance with Himself, commune with us freely and openly, face to face; walking and talking with us, and enjoying our society. And to shew the absolute sovereignty of our will, he made every thing upon the earth subservient to our word and work. And, now that we were like God by the will of our Creator, he required of us to be like God by our own will: the head of creation is required to act in creation as God had acted in order to creation. God, in order to creation, had, in the Second Person, surrendered up His own will, in order "to receive commandment from the Father;" and man, if he would be His image, must ever do the same. Having a free will, he must, out of this, in love and preference and worship of God, bring it into the condition of receiving and observing com-

mandments from the Father. This did the Godhead unto creation ; and this creation must seal to and exemplify. Accordingly it was required of man, the sovereign lord over all things created, to bring that sovereignty into submission, and receive a commandment from God with respect to one thing. Lord of his body, he must forbid it to eat of the tree of the knowledge of good and evil : lord of creation, he must be willing to acknowledge another Lord in respect to that. Having a will, he must do worship with it to the absolute will of God ; and, while so exemplifying and sealing to the one great Godhead-act of self-denial, the mother-law of creation, and creation's preliminary condition, he will be upheld in that estate which God himself pronounced very good ; but, if his will, of its own accord, or yielding to any suggestion whatever, do not use its liberty for declaring a higher will in God, which it loveth to worship and its commands ever to obey, then will he come into the estate of death—"dying, thou still die." This penalty of death, as the event hath proved, standeth not merely in the termination of life by the disunion of the body from the soul and its resolution into original dust, but in despoiling the soul of its love and likeness to God, in the bringing of it under a law, which is called in Scripture "the law of sin and death." And not only so, but the whole world, which was made dependent upon the will of man, cometh under the same law. Death is not an historical event, done and away with, but a new state of being ; which hath, indeed, an historical manifestation in the separation of body and soul, but a continuity also, in the deadness to the word and alienation to the will of God, in which man, as he is naturally, liveth and moveth and hath his being. When God said, "In the day thou eatest thereof, dying, thou still die," he meant that which came to pass upon creation, and hath been seen and felt in creation ever since that day ; namely, the state of moral death in which we are, drawing on to and concluding in, the state of moral death which we come to in the grave, together with that state in which the body and the soul are until the resurrection ; but beyond the resurrection I do not believe that the penalty pronounced against Adam extendeth. The resurrection, and its future consequences holdeth of another man than Adam : "As in Adam all die, so in Christ all are made alive." From Christ, therefore, and not from Adam, depend the issues of the resurrection. By making this revolution of the world's estate to turn upon one act of the will of one man, our Creator shewed, first, the supremacy of the will, which the body and all nature followeth, like a servile thing as it is ; secondly, the abiding, cleaving guilt and penalty of one act of sin, which rather than pass over, God will cancel the goodness and make away with the life of his creation ; and, finally, the entire



oneness of mankind, that death in the root should spread death through the whole tree: that poison introduced at one point of the system should equally affect the whole body. For though by the Law the mortal offence was made to abound, before the Law, and since the accomplishment of the Law by Christ, God would have us to understand that death, with all its forerunners and consequences, is the consequence of Adam's one transgression. Now if we consider the end and dignity of man's creation to be an image and likeness of God, and to act the part towards God and towards the lower creation which Christ had acted towards the Father, in ever sacrificing his own self-existence for a commanded existence, in order that there might be a creation both good and blessed; the wonder is rather that man should not have been at once annihilated, when he refused to conform unto Christ and to be the guardian of the world's well-being. But if annihilation had followed, how would God's original purpose in creating man have been attained? It would have been frustrated, but not attained. One word of God must not undo another; therefore there never can be such a thing as annihilation. God had further purposes than creation in reserve for man—purposes of grace and glory—of which we shall by and bye unfold both the beginning and the ending.

*V. Of the Change which passed upon Man and the World.*

The devil, or serpent, who is the head of the evil angels (Rev. xii.), had made himself a party in the evil transaction, thinking to gain his ends of man by bringing him under the curse of death; and, revealing his character of "a liar," he said, "Ye shall not surely die;" of "a murderer," by being the occasion, and in some measure the cause, of all death. Yet, as his manner is, he mingled truth with the lie, saying, "Ye shall be as gods, knowing good and evil;" which also God confirmeth, "Behold, the man is become as one of Us, knowing good and evil." This "one of Us," may mean the Second Person, who in the form of the Christ Adam knew well; by the greater glory of whose person and extent of whose knowledge he was therefore capable of being tempted. "To know good and evil" pertained to God alone, until it became the part and property of man by the fall. To the devil and his angels pertain the part and property of evil; "evil is their good." Man had the part and property of good only; a most excellent portion! But having eaten of the tree of "the knowledge of good and evil," a new world opened upon his view—"his eyes were opened"—and the consciousness of the evil made him cover his nakedness, which before he observed not, and hide himself from the sight of a pure and holy God. This, now, is the first difference between man as he is and man as he was created,—that his soul is now conscious

of good, and its opposite, evil; it discerneth differences; and in so far forth hath attained a new feature of likeness unto God. But in preferring the evil he is most unlike unto God, and like unto the devil; the servant of the devil, and not of God; and therefore God interdicted him from that perilous promotion, as well knowing that it would bring, along with the knowledge, the domination also of evil. Yet if man, knowing the evil, can be made to abhor it, he is only the more complete an image of God, who knoweth it and abhorreth it: but this he can only be through God informing him with his own Divine holiness. And so the way is opened up to the great work of Incarnation by means of the devil's wiles, who maketh the snare to his own feet; and forthwith God's purpose of having in man his full and perfect image, one knowing evil yet doing it not, one avenging evil though at the expense of his own life. On every hand now the will of man is solicited to evil: he cannot see good without seeing evil; and he hath ever the Godlike office of choosing the one and abhorring the other. That which appertained to the single act of eating or not eating the forbidden fruit, now appertaineth to the whole world of reason and sense. The temptations are infinite, in the invisible world of thought and the visible world of sense. This is the difference between the soul fallen and the soul unfallen. Upon the body of man, which originally knew neither infirmity nor pain of hunger or of cold, nor want of any kind, nor liability of death, nor capability of it; to which all creation ministered, the animals their various gifts, the vegetables their various nourishment; in which there was nothing holding of disease or indecency or corruption, nothing unsightly, nothing unsavoury, but, contrariwise, all radiant and blessed as the creative finger of God could make it; behold and see what hath ensued,—pinching hunger and starving cold or feverish heat, filthiness needing constant ablutions, disease and pains without number, life attended with continual affliction, and death at any and at every turn, from the hour of conception till the hour of dissolution! Upon the lower creatures the like misery, so far as they are capable of it; and upon the earth a continual running to waste and wildness, unless it be waited upon evermore with the sweat of man's brow. And besides this, upon woman was imposed a place of inferiority and subjection, in punishment of her forwardness in the transgression, as also of pains of conception and of child-birth: while upon the serpent lay the curse of having his head bruised by the Seed of the woman, whom he thought to have utterly destroyed, but who shall utterly destroy him, and cast him out both of heaven and of earth, into the deepest hell. The devil had succeeded in introducing his empire of evil into the knowledge and experience of mankind, and so placing man in the middle ground between

good and evil, looking upon, and with a nature holding of, both. But man still retained and is answerable for the exercise of his will. He is not brought into any necessity of choosing evil by all the natural conditions into which he is brought. *We will* to do evil; we are not by God constrained to do it. We seal to Adam's act of our own accord, and not of constraint. It is possible for man to stand girt around with all those natural evils and yet to be without sin. The man Christ Jesus hath so stood; and in so standing, he hath proved that it was no obligation of sinning bound by God upon our mortal nature—which were to make God the author of sin—but a new world of temptation introduced into the former world, which was of all temptation void. The world, by the first transgression, hath become the free stage for the controversy between good and evil; and man, who was made the ruler of the world, is the champion by whom the controversy is to be brought to rest for ever. If man can present to God what man was entrusted with,—His own spotless image, and the world free from sin—then man hath not only served his end of creation, but the higher end of defeating the powers of evil, which had thought to defeat and undo man. This, no doubt, was the ultimate end intended of God in the creation of man, for God doth not shift about or devise expedients. Our object must now be to trace out the development and attainment of that glorious purpose which God had in the creation of man.

*VI. Of the Source of a New Life and Blessedness to Mankind in the Christ of God.*

From the consummation of the first transgression until now, man hath been in a state of death, according to the word of God; and the question ariseth, Is he not then done for? will God revoke what with his mouth he hath once spoken? The answer is, God's wonderful ways with men are not exhausted in his creation: he made man for his image, and to be his lord: the devil hath interfered, and man hath yielded up the dominion to him, and is in bondage; he is a sinner, and is under guilt; he is a betrayer of God's trust, and is morally dead. But there is mercy with God, as well as goodness; forgiveness, as well as justice; and grace, as well as judgment; and there is life out of death. All these have already been realized in the one act of Godhead preliminary to creation, wherein the Son maketh free sacrifice of his self-existence, becometh the Lamb slain, and out of death ariseth the Christ, or Anointed One, who receiveth gifts from God. His life as the Christ is all a life out of death, and his possessions as the Head of creation are all possessions purchased by his willingness to take upon him a derived life. Adam was the son of God, and to shew the holy submission of the son of God was he created: this refusing to do of his

own will in one particular, he is now forced to do in all particulars, if he would see life and blessedness. For now, by his own guilt, he is concluded dead ; and in dying he manifests God's justice, in being willing to die he approves God's justice : but if he can be brought into the condition of putting himself to death, he doth then enact God's justice in the sublimest form ; and is holy in the very highest sense,—holy at the expense of his own life. Into this condition he is actually brought, and this is the standing of man as a sinner. The life of the Lamb slain, the fulness of the grace and mercy which is treasured up in Christ, is made known to him, and he is required to use it as a fountain-head of life welling out of death, and to use that new life in doing universally that which formerly he had refused to do particularly. Having now had his eyes opened to the guilt of sin, and being made acquainted with his own impotence, he is required to confess the guilt of sin, to feel the humility of a guilty creature, to cast himself upon the mercy of God, to receive life from the dead Lamb of God, and with that new life to make war upon himself and all his members, and upon the course of the world, and upon the devil ; and justify God, yea, serve God, in putting them all to death ; and to receive grace for grace, and fulfil the God-head act of self-sacrifice, and be a witness of the glorious and eternal blessedness which out of that act is to come forth to the whole world. Thus, being a son, and for his sin having become an enemy, he is, through the grace which is in Christ, made a destroyer of his own enmity, and an heir of the eternal life which is contained in the Lamb slain from the foundation of the world. Moreover, this world to come is the very world which God beholdeth in Christ from all eternity, and which was really the first in the Divine purpose. For every thing seen as existent in the Christ, is seen as coming into existence through death. What we behold is not a creation destroyed, an idea of God marred or defeated ; but it is a creation growing into that stable form in which it existed from the beginning in the Divine idea. Sin hath disclosed to man the guilt of a sinner, and taught him the dependence of a creature, and declared the mercy and grace of God ; but it hath not interfered with God's original design of bringing into being a creature which should come to its glory through the way of death, as Christ cometh to his glory through the same. He would have done, and could have done it without sin and suffering to man by the ordinance of the forbidden tree, which was in effect the same prostration of the creature ; but man would have the other way, of knowing good and evil, and he hath got it : but the end is plain, and the course of God is the same, and every defalcation in his creature only revealeth new funds of Divine excellency in the Creator ; and so we shall see it to be unto the end.

## REVIEWS AND MISCELLANIES.

## ENGLISH REVOLUTION OF 1832.

THE same act which threw down the bulwarks of the Constitution, to enable Papists to enter the assembly of British Legislators, also transferred the ruling power from the king to the mob. The Tory ministers of the Crown did that which they had ever contended to be wrong, because they feared civil war. The Papists clamoured for that which their rulers thought it improper to grant them, but they obtained it nevertheless by their importunities: hence other people were instructed that they had only to tread in the steps of the Papists, in order to gain any object they pleased. The demagogues learned from the example of Mr. O'Connell the power of combination, and Political Unions have been the result. It is needless, therefore, for the Tories to charge the Whigs with having abandoned the government of the country, and given it up into the hands of lawless factions. The Whigs have indeed carried the principle still farther into action; and they were the original advisers, and subsequent defenders, of the steps in which the Tories have trodden: but both parties are equally to blame: both seem equally conscious of it; for both are equally averse to acknowledge the original mischief, and charge the other with being the authors of it.

It is necessary to bear this point well and continually in mind, in every consideration of present political and ecclesiastical conditions; and the necessity for reiterating it arises from there being so many parties interested in keeping it in the back ground. Many of the Religious Periodicals, for example, who are now the loudest in their clamours against the Reform Bill, were the most strenuous advocates of Popish Emancipation. Every writer who attempts to interpret the present state of the country without this measure for his pole star, is at sea without chart or compass: he may make, amidst much blundering, a fortunate hit now and then, which will enable him to advance some way when blasts and currents are in his favour; but he has no means of steering in darkness against wind and tide, with a certain knowledge of the result. The *Christian Observer* and the *Record* often contain well-written remarks on political occurrences; but they want the only thing needful, a clear insight into the religious standing of the nation.

Having used the terms Whig and Tory, and wishing to look upon human events as God Himself would look upon them; as we should see them if we were fully informed with His mind,

and by His Spirit, and as we shall be when the present heaven and earth have been rolled away as a scroll; it is perhaps requisite to define those terms. The constitution of this country was a mixed monarchy; that is, a government in which the subjects were united with the king in carrying on certain of its functions. Some persons would naturally have a bias to one part of this mixed form, and some to the opposite: some would lean chiefly to that part which was more immediately kingly; while some would incline to that which was more immediately popular: but the warmest admirer of the former never dreamed of making it absolute, to the exclusion of the popular; nor did the most vehement partizan of the latter wish to exclude the monarch and convert the government into a republic. Thus the contests between the two parties were always confined to the special application to particular occasions of principles on which both were agreed, and between certain limits which neither imagined it possible to transgress.

Every body politic, every nation, every order of society, contains at its lowest base a certain number of persons abandoned to violent and lawless pursuits,—murderers, drunkards, idle, dissolute, revolutionists, disturbers of public peace, lovers of disorder and confusion, &c.—which it is equally the duty of all governments, under whatever form they may be constituted, to repress and keep down. The numbers of such persons may be greater or less at one period or another, arising principally from the ease with which mere animal enjoyments are procured. The moment these are interfered with, and the quantity of the food of such people diminished, they would betake themselves to plunder if it were not for the coercion of the government. With such persons, therefore, no rulers ought ever to parley: they are to be kept at arm's-length, and to be ruled only by force. The amount and special application of that coercion is indeed a matter of discretion, on which different individuals will form different opinions; but never, until the present day, was it seen that men calling themselves, and executing the functions of, statesmen supposed it was possible to govern those classes by yielding to their clamours, by giving up a part of that whole which they demanded in order to coax them into permitting the remaining part of the public institutions to rest undisturbed. On all subjects there are certain points of which it is happily said in French, *Cela va sans dire*; points so obvious, that they are taken for granted. In arguing on a religious doctrine, for example, it is assumed that the antagonist believes in the inspiration of the Scriptures: in like manner, the incorruption of a judge, the courage of a soldier, the chastity of a woman, the truth of a man's word, are taken on both sides as unquestionable. Thus, in all questions of government, both Whig and Tory in England,

Federalist and Anti-Federalist in America, Monarchist, Oligarchist, and Republican, have ever assumed that for a government to do any thing with revolutionary factions but keep them down by main force of some sort or other, was such a breach of all the first principles of self-preservation, such a violation of the ends for which all forms of government in civilized society are constituted, such treachery of the highest kind, high-treason against the very existence of the state, that it was never thought possible to be committed.

The Tories had the whole conduct of the war, from the breaking out of the French Revolution to its termination at Waterloo. The Whigs foretold nothing but defeat and disaster. The continual victories with which, as Nelson said in his despatch giving an account of the battle of the Nile, "God had been pleased to bless his Majesty's arms," were received with cold indifference, if not with something worse, by the Whigs: they found their predictions falsified, and felt the mortification of convicted false prophets: until, at the conclusion of the peace, from having been a very powerful party, they were reduced to absolute insignificance. Since both they and the revolutionists agreed in the point of censuring every act of the king's government, the Tories often unjustly charged them with being identified; but there is no reason to believe, and very good proof of the reverse, that up to the hour of their assuming the reins of government, in 1830, there was no real union between them.

It is not to be denied that the country was in a very disturbed state at that time; but it is foreign to the proper subject of these remarks, and also not calculated for this Journal, to discuss the cause of those disturbances, or the remedy for them. It is sufficient to shew that they had no connection whatever, direct or indirect, with the subject of Reform; and this on the best of all evidence, that of the Whigs themselves. So completely dead was the feeling of the country to the subject, that Lord John Russell, and others, assigned that deadness as the reason for not pressing the subject, a few years before they came into office, with the same ardour that they had formerly done. No sooner, however, had they come into office, than they bound up their own political existence, the word of the king, and the peace of the empire, with a particular Bill, called 'for the Reform of the representation of the House of Commons,' but virtually for the lodging of the whole power of the state, and consequently the government of the country, in an assembly of delegates of the people.

This bill was so unexpected by the most violent of the Whigs, that many of them refused to support it; others declared that at its first announcement they were seized with a trembling over their whole frames; while the Revolutionists, from one end of

the country to the other, openly acknowledged, that, if carried, it would place power in their hands far beyond any measure which they had ever dreamed it possible to carry. One of the most able and consistent of this class, who had been for many years the intimate friend of Horne Tooke and Jeremy Bentham, who had been one of the principal movers in all the most violent election committees in Westminster, and who is the chief organ of the delegates from the operatives and political unions throughout Great Britain, declared, in the presence of the writer of this article, that the bill went much beyond any thing that he had ever heard discussed in the most furious meetings of the "Friends of the People" and the "Corresponding Societies" in the years 1794 and 1797; that in his opinion it would produce a far greater change in all the institutions of the land than was effected by the Reformation and the Revolution of 1688 combined; that, though he had been one of the hottest arguers for ultra reform all his life, he could not contemplate the operations of this bill without terror. Cobbett, Carlile, Hunt, all the journals which advocate the conversion of this country into a republic, were clamorous in its favour. American writers, as well as French, all declared—some with joy, and some with regret, but all agreed in the fact—that the bill ought to be entitled 'a Bill for the overthrow of the Monarchy of England, and its conversion into a Republic.' But the most extraordinary feature of the transaction is, that by far the most powerful and eloquent arguments against the principles now advocated by the Ministers are to be found, not in the speeches and writings of their opponents, but in the works of these Ministers themselves. Lord John Russell, Lord Brougham, Lord Grey, Lord Melbourne, Lord Goderich, Mr. Charles Grant, Lord Palmerston, Sir James Macintosh, have all contended against the very principles which are now embodied in this bill.

The essentials of a monarchy, whether absolute or limited, consists in its being a government by prescription: the Bill sets aside all prescriptions. The necessary result is universal suffrage, and the abolition of all privileged classes. A national church has not a single argument to support it: there must be no prescription in creeds and formularies, any more than in other things. Thus, supposing that we did not perceive, either by the light of Revelation or political foresight, that the ruin of the country must follow this measure; nay, supposing we were amongst its greatest admirers; still it is indisputable that this bill is but the first of a series of measures, whether these measures shall be characterised as wise or foolish. Besides, every one, who mixes at all in the society of Members of Parliament, knows that there is not one, among all the supporters of the measure, who has not in private expressed his alarm and dislike at it.



To those amongst our readers who can descry all that is now going on in the fates of the anti-typical Tyre, we direct the following extract from the *Times* of 29th March, as a comment upon the words, "Thy rowers have brought thee into deep waters." *Lord Grey has himself put the empire into such a state, that he must carry the Reform Bill, or be responsible for all but his country's irretrievable ruin.*

We may talk and speculate for ever upon the causes that have led to our present situation, but no one has yet been able to offer a solution that is satisfactory even to him who has propounded it. Sir John Walsh, *Frazer's Magazine*, and the *Quarterly Review*, all avow their inability to solve the enigma. Nothing but a judicial infatuation at the hand of God will do it. No event in history accords so literally with the denunciations in Holy Writ against the land that has been most favoured of God, which are fulfilled at the Second Advent of the Lord.

The necessary downfall of the Church of Ireland, in consequence of the passing of this bill, has been honestly avowed by the Papists to be one of its chief recommendations in their eyes. The Bishop of Exeter, in a speech of extraordinary power and effect against it, shewed how this is necessarily brought about. When the army which had conquered Ireland, and kept it in subjection under Elizabeth, was withdrawn by James, he erected the Protestant corporations of the principal towns, as the necessary machinery by which Protestant ascendancy both political and ecclesiastical was to be maintained, and by which it has been maintained to the present day. This bill destroys these Protestant corporations: it therefore destroys the only machinery by which Protestant ascendancy has been maintained; while it not only provides no substitute, but throws all power into the hands of the Papists.

The necessary ruin of the Church of England must arise also from the power to injure her conferred by this bill upon her enemies. It is said that she has survived the affections of the people; which is no doubt true in a great degree; and whatever regard for her remains, resides in the aristocracy, or in the agricultural population, while the whole strength of Dissent lies amongst the middling classes. Since, therefore, power is taken from the aristocracy, and not given to the lowest classes in the country, but given to all the lowest and middling classes in the towns, it is transferred from those who love to those who hate her: and it does not need the spirit of prophecy to foretel the issue.

While this course is pursuing by the Whigs, the Tories are in vain labouring to preserve the carcass in the forms and appearance of life after the spirit is fled. The country stood in its testimony for Jesus against the Popish, Greek, and Moham-

medan apostasies. This citadel the Tories betrayed into the hands of the enemies of Jesus. "They would have none of His ways, and He has left them to their own." The constitution is gone, past remedy. The mere politician can perceive that the House of Commons must possess, after the passing of this bill, all the power of the country: and the revival of the inquiry into the tumult at Manchester twenty years ago, marks the inquisitorial tyranny under which the country will groan when governed by such a body. That tumult, and the circumstances which arose out of it, became the subject of two jury trials, and two trials at bar; all of which were decided against the rioters, and in favour of the magistrates, and of those employed under them. Yet a lawyer of great eminence, a judge, moreover an equity judge, Dr. Lushington, supported a motion for inquiry before a Committee of the House of Commons into the case which had been so completely sifted and settled in the courts of law; declaring also, that the first act of a reformed parliament would be to revive that subject. Thus the decisions of the courts of law, and of judges, will go for nothing, where they happen to be against the will of the mob; that is, wherever reason and impartiality decide against passion and prejudice. This tyranny will soon become so galling, that the people will joyfully rally round any military despot who will assume the controul over the House of Commons, and give them one tyrant instead of six hundred.

The Church in Ireland, in the mean time, is being stripped of the wealth in which she trusted, and which she has so much abused. Never was a greater abomination done beneath the sun, than has been committed by that Church. The pluralities; the consolidation of livings; the neglect of the poor; the ignorance among the clergy of the language of the country; the feeding themselves, and not the flock; the trafficking in the cure of souls; such money-changing and avarice as passes belief, &c. &c. &c., are all come up in remembrance before God, and He has delivered her into the hands of those that devour her flesh and burn her with fire.

It must not be forgotten, among the other extraordinary incidents which mark the progress of the Reform measure, that all the journals which have applauded it—whether professing to regard it, like the ministers, as a true reform, and not as a revolution, or whether looking upon it as subsidiary to the complete subversion of our institutions—are unanimous in declaring, as of an indisputable fact, that the whole power of the Government after the passing of the Bill will be vested in the House of Commons; and that no reference has been made to the House of Lords, or to the Crown, as capable of offering the smallest resistance to it.

Another feature in the case is not to be overlooked, which is, the motives which avowedly influence those who are the most active promoters of the measure. In every other revolution upon record, the motives which actuated the competitors on both sides were in themselves honourable, disinterested, and ennobling: the love of liberty, the purity of religious faith, or attachment to the rightful sovereign, were the springs in contention for freedom, religion, and loyalty. None of these are in action in the present instance: there is nothing but a base, sordid, groveling, money-getting principle at work; and the whole question with the reformers, is cheap government, a cheap army, cheap law, and cheap food.

It was in the year 1789 that the principle was adopted which led to the subversion of the oldest and most powerful monarchy in the world, whose ecclesiastical title was the "Eldest Son of the Church:" forty years afterwards, in 1829, was a principle adopted in England which involves similar consequences in this country. In 1792 the King of France was dethroned: forty years afterwards, in 1832, a measure is about to be passed in England which will convert its monarchy into a republic. During these forty years God has been calling upon England, as He did upon Nineveh, to repent and turn unto Him, by a greater number of messengers than at any former period since the Protestant nations were delivered out of the snares of Popery. Forty years long has He been vexed with this generation; which has not repented, as did Nineveh. Nay, worse: for at the end of this period does He find all the religious rulers of the people, all the pastors, all the sanhedrim, combined to deny the kingdom of His Son, His incarnation in mortal flesh, and the ever-presence of His Spirit. As Judah was worse than Israel, Aholah than Aholibah, so is the Church of England worse than her Popish sister. The sister was smitten as an example and warning to England; but the latter has not profited, nor turned her feet from doing evil.

It is said in a literary journal, that "the devil is evidently patronized by the people; for I beheld the walls covered with announcements of forthcoming plays, under the titles of *Dominique*, or, *It is the Devil*; *Fra Diavolo*; *Robert the Devil*; *the Fiend Father*; and several others." The catalogue might be extended much further, by such titles as "*The Bottle Imp*; *The Devil's Own*; *Olympic Devils*; *Mephistopheles in London*. The booksellers' shops abound with such publications as *The Devil's Walk*; *the Devil's Visit*; *the Devil in search of a Wife*; *Satan, a Poem*; and many others bearing similar titles.

While one part of the public mind has taken this direction, another part has shewn a very different bias, and not less worthy of observation. The highest talents of the graphic art, whether

in painting or engraving, have been long employed in such subjects as *The Destruction of the Cities of the Plain*, *The Fall of Nineveh*, *Belshazzar's Feast*, *The Destruction of Pharaoh's Host*, *The Sixth Seal*, *The Last Trumpet*, *The Slaughter of the Valley of Jehoshaphat*, *The Deluge*. Nor must it be forgotten that the dreadful scourge of the cholera, and the gift of unknown tongues, have been matters of ribaldry in caricatures, on the stage, and in ballads through the streets.

Any acute politician can perceive, and many have put forth, all the principles maintained in the preceding remarks, particularly the North-American and the English Quarterly Review, Fraser's and Blackwood's Magazines, the Duke of Newcastle, Sir John Walsh, Cobbett, &c. &c. Both Tories and Radicals are united in opinion of the necessary consequences of the Bill: the Whigs alone affect in public to doubt it, while their conversations in private betray that they also are of the same mind. Thus the sagacity of love, and the sagacity of hate; the penetration of hope, and the penetration of fear; the pride of loyalty, and the meanness of treachery; all conspire to prove the justice of our position, that by this Bill the monarchy of England is *bonâ fide* transformed into a republic: the representative of Christ is put down; and a representative of the mob will be set up in his room. Every one who will study his Bible, and believe the plain meaning of the words, can perceive the actual condition of this country described in it: if such persons love the institutions of the land, they will deeply deplore their foreseen destruction. But what are the feelings with which the Christian will view this subject?

It is, however, quite childish to discuss under the name of Reform the issue of the great principle now in collision: the question lies between a Monarchy and a Republic; and that is a question which was never yet decided but by an appeal to the sword. A monarchy which acknowledges that it holds of the Lord Jesus, the sole Monarch of heaven and of earth, is an ordinance of God, which He will defend; but a Monarchy which renounces its dependance upon Him, and seeks for support upon human principles alone, wants its only true basis; since prescriptive rights, differences between and superiority of some over other men, will never be tolerated by those who are kept down: nor can they be justified by human beings having rights over others, nor on any principle, except that of being ordained, established, and upheld of God. This nation, like an individual who will not abide in Jesus, must be the prey of every seducing and evil principle within, as well as of every assault of violence from without.

Some patriots are indeed left in the land, and some professors of religion; but where is the man who is jealous for the glory

of Jesus, and who sees political and ecclesiastical subjects solely with reference to Him? The conduct of the nation has been one series of ingratitude towards Him, the climax of which was being ashamed of His truth, and refusing to be His witness against the man who mimics Him at Rome. Still Jesus yearns with pity over men, and still beseeches them to turn to Him as the Lamb, the bearer away of sin, before He comes as the Lion, the avenger. He hears the groanings and sighings of the starving labourer; he sees the cruelties exercised on infants in manufactories; the lash of the slave-drivers resounds in His ears: the land is full of violence, and these defenceless ones can gain no redress; for these the boasted laws of England are a dead letter. There is such a heavy load of sin, such an accumulation of blood on the land, that the long-suffering and tender mercies of God wait before He rises to make inquisition for it. Yet where is the church to make intercession for the people? where are the members of Christ, to fulfil now His office on the earth? where is the Christian who sighs and mourns for the iniquity of the nation? Where is the mind of Jesus, to view our national offences as hateful to God, as contrary to His mind and will, and on that account causing bitterness of spirit in secret before the Lord? Where is the love that weeps for a dishonoured God, and for an irreligious people? Alas! these are no where to be found, but amongst those whom their brethren cast out as possessed of Satanic spirits. The image of Jesus is so lost, that its return in weakness and feebleness is mistaken for a representation of Satan.

O Lord God of Hosts, great and manifold are the sins of our land against thee. We dare not ask Thee to pardon it while it is persisting in sin, the sin unto death, in refusing to acknowledge Jesus for its King: but we do implore Thee to suspend thy righteous judgments for a little season, and to baptize every member of thy Church with the Holy Ghost, that they may go forth, in Thy love, Thy holiness, and Thy power, to tell the people of thine infinite love to all men, and of the eternal life and pardon which Thou hast provided for all mankind in thy dear Son. O righteous Father, have mercy yet a little longer: pity the people; for the hireling shepherds have scattered them upon the barren mountain; they have fed them with nothing but the dry garbage of man's reasonings, and have not fed them with the strong nourishment of thy Son's flesh, nor led them beside the living waters of the Holy Spirit. Instead of being ministers of the Spirit, they are telling the people not to pray for His baptism; they preach against Jesus as the Baptizer with the Holy Ghost. Save thou, O Lord, thy people out of their hands: anoint thou faithful witnesses for thy coming judgments and present mercies. O Father, give, we beseech thee, unto every member of thy

Church the mind that was in Christ Jesus, that we may mourn in bitterness of spirit at the thought of a nation being abandoned by Thee, and of a church being cast away from thy Holy presence for ever. Oh let us make the case of every individual in it our own, and cry for them, as we would for ourselves, "Cast us not away from thy presence, and take not thy Holy Spirit from us : visit us with thy Salvation ; and cause the light of thy countenance to shine upon us : " for the Lord's sake.

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THE DOCTRINE OF SPIRITUAL GIFTS.

*The Doctrine of Spiritual Gifts dispassionately examined ; by a Clergyman of the Church of England.*

THIS is, in many respects, a very good tract, which we have no hesitation in recommending to the perusal of our readers. Its faults are more those of omission than of commission : the remarks, therefore, which we intend to offer shall, by God's blessing, tend rather to supply its deficiencies than point out its blemishes. We must, however, object to one passage at its outset, which is this : the writer observes, ' It has been very ' painful to observe the manner in which this subject has been ' treated. On the one hand, the belief, not only in the fact that ' such powers do exist in the church, but also in some present ' pretensions to them, has been pressed with an urgency which ' almost forbids inquiry. Such immediate and unqualified ' assent has been required, as to preclude the possibility of that ' calm and diligent investigation which ought to be employed on ' every subject of the Christian faith. No alternative has been ' held out ; but an instant conviction, or a sinful unbelief, which ' is attributed to the unworthy fear of man, or to some other ' working of the "carnal mind." ' Now we really think this charge unfounded : it might be very prudent in an "examination," which professes to be "dispassionate," to set out with telling both parties in the question that they were in the wrong ; but its justice is not quite so manifest. The gravamen of the offence charged lies in the assent to the "present pretensions" being demanded without necessary time being allowed for investigation ; and certainly it is not easy to define by hours and minutes the extent of time that the writer shall deem sufficient. But what are the facts ? In August 1830 the following passage is found in the Record newspaper : ' Very high ' authority in the metropolis, in the estimation of certain pro- ' fessing Christians, but of none with us in matters of this ' kind, pronounced that there was no doubt that the gifts of ' tongues, and of working miracles, were restored to the church ;

‘ and we understand that this opinion was lately confirmed by  
‘ the unanimous vote of an assembly, which annually meets at  
‘ no great distance from the metropolis, with a peculiar view to  
‘ the study of prophetic subjects. This decision was not a little  
‘ in unison with many of their conclusions, on subjects far more  
‘ remote from the sphere of their vision than this happens to be ;  
‘ though even it appears far too distant to enable them, in the  
‘ present state of their visual organs, to conceive of it according  
‘ to truth.’ Now, although the analysis of this paragraph  
would furnish the usual residuum of misrepresentation and  
falsification which newspapers invariably exhibit on such sub-  
jects, yet it proves that the subject, not only of the doctrine  
generally, but of these specific gifts, was under the consideration  
of some persons nearly two years ago ; yet, until the Twelfth  
Number of this Journal, not one demand of “ assent was  
required ” in any publication which we have met with : and,  
even in the article which relates to them, there is a special  
caution against demanding assent from those who had not  
sufficient opportunities for inquiry.

On the other hand, we think the author has spoken in terms  
vastly inadequate to the tone and language which has been  
used against the doctrine, and against the gifted persons, by  
such persons as Greenwood, Irons, the Record, Evangelical  
Magazine, &c. This midway steering betwixt Christ and  
Belial sounds very specious ; and is very popular, under the  
names of candour, dispassionate examination, &c. ; but we  
affectionately entreat the writer to remember that it is the  
Lord, and not we, who says, ‘ I know thy works, that thou art  
‘ neither cold nor hot : I would thou wert cold or hot : so then,  
‘ because thou art lukewarm, and neither cold nor hot, I will  
‘ spue thee out of my mouth.’

The tract is divided into three heads : first, into the nature  
of spiritual gifts, or what is signified by the Apostle under  
this expression ; secondly, what is the source from which these  
gifts originated, or the foundation for their existence in the  
Christian church ; thirdly, what is the present standing of the  
Christian church with regard to them. The sentiments con-  
veyed under the first two of these heads are very good. Under  
the third, the writer proceeds to inquire : ‘ first, Is there any  
‘ reason to suppose that the exercise of them is absolutely  
‘ suspended in the church by God himself ? secondly, Have we  
‘ scriptural grounds for expecting that they will be again ex-  
‘ ercised in the church ? and, thirdly, Is the church responsible  
‘ for the continued use of them ? ’ On the first point the writer  
observes, that ‘ not a single testimony can be adduced from  
‘ Scripture, limiting these spiritual gifts to any one period of the  
‘ church.’ And against the alleged historical fact that they

have ceased, he says, he has 'no doubt that God has at various times, in all ages of his church, interposed his arm, and revealed himself to his people as the answerer of prayer; and that he has miraculously interposed to vindicate the cause of his faithful martyrs and witnesses.' Such facts, however, he wisely distinguishes from the *standing power* of spiritual gifts.

The author observes, that 'it has been said, that, Christianity being now established, we want no such witness to its truths: that, having an established creed, we no longer need God to bear testimony to his servants' words, as he did of old. But can this be gravely said by any thinking man? What! are the credentials of the Christian minister so universally and fully recognised, that all will listen to him as a teacher sent from God? Are the ranks of the infidel, and of the Papist, more penetrable than the strong-holds of heathenism? Besides, is all the world even nominally Christian? Are there no triumphs of the Cross over heathenism yet to be achieved? Is it possible, that, with all we see around us, and all we hear at a distance from us, we can say, that if God should graciously interpose again with his arm of power, it would be altogether useless, since we are too far advanced, and too prosperous, to need such helps? Surely we may safely leave this matter in the hands of God. It does not become us thus to prejudge the question. If God should again visit his church, as in the days of old, we shall be at no loss to assign abundant reason; and, even if we could not discover the reason, we would believe that he had one which we could not see.'

This passage does not convey, with sufficient clearness, the author's just estimate of the actual state of religion in the land, and of God's written will upon the subject. 'The ranks of the Infidel and of the Papist,' and 'the strong-holds of Heathenism,' are far more penetrable to the Spirit of God than the delusions of Evangelism. The darkest period of intellectual, moral, and spiritual blackness, is that which immediately precedes the second coming of the Son of Man. Not a single reason can be assigned why it was necessary that the Apostles, who had been instructed by the personal ministry of Christ, should yet be found inadequate to preach to the then world until they had been endowed with miraculous power, which does not in a tenfold degree apply to those who preach to the world in its present condition. The whole argument correctly implies that the world now is less pervious to mere human testimony than it was then; which we believe, both from the description of it in the Bible, and from discernment of its spiritual condition, to be the fact; and which it would have been better to have stated more fully.

We must come to closer quarters with our author in his next



paragraph. 'A third inquiry which may be proposed is this: 'Is the church responsible for the exercise of spiritual gifts? and 'is the absence of them, in any of her members, to be attributed 'to their sin? Now, in determining this question, it is very 'important to observe the distinction already noticed between 'the presence of the Spirit, and the manifestation of the Spirit; 'between the gift of the Holy Ghost, and the gifts by which the 'Holy Ghost is manifested.' This is a distinction for which not one single passage of Scripture is adduced; and we believe it to be a distinction utterly groundless. 'We may say,' he adds, 'that there is the capacity in all Christians for the possession of 'all gifts, because all are baptized with the Holy Ghost; but 'the gifts are divided to each, according to the sovereign will of 'God.' Here there is confusion, from the too large, or too restricted, application of the terms. If, by *all Christians*, be intended all those who have been baptized into the name of the Father, Son, and Holy Ghost, then it is not true that all these have a *capacity* for exercising spiritual gifts. If by *all Christians* be meant the election, in whom the Holy Ghost personally resides, then there is more than a *capacity for possession*; and the kind of gift is indeed according to the sovereignty of the Father, but also according to the holiness of the vessel. He proceeds, 'Hence, I think, we must draw this conclusion, that, 'while all are placed under the responsibility of baptism with 'the Holy Ghost, the impartation of gifts is a matter entirely 'dependent upon the sovereignty of God to confer, or withhold, as he sees fit.' (How does the *manifestation* of the gift depend upon the sovereignty of God more than the *responsibility of baptism with the Holy Ghost*? What labour to make distinction where none exists!) 'The Holy Ghost is given to 'every baptized believer, who is henceforth his temple; while the 'power of manifesting the Holy Ghost in spiritual gifts, seems 'never to have been general to the whole Christian body, but 'was confined to those to whom God chose to assign it. And 'this opinion is confirmed by the method in which the gifts 'were conferred. On the day of Pentecost, indeed, they 'seemed to have been conferred along with the baptism of the 'Spirit; and also in the analogous case of Cornelius and his 'friends, when the Gentiles were first admitted into the church. 'But, with these exceptions, the gifts seem to have been conferred in the primitive church by the laying on of the Apostles' 'hands; they seem to have been the special privilege of some, 'not the general privilege of all.' Every baptized person has not the person of the Holy Ghost dwelling in him. But what the author had to shew was, that it was the special privilege of NONE: he had to point to one single church without any gift at all; for he is beating the air in contending against the idea that

every member ought to have exhibited a particular gift. While at the same time we confess that we are at a loss to point out one single passage in the New Testament which separates believers from persons possessing the Holy Ghost, and persons possessing gifts from those who possess none, we are fully aware of the extent to which this principle will lead us; but the question is, What says the word of God? Perhaps the solution is, that there can be no church, although there may be individuals, who do not manifest supernatural gifts: they, whose Spirit within them sympathized with the voice of the Holy Ghost in the Prophets, would feel that it was the self-same Spirit which was in them also.—He proceeds: ‘ In agreement with this, we find St. Paul (Rom. i. 11) expressing his desire to see the Roman Christians, that he might impart unto them some spiritual gift, to the end they might be established. Observe, he does not reprove them as guilty of a sin, that they did not manifest the gift; nay, he even placed their *possession* of it upon the ground of his being present to confer it,—obviously implying that the church was not responsible for any such gift, until God had specially conferred it by the laying on of his hands.’

Once more we repeat, that there is no such thing to be found in the New Testament as a church without the Holy Ghost, or with any such distinction as that which the author here tries to substantiate between the gifts and fruits of the Spirit. He is unfortunate in his selection of the church of Rome, as that in which none of the gifts of the Spirit prevailed until the Apostles arrived there to confer them, because the Apostle himself says directly the reverse, and gives them cautions not to be puffed up by these gifts, as he gave also to the Corinthians (Rom. xii. 3): “ Now I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith: for 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 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;” &c. &c. The subject of the gifts, the administrations, and operations of the Spirit, are all referred to as things existing in the church, about which the Apostle gives directions. It is very probable that they might not have had all the gifts which the Corinthians had; or that there might not have been so many gifted persons; and therefore, in his love to them, knowing the advantage and blessedness of the gifts, he hopes to be enabled to

impart either an additional gift, or some gift to an additional number of persons.—On page 24 our author has pointed, in a note, to the Ordination Service, which inculcates the bestowal and the reception of a miraculous gift for the purpose of the ministry. We have no doubt that any man going, in this faith in God's ordinance, to it for that purpose, would receive the gift intended by it; but we are quite certain that scarcely any, even amongst the most pious, ever go for ordination with any such faith. In the whole round of our acquaintance we never heard of more than one who did, or who would not have thought it pure fanaticism to have done so. Nevertheless the church is still the church, and the ministry is still the ministry; and if men will be faithful, and trust the Lord, and deny themselves, He will give them gifts through its means, and they will receive again, by the laying on of hands, all the gifts and power of the Holy Ghost, as at first. But if the ministers of any church will teach their flocks neither to desire nor to feel the necessity of the baptism of the Holy Ghost, Jesus the Baptizer will destroy them, for putting such dishonour on His especial office, and for feeding His flock with the dry and profitless husks of their own sermons, instead of with the refreshing pastures and waters of His Spirit. As to the *obvious implication*, that the church was not responsible for the gifts, there is not the shadow of a shadow for such an assertion. After some remarks of the same nature, the author sums up his opinion as follows: 'After much consideration, then, I have come to the conclusion, that no ground of general responsibility for the exercise of spiritual gifts can be made out from Scripture.' After much consideration, we have come to an exactly opposite conclusion; and we think the opinion of the author arises from that total misapprehension of the nature of the gifts, and inadequate view of their importance, which paralyses the whole religious community. In our opinion, they are the sum and substance of a church; the *sine qua non* of its existence for any one purpose for which a church was constituted, whether of exhibiting God, or of utility to the world: they are the armour, without which the church can perform no act which is enjoined to it.

To deny the church's responsibility for the right use of all that Christ ever gave it, because it is not now possessed of it, is in fact to throw the blame on God for its own defection. The servant, who, possessing the one talent, hid it in a napkin, was surely more excusable than he who would lose the talent with which he was entrusted, and then make excuse to the Master that the talent was of little value; that he could do just as well without it; and that, though indeed he did lose it, the loss was not owing to any fault of his, for that his Master must himself have withdrawn it, although he never knew when nor why.

This reasoning is calculated to make men, who agree with the author in the doctrine, rest contented without that baptism of the Holy Ghost for which they are responsible ; to keep them satisfied whilst settled on their lees ; and to make their aspirations after the indwelling of the Father, cold and feeble. The Christian church has acted in this respect exactly as the Jewish church did : Joshua brought the people into the promised land ; shewed them the means by which they might overcome all their enemies ; exhorted them to continue in the course which he had pointed out, and the example of which he had himself set them. Instead of doing this, however, no sooner was Joshua and his immediate successors removed from them, than the Jews relaxed in their exertions : first one party, Manasseh (Judges i. 27), refuse to contend any more ; then another party (vers. 28—32) desisted from the contest, and tampered with the inhabitants of the land ; until the whole church was separated into numerous small parties, oppressed in every quarter, except that occasionally a Nazarite and man of faith was raised up in different parts to give them temporary deliverance.

In like manner, the Christian church was endowed by our Lord with all necessary furniture for the subjugation of the world : but as soon as He and His immediate followers were removed, the church held parley with the learning, and next with the wealth, of the Gentiles ; until it became divided and scattered into innumerable small orders, bands, parties, and sects, in which the Spirit has been oppressed, and all the essential characteristics of the original church obliterated. From time to time, indeed, a Nazarite, a Deliverer, a Judge, has appeared in different quarters, to give deliverance to particular bands. Such were Grostête, and Wicliffe, and Luther, and Cranmer, and Knox, and Wesley, and Whitfield, &c. : but these were few and far between, and the Church, as a body, has been a perfect Babel ; in which every one did that which seemed right in his own eyes ; and there has been no oneness of body, nor of faith, nor of hope, although there has been one ceremony of unmeaning baptism.

So surely as the church in the days of the Judges was responsible, and not God, for neglecting the directions given her by Joshua, and for losing the heart to do so ; so surely is the Christian church responsible for having let go those precious endowments, by the possession of which alone could she perform the duties to which Jesus had appointed her.

The whole of Christendom, instead of exhibiting a body of churches walking by the same rule, minding the same thing, and governed by the same laws, presents but a mass of discordant and opposing materials, from which only variance, hatred, and strife arise,—church in open hostility against church, and sect

against sect. Nay, within the bounds of the same church, not only individual professors, but authorized teachers, are to be found differing widely even on some of the most important points of faith and practice. There is no need of going further for proof of this, than the very pamphlet now before us. This is "by a Clergyman of the Church of England:" there are at least a dozen more on the same subject by Clergymen of the Church of England, all differing from our author, and all from each other in some one or other essential point. It is obvious, therefore, that there is no oneness of spirit amongst the writers, who are nevertheless all teachers of the same church. What are they taught to do? There might as well be no teachers at all, as some teachers who teach that a thing is black, while there are other teachers who teach that the same thing is white: yet this must be the case where there is no voice of the Spirit to guide us into all truth. The Rev. Mr. A. asserts one proposition, and the Rev. Mr. B. asserts a contrary proposition: here is proposition against proposition; and the scholars, instead of coming to be taught, are necessarily erected into judges over their teachers. It is really marvellous that things have been kept together as well as they have been: but in the present state of universal insubordination, and particularly in moral, intellectual, and religious subjects, it is impossible to expect any deference to be paid to a mere expression of man's opinion. Nor ought there to be: the pastors ought to be gifted themselves, and speak, not from the operation of their reasoning faculties, but from the power and with the words of the Holy Spirit within them. Still more, if they are not gifted with prophecy, is it necessary for them to have in their church prophets to teach them and their flocks.

The danger that is likely to flow from this tract, notwithstanding what the author has well said under the second head, is the continuance of the false notion that there can be such a thing as a church without the indwelling of the Holy Ghost. This is indeed sometimes, perhaps generally, admitted in words, but by making good-natured persons with "sweet spirits" the examples of what it is supposed Christians ought to be, and by making an unscriptural distinction between the various manifestations of the Holy Spirit, whether of power or of holiness, in gifts or fruits, an idea is attached to the words wholly foreign to their meaning in the New Testament. While men are under this false notion, and, above all, when they are ignorant, from want of experience of the holy and sanctifying effects of the voice of the living God rebuking evil, revealing hidden iniquity, directing the testimony for Jesus, upholding the witnesses whom He sends to bear it, applying Scripture to the times in which we live, unfolding dark and obscure passages, abasing human

pride, and glorifying Jesus, they never will cordially cry to the Father for that power which can alone enable them to perform his will.

The metaphorical language of the Christian church has been, for many years, taken from the time when the church dwelt in the wilderness of Sinai: and this, indeed, ought to have been her condition: but her real condition has been amongst the flesh-pots of Egypt. She returned into Egypt when she lost the gifts of the Spirit. Ever since that time she has been trying to make bricks without straw; to be a pillar of truth, without being able to prove that the truth was in her; to be a witness for God, when she had no credentials to shew that she was commissioned by Him. The learning of Egypt, and its onions and flesh-pots—human eloquence, and tithes—have been her support: upon these she has leaned; and, now that they are removed from beneath her, when the infidel rabble is more learned than her office-bearers, and when her wealth is a bait too tempting for the spoiler to resist, she is stripped bare, and without a particle either of the real or of the false lustre which she once presented to the eyes of men. She can never be delivered from the bondage of Egypt, until men really feel that they are under it. So long as they are satisfied with a religion of the intellect; so long as the first object of preachers is to draw crowds of hearers; so long will the pulpit be prostituted to feed the vanity of vain babblers of human wisdom: but when men are sufficiently spiritual to long for the mind that was in Christ Jesus, to be satisfied that the bride of the Lamb must be holy as he is holy, and that as the tree falls so it must for ever lie, then will they be sensible that they cannot perfect holiness with instruments of less power, and of less heavenly temper, than those with which the Apostles and first Christians laboured; then will they cry to the Lord for deliverance, and He will fill them with his Spirit; He will set them free from the bondage of the flesh, and enable them, like Elijah of old, to bear witness to kings, and princes, and priests, and people, all banded together in one confederacy against the Lord, and against His Anointed.

The great omission, however, which pervades this tract, is one which pervades the whole of the author's reasonings, and the whole of his church: *The LORD is forgotten*. His glory, in the gifts of his Spirit, is not once thought of. The sole idea canvassed, is, What is their use to men, and how will they square with the strait-lacing of that human system called the Church of England? The glory of the gifts of the Spirit is, that they are the demonstration of the sovereignty to which our nature is raised by Jesus; the proof that Christ is not an abstract proposition, but a present God; the sole perpetually abiding fulfilment of His dishonoured promise. The damning sin of the

Church of England is, that in her services there is no longer any room for Jesus to be seen : and in the attacks which have been made upon the present manifestations by her ministers, neither the Bishop of London, Mr. M'Neile, Mr. B. Noel, Mr. Greenwood, &c. &c. besides the herd of Dissenters, have ever once thought of the glory of Jesus as connected with it, from the beginning to the end of all their lucubrations. It is impossible that any glory should redound to Jesus from the services of the Church of England : much fame may be acquired, and is acquired, by man. The pulpit is a stage for successful acting ; and of this base employment of it, laymen are, or at least have been, as guilty as the clergy. If money has been required for any society, a church is engaged, like a playhouse ; a sermon is advertised, like a favourite comedy ; and a preacher, like an actor, new to the London boards, is solicited to come forward for the amusement of the people : these in crowds flock to hear him : small contributions from the many, make a large total, collected into the coffers of the society ; and this is intended to further the cause of religion ! It is man's eloquence, and not God's glory, that is the object, first and last, throughout the whole affair. If the preacher be a clever man, the end is obtained ; if his natural parts are inferior, the end is defeated. "Enticing words of man's wisdom," in defiance of the whole spirit and letter of the Scriptures, is the notorious object. God is clean cast out : the voice of the Spirit, that which is foolishness to man, is avoided ; and the wisdom of man, which is odious to God, is advanced. There is no room for the wisdom of the Creator to be seen, all minds being filled with the wisdom of the creature. The church service is as entirely independent of the presence and operation of God, as the representation of a play or a meeting of the Royal Society.

The author's notion of a church goes beyond that which the word of God inculcates. A church, as we are told there, is a body of men builded together for the habitation of God : men are the stones of the church, the Spirit is the cement, and God the dweller within it. And is God to be shut up in this house as in a prison, in which He is never to be seen ? are the ceremonies and rites and ordinances which He has appointed, to be used as bars to the windows and bands to enthrall him ? Are not the stones of this building living men, instinct with life and motion and wills and affections and powers and faculties ; and are they to be inhabited as no other men are, and yet manifest no more than other men manifest ? We know it was not thus when the Master Builder finished the model at the day of Pentecost ; and if we have now a house not according to that plan, He will assuredly destroy the workmen who have deserted his instructions, and built from schemes of their own devising.

It matters nothing, in this view of the question, whether the present manifestations of the Holy Spirit be true or false. If the Apostles themselves were to appear in the Church of England, and exercise their gifts, they would be proceeded against in the Bishops' courts as brawlers\*. The rites of the Church are so constituted as that the gifts of the Spirit cannot be manifested within its pale. Thus every minister of the Church of England, who is sincerely attached to his church, has an habitual bias on his mind, which must strongly prejudice him against the admission of any claim to spiritual power. Let him think himself as impartial as he may; the better Churchman he is, the less impartial must he be: and it is only a lax churchman who is uninfluenced by this bias; while, unfortunately, a lax Churchman must be so lax on all points of conscience, that his difficulties, though from another origin, are still more insurmountable. The Churchman who thinks his church so rich and well stored with goods as to need nothing more—the condition which the author very properly censures in a note in p. 25—can never earnestly desire the manifestation of the Spirit: yet this is really the condition of the author himself, who, while he would be glad to remedy much of the administration, seems to think the services perfect: and so, if man only be considered, they are; but if God's glory be considered, then are they as much opposed to it as any other church on the globe.

Another cause of grief at the shortcoming of this tract arises from our certain conviction, after an experience more accurate than most of our readers have had opportunity of enjoying, that the voice of prophecy is not intended by the Lord to produce its full benefit to the people except under the superintendance of the pastors. But where are the pastors who will admit it? God must break down the ordinances and ceremonies which are used not for Him, but against Him; which are not helps, but hindrances, to the manifestations of His Spirit. As the state is trusting to laws in which Jesus is not acknowledged, so the church is priding herself upon forms through which His Spirit cannot appear. We beseech the author to remember, that whatever evil he has sufficient spiritual discernment to perceive in the nation is equally prevalent, in a more subtle form, in the church; and to be assured that it is for its own sins that it has now lost all honour in the eyes of the people, and become a laughing-stock and derision to the basest of the rabble. It says it does not need the manifestation of the Person of the Holy Ghost; and the mob, our present sovereign, says it does not need a church.

\* A curious corroboration of this argument occurred lately in the London Presbytery of the Church of Scotland, where it was asserted that, even "If he himself (Mr. Irving) was the subject of that inspiration, he could not exercise it in that church, until that gift had been recognized by that church."—*Short-hand Report*, p 12.



While Antichrist is revealing, in the form and under the name of Liberalism, there is a fast cleaving to Babylon as its antagonist principle—that is, to things established, merely because they are established. But if a church assume to be any thing in herself, any thing but a hand for enabling her children to set forth Jesus and his Spirit, then is she an abomination that maketh desolate, prepared and fitted only for destruction. The church which will teach us to look to her forms and creeds and confessions and ceremonies, instead of, or before, Christ, in his word and his testimony, is not His spouse, but the harlot of Babylon. The wife that would teach her children to look to any other thing for support, and all needful good, than to her husband, is trampling his honour under foot. It is this apostate condition that the Church of Scotland exhibited in the condemnation of Mr. Scott by the General Assembly: the Assembly laughed at the idea of an appeal to the law and testimony of God, but, setting up the Westminster Confession for her Tridentine Council, refused to go one hair's breadth on the one side or the other of its terms, making its verbal immaculacy equal to that of the inspired Scriptures.

Some persons are indulging in unwarrantable security, from the idea, that, if there be really a work of God now proceeding in the land, it will soon manifest itself in such a form as to be far more intelligible to human apprehension and wisdom than it is at present; and, therefore, that they may safely wait for what they call further evidence. Now, further evidence of the *present* manifestation being of God is truly to be gained by patient waiting upon it, examination, &c.: but from all that we have been able to learn we feel convinced that no succeeding manifestation—that is, the manifestation of some other gift of the Spirit—will be more comprehensible to the carnal mind than that now present amongst us: on the contrary, we are satisfied that the reverse will be the case; that each successive gift will sift more and more, will cause more and more persons to stumble and fall: just as the Lord first sent away from the host of Gideon all the feeble and fearful, and lastly all that from supineness or weariness stooped down to drink. Thus we perceive the tenderness of the love which has proceeded so slowly with the actual weak state of the church's faith and love; and doubt not but an election is preparing, which, having recognised the voice of the good Shepherd as it is now heard, will be ready "to follow the Lamb whithersoever he goeth;" the expression implying that the Lamb will lead us by paths of which we at present know nothing, and in a manner which we little expect, and could not yet endure. But they who are stumbled and undecided now, will be more stumbled, and made to fall, and snared, and taken, by those works of the Lord in his people that are yet to be shewn forth.

## VISIONS—MIRACULOUS CURES—CHOLERA.

It has been remarked more than once, in former Numbers of this Journal, that Visions are in general more for the personal and private guidance, comfort, and support of individuals who are called to particular services, than for the general instruction and edification of the body of Christ; and the propriety of this remark has been shewn by reference to sundry instances of visions in Scripture. The observation, however, was not intended to be universal in its application; nor was it so. Many visions in Scripture, as well as in the recent experience of God's servants, are of universal concern; and we shall from time to time communicate any that we so deem, and are well authenticated to us: that which follows will be allowed by all to bear this character in a remarkable degree. We give it in the words of the individual to whom it was vouchsafed.

“After an exposition of Deut. xxxii. 1—6, and prayer, I retired to another room with two Christian friends; where, after further prayer, a strange and indescribable feeling came over me, and a scene was unexpectedly and vividly presented to my view. A large and splendid edifice, like a vast gallery or terrace supported by two elegant pillars, appeared filled with people, apparently of superior rank, enjoying some spectacle. ‘Let me feel the pillars,’ said a low voice beneath the building ‘that I may lean upon them:’ immediately I beheld a young lad leading poor blind Samson by the hand, and, bringing him forward to the bases of the pillars; and as soon as he had laid hold on them he raised himself from a stooping posture, and, bending forward for an instant in an attitude of prayer, he drew them together in his arms, and brought down the whole fabric in one hideous crash, burying himself and the multitude that were upon it in the pile of ruins. The stilness of death followed the awful shriek which accompanied the fall of the building; and I heard a voice (but saw no speaker) saying, ‘Long have the ministers of God made sport to the world—long have the witnesses for God been bound in fetters—long has the Spirit of truth been blind and crushed—but the hair of the head has begun again to grow, and the Spirit of faith and power has again been sought and given:’ and the scene faded away from my view.

“Again I looked up, and saw a gloomy, bleak, and barren plain, like a heath, or wild mountain-side. A few grey stones appeared scattered on the surface of it, and neither men nor animals of any kind were there. The sky was dark and dismal, like the coming on of a wintry storm. Some awful clouds hung lowering on the horizon. No sun, nor moon, nor stars, were visible. I had scarcely said, ‘What can this mean?’ when the plain seemed covered with crowds of men in one tumultuous mass.

A feature of anxiety or fear was on almost every countenance. In the foreground stood a man, whose attitude led me instantly to discover that he was addressing the multitude. I remember the figure distinctly: he exclaimed, 'The hour of His judgment is come.' A loud and hideous laugh arose among the people, which was immediately followed by a peal of thunder. There was just light enough to shew me the faces of the men turn pale and ghastly with terror. The speaker alone stood undaunted. He looked upward, and smiled. His look was observed by many, and trembled at. A very few, and these apparently of the poorest, seemed disposed to listen, and to withdraw from the mass that surrounded the missionary, and ask each other, 'Are these things so? they may be true!' 'They are indeed,' cried some; 'Lord, save us! save us!' Again the missionary raised his voice; and another laugh was succeeded by a bursting thunderbolt, which threw the multitude into an awful convulsion. Cries of terror arose, and an earthquake shook the whole scene. The people fell in crowds. Many joined the speaker, and cried out, with him, 'The hour of judgment—the hour of judgment!' but the increasing tumult drowned their voices, and as they mingled with the mass their attitude alone indicated their character and message. It was grand and solemn, but the dreadful and appalling peals of thunder, and cries of the alarmed and convulsed crowds, utterly prevented their being heard; and in this fearful commotion the scene passed away like the former.

"Soon afterwards a voice said to me, 'You have desired to know the progress and manifestation of infidelity; behold them here.' I looked up again, and saw one vast expanse of waters, restless, heaving, and in some places much agitated; no land, no solid thing in all the scene. 'Thus universal, thus all pervading, is the spirit of infidelity,' said a voice which seemed behind me as I gazed on the shoreless ocean: 'And would you behold its manifestation, see, see the sky.' I looked up, and saw the whole face of the heavens covered with clouds of every shape, and size, and colour, from the deepest purple of a summer evening's sky to the blackest night of a winter's tempest; and some of the purest white; all mingled, all confused; all shapes and forms were there. 'Thus varied, thus diversified, is the manifestation of the infidel spirit,' said the voice; and immediately added, in a louder tone, 'And who is the prince of the power of the air? See, some are bright, and some are dark and charged with thunder: the wise alone shall understand.'

"Again the scene changed, and presented to my sight a prayer-meeting; but all was cold and lifeless. 'Why is this?' I asked. 'Because,' it was answered, 'there is mere speaking of God, and of Satan, and of Infidelity. Why not cry out to the world? the fear of being counted fools for Christ: and yet it is written, "Wisdom crieth *without*, she lifteth up her voice *in the streets* :

How long, ye simple ones, will ye \* \* \* \* \*

The witnesses shall be hindered ; but they must go forth and testify publicly : and if any man say ‘ Why loose ye the colt ? ’ say ‘ The Lord hath need of him. ’ ‘ He that is not with me, is against me, and he that gathereth not with me, scattereth abroad. ’ Oh, there are many among the students of prophecy who seem to be busy gathering, but it is not *with me* : and therefore many shall fail in the day of trial : Oh, who shall stand ! They fall away in ranks at a time ! ’—The scene on the heath recurred vividly. Amid the confusion I could recognise a face I knew : it was ———. An awful peal of thunder rattled from a cloud : I saw him stagger ; he cried out ; I turned away lest I should see him fall. The voice continued, ‘ The children of God are delaying the period of His coming by fearing the reproach of Christ. Let the man who really believes the truth, now speak it out, and plainly too. Will ye also go away ? do ye *thus* requite the Lord ? ’ Much more was brought before me at this time, for my own guidance in reference to the circumstances in which I stood ; and many solemn truths regarding redeeming the time, especially from trifling conversation, were urged upon me.

“ Again the scene of the fallen building, first presented, came up before me, and it seemed enlarged, and heaps of dead bodies strewed the ground. ‘ Who slew those ? ’ the voice continued : ‘ Indifference. See to it, ye that make mention of the Lord’s name. ’ Who is clear from blood guiltiness ? Father, forgive them ! there is an awful trifling with the name of God amongst us. Angels listen, and wonder at us. Poor blind Samson again appeared before me ; a piteous spectacle : yet still the Judge of Israel ; the ordained, anointed Judge. ‘ My Spirit remaineth with you, saith the Lord. ’

“ Oh, it is an awful thing to look into futurity ; to hear the voice of God, however still and sweet the message given : and yet the Lord says, Where is now thy faith ? where thy strength ? have ye not asked this ? Glorify thy name in us, O Lord ! Hold up our goings in thy paths !

“ The light began to break around : the morning dawned ; but still the heaps of slain lay all unburied on the ground. I was constrained to cry out, ‘ O God, forward the mission ! ’ Part of the cxvith Psalm, that refers to this, was immediately brought to my memory with such power that I was constrained to sing it aloud, my two friends joining.

“ The above is the substance of what I heard, and saw, and felt, during an hour of the most indescribable emotion of spirit. My body was calm and composed ; I was in a kneeling posture all the time ; but my mind was so intensely held by the vision that I was utterly unconscious where I was, or by whom attended.”

Many other very remarkable visions have been seen by different persons of our acquaintance, one series of which we will endeavour to describe, from drawings which the subject of them has made, and from conversations we have had with him. This person had been preaching the Gospel, with much appearance of fruit, in the south of Ireland, about five-and-twenty years ago, and on his return to Dublin was visited by a large party of friends, who met one evening to hear particulars. Before his friends departed, he read and expounded a chapter in the Bible, and knelt down to pray. While thus engaged, a vision of Christ on the cross, but beaming indescribable glory, appeared before him, and he was given to understand that his preaching had been hitherto not sufficiently simple, but too much in the forms of reason and intellect; and thenceforth he determined to know nothing save Jesus Christ and him crucified: and the change was manifest to all present in his prayer, which the vision had interrupted, but which immediately afterwards became spiritual in the highest degree.

Several years elapsed without his seeing another vision; but in 1817 he was seized with a dangerous illness, and given over by the physicians; and, when at the worst, saw at midnight the first of a series of visions of the most striking kind, which he himself but imperfectly understood at the time, though subsequent meditation has taught him the deep truths they convey. These visions appeared as pictures. And in the first, the lower part appeared like a black lake, or sea, in which were serpents and slimy monsters of disgusting form; and it was intimated to him, that such a loathsome worm was he, and such were all mankind in the sight of God. From out of this black abyss rose a pedestal, on which stood a bust having two heads; not two faces, like Janus, but two heads united at the neck. One of these heads was seen in profile, and crowned, its features being distinctly visible; of the other, the back only was seen, its face being turned towards the crowned head in profile, and hiding all but its face. In the upper part of the picture was represented a sphere, and a man with a lever turning and moving it at his will.—This vision, though he understood it not fully at the time, filled him with joy, as well as with astonishment: from that time he began to recover, and the emotion turned his hair white before the morning. Subsequent meditation has taught him that the two heads denoted the double nature of Christ; that the head of which he saw but the back denoted the Divine nature; the other, in profile, denoting the human nature, and shewing that *as man* he is crowned, and as man he governs all things, symbolized by a man turning the sphere of the world.

The next vision was in open daylight, and only two days after

the last. He saw Christ seated upon a mountain in glory, like the mount of transfiguration; with his glorified church around him, like the virgins of Rev. xiv. : and at the foot of the mount, not advanced to the same degree of glory, Moses, Aaron, and the Jewish church;—teaching him at once, that doctrine which we were very unwilling to learn and very slow to believe, but which we had at length fully received before we heard of this vision.

The last of the visions was seen in January of the present year, and began with a still greater sensation of joy and peace than had accompanied the preceding visions. He was also made to perceive a light of Glory, which first filled his body, and then enlarged itself to some distance, when he became ensphered in a globe of light: beyond which, he saw the shapes of evil spirits endeavouring to approach him, but unable to enter the circle of light which encompassed him. In a short time was presented to his sight a picture of a pyramid in progress of building, whose outline, when complete, would form an equilateral triangle. The side consisted of steps, or stages, many of which wanted completion; and a figure was floating in the air, who seemed to be simultaneously completing all the parts; who was clothed in a garment dipped in blood, which seemed to drop upon the stones as they were fitted into the pyramid; and it was revealed to the beholder that one of these stones was himself, with a caution against self-confidence, lest he should even now be cast away. The pyramid was surmounted with a bust, having two heads like that seen before, but neither of them crowned; and the face which was seen, instead of being erect as before, was looking down with interest on the unfinished part of the pyramid, which the figure floating in the air was completing. The first stage or step from the top was completed, and was declared to denote the first century; the second, which denoted the second century, had some irregularity; which went on increasing more than half way down, when there was another step or stage nearly complete, which was shewn to denote the Reformation; from whence to the base the disorder increased; and many stones were lying at the foot of the building, some rough, and some prepared to complete the edifice. The ground on which the pyramid rested resembled a field of ripe corn before harvest; and in the distance a blue mountain was seen, with a withered tree standing near; which were supposed to denote Mount Zion, and the dry tree of the house of Israel.—This vision, to those who may receive it, will explain several things, in the description of the holy city (Rev. xxi. 16). “The city lieth four square, and the length is as large as the breadth. . . . The length and breadth, and the height of it are equal: and he measured the wall thereof, an hundred forty and four cubits.” It has been usual to understand this descrip-

tion as denoting a *cube*, and it has been difficult to assign a sufficient reason for a *wall* around it: but if the city be a four-sided pyramid, whose outline is an equilateral triangle, the height would thus be equal to the length and breadth; and the wall at the base of the pyramid, of 144,000 cubits, would be the 144,000 sealed ones, or the translated saints, who form the last stones and the completion of the temple of God.

These visions have been related to us by the man who saw them—a grave, sober-minded, consistent Christian; and upon his testimony we believe them, as we should any thing else which he asserts as matter of fact.

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The following has been communicated by the parties named, with permission to publish it.—

“I attended Morning Service in Mr. Irving’s chapel one Sunday in October last—I forget the particular date, but that can be of little moment—in company with a very worthy and pious friend of mine, Mr. Ogilvy, of Baker Street. Having never heard Mr. Irving before, I naturally was in some degree tending to nervous excitement, arising from the report of Mr. Irving’s peculiar manner of deportment and language, which the public of London had in many ways stated was somewhat singular, and as regards his rhetoric, impressive, earnest, and truly sincere. On Mr. Irving’s first giving out the Psalm, and in his further endeavours to elucidate its meaning, and practical observance as the duty of every one who heard him, I was highly delighted, and inwardly prayed to God that he would in his good mercy make me able to comprehend it, so as to become a proper member, and one of those who believed truly in the salvation of the Lord Jesus Christ. I cannot tell whether it was my peculiar feelings at the moment or other causes, which to me are unknown; but I felt as if I never was so near my God as I was when hearing the good man praying. In the course of the sermon, I happened to—nay, I will not say happened—but my eyes were fixed intently on him, greedily devouring every sentence that came from his mouth, as so many words of comfort to fallen creatures such as I am. I observed (but I may be wrong) that during the whole of the sermon I saw a figure placed behind him on the wall of the chapel, much in appearance like the pictures of our Saviour with hands extended, as in the act of passing benediction. It seemed to me as if the face was mild and benevolent, the head surrounded as with rays of glory, beaming in brightness. I said to myself, What can this be? is it a delusion? is it fancy? I shut my eyes, and looked again: I beheld the same figure. I leaned my head, and prayed, and asked my God to explain to my mind what it was, and if he intended it as a means whereby I might rest satisfied that the

Lord of life was there and blessing his congregation, might dispel my doubts, and place myself under his wings as a refuge to the awakened sinner. I again looked up, and saw the figure rising slowly and majestically, then dipping down again, then rising, and waving from side to side. I called the philosophy of reason to my aid, and said, Does it not arise from the light reflected through the stained glass of the windows, thereby causing an optical delusion? To prove such, I took certain objects as a medium through which I might make my observations—namely, the pulpit, the clerk, the lamps, and certain of the congregation—but no such results did I obtain. I shut my eyes; singled one of them in my mind; but when opening them again saw nothing; but, turning to Mr. Irving, I saw the figure as plain as before: this I did repeatedly, and with the same results. So strong was the impression, that I had several times the intention to turn to Mr. Ogilvy, and ask him whether he did not observe the same appearance; but I was afraid he would laugh at me, so I refrained; but when coming out of church, I could not withhold myself, so I asked Mr. Ogilvy whether he did not observe what I have above stated. His answer was, ‘No.’ Now, why should such an appearance be observable to me alone? There were numbers in the same position as myself; I have no defect of vision; I am neither credulous nor superstitious; I would never state any thing that I did not consider the truth, and especially that which belongs to religion; I am too much afraid of the anger of Almighty God, to say things that would bring his ordinances into contempt: but such is the fact, and such I did observe. I have never had an opportunity to hear Mr. Irving again, as was my intention. I wished to see some other person in the pulpit, in order to compare, and observe whether such an occurrence would happen; my avocations prevent me; but God suits all things to occasion and his glory.

“*John Gray,*  
*Surgeon.*”

*7 Upper George Street, Bryanstone Square.*

“The foregoing statement corresponds exactly, in substance, with what Mr. Gray stated to me in detail on the occasion referred to—now several months ago—and in answer to many questions I then put to him. I had only met with Mr. Gray once, I think, previously to that day; but having then heard me speak of Mr. Irving, he afterwards expressed, through a friend, a wish to accompany me to his church; and from what I have since seen of that gentleman, and from the impression I received from his conversation at the time—which was perfectly sober and rational—I have every reason to place the most implicit dependence on his word.

“It may be right to add, that he himself seemed so fully impressed with the reality of what he had seen, that we had



scarcely got disengaged from the crowd, on coming out of church, when he earnestly asked me whether I had seen the figure that stood behind Mr. Irving in the pulpit the greater part of the service. I felt a good deal astonished at the question, as may be supposed; and this increased as I gathered the particulars from his own account, and in answer to the various and minute questions I put to him respecting it, during a conversation of perhaps two hours—having walked home with me—and during which I could detect no discrepancy whatever.

“I may add, that Mr. Gray described the figure not as a dark shadow on the wall—such as an interposing body, between a particular light and it, would cast—but as *luminous*, and moveable; sometimes advancing, sometimes retiring backwards; occasionally almost entirely hid by Mr. Irving’s person, then appearing more on one side, then on the other, as Mr. Irving moved; and continuing to be thus visible during the greater part of the service; and I think he stated having first observed it during the reading and expounding of the chapter, previously to the sermon.

“Mr. Gray also stated, that the figure rose several times slowly upwards; and that on one occasion he distinctly saw it above and behind Mr. Irving, when the whole head and down to the breast was visible; the eyes, mouth, and features being perfectly distinct, and the expression of the countenance placid, mild, and melancholy; being also surrounded with a bright halo, or glory; and the drapery, which appeared to rest on the head, flowed over the shoulders, and over the extended arms, downwards. He saw more or less of the countenance at different times; and on one occasion the figure was so close to Mr. Irving, and so directly behind him, with reference to Mr. Gray’s position, that the halo seemed to surround the head of Mr. Irving, the rest of the figure being hid, with the exception, I believe, of the extended arms.

“I shall only further remark, that this occurred in the forenoon, in broad day-light; that I sat in the same pew with Mr. Gray, and saw nothing whatever; but that I believe his statement, which he attested in the most solemn and impressive manner.

“*George Ogilvy.*”

15 Upper Baker Street, April 2, 1832.

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We pointed in our last Number to the pestilence that is now ravaging Europe: we have but few remarks to add to it. This fearful disorder was accurately described, by M. Majendie, to begin with men where other diseases leave them—that is, by killing them—while they are left to linger in unutterable agonies

for a short season after; during the whole of which time the mind is unimpaired, and the power of thought undisturbed. Thus it is an exact type of the casting alive into the pit, the judgment which the Lord is coming to inflict: they are cast alive; so that they are first killed, and then left in torments, with their reasoning faculties and conscience in full exercise. A patient in cholera is the picture of a man in hell. It is the pestilence of Habakkuk iii., the "burning disease," which precedes the chariot wheels of Jesus: and it is the "pestilence that walketh in darkness" of Psal. xci., from which the Lord the Preserver can alone deliver. All human remedies are equally inefficacious; but the Lord has not been slow to reward all those who have placed their trust in Him.

Holland was the first nation to deprecate His wrath, and it has hitherto been spared altogether. Edinburgh prostrated itself before the offended Majesty of heaven, and the visitation there has been slight. London, more tardy than Edinburgh, and less contrite, has suffered more; but still the Lord has graciously heard the prayers that were offered up to him, and has seen the humiliation, poor and wretched as it was: the infliction was chiefly felt on the Surrey side of the river, where the open blasphemies of the Rotunda have been unrepressed by the magistrates. In Paris, which refused all reference whatever to God, the disease has raged with terrific severity; for, while the greatest number of seizures in London never amounted to 100 in any one day, in Paris they exceeded 1000 for several days together.

We shall now give some private instances of the same uniform conduct on the part of the Lord, with individuals, as with nations, and shew, that where His arm has been acknowledged, He has given deliverance, and where He has been set at nought, fearful consequences have ensued.—

Mr. Begg lost his uncle by the cholera, on a Saturday, after eight o'clock; and the four succeeding hours of the evening he spent in the necessary arrangements which the short interval for the funeral demanded. It was past six o'clock before he reached home, and, previous to his doing so, he was himself seized with spasms in the feet. He informed his family of the fact; went to bed; and made what arrangements of his affairs he judged necessary in the event of his decease. His father urged that a physician might be sent for, which he decidedly opposed; saying, that, although his faith in God was weak, he had still less to place in surgeons, who regarded not the Great Physician. Shortly after this the cramps increased, ascending one of his legs, attended with cold shiverings over his whole

frame. Meanwhile he engaged in fervent prayer, that God, in the name of Jesus, would restore him, for His glory; and pleaded His promises to hear and to heal. The Lord did so; and in the morning following, and all the day, Mr. Begg was enabled to attend his church, and therein to give thanks, on the Resurrection morning to Him who has received the power over death. It was necessary to withhold all knowledge of his illness, as much as possible, until perfect recovery should have dissipated the fears for infection; or he would have been compelled either to abandon his duties to his departed friends, or to leave his house. On the Monday morning his aunt was also seized: as soon as he heard of it, he engaged for a short time in prayer, and hurried away to her dwelling, although the spasmodic cramps had never entirely left his feet: the aunt died also, in the course of the day; and the cramps continued for three days afterwards; never very violent, but sufficient to keep him in continual dependence on Him in whose hands alone are the issues of life.

Glasgow is one of the places in which the cholera has been very fatal, and in which some cases occurred of righteous retribution on those who mocked at the judgment of God, that could not fail to strike all who witnessed them. We forbear giving the names, for obvious reasons: they could be of no use to strangers, and they are unnecessary for those who are acquainted with the parties, since they are unfortunately too well known to them already. An infidel lady said, that if people were well-fed and clothed there was no danger: she purchased a gallon of wine; used it with freedom herself; and gave it freely to her neighbours: her gallon was but half finished when she was attacked, and died. Another lady, in good circumstances, and, it is believed, a Christian, sought not her safety in God, but in human means: she made extensive preparations for the disease: besides her regular family physician, she engaged another nearer her dwelling, to be ready at a moment's warning to attend her, if seized; and on the very day that she was attacked she was engaged in heating blankets: at one o'clock she had eight pair so prepared; at two she was seized; at six the surgeon was sent for; at twelve the spasms were violent; and in twelve more hours she was a corpse. A milk-maid in the same entry denied this was cholera: she was likewise seized, and died. Her master denied also this to be cholera: he was seized, and died.

*To the Editor of the Morning Watch.*

My dear Friend,—As you have asked me to give you an account of the gracious dealings of our Heavenly Father with me, his unworthy servant, on the occasion of my being seized with

what, to all appearance, and to the conviction of medical men, when described to them, seemed to be that disease which has proved fatal to so many of our fellow-creatures in this and other lands ; I sit down to do so, with much gratitude of heart to my God, who enabled me to hold fast my confidence in him, and who did not forsake me when I trusted in him, nor suffer the adversary to triumph over me, but gave me power, through faith in Christ my risen Head, to overcome him, when he endeavoured, by his assault in my flesh, to shake my faith in my God, and to prevent me from fulfilling that day, to two different congregations, the office of a minister of Christ.—Praise the Lord, O my soul, and rejoice at the remembrance of his faithfulness. Oh, all that is within me be stirred up to praise and to magnify his holy name. He forgave thy sins, and healed thy diseases.

I feel I ought to mention, that, on the evening preceding my attack, I had preached from these words, in the xiith of 1 Cor. "To another, the gifts of healing, by the same Spirit." I was led in discourse to shew out to my flock that the standing of the members of the body of Christ was to be without disease, and that this had ever been the standing of God's people. See Exod. xv. 25, 26 : "And he cried unto the Lord ; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians : for I am the Lord that healeth thee." And I added, that if disease did come upon them, as in the case of Job, it was either for chastening for some sin, whether in themselves or in the body of Christ, for God ever views us as one ; or permitted as a trial of their faith. Having stated these things out fully, and shewn that this was in accordance with the whole tenor of Scripture, I exhorted the saints of God before me to live by faith continually on Jesus, for the body as well as the soul ; and if any were afflicted, to seek that their merciful Father, who afflicteth not willingly, nor grieveth the children of men, would make known unto them wherefore He had this controversy with them ; and which I felt the Lord would do, in answer to their simple faith on Christ Jesus, after having humbled themselves before the Lord their God, and having entered into the forgiveness treasured up for them in Christ ;—then by faith to believe on him for health to their bodies, as we see that he ever, whilst on earth, connected the forgiveness of sins with the healing of the body. Or should their faith be put to the test by disease,

I entreated them still to hold fast their confidence, and to plead the Lord's own many and gracious promises to the members of his church, and in faith to go about the occupations which in his providence they were called to perform; ever bearing in mind, that whatsoever they did should be for His glory; and that I had no doubt but they would ever experience that the Lord honoured their faith on his word.

On the following morning I arose in perfect health at the usual hour, and was in the church by half past six o'clock. During the prayer-meeting I began to feel pain, but was able to go through the service. A number of friends accompanied me home to breakfast. On reaching home I became very chill, and had very severe pain in my stomach and bowels, and my bowels were much relaxed. I then seated myself before a large fire, and had some strong brandy and water, much stronger and hotter than in ordinary circumstances I could have drunk. After sitting awhile, I felt a little relieved, and entered the room where my friends were, and sat down by the fire, unable to taste any thing. The hour's pain I had endured, and the other trial of my constitution, had even then had such an effect on my frame that my appearance shocked my friends. I could take no interest in the conversation going forward, but endeavoured to lift up my heart to my God, having a presentiment that I was called upon to shew forth the faith which I had on the preceding evening been led to exhort my people to have in their Heavenly Father. In the strength of God I proceeded, when my friends had finished breakfast, to conduct family worship; which I was enabled to do, though my body was so enfeebled that I could neither kneel nor stand, having tried both positions, but had to sit whilst I prayed. I then retired to my own room, in order to search myself in the presence of God, to confess my sins, to cast myself entirely on the mercy of my Father, and to seek for strength to perform the duties of that day—having to preach that forenoon, at half past eleven o'clock, and again in the evening at seven. I was now very sick, with a feeling of wringing or gnawing pain through my whole body, from the lowest part of my bowels to my throat. I then retched violently, and vomited much fluid: my bowels were also very much acted upon. A peculiar sensation came over my limbs, particularly towards the extremities. I was so weak that I could not sit up, and in sore pain, with a painful chill all over my body: I therefore wrapped me up in blankets, and laid me on my bed, refusing bottles of hot water, or any other application, and desiring to be left alone until a few minutes before the time for setting out for the house of God, where I should minister to his people. My orders were obeyed, and my wish attended to. My wife entered my room about a quarter past eleven o'clock. I

felt so exhausted that I did not attempt to speak to her. She saw my weakness, and spoke not, but hurried down stairs to prepare a little arrowroot and brandy for me; and to desire that my fellow-labourer, the missionary of our church, should go and take my place, as she thought there was little hope of my reaching the church at the hour when the service should commence. When my wife had left the room, though I felt no better, I said, In the strength of the Lord I will arise and do my duty. I arose, and came down stairs in tottering weakness, but holding fast my assurance, that, though brought very low, the Lord would not forsake me. When I reached the bottom of the stairs I sat me down, and attempted to button on my gaiters. My wife came with some arrowroot; but I could not look at it, I was so sick. My sunken eyes, my pallid and hollow cheeks, and altogether my ghastly appearance, she afterwards told me, reminded her of her grandsire of eighty-four, whose frame had been wasted with disease. Another violent fit of vomiting now attacked me, and what was ejected from my stomach was that of unmixed rice-water appearance. The action on the bowels succeeded thereupon. With slow and difficult steps, accompanied by my wife and a young friend, I proceeded to the church, about a quarter of a mile from my house, and on entering found my friend and fellow-labourer standing and ministering in my room. All things tempted me to shrink back from my office; but I felt no hesitation to instruct my faithful beadle, though he remonstrated much, to go up to the pulpit, and inform my brother, that, when he had finished the first prayer, I would take my place, and, by God's help, perform my own duty. Meanwhile I stretched myself on three chairs before the fire in the vestry, barely able to keep myself in heat, and by perfect stillness in one position a little to abate the pain. Ever as I shifted my position I endured much suffering, and was almost involuntarily impelled to draw up my limbs in order to keep the pain under. Nevertheless, when I stood up to attire myself for the pulpit, and went forward to ascend the pulpit stairs, the pain seemed to leave me. Over and over again my kind and tender-hearted brother besought me to let him proceed; but my mind was made up to fall at my post, which I had an inward assurance my Master would not suffer me to do. I began to read the chapter, expecting the power of spiritual exposition, which was wont to abound to me in this above all my other services; but, to my astonishment, I had no thought in my heart nor word upon my lips, and felt it was all I could do to keep on reading. About the sixth verse my words began to be indistinct in the sound. I could not strike them shrill and full out; they fell short of my usual utterance, all I could do. My eye became dim, and the words of the book looked hazy. Then my head began to swim, and my heart to

become faint, and I laid hold on the pulpit sides, and looked wistfully about, wondering what was to befall me. But the most painful symptom of all was, that I felt it a great effort to draw my breath. At this moment, when the disease was come to a crisis, and all nature was sinking down within me, I had only one feeling, for the honour of Jesus, my Lord and Master, that He should be put to shame through my unbelief; and that I should fall before the enemy in the place of testimony, and in the sight of all the people. One thought, one prayer, shot across my spirit; which was this, "Surely thou, O Jesus, art stronger in my spirit, than Satan is in my flesh." That instant a cold sweat, chill as the hand of death, broke out all over my body, and stood in large drops upon my forehead and my hands. From that moment I seemed to be strengthened. My reading, which had not been interrupted by all this, though strongly affected, so as to be sensible to all present, proceeded more easily to the end of the chapter, but all without my being able to add one word of exposition. Nevertheless, after singing a few stanzas of a Psalm, I undertook to preach on the last verse of the third chapter of John's Gospel, which came in order. According to my custom, I had premeditated nothing, and, as hath been said, while reading the chapter found myself utterly incapable of originating any thing. But I knew the Master whom I serve, and set out on his charges. Slowly, and with great weakness, the words dropped from me, and I was ill able to indite sentences, or bind them into regular discourse; but I gave myself to the Spirit, and went forward. I had not proceeded many minutes, until the Holy Ghost, in one of the prophets, burst in upon my discourse, speaking with tongues and prophesying. This both brought me rest and refreshing, and some of the words were made to me spirit and life: so that I resumed with fresh strength; but still as a dead man, both in respect of body and of mind; alive in respect of the Spirit. I continued my discourse for about an hour, with more unction, as it appeared to myself and all who spake of it, than I had ever preached before. After the service I walked home, and conversed with my friends, and took a little simple food, expecting to strengthen my body for my evening duty by eating heartily at dinner. But God was resolved that for this day the glory of my strength should stand only in Him: for I was able to eat little or nothing, yet had more power given me, in preaching to about two hundred poor people in a crowded school-house, than I ever remember to have had. And next morning I rose to my duty before the sun, and was enabled to go forward with renewed strength, unto this hour. For all which let the glory be given to Jehovah, by his name, "I am the Lord God which healeth thee."

*Edward Irving.*

## M'NEILE ON SPIRITUAL GIFTS.

*Miracles and Spiritual Gifts*; by the Rev. Hugh M'Neile, A.M.

WITH a grateful sense of the services of this able minister in the cause of truth generally, we place his publication thus early in the notices it will be our duty to give to some of the many works on the present interesting and important controversy; though, from the unsatisfactory treatment of its subject, and from the unsettled sentiments of its author, we are at a loss whether to class the production before us with friends or opponents, inquirers or denouncers.

The first word of the title-page, "Miracles," and the quotation to strengthen it, are of doubtful application. The question of "Spiritual Gifts," even as Mr. M'Neile treats it, is sufficiently copious, and enough controverted, to be worthy of separate investigation; and we deem his introduction of the distinct subject of "miracles" a deviation from the points immediately at issue, which are spiritual gifts in general, and, if any in particular, unknown tongues and prophesying.

Without questioning the orthodoxy of the quotation, as it occurs in Horne's Introduction—"Distinguish between the doctrines which we *prove* by miracles, and the doctrines *by which we try* miracles: for they are not the same doctrines"—we should have recommended the following, as more appropriate and definite mottoes, for Mr. M'Neile's selection:—"Miracles are to be judged by the doctrine, and not the doctrine by the miracles" (*John Locke: Journal*, 18th September, 1681);—Or, "Miracles are not proofs of doctrine. The Romanists argue preposterously, while they would prove the truth of their church by miracles; whereas they should prove their miracles by the truth" (*Bishop Hall*, vol. vii. p. 135).

The *vagueness* of the title-page runs through the work; but as the publication is a correction and revision of the sermon preached a few weeks before, we trust to find the Rev. Gentleman (as we have so often found him on other important matters) *right at last*. This is, we believe, the third revision of the author's opinions; and from the many instances of present wavering, if not contradiction, we select the following:—

"Remember that evil and adulterous is the description of such a generation (which needeth a sign), and be not ye partakers with them." (p. 26.)

"Oh, let nothing mar the straight-forward simplicity of your prayers that God would revive his work in the midst of the days, and stretch forth his hand in this scoffing age, to grant that signs and wonders may be wrought in the name of his holy child Jesus." (p. 68.)



“In the Apostles’ prayers for the highest advancement of the churches in holiness, there is no mention of the gifts.” (p. 41, note.)

“They tell us that the baptism of the Holy Ghost is not regeneration, nor yet union with Christ; but a special gift of miraculous power, or set of powers from on high, which was not until the day of Pentecost. To the definitions so given, I do not object; but, together with these definitions, they inform us, that the baptism of the Holy Ghost was the great and chief work for which Christ came forth from the Father; that no subject can be more precious, if any so precious, to the believer; that it is the brightest jewel in Christ’s crown, and the peculiar inheritance of his church; and, finally, that the baptism of the Holy Ghost is the most perfect among the diverse forms of Divine operations.” (p. 71.)

As a supplement to the above waverings, we present the following *concessions* in favour of the doctrine of the promised and permanent gifts, &c.

‘The promise (Mark xvi. 15—18) is that such wonderful works shall “follow them that believe”—the church in the aggregate. He intimates no specific period during which this should be; and we have no scriptural authority for limiting the time to any period short of the dispensation.’ (*Prelim. Obs.* 9.)

‘There are some who assert a total discontinuance designed by God himself. They say that the miraculous gifts of the Holy Ghost were bestowed upon the primitive church, whose infant state and successful growth, exposed to the persecutions of Pagan Rome, required all this extraordinary assistance; but as the church grew up, and gained comparative security among men, Almighty God, like a wise nurse, weaned her by degrees from those miraculous aids; till at last he left her, as parents

“It is as unreasonable as it is unscriptural, to claim the Spirit’s presence in the church for the production of fruits of holiness, and deny his presence for the performance of works of power.” (*Prelim. Obs.* 11.)

“*I answer*; who can define the intercourse which the Spirit of God holds with the spirit of a man who believes in God? No man can form the slightest idea of it, but by the penetrating experience of his heart. It is a peace which passeth all understanding. It is a communion which baffles all intelligent utterance. It is the brightest species of edification, the nearest approach to God, which the human spirit knows, or can know, during this mortal life. Such might have been the heavenly blessedness, the substantial edification, of the man who spoke by the Spirit, while his natural understanding was left behind. ‘My spirit prayeth, but my understanding is unfruitful.’” (p. 37.)

'leave their children when grown to be men, to subsist without such extraordinary helps and supplies. There are some who deny that there is any scriptural authority for such a statement. They maintain that the manifestations of the Spirit, enumerated in 1 Cor. xii., are as truly the inheritance of the church as the characteristics of the Spirit described in 1 Cor. xiii., or Gal. v. . . . And by all the value I set upon the second opinion, &c.' (*Prelim. Obs.* 10, 11.)

'The operations of the Holy Spirit in the body of Christ are various, but it is one and the same Spirit which worketh all in all. To admit, then, that the Holy Spirit is in the church, as every one must admit who believes that there is a church at all; and to deny concerning any one of his operations that it can be in the church; is, in my judgment, absurd. He is the living Agent; and where the agent is, there the acts may be, unless the agent be bound down and hindered; but the Spirit of the Lord cannot be bound. . . . My dear brethren, there is nothing which the Holy Ghost ever did, in any member of Christ, which he cannot now do, in any one of us. Whether it be holy love, wrought in the spiritual part of our nature, in gentleness, and patience, and meekness, and every other fruit; or whether it be visible power, wrought in the physical part of our nature, in miracles, healings, tongues, and every other gift. The Agent of all is among us. Oh what a companion to dwell with! What reverence what holy, trembling reverence becomes us!' (pp. 54, 55.)

And that Mr. M'Neile believes that he himself, even when speaking from a platform to a promiscuous assembly, speaks by the Holy Ghost, the following extract proves, if there is any meaning in words. It is taken from the report in the Record newspaper of his speech at the Irish Education Society:—"The Rev. Hugh M'Neile seconded the Resolution. If, he said, he depended merely on any human effort or influence whatsoever for the producing of any effect in seconding the resolution which had been proposed, he should certainly have been discouraged both by circumstances and by the time of the day. But under any circumstances, and at any time, he could expect no good but from that Help without which all else, talent and eloquence, was nothing, and worse than nothing. That influence he had been earnestly imploring on his own soul: he had been looking for, and now expected, on what he might be permitted to utter, the immediate energy of the Spirit of the holy and living God."

The foregoing waverings and concessions, with the evidence we have of haste in the preacher, and self-correction by the author, encourage the hope, already expressed, of finding the Rev. Hugh M'Neile "right at last;" and yet, when we look at some of his *objections*, we waver in feeling as to the future, as much

as he does in opinion at present. The most prominently treated objection is that respecting "women prophesying in the church;" setting at nought, as an "inference" and "supposition" (pp. 47—50) the evidence for their doing so, founded on the fact of Pentecost, the prediction of Joel, the statement of Peter, the rule of St. Paul (1 Cor. xi. 5). Perhaps, when Mr. M'Neile has considered the opinions of some of our best commentators—by no means excepting Grotius, John Locke, John Wesley, which we know have been laid before him—he will abandon this and other newspaper and magazine objections: though, to make use of the author's words on another point, 'here the student 'who is most thoroughly acquainted with his Bible will be the 'most competent judge, supposing him to have imbibed no infidel principles or party prejudices'—or, we may take the liberty of adding, to have substituted no opinions and customs of formal and fruitless professors, for the faith and practice of Apostolical and primitive churches.

A reference to the primitive church the Reverend Gentleman "passes over" in p. 52. Our readers, however, will respect the following testimony, adduced from the ancients by the present Bishop of Lincoln, in his Epistles of the Apostolical Fathers:—"We have the express testimony of Justin Martyr to assure us that the extraordinary gifts still continued in the church, and were communicated *not only to men, but women*; and that we may be sure he spake nothing in this matter but what he could undeniably have made out, we find him boasting of it against Trypho the Jew, and urging it then as an unanswerable argument in behalf of Christianity, and against the Jews, from whom the Spirit of prophecy had a long time been departed."

"Tertullian (A. D. 230), in his tract *On the Soul* (cap. ix.), says, 'There is a *sister* at this day living among us who is partaker of the gift of revelations, which she receives *under ecstasy in the Spirit, in the public congregation*. And whilst the Scriptures are read, or Psalms are singing, or they are preaching, or prayers are offered up, subjects from thence are ministered in her visions.'

The whole foundation of Mr. M'Neile's argument rests upon the Apostolic injunction, "Let the women keep silence in the churches." This he chooses to take strictly and literally, in arguing against the present manifestations; and, positively insisting on absolute, unconditional silence, he will listen to no argument, either from the prediction of Joel or of our Lord, that women should prophesy; nor from the practice of Miriam, Deborah, Huldah, and Hannah, in old times; of Anna, Elizabeth, Mary, &c., in the time of our Lord; nor from the Apostolic directions to keep their heads covered when so doing. No, says Mr.

M'Neile, these arguments are only inferences; and my word, "*keep silence,*" is positive, without limitation of any sort or kind, even of the supernatural power of the Holy Ghost. But if he will insist upon silence in this unlimited sense, we should be glad to ask Mr. M'Neile how he can possibly continue to minister in a church whose practices are directly in the teeth of his own interpretation of an Apostolic prohibition, which he says must in no wise be infringed: for he not only permits, but requires, all the women in his church to speak, and would reprove any of them whom he observed to keep silence. They are all required to read aloud half the Psalms; to say aloud many of the prayers; to repeat all the responses, and the Creeds, in an audible voice; and to sing the Psalms or Hymns which may be used in his church. What becomes of his *σιγατω* here? All his arguments in defence of these practises can only be inferences, like those which he himself has discarded; while the Apostolic *σιγατω* is positive, and without limitation! But this is only a fair specimen of the qualities of Mr. M'Neile's mind for just and comprehensive reasoning: he fastens upon a shred of a subject, the whole of which he cannot embrace; turns this fragment of an argument into a bad syllogism; and then boasts of his logic.

Another objection is to the tongues as "unknown;"—a very awkward one to those who have adopted Mr. Pilkington's discovery, which has "proved," he says, that the said tongues are "English, Spanish, and Latin!\*" Moreover, Mr. Baxter was said to have spoken, in the Spirit, Latin, Spanish, Portuguese, and Italian, by some of those who are now most strenuous in maintaining that he was under delusion at that time. We lament the undue stress laid upon this objection, which holds so much of outward circumstance and external evidence, and which says so little of the person and work of the "Spirit giving utterance;" postponing as secondary, if not despising as unnecessary, the two special gifts of discernment, and of interpretation, *by the Spirit*. Some objectors would, it is evident, have "*spoken against* the Spirit which gave utterance" in other tongues on the day of Pentecost, had they been present when such tongues were *first* spoken, which was, of course (the precise period not revealed), *some time before* "this was noised abroad"—*some time before* "the multitude of Parthians, Medes," &c., came "together

\* This contemptible publication is actually in its third edition, and is quoted as authority by the greater part of the ministers, even the Gospel ministers, who have written on the subject! There is a curious request in the Evangelical Magazine—a formal invitation to Mr. Pilkington for an "interview," or "communication!" How does it happen that none of the editors of the magazines, nor any of the ministers who espouse their opinions, ever express the same willingness to inquire on the other side?

and heard them." A modern writer might well complain; "How little has been said of the Spirit who gave utterance; how much of the foreigners in audience!" and we fear that the unqualified and unceasing demand for foreigners to recognise, for *this* additional proof, and *that* after-corroboration, borders on the "evil and adulterous seeking of signs," which Mr. M'Neile condemns in one part of his work.

The most awful objection we consider to be stated in Preliminary Observations, pp. 12, 13: 'When read coolly' (alluding to the mode of speaking in the present manifestations), 'it sounds 'ludicrous, causing the profane to laugh, and grieving the serious 'Christian;'—sentiments and expressions which had gone the round of the newspapers and magazines. The "profane" "laugh" at every holy doctrine and great mystery of our faith: they "laugh" at the *general doctrine* which Mr. M'Neile (in some parts at least of his pamphlet) maintains, as well as at the particular manifestations which he censures: and has the profane laugh become half an authority with the Rector of Albury? As to "grieving the serious Christian;" how often has he done so, by his "prophetic method;" by his bold, scriptural, successful advocacy of the Lord's speedy and personal advent in glory, and by the holy doctrines and duties therewith connected! But is it possible "the serious Christian" could be "grieved" at the mode of speaking in the manifestations alluded to, did he know, as we do (those who have only read, may have been deceived by those who wrote), that the speaking complained of is of "Christ, and Him crucified—of Christ, and Him glorified—of the sufferings of Christ, and of the glory to follow?" Every one that hath prophesied in the present cases, hath spoken, agreeably to Apostolic definition, "to edification, and exhortation, and comfort;" hath testified that "Jesus is the Lord;" that "Jesus is come in the flesh;"—and here are "serious Christians grieved," we are told! and here is the Rev. Hugh M'Neile, of all men, "grieving" with them! It is doubly grievous.

'Oh,' adds the author, 'how utterly does the general strain 'of the Prophetic and Apostolical writings differ from *such incessant repetitions!*' To which it may be replied, How utterly does the strain of modern writings differ from the Prophetic and Apostolical; seeing that the "prophetic" announcement (Isa. xxviii.) of the Lord's resorting to the speaking "with other tongues" to his "deaf" people, and "drunken" priests (we have "*Apostolical*" authority for applying this to the gift of tongues 1 Cor. xiv. 21), is given in terms of "such incessant repetitions:" the word "line," for instance, being repeated eight times in two verses.

There are several *insinuations* running through these discourses, which are as unworthy of the preacher as they are

inapplicable to those he opposes. 'To overbear all argument and objections by pleading the superior authority of the Holy Spirit speaking in the gifted persons, is manifestly to beg the whole question. The Holy Spirit can never be resisted by an unhesitating submission to the Holy Scriptures; but he may be resisted, and very grievously, if the utterance of any individual be put in competition with what is written in the Bible.' (*Prelim. Obs.* p. 12.) Again: 'If the great enemy of our souls can succeed in diverting our minds from the old things of the Bible, and fixing our attention and interest on the new things of supposed or real miraculous doings or sayings amongst our fellow-men, he will assuredly triumph in the achievement.' (*Ibid.* p. 25).

If these, and other remarks, are intended, as most persons we have conversed with understand them, to apply to those who have most prominently advocated the truth of the Spirit's gifts, as permanently promised, and probably now partially manifested, we consider the expressed and implied insinuations alike inappropriate and uncharitable. We have, more frequently than Mr. M'Neile, *heard* the persons we believe to speak by the Spirit; and are able to say, we *never* found them "resisting unhesitating submission to the Holy Scriptures... putting the utterance of any individual in competition with what is written in the Bible... diverting the mind from the old things of the Bible." *Never*.

Then, as to the "advocates," &c. we can only meet the charge, as it has been met by others, with positive contradiction, and by direct reference to the writings hit at, but not quoted from, by Mr. M'Neile. "Does this living voice supersede the Scriptures? No; by no means. Can it contradict the Scriptures? Never. If it should, then say, It is not the Spirit of God, but an unclean spirit which hath spoken." (*Day of Pentecost*, p. 65).

"It cannot be too often inculcated, that our only preservation is by taking the written word in its plain meaning for our guide." (*General Delusion, &c.; Editor's note*, p. 284).

As to our own pages, we need only ask if the twelve laboriously and scripturally studied articles of "Interpretations of the Old-Testament Prophecies quoted in the New," have "diverted the mind of the writer or of the readers from the old things of the Bible?" We are almost tempted to punish Mr. M'Neile, by asking what he has done, when compared with those he would depreciate, for the "old things of the Bible?" We thank him, on the whole, for his Lectures on Jewish Prophecies, with all their errors; but we believe they are his only effort in this sphere, and were very reluctantly published some years after their delivery, though much required during the

interval. When the insinuation changes to the honest method of "formal quotation and direct reference," from which Mr. M'Neile says he forbears, we shall fully meet the charges which the author before us, or those with whom he is now acting, may manfully prefer. At present, this and similar insinuations are, in the language of the author himself (p. 73), "bitter words and irritating sneers, which no argument can ever require, and which but too plainly betray an absence of tender sympathy."

Again: 'The Apostolical scale of comparative excellence is reversed by some, in their zeal for gifts' (p. 71). This would indeed be lamentable, if true; and the pages of this Journal are at the service of any charitable Christian, desirous of exposing any instances of such "reversings of the Apostolical scale." Those whose zeal thus carries them away from discretion, and no less from Inspiration, cannot have profited by witnessing the present manifestations, or by attending the ministry of the Rev. Edward Irving.

This last insinuation has called forth the following observations, in a pamphlet well worthy of attention, entitled, "A Letter to the Rev. H. M'Neile, in Reply to his Objections, &c.," by a Member of the Church of England:—"The zeal for gifts which you ascribe to them apart from grace, I have not witnessed. On the contrary, I have observed among them the utmost jealousy lest gifts should be set before grace. When I was in Scotland, lately, I heard scarcely any thing about the gifts, although I saw them exercised repeatedly. But both there and in London I saw among the gifted persons a breathing after Christ, and after conformity to his image, such as I can only describe in the language of the Psalmist: 'My soul breaketh for the longing which it hath to thy statutes.'" "In conclusion, let me say, that the utterances in prophecy which I was privileged to hear, were *very different indeed* from the description you give of them." (pp. 25, 26).

As the letter from which the above is extracted treats of Mr. M'Neile's objections, insinuations, &c. at length, and in order, we may be excused from making further comment at present; and shall proceed to notice, in conclusion, a specimen of Mr. M'Neile's *statements of fact*.

He speaks (p. 41), of 'the *fact* that to no other church (but Corinth), not even to those most commended (as the Philippians and Thessalonians), does the Apostle make any mention 'of his speaking in languages.'—This statement would not deserve formal notice, if it were not preceded by a curious argument on the "geographical position of Corinth," and followed by an astounding declaration of there being "no mention of the gifts" in three Epistles. Thus stated, and thus encumbered by Mr. M'Neile, the fact he refers to is made to support the

erroneous notion that the "speaking in languages," according to that gentleman, or the "gift of tongues," according to Scripture, was *limited to the church of Corinth*. We do not say Mr. M'Neile intended this; but some have so understood him; and to remove further improper inference, we remind the reader, that the Epistle to the Corinthians is really addressed (1 Cor. i. 2) "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, *with all that in every place* call upon the name of Jesus Christ our Lord, both theirs and ours." Upon this we contend, that what the Apostle "mentions to the church of Corinth," is "written for our instruction;" and we dare not except the chapters (for instance) on unknown tongues, &c. No doubt the circumstances of the Corinthian church—such as the number of the gifted persons, or the disorderly use of the gifts—rendered the Apostles' formal and prominent exhortations on the subject wise and necessary; but to suppose, *therefore*, that such subject refers to no other church, is to carry conclusions where Mr. M'Neile has carried some of his readers, to wit, out of the right course; placing them, and leaving them, though perhaps not so intended, at "Corinth, on the middle of an isthmus, close to the sea on either side." (p. 41).

Besides, the fact as to other churches destroys Mr. M'Neile's statement, or restriction, or inference, or whatever it may be; for the believers at Jerusalem (Acts iv. 31), at Ephesus (Acts xix. 6), at Cæsarea (Acts x. 44), at Samaria (Acts viii. 17), at Antioch (Acts xiii. 1)—to say nothing of the universal church as assembled on the day of Pentecost (Acts ii. 4), received the gift of the Holy Ghost, speaking with tongues being particularly "mentioned."

This is so important a part of the controversy, and error here is so common and so dangerous, that we must, at the risk of censure for "vain repetitions," draw further attention to Mr. M'Neile's statement.

'In the Apostle's prayers for the highest advancement of the churches in holiness there is no mention of the gifts: Eph. i. 16, 20; iii. 14, 21; Phil. i. 9, 11.' (p. 41.)

We deny this statement, and pronounce it "unreasonable and unscriptural," upon the principle and in the language of Mr. M'Neile, in Preliminary Observations, page 11, 'That it is as unreasonable as it is unscriptural to claim the Spirit's presence in the church for the production of *fruits of holiness*, and deny His presence for the performance of *works of power*.'

The first passage referred to by Mr. M'Neile as having "no mention of the gifts" (Eph. i. 16) is prefaced (ver. 13) by the Apostle speaking of the church as "sealed with that Holy Spirit of promise *after they believed*;" and in the context of Mr. M'Neile's second quotation, St. Paul states (Eph. iii. 7) he "was made a minister, according to the gift," &c. Will Mr. M'Neile say that



“the Holy Spirit of promise”, to the Ephesians, is not “that Holy Spirit” which “gave utterance” on the day of Pentecost, when the disciples were “waiting for the *promise* of the Comforter?” Or will he say that the “gift of ministry,” mentioned in the Epistle to the Ephesians, is not the same gift mentioned, with others, in the Epistle to the Corinthians?

That we are “reasonable and scriptural” in thus reconciling Paul with Paul, though in doing so we are compelled to contrast Mr. M’Neile with Mr. M’Neile, and in thus connecting “the highest advancement in holiness with mention of the gifts,” is further evident from the following more direct passages.

In the xiith chap. to the Romans, ver. 1, the Apostle “beseeches them” (and if he besought them, we presume he “besought” God for them—Mr. M’Neile’s reference is to “the *Apostle’s prayers*) “to present their bodies a living sacrifice, holy,” &c. Then he introduces (ver. 5) the figure of the one body and many members; using the same figure and the same expressions as in his chapter to the Corinthians on the gifts generally, and on tongues and prophesying particularly. He also “mentions” (vers. 6—8) various “gifts,” beginning with that of prophecy; and in this connection proceeds, to the end of the chapter, to inculcate “the highest advancement in holiness.”

Once more: In 1 Thess. last chapter (and Mr. M’Neile places the Thessalonians in his schedule A of exceptions), we find the Apostle exhorting (and we again presume his “prayers” corresponded with his preaching) to holiness, and mentioning gifts. “Pray without ceasing” (ver. 17): here is “prayer.” “Quench not the Spirit” (ver. 19): here is the Spirit’s work generally, and of course “the gifts” inclusively. “Despise not prophesying” (ver. 20): here is a “gift” particularly “mentioned.” “Abstain from all appearance of evil” (ver. 22): here is “holiness.” Concluding with “I pray God” (prayer again) “your whole spirit, and soul, and body, be preserved blameless” (holiness again) “unto the coming of our Lord Jesus Christ.”

These connections of “prayer and holiness, with mention of the gifts,” prove Mr. M’Neile’s statement to be “as unreasonable as it is unscriptural;” and, with the instances we have given of some of his waverings, objections, and insinuations, authorize us to pronounce his work on “Miracles and Spiritual Gifts” the most unsatisfactory, if not the most contradictory, which has appeared on the subject. At the same time we remember and repeat our acknowledgment of his past services, especially in *following* other able ministers in proclaiming the glorious doctrine which we have just seen the Apostle connect with unceasing prayer and perfect holiness,—“*the coming of our Lord Jesus Christ.*”

The false reasoning which pervades this publication of Mr. M’Neile causes us to entertain serious apprehensions for the so-

lidity of his grounds on other subjects. If he have none better than such as these, he has none that can stand the proof in the evil days that are at hand. Many persons have bewailed him, as having been for a time lost to the Evangelical party, and now hail with triumph the symptoms of his returning to their ranks. Both the sorrow and the joy are misplaced, for to neither party does he give any real strength. The leaders of these parties have been at different times the objects of imitation in Mr. M'Neile; and as he possesses great talents for popularity, he has been able to enunciate in a popular form all that he could gather from the master spirits with whom he was thrown into contact: all, probably, that the populace could receive and understand. Vaughan's grand views of the purpose of God, stretching from eternity to eternity, and embracing the whole of time, are beyond the comprehension of the multitude: Way's keen and accurate discrimination of the various intricacies and bearings of prophecy, requires greater polish and exactness than can be found in ordinary minds: the whole of the great scheme of truth, which was familiar to these master spirits, a vulgar mind cannot comprehend, but, in attempting to dilate upon its details, is bewildered in its mazes. In the writings against the manifestations we search in vain for any one original idea (unless the *συναγω* be one): not one argument has been adduced, we believe, which may not be found in Middleton, Spinoza, Hume, and the older infidels, and has been thence transferred into the Record, or some of the periodical receptacles of indiscriminate abuse. When the case has been furnished by another, Mr. M'Neile can speak eloquently from his brief; but if his evidence break down, or even become embarrassed, he is non-plussed. As long as he followed Mr. Irving he was safe; but when he began to copy the Record, he failed. On Prophecy he had jumped to his conclusions on insufficient grounds, and then sought for arguments to justify his opinion: he has jumped to conclusions on spiritual gifts on equally insufficient grounds, and is now seeking for arguments to justify his present opinion. We say these things with affection and sorrow: and may God take as much of them as is the very truth, and apply it to the heart and conscience of the Rev. Hugh M'Neile. Then shall we find him advocating a work, which he has preached as a doctrine, though he denies it as a fact; and what is still better, see him rejoicing in the refreshment which is poured upon the souls of those who have faith to receive God's returning favour to his church. And he will find, that the "more excellent way," so far from superseding the gifts, can only be attained through them, and is for their exercise.

## THE ARK OF GOD IN THE TEMPLE OF DAGON.

MR. IRVING and his Church have been ejected from Babylon, and have found a refuge in the jaws of Antichrist. The readers of this Journal will have been long prepared for this event. A preacher who thinks only of the truth of God ; who will preach Christ himself, and not doctrines about him ; who is only anxious to tell what God has taught him, without any reference to its effect upon man ; was sure at some period or other to get far more light than others into his own soul, and exhibit more than the rest would endure.

But if we regarded this occurrence as merely the ejection of a faithful minister from the Church of Scotland, we should not think it necessary to bring it prominently before our readers, a large proportion of whom belong to the Church of England, and most of whom are unacquainted with the peculiar circumstances which give to this occurrence the dignity of a sign of the times, and involve in it the most important consequences to the church universal.

The profoundest thinker of the age has characterised Mr. Irving as " a mighty wrestler in the cause of spiritual religion and Gospel morality ; in whom, more than in any other contemporary, I seem to see the spirit of Luther revived." (Aids to Reflection, p. 373.) And the ejection of this man will, we are persuaded, mark an era of far greater importance than the ejection of Luther from the Papacy. The Reformation properly began before the time of Luther, and he at first would certainly have shrunk from those decisive steps which the course of events at length forced upon him : the setting forth of truth was all he aimed at in his theses and first addresses, with no ulterior object. So has it been with Mr. Irving : he declared his convictions of truth according as God taught it him ; and when Babylon had rejected it all, God delivered him and his flock at a single blow. The last truth to which Mr. Irving had been led, and for testifying to which he has been cast out, is the baptism of the Holy Ghost. For this great truth, which is in fact the *peculiar* doctrine of Christianity, the Reformers left no place : they admitted it as a doctrine, but drew their forms of confession and their rules of worship and discipline *too strait* for their doctrine. The Westminster divines mistook reverse of wrong for right ; and they drew the Westminster Confession *so loose* as to admit almost every variety of doctrine ; and it has been adopted by a variety of sects, who, agreeing in no one doctrine but that of the Trinity, find they can tack on to this confession any form of worship and discipline which pleases them best.

But this seems near its close : God is bringing out his own

doctrines, and making room for them in his church ; and those forms and confessions which are too strait to receive them, or too loose to retain them, shall be burst and snapped asunder, like the green withs on the arms of Samson ; and Mr. Irving may be the "mighty wrestler" empowered to do the deed. Let any thoughtful member of the Church of England mark the discrepancy between the breadth of the doctrines laid down or implied in her standards, and the narrow and precise forms which exclude their exercise. Her Canons, for instance, prohibit the improper use of prophesyings and exorcisms ; but where is the provision now for their lawful exercise ? The Homilies declare that the Holy Spirit doth *always* manifest himself by his fruitful gifts ; but who dares admit them into the church ? What is true of one church is true of all : not one of them has left place for the exercise of those gifts which were common in the Corinthian and Ephesian and all Apostolic churches. Mr. Irving has been ejected from the Church of Scotland for daring to allow them a place ; and God will now clear a way for the reception of all his gifts, to gather and constitute an Apostolic church, to be set upon his holy hill of Zion.

We stand now at a most critical period ; at the turning point, in fact, in all the typical histories ; at the conclusion of the wilderness wanderings of one class, and the entry into their rest ; at the commencement of wilderness persecution and endurance of every kind for another party. The forty years' probation of the church is now expiring, and the church of God is about to enter upon her inheritance : and the man who shall make the world like a wilderness, the Saul who shall hunt David to the wilderness, the impersonation of the dragon who shall persecute the seed of the woman, is about to arise. Preparation for both these states is now begun : the ark is separated from the high place, and the Philistines boast of their victory. But what is the high place without it ? Ichabod may be inscribed on its walls ; and though the congregations may offer formal worship, as at Gibeah and Shiloh, the name thereof shall be called Bamah (Ezek. xx. 29 ; Psal. lxxviii. 60 ; Jer. vii. 12 ; xxvi. 6).

The ark in the temple of Dagon is the type which explains what is now going on ; and considerations like the above, which we can only thus hastily glance at, induce us to attach more than its seeming importance to the ejection of Mr. Irving and his Church, from the Church of Scotland. It is profitable to bring before our minds the circumstances which led to this event, and to mark the way in which God had been preparing Mr. Irving for the important part which he seems designed to take in fulfilling the purpose of God.

When this gentleman first arrived in London, he was deeply infected with the intellectual pride of his countrymen, and

imagined that by setting forth the truths of Christianity in the forms of the schools, rather than in the forms of the Spirit, he might induce the philosophers and men of science to become Christians. The notion was erroneous, because, although the plan were to be accomplished, yet in that case Christianity would only be received as a science; and although it might furnish food for the mind, the affections and tastes would remain unmoved. In his Orations, and other sermons preached at that period, there are phrases quite as loose and objectionable as any which have occurred in his later works; but they excited little wrath, as they did not arraign the practices of men, nor carry home conviction of error to their consciences; while the church was crowded to suffocation with grandees of all classes, peers and peeresses, lawyers, metaphysicians, philosophers of every grade, and members of literary and scientific societies. During all this outward shew, however, there is no ground to believe that a single soul was effectually turned to God.

Mr. Irving was next brought to discourse on the sacrament of the Lord's Supper, during the preparation of his church for the celebration of that ordinance; and he was led to preach upon the mystery of the Trinity, the impossibility of an incarnation of Deity, without it, and its application to the elements commemorating the risen Saviour, and the wine of the Spirit, and the kingdom. He at that time had no more knowledge of the subject than every well-taught minister usually acquires at college: but in watering others he was watered himself: the preciousness of the doctrine was brought with power to his own soul, and symptoms of spiritual life began to be manifested in the midst of his flock; so that a considerable number of intelligent young men applied for admission to the table of the Lord.

About this period of his ministry the Scotch Church in Regent Square was built; and amongst the first subjects to which he directed the attention of his hearers was that of the coming kingdom of the Lord, shewing that the locality of heaven was on this earth. This doctrine excited some clamour amongst the Society people, who had been falsely prophesying that the conversion of the world and the introduction of the Millennium was reducible to a sum in the Rule of Three; and that, if only a given amount of money could be obtained, preachers could be hired, and Bibles and tracts printed, sufficient for the whole work, without the interference of Christ in person at all. Mr. Irving had had the elements of the mechanical arrangement of the Apocalypse explained to him by Mr. Frere, who knew no more of the subject; and an application of the Committee of the Continental Society to preach their anniversary sermon afforded a fit opportunity for Mr. Irving to put forth the light which he had himself just obtained.

On the occasion of another celebration of the Sacrament he was again induced to turn his attention to the meaning of the sacred elements, and the benefits which accrue to the faithful thereby: and the doctrine of the human nature assumed by the Son of God, and his work in that nature, was necessarily treated of. A foolish heretic coming into the church, and hearing something which he did not understand, raised the cry of heresy against Mr. Irving. This was caught at readily by the radical schismatics, who, while they were unable to refute, were mortally offended at, the doctrine of the kingdom of Christ, and the present vicegerency of all earthly kings: and as it was more easy to rail than to argue, and as abuse is a more rapid outlet for ill temper than cool discussion, they have never allowed the din of heresy to be silenced from that time.—The next doctrine which was opened up was that of Baptism, in the course of which the right and privilege of the Christian church to possess all the gifts and manifestations of the Holy Ghost with which it was endowed at Pentecost was declared.—The last doctrine which he was brought to see, and which is the essence of the Christian life, is the absolute holiness necessary for all who aspire to be the bride of the Lamb: which has been insisted upon, and shewn to be possible, through the indwelling of the person of the Holy Ghost in all his holiness, love, and power. This was not to be borne any longer: doctrines were bad enough; but when it was held and maintained that men might not continue in sin; that the Calvinists could not get to heaven by believing certain propositions about justification and sanctification and election and final perseverance, while they continued in a course of slander, wrath, malice, backbiting, and defamation, it was high time to get rid of such a fellow from the earth; but, fortunately, not having the power YET to do this, they only did all they could, which was to get rid of him out of the kirk.

Time does not allow of our going more at length into the subject: suffice it to say, that the sentence of deposition by the presbytery was passed on Wednesday the 2d of May;—that the Sacrament had been appointed for the Sunday following: that, consequently, Thursday was the fast, which is always considered part of the ordinance;—that the ordinance was therefore interrupted by the notice being served on Mr. Irving on Thursday evening;—that on Friday morning the elders and deacons assembled, with Mr. Irving, in prayer, that the Lord would direct them to find a place in which the church might still celebrate the sacrament;—that they then went out different ways in search, trusting to the Lord to guide their steps in whatever direction He should please;—that all the chapels of all the professing Christians in London, where they applied, were refused them;—that the only place which was offered was the Ball

Room in which Mr. Owen, who professes to be an infidel, delivers his lectures ;—and that, in this place, on Sunday the 6th of May, at two o'clock in the afternoon, did Mr. Irving administer the ordinance to three elders and two deacons, together with the precentor, beadle, and almost the whole of his church, containing, probably, little short of eight hundred communicants, who had been previously admitted.

Upon every principle, no place in Europe could have been less desirable than that which it was alone possible to obtain. God, indeed, has taught us by it to feel that “He dwells not in houses made with hands ;” and that “the hour now is when neither in Jerusalem, nor in any mountain, shall we worship the Father ; for that he is a Spirit, and is seeking those only to worship him who will worship him in spirit and in truth.” This refuge is of course only temporary : the Lord’s dealings are wonderful : it is a place necessarily repugnant to the feelings of every Christian ; but God may have designed it to point out the strictness of the confederacy of the hypocritical churches against the hearing of His own voice in the midst of them, and to shew that He would not suffer any such association to break up a church that reverences the ministry of the word and the ministry of the Spirit.

The wheels of God’s providence move round the fate of nations ; and the dews from heaven fertilize and the sun of heaven ripens, or the windows of heaven are closed and the heat of heaven scorches, according as He wills to bless or to chasten a people. The wheels of nations move round the church ; and these rise or fall according as the institutions of religion are honoured or neglected. The wheels of the church move round the unseen prayers of the elect ; and the secularity of the priests in the desecration of their offices draws not down, though it provokes, the righteous vengeance of Omnipotence, for the sake of the true salt which is diffused through the mass. The wheels of the elect move round the Spirit of God within them : the living creatures go by the wheel in the middle of a wheel ; and whithersoever the Spirit goes, the living creatures go.

The fall of England, the cholera and the sword, has come on account of the wickedness of the people : the wickedness of the people has grown out of the apostasy of the church : the church has cast out the Spirit of the living God, and rejected His voice with unprecedented unanimity : and on the very first day that the Parliament met after this event, the government was overthrown, and a universal cry of a refusal to pay tribute was raised among the people. Let no one sneer, as if, in self-righteous arrogance, we claimed for Mr. Irving, or for the members of his church, greater holiness than others possess. No ; it is of the Sovereign Grace of God that his Spirit has been put into that church. But there it is, and the pastor has honoured

it, and the people have revered it, and all have welcomed it; and a spiritual ministry is there established, against which the gates of hell shall not prevail.

Our readers may be glad to know likewise a few of the legal points of the case, which we will give as briefly as we can.—The building in Regent Square, though called the National Scotch Church, took that name from the accidental circumstance of Mr. Irving's being of the Church of Scotland. It was built by subscriptions, chiefly from personal friends of Mr. Irving, a large proportion of them being Englishmen. Some of the trustees were such, and one of them we know to be of the Church of England; and we have heard him declare, that he should never enter that building if Mr. Irving were removed. Many of the subscribers were positively told that the church was erected solely for Mr. Irving, and that provision had been made against the possibility of removing him. One of them writes thus: "When I was urged repeatedly to subscribe, and also to contribute to various collections, with all of which I subsequently complied, I was assured that no power whatever could displace Mr. Irving: on which assurance alone I consented; not being a member of the Church of Scotland, and having a strong objection to contribute to a church in connection with it."

Mr. Irving, however, has been removed and we now propose to consider the question, between the trustees on the one part and Mr. Irving on the other, in its legal bearings: and for this purpose will first discuss the state of the cause (to use a technical expression) as it was brought before the London presbytery; and, secondly, the jurisdiction which the presbytery possessed in the matter, and the way in which they exercised it, from the commencement to its final decision. In doing so we shall abstain as much as possible from comment: the bare relation of what passed is more fatal than any comment which could be made on the presumptuous ignorance and the pre-resolved injustice which marked every part of the judicial conduct of that tribunal, to which alone we now restrict ourselves. It is well for the moral interests of mankind, that, if injustice be perpetrated, it should be perpetrated in an unrighteous manner; and that the veil which it is attempted to throw over the ACT should be so slight as inadequately to conceal the real nature of the PRINCIPLES and MOTIVES.

I. 1. We repeat, that the church was avowedly built for Mr. Irving—built on the credit of his name—and, without that, it never would nor could have been built; and therefore it was never contemplated but that Mr. Irving should hold it for life. Yet, as Mr. Irving was not to be the only person who should hold the situation of minister, and the trust was to be perpetual, it was necessary, in framing the deed, to make proper provisions



for the election and removal of the minister in case of misconduct. Not to have included Mr. Irving in these provisions, so far as they could be applicable to him, would, indeed, have been to raise him above all rules, which none have contended for; and therefore the fact of their being made applicable to him, is no proof for the statements, attempted to be urged by the acting trustee on the trial, that the clause for removal was expressly made applicable to him, with a direct reference to the possibility of such a case as has occurred. To those who know any thing of the facts, this is too absurd to require an answer; but as the statement was made, we have deemed it right to say so much in observation on it.

To remove a minister, to sever the connection between a pastor and his flock, is, and ever has been, esteemed in the church of Christ one of the most important and awful acts which a Christian community can be called upon to perform. In all established churches it has ever been reserved, if not in the first instance, yet at least by means of appeal, to the highest authority. As Mr. Irving and the Regent-Square Church were situated, it was necessary to constitute a tribunal, for a tribunal having intrinsic authority there was none. The most obvious, and under general circumstances the most proper, tribunal was chosen—namely, that voluntary association which existed, of the ministers and elders of the Established Church of Scotland in London. True they were in a foreign land, surrounded by persons belonging to other divisions of the Christian church, and removed from the review both of their brethren and their inferiors in their own church; and, therefore, from the controul of that general knowledge of ecclesiastical proceedings and maxims of ecclesiastical jurisprudence which would necessarily be found among their countrymen in Scotland. True they only assumed to themselves, and among themselves (by voluntary agreement), to supply the place of a court, which, so far from being the final court of jurisdiction, fulfils in Scotland, for the most part, the function merely of preparing and reporting proceedings for a higher court. Still they were the best that could be had; and in choosing them it was the more necessary to guard against improper applications, and to lodge the power of complaint in proper and sufficient hands. There were selected for this last purpose three bodies—namely, 1st, the trustees, consisting of sixteen individuals, and who, under the provisions of the deed, were never to be permitted to sink below eight in number; and when reduced to seven, were to be increased to at least thirteen: 2dly, the elders and deacons: and 3dly, twenty seat-holders, being heads of families and communicants. The clause is as follows:

“That in case the trustees for the time being of the said church, or the elders and deacons for the time being of the said

church, or any twenty seat-holders for the time being, being respectively heads of families and communicants in the said church, and respectively paying for two or more seats therein, shall be of opinion that the minister for the time being is unworthy or unfit to be continued in his office of minister, the persons or person so for the time being considering the minister unworthy, &c., shall make a specific complaint to the London Presbytery." And then follow the clauses directing the form of proceeding in such complaint.

Now, to a lawyer, it is unnecessary to waste an argument, in addition to the mere statement of the words, to prove, that, in order to bring a valid complaint against the minister on which the award of the Presbytery could have any legal effect, it was necessary that all the trustees, and not merely a majority—or all the elders and deacons, and not merely a majority—or all the twenty seat-holders, being heads of families and communicants, and not merely a majority—should prefer that complaint. And to one not a lawyer, it is surely, if possible, even less necessary to explain that the words "the trustees" cannot be interpreted to mean 'some of the trustees.' But pass by the technical consideration of the mere words, and what—do we ask of any considerate person—what could have been the intention of the parties under whose direction the deed was constructed, and who have expressed that intention in so plain a manner? Look at the whole animus of the passage (if the Presbytery will permit us to use the expression, since they forbid it to Mr. Irving in his defence): see the care with which they provide that not even to twenty seat-holders, except they be heads of families, and communicants, is this power of complaint committed.

However, the legal effect of the clause is most clear; and, inasmuch as two of the trustees dissented from the proceeding, it follows that the whole of those proceedings, which filled with indignation all, even the most indifferent, who witnessed them; and that decision, which consigned to the open air, or to take refuge in an Infidel Lecture-room, a minister and his whole church, amounting to about eight hundred persons, on the very eve of partaking together of the most solemn rite of our religion, were in law absolutely inoperative and void.

This is so clear a case that we are warranted in asking, were not the trustees aware of this difficulty? They had legal advice, the advice of the very party under whose superintendence the deed had been drawn; and we happen to know that the point was not overlooked: we trust, for the sake of common honesty, it was not very prominently brought before their notice. What, then, are we to think of parties who could persevere in bringing the case forward, if they knew that their only hope of final success was the non-resistance of their victim? What are we to think? Not worse, surely, than of their ever consenting

to bring it before a tribunal which had already condemned their pastor as an heretic.

But it may be asked, Why did not the trustees, if aware of this defect in their case, remedy it by applying to so many seat-holders and communicants as, with those of them who were communicants (for they were not all communicants), should make up the number of twenty? The answer is, Because there were not twenty communicants who would have joined in the complaint. Many of the communicants, it is to be feared, did not heartily concur in the late proceedings of Mr. Irving: but that is a very different grade from desiring the removal of their pastor, and still further from descending to any participation in the act of the trustees in making this complaint: and therefore, when, from the conduct of the presbytery, it was evident, that, whether heard or unheard, Mr. Irving's future fate had been decided upon, and when in conducting their case, the complainants had dared to press for the decision of the presbytery in their favour, as a matter of justice to the subscribers to the church, the whole body of the subscribers and of the congregation, seat-holders and communicants, members and attendants on the word, came forward to memorialize the presbytery against the removal of Mr. Irving. That Memorial the presbytery in their wisdom would not even allow to be read! A point of form prevented its reception, as constituting the Memorialists parties to the suit, as they expressed it; and therefore the prayer of a whole flock, headed by their senior elder, and about to be cast out from their habitation, or separated from their pastor, was smothered before it could ascend to the ears of this high court of commission.

So much on the objection taken by Mr. Irving preliminarily to the discussion of the case, and which should have stopped these proceedings in their birth: but it was overruled. The members of the presbytery "were all reluctant to have any thing to do with the case," as they more than once declared: but they found out, that because, under the provisions of the deed, seat-holders at their general meetings were to decide matters by a majority; and because the decision of the major part of the committee of management, and of deacons, at their respective meetings, was to be binding; therefore—because the clause providing the mode of making complaint was made an exception to the rest of the deed—therefore they ruled that it was intended that it should not be an exception.

2. The objection having been overruled, and the complaint being taken to be properly brought under the notice of the presbytery, we now proceed to consider more strictly the nature of that complaint. It is, then, not on account of false doctrine preached; not for neglect of discipline; not for omitting any part of the worship of the Church of Scotland; not for changing

any part of it—all these, doctrine, discipline, and worship, remained as before. What, then, was the ground on which the complainants deemed Mr. Irving unfit to continue a minister? Simply for giving place and paying reverence to that which he believed to be the voice of God, and which they did not believe: simply because he had faith, and they had none, in this matter: simply because he wished to lead and instruct them, which was the very purpose for which he was set over them.

Such was the real occasion of the complaint. Mr. Irving has broken down nothing, and omitted nothing, in his services: but, in addition to the usual services, he has allowed, or not prohibited, the voice of God in his own temple. But it is of very little consequence, so far as we are at present concerned, whether the complainants or the Presbytery agreed or did not agree in Mr. Irving's views. The latter had no spiritual authority over Mr. Irving. They had no right to say, You are wrong in coming to or acting on this belief. Their only part was to adjudicate the case as it stood before them in evidence.

There is nothing, nor can be, in the standards of the Church of Scotland (nor of any church) which can be construed to forbid the Spirit of God speaking in the midst of the church. There is nothing in those standards to say that God will not be pleased again to raise up prophets. The nearest approach to this is a statement, "that the extraordinary calling by God himself immediately, as was of the prophets and apostles, in kirks established and well already reformed, has no place." (2d Book of Disc. ch. iii.) But this is so far from denying the possibility, that it clearly sanctions the probability, of such extraordinary calling—unless it be contended that Reformed churches can never fall away from the truth. And, in corroboration, it is expressly asserted, in the previous chapter of the Book of Discipline, that the office of the apostle, evangelist, and prophet have now ceased, "*except* when it please God extraordinarily for a time to stir some of them up again."

If, then, the possibility of the bestowal of supernatural gifts be once admitted, it becomes necessary, previously to the condemnation and extrusion of a minister for permitting the exercise of what he believes to be such gifts, to ascertain whether the assumed gifts be pretensions or not. But how can this be ascertained? It is a matter in its very nature incapable of being proved or disproved by evidence, except from the testimony of the gifted persons themselves. None other can by possibility testify to more than his belief. And, if not disproved on the evidence of the persons presumed to be gifted, so far as evidence will go, the case against the minister must fail. But, then, it is clear that there must be an authority in the church to try those that say they are apostles or prophets, and either to permit or

to forbid the exercise of their gifts; and that authority, in Mr. Irving's case, was Mr. Irving, and himself alone. If it were not Mr. Irving, who could it be? Not the Presbytery of London: they had no spiritual jurisdiction or supremacy over Mr. Irving or his church: and certainly neither the trustees who chose to interfere in the matter, nor the public press, which lashed and goaded the trustees to that interference. Mr. Irving was the sole judge of the matter, and he decided that the supposed gifts were indeed of the Spirit of God; and in order to convict him of a false judgment therein, it was imperative on the complainants to bring evidence that these supposed gifts were not of the Spirit of God. But how does the case, as supported by evidence, in fact stand? *Three* witnesses were called; *two of whom* on oath declared their firm belief that the matter complained of was the voice of the Spirit of God. This was no proof *against* Mr. Irving. Had they both sworn that the contrary was their *belief*, it could not have enabled the court to pronounce against Mr. Irving. But the third and *only other witness*, swore to the fact that he had been one of the parties who had been the occasion of the complaint, and that he *did* speak by the power of the Spirit of God. This was the only evidence adduced, except Mr. Irving's letters, which, of course, contained statements only to the same effect. And on this evidence the Presbytery decided in express terms, that the *gifts* were supposititious.

Such is the fair statement of the case brought for the adjudication of the Presbytery. We now proceed to consider their exact position in respect of jurisdiction, and their manner of exercising their brief authority; passing by the fact, that, as matters stood, they had no jurisdiction whatever, there being no valid complaint before them, the which could alone have given them jurisdiction.

II. In the first place, then, be it remembered, that as a presbytery they had no authority. They were not in the position of that court in Scotland, dealing with a minister legally brought before them, and over whose entire ministerial conduct they could legally exercise controul. In one word, they were merely arbitrators, who were called upon to give their award upon the subject matter contained in the complaint, as supported by evidence, on the one part; and the answer of the defendant, on the other part. The fact that this court had previously, on another question, pronounced Mr. Irving an heretic (although, having no jurisdiction over him, their judgment was but *brutum fulmen*, an inoperative bull), had so altered the relation between the Presbytery and the National Scotch Church, that, in the eye of equity, they could no longer be regarded as impartial arbitrators; and, no doubt, on application to the Court of Chancery Mr. Irving would have been relieved from the necessity of trying the

question before them. But Mr. Irving having refrained from so doing, it was at least their duty to have abstained carefully from all former questions: yet will it be believed, that they not only refused to dismiss from recollection their former personal quarrels against Mr. Irving's doctrines, but, so blinded were they to all sense of propriety, that they actually inserted on their record the fact that "he had been delated and convicted before them on the ground of heresy concerning the human nature of our Lord Jesus Christ?"

These, then, were the judges by whom Mr. Irving was condemned. 'We, who have of our voluntary act and interference already adjudged this gentleman an heretic, do yet conceive ourselves competent to act as judges, and to give an impartial decision upon the question whether he be fit to remain minister or not; and therefore do decide that Mr. Irving is unfit to be minister.' If it be in human nature to give an impartial judgment under such circumstances, is it prudent, with a regard to character, that men should take on themselves such an office? Is it possible that their decision should be treated with respect?

The fact is, that the presbytery were parties, as well as sole judges; and as parties they acted from the commencement to the close. Instead of listening with attention to the arguments on either side; instead of suggesting their doubts, and being willing to hear what could be urged by the party against whom those doubts bore adversely; they seized the first moment when they could declare the parties removed, and then debated and decided, frequently on completely different grounds to those touched upon by either side; and if an attempt were made to set them right in their assumptions, however extravagant the notion or violent the mistatement giving occasion for such attempt, the intruder on their deliberations was told that he could not then be heard.

Hence proceeded the iniquitous course of examination to which the witnesses were subjected by the court:—cross examined by one judge after another, not for the discovery of facts: every question irrelevant to the matter of complaint, but directed to the detection of some false doctrine supposed to be held by Mr. Irving:—a moral crucible, in which the opinions of the witnesses might be fused, in order that, if possible, they might scrape up some dross and call it Mr. Irving's. But they were unsuccessful.

Hence also proceeded the monstrous proposition, that after the complainants had finished their case, after their witnesses had been examined and sifted and to no purpose, they, the judges, should make up for the deficiency which they were conscious did exist, and might themselves adjudicate on a case of their own construction. "Oh," said the Moderator, "the Rev. Defender and his agent ought to be informed that Presbyteries

in Scotland have the power of examining what witnesses they please, for they are frequently in the situation of prosecutors." True; for they are never judges in the last resort: they are subordinate tribunals, who make up the case for other courts. But that man is unfit to adjudicate the smallest matter, who cannot distinguish between his duties as a prosecutor and his duties as a judge. Had they been able to allege a doubt as to certain facts on which they required clearer evidence, there might have been some colour for the proposal; but common sense, on a perusal of the trial, will discover the real motive for this dismissal of the character of judge, and assumption of that of prosecutor.

The ignorance of the Presbytery, not only in the forms of procedure in their own church, but, what was of much more importance, of the first principles of justice, betrayed them continually into acts which would have been only absurd, had they not been injurious to the cause of justice. They had heard somewhere in Scotland, that at a certain period, in a church cause, it is not competent for any to constitute themselves parties therein: and therefore, while the very matter in discussion was whether all the trustees assented to the complaint or not, they refused to hear one of the trustees, who rose to set them at rest on the subject, and to say that he did not assent to the complaint. And on the same ground they refused to listen to the united voice of the subscribers and seat-holders, expressive of their wish to retain Mr. Irving as minister. Rules for the government of a large community may be very good things, and tend on the whole to the promotion of justice; but it quite escaped the Rev. Gentlemen, notwithstanding their anxiety for abstract maxims, that "summa jus" is too frequently "summa injuria."

But, above all, and beyond all, was their daring act of defiance to God and His word, in their refusal to allow appeal to the word of God, upon a subject which, from the nature of the case, could only be determined theologically from the word of God. Let our readers mark the manner in which this was done: for, iniquitous as was the decision of the General Assembly in forbidding to Mr. Campbell a similar appeal, there was no common principle whereby to connect the present case with Mr. Campbell's, as was attempted by the Presbytery. The latter case, even had it been rightly ruled, was no precedent for the former. Mr. Campbell was charged on a matter of doctrine, which, after proving that the standards did not contradict, he attempted to support and enforce out of the word of God, and thence to draw additional proof that his was the correct construction of the standards. He was told to limit himself to the standards. But in the present case a witness was asked as to his own private belief—a matter which had nothing to do with the question, it is true; but which line of examination by Mr. Irving had been rendered necessary by the previous examination

by complainants and court;—and it was on a private man's belief, not on the doctrine held by a church, that the appeal to the Scriptures was forbidden. If this be not rank Popery, to be a Papist is an impossibility.

Being thus prevented from appealing to the Scriptures, Mr. Irving put in the following Protest:—“I protest, in the presence of Almighty God, and the Lord Jesus Christ, the only Head of the Church, that I was not permitted, in questioning the witnesses, to refer to the word of God, which is the only appeal in all questions; that my judgment therein was taken away; and that I will put no further questions.” This conduct was persisted in by the Presbytery, and subsequently attempted to be justified by the Moderator, on the precedent afforded by the General Assembly of last year. “I can state,” he said, “on my own personal credit, having been present at the case, that, at the last General Assembly, the Rev. Mr. Campbell of Row, who is now a deposed minister, was proceeding with the same line of defence, by taking his appeal to the Scriptures, instead of justifying his doctrine as coming under the standards of the Church. *The General Assembly ruled that it was an incompetent line of defence.*” This is a practical illustration of the argument at the commencement of this article, and shews that the Church of Scotland refuses to be tried by the Word of God, and must be dashed in pieces, unless she instantly repents of her sin, and abjures the abominable acts of her rulers.

We cannot conclude without calling the attention of our readers to one matter further in the conduct of the Presbytery. Conscious of their disqualification, so far as accorded with all human maxims and morality, to act with impartiality in the adjudication of this question; and therefore of the necessity of publishing the ground for taking on themselves a burthen which, contrary to their own inclination, as they alleged, was cast upon them; they give, as their solemn reason for so doing, in their Judgment, that “the Trust Deed, legally drawn with the consent of the Rev. E. Irving and the parties thereto, provides not only that this Presbytery shall act and adjudicate in all cases of complaint brought against the Minister for the time being by such persons, but that the said award shall be final and conclusive.” These words are very clear; their intent also is very clear: and *therefore*, as the Presbytery were convinced that under the Trust Deed a *majority* only of the trustees were sufficient to *compel* them to adjudicate, not their will consented, but necessity threw upon them the decision: otherwise *justice* must have been deprived of her efficacy; and—a pastor and his *whole flock*, with the exception of some eight or ten individuals, must have been permitted to *continue in the house expressly built for them*, against the will of those few individuals. However, our readers will be astonished to hear, and the Presbytery grieved to learn, *for the first time*,



that the burden of adjudication was not necessarily laid upon them, that the very next clause in the Trust Deed to that which regulates the form of proceedings before the Presbytery, is a provision, that "*if the London Presbytery shall neglect or refuse, for one calendar month next after any matter shall be so referred to them as aforesaid, to declare their consent to hear and decide on the same; then the complaint shall be referred to the consideration of*" (the parties really interested, namely,) "*the seat-holders of the said church at a general meeting.*" Now, as the ground of complaint against Mr. Irving is not false doctrine (such complaint the trustees specially guard themselves from the imputation of making), but the interruptions, as they are called, of the public worship; to whom could the complaint have been with so much propriety referred as to the seat-holders?—We have presumed that this clause was unknown to the Presbytery. They inspected the original Deed, yet might have overlooked it: This might have been negligence. But, since writing the last few lines, we regret to observe, on reference, that *the Trustees have, most properly, taken express care to state it in the body of their complaint.* What *this* amounts to, we leave to our readers to decide.

In making the above remarks on what we do not hesitate to call a perversion of all the forms and all the essentials of justice, the guardianship whereof was on this occasion *assumed* by, but, had it regularly come before them, would have been improvidently committed to, most incompetent hands—incompetent both in a moral and intellectual sense—we have carefully abstained, as far as possible, from remarks on individuals. It is much to be deplored, for it is a mark of our innate depravity, that men in a body, and therefore removed from individual responsibility and remark so far as regards their fellow-creatures, will ever be liable to fall into acts which they would have cautiously avoided in their individual capacities. We condemn the Presbytery—for their acts, we condemn them. We say not one word of the individuals composing the Presbytery; neither of those who distinguished themselves either by violent or more discreet animosity, nor of those who in taking part in the proceedings could not conceal the sparks of former regards still latent and alive. However, they have taken their part, and to God must they answer individually, not only for the incidental acts on which we have been last remarking, but for that principal crime which, in ignorance as we trust, they have committed.

As to the promoters in this unhappy affair, when passion has subsided, and the common and universal affections of mankind begin to operate, bitter and severe must be the reflections with which their breasts will be disturbed. All have partaken of Mr. Irving's hospitality; all profess great personal regard for him; all of them know that he has never hoarded a shilling, and that his stipend as a minister is his only support: they not only bring

no charge against his moral character, but eulogize it in the highest terms ; they bring no charge against his doctrine, " but restrict this their complaint to the matters set forth therein " (p. 6); yet, for an irregularity, at most, in the service of the church, and an irregularity which has excluded nothing and broken down nothing, they cast Mr. Irving and his family upon the world, depriving him, as far as in them lies, of all means of support. But is he without support? Oh no! he stays himself upon his God, and beneath him are the Everlasting Arms. " I have been young, and now am old, yet never have I seen the righteous forsaken, nor his seed begging their bread." And the time is short. Mr. Irving carries with him his attached flock ; and such a shelter as is needed for this short time will be easily provided ; and such means of support as their pastor needs, they esteem it a privilege to furnish. The towers and pinnacles of the building from whence they have been ejected may aptly symbolize the antiquated church, garnished with man's devices, which has cast Mr. Irving out ; but the plain and hasty building which will now be erected will better suit with our condition of "strangers and pilgrims " here below, and more fitly symbolize that "house not made with hands," whither we hope speedily to arrive, the "city which hath foundations, whose maker and builder is God."

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### TO CORRESPONDENTS.

WE have received a continuation of the *Journal of Rev. Joseph Wolfe*, but not sufficient to make a sheet, and we therefore defer its publication till a further portion arrives. It commences from Semnan, the first considerable town of Khorassan, 30th September, 1831: the succeeding dates are, Dowlat Abad, 2d Oct.; Bustan, 3d Oct.; Deh Mullah, 6th Oct.; Detshe, 8th Oct.; Rhana Rhode, 13th Oct.; and lastly, Ain Abad, in the province of Khorassan, 16th Oct. 1831; where he thanks God for having led them through the most dangerous road without accident, and says that from thence to Herat the people and roads are better. We have received the following sums for the use of this zealous Missionary:—

C. Barber, Macclesfield .....	£1	0	0
Mrs. Cowley .....	2	2	0
Relief Church, Glasgow .....	5	0	0
Three Friends, Stow Market .....	12	0	0
M. Spurgin .....	2	0	0

K. Z. intimates that "circumstances have occurred in the case of the person at Clothall, mentioned in our last Number, which render the whole transaction more than simply equivocal." Of these circumstances we have not heard, and shall be obliged to K. Z. if he will inform us. And we take this occasion most earnestly to request all our readers to do us the kindness, nay, the justice, of correcting any mistatement into which we may inadvertently fall. To Truth we wish to devote ourselves: not to any party.

Some Correspondents wish us to point out from time to time the new publications of interest. We will endeavour to comply with their wishes; but to do it conscientiously involves greater difficulty than they apprehend, for the right conduct of such a Journal as this absorbs nearly all our time.

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