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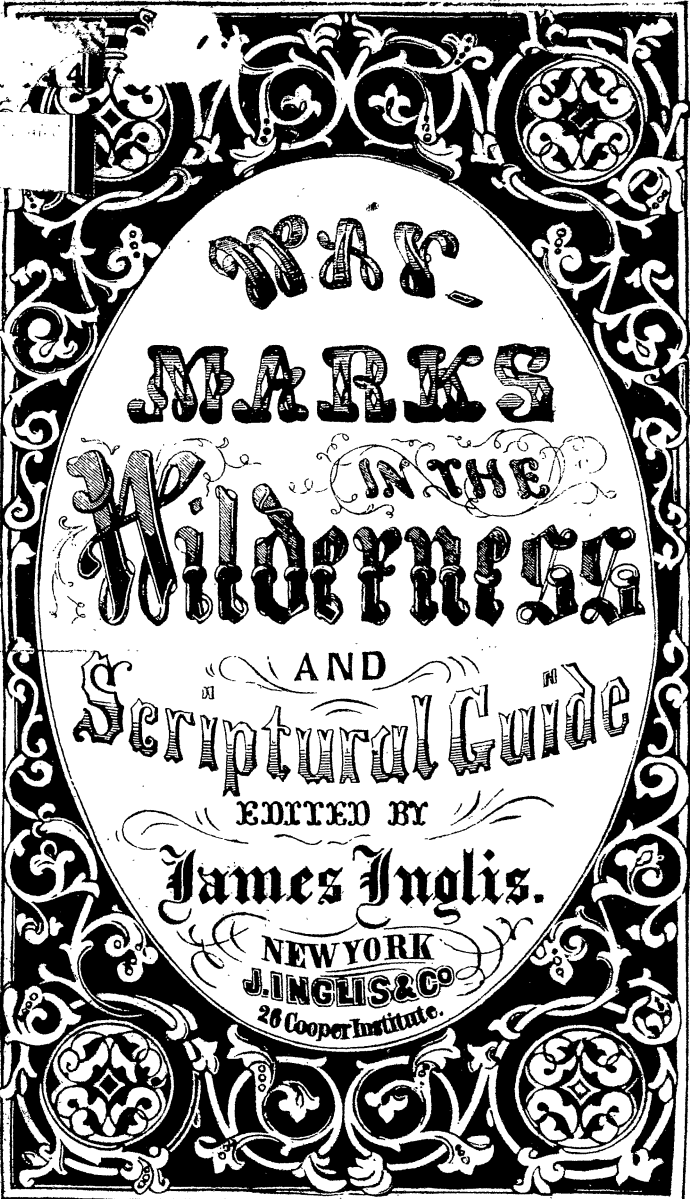
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WAS
MARKS
IN THE
WILDERNESS

AND
Scriptural Guide

EDITED BY
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THIS number commences Vol. II. of WAYMARKS IN THE WILDERNESS. The character of the work is now understood by our readers. We ask their prayers for guidance in filling its pages; and in as far as they are satisfied that the Lord may be glorified by it, we ask their aid in extending its circulation.

We commence also this month "THE WITNESS," a cheap paper designed to bear testimony to the great truths of our faith. The price for a year is Fifty Cents, but it is sent freely wherever it is supposed it may be acceptable and useful, as far as the Lord gives us the means.

A stock of tracts in harmony with the views advocated in these periodicals may be found at the office, for sale or distribution.

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WAYMARKS

IN

THE WILDERNESS.

THE CALLING AND HOPE OF THE CHURCH.

IN the prophecies of the Old Testament, the appearing of the Lord in power and glory to consummate the purpose of Redeeming Love, is always associated with events in which Israel as a people are involved, and of which Jerusalem is the scene. To quote the full proof of this would be to quote nearly every passage in which the consummation is mentioned or alluded to. We shall at present quote only two or three passages in which the terms of the description harmonize with striking passages in the New Testament, in which the destruction of Jerusalem and the grand catastrophe of the world are predicted.

In Joel ii. 1, we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain! let all the inhabitants of the land tremble: for the day of the Lord cometh; it is nigh at hand." In v. 11, the question is asked, "For the day of the Lord is great and very terrible; and who can abide it?" At v. 30, the Lord says by His prophet, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned

into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." In the following chapter we read of "the gathering of all nations to the valley of Jehoshaphat," and of "multitudes in the valley of decision;" and then "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 shall be the hope of His people, and the strength of the children of Israel." Mount Zion and Jerusalem are here the centre of all that takes place, and those who are delivered by the appearing of the Lord are not the Church, but the remnant of Israel.

In Zechariah xiv. 1, we read, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east." In v. 5, we read, "And the Lord my God shall come, and all the saints with thee." And then we have a description of the day of darkness, and of the terrible plagues by which the Lord will smite the nations; and the whole is concluded with a description of the millennial blessedness which shall be the issue of it. Here, also, Jerusalem is the scene, and those who are delivered are the remnant of the Jews—the people

who pierced him—the house of David and the inhabitants of Jerusalem.

In the burden of the word of the Lord to Israel by Malachi, c. iii., where assurance is given of the coming of the Lord, the question of Joel is repeated, “But who may abide the day of His coming? and who shall stand when He appeareth?” Jerusalem is still the scene of His appearing, and the faithful of Israel are those whose deliverance is achieved. In c. iv. 1, we read, “For, behold, the day of the Lord cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord, 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; and ye shall go forth, and grow up as calves of the stall.” It will be borne in mind that it is Israel to whom this is addressed, and in v. 5, the time is expressly noted as “the great and dreadful day of the Lord.”

On reading these and similar passages, no one will be surprised that the disciples of Jesus should have associated His coming and the end of the world with the destruction of the temple, which He predicted when they pointed out to Him its extent and splendor. He, however, assured them that the event of which He spoke was not the sack of the city spoken of by Zechariah, when all nations shall be gathered together against it, and He shall appear for the deliverance of His faithful people. The destruction which Jesus foretold has been accomplished, and the temple has lain in ruins for eighteen centuries, and the end is not yet. Those who believe the sure word of prophecy must, therefore, be assured that before that great and terrible day of the Lord comes, Jerusalem must again be the capital of a Jewish state. In the prophets of the Old Testament we have intimations of

the destruction of the city and temple, as predicted by the Lord and fulfilled in fact, and then predictions of a subsequent and concluding period of affliction of which Jerusalem is the scene, that period of affliction which we have found so graphically described by three of the prophets. Thus in Dan. ix. 26, the angel foretells the destruction of the city and the sanctuary, and its prolonged desolation; but in v. 27, we have the history of Israel resumed throughout a period of seven years, in the midst of which the national worship shall be set aside by a tyrant, who, "for the overspreading of abominations, shall make it desolate;" or, as it is in the margin of our English Bibles, "upon the battlements shall be the idols of the desolator, until the consummation, and that determined be poured upon the desolator." In Matthew xxiv., after the Lord has informed His disciples that the then impending destruction of the temple was not to usher in the end, He predicts a period of great tribulation which is clearly identified with the closing seven years in Daniel, by this unequivocal sign, "the abomination of desolation (the idols of the desolator) standing in the holy place:" and then it is noticeable how the Lord's description of the closing scenes harmonizes with the descriptions which we have quoted from Joel, Zechariah, and Malachi: "Immediately after the tribulation of those days," He says, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on a cloud with power and great glory."

In the prophecies both of the Old and the New Testament, we have evidently a period subsequent to the destruction of Jerusalem by the Roman army, during which the

history of Israel is suspended, to be again resumed before the great and the terrible day of the Lord; but neither in the Old Testament nor in the New have we a single hint as to the length of the period of suspense. In Daniel we are simply told, "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." In Luke, we are simply told, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Nowhere do we find a word that would enable us to judge whether it might be for twenty or for two thousand years.

Now we ask, what fills up this interval? The prophets of the Old Testament give no answer. They speak only of what concerns Israel, "The secret things belong unto the Lord our God, but those things which are revealed belong to us and to our children for ever; that we may do all the words of this law." In many passages, however, they speak of "the sufferings of Christ and the glories which should follow." They speak of the death of that same Messiah who shall come in glory to reign for ever; and they do so in such a way as plainly implies a first and second coming. Thus in Dan. ix. 26, we are told that his death shall precede the destruction and continued desolation of Jerusalem, "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." After this we have the history of the closing seven years, until the consummation, when, according to all the prophets, the Lord shall come and all His saints with Him; which must needs be a *second coming*. In the Gospels we have the record of His first coming, his death, resurrection and ascent to heaven. When He was on His way up to Jerusalem to be cruci-

fied, His disciples, who did not understand the distinction between His coming to suffer and His coming to reign, supposed that the kingdom of God should immediately appear. To undeceive them He spoke the parable of a certain nobleman who went into a far country to receive a kingdom, for himself and to return. Before his departure, he called his servants, and delivered to them ten pounds, with the charge, "Occupy till I come." His citizens are represented as hating him, and as sending a message after him, saying, "We will not have this man to reign over us." At his return he is represented as taking account of his servants, and rewarding them according to their fidelity, and as inflicting condign punishment upon his rebellious subjects.

In this parable He very plainly intimates His *going away* and His *coming again* the second time; and whatever is meant by these servants who, in the absence of the nobleman, were left to trade with the ten pounds which were delivered to them, is the answer to the question, What fills up the interval between Christ's first and His second coming, during which the history of Israel is suspended. Now there can be no obscurity about this part of the parable after we are informed of the commission which the Lord gave to His disciples before His ascent, and when we know how they proceeded to fulfil that commission after His departure. In short, the interval is filled up with this dispensation of the grace of God, in which He is gathering His Church out of the nations by the preaching of the Gospel. The Church of God is that which stands prominently before us as the grand object of the dispensation—"a mystery which, from the beginning of the world, had been hid in God, who created all things by Jesus Christ; to the intent that *now*, unto the principalities and powers in heavenly places, might be known by **THE CHURCH** the manifold wisdom of God, according to

the eternal purpose which He purposed in Christ Jesus our Lord.”

The existence of the Church was consequent upon the rejection of Christ by the Jews—“through their fall, salvation is come to the Gentiles.” But we must not regard it as “a happy afterthought;” as though the rejection of the Messiah by His ancient people had taken Him by surprise, and thwarted the original design. On the contrary, all things were created with express reference to the display of His glory in the Church; and when, beyond all creation, we trace back the purpose, we lose ourselves in the unbeginning counsels of the Eternal. Paul in speaking of it, styles it “a mystery”—a purpose which had been hid in God until the time of its execution—“the mystery which in other ages was not made known unto the sons of men, as it is now revealed to His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.” We need not inquire why it was kept hid; but the most careful examination of the Old Testament Scriptures will prove that they contain no revelation of what shall fill up the interval between the cutting off of the Messiah and His glorious appearing; nor of any corporation of redeemed men holding such peculiar relations to Christ as the Church, which is His body, the fulness of Him who filleth all in all. In other words, it was not then revealed that a crucified and risen Saviour should have “a body, quickened and gathered into unity with Himself by the Holy Ghost, gathered from among the fallen sons of men, both Jews and Gentiles, a body united to Him now by the Spirit, and destined to share His blessedness and glory for ever.”

We have said that the Old Testament gives no answer to the question, What fills up the interval during which the

history of Israel is suspended; but this does not rest upon our assertion, since the Spirit of God has declared that this is the mystery which in other ages was not made known, as it is now revealed unto the holy apostles and prophets by the Spirit; or as it is expressed in Col. i. 26, "The mystery which hath been hid from ages and generations, but now is made manifest to His saints." The Church itself, therefore, could have no existence in these past ages and generations, when the mystery was not revealed; and all views of the Church which identify it with the Jewish nation or with any portion of that nation, and which represent the Church in this dispensation as a continuation or modification of that which had existed on the earth during previous dispensations, must be entirely erroneous. There were, indeed, in all previous dispensations, individuals who were justified by faith and sanctified by the Spirit, but these never were nor could be gathered together in one, in separation from the world, builded together as a habitation of God by the Spirit, quickened together with Christ. They were not members of a body of which a risen and exalted Saviour is the head. It could not be said of them, "There is one body and one Spirit, even as ye are called in one hope of your calling." Nor could it then be said, "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is CHRIST." In short, there was not then existing upon the earth, any thing at all analogous to the Church, in which there is neither Jew nor Gentile, but Christ is all and in all—the Church, which is His body—or His bride. True, after the Church in its peculiar relations to Christ, had an actual existence, it was seen very clearly that the Creation and Providence, and the whole history of God's dealings with His people of old, were full of types of Christ and His Church. Thus, Paul, speaking

of the original relations of Adam and Eve, and of the institution of marriage, says, "This is a great mystery, but I speak concerning Christ and the Church." So Paul, speaking of the history of Israel in their exodus from Egypt and their journeying through the wilderness, says, 1 Cor. x. 6, "Now these things were our examples," or rather, "these things were types of us." But if they were types of the Church, they could not at the same time be the Church, and they were not themselves aware of their typical character and action.

Our Lord while He dwelt upon earth, foreseeing His rejection by the Jews, began to reveal to His own disciples what was to follow that rejection, and to make known to them the distinguishing grace into which they were to be introduced. He foretold the existence of His Church. Thus, when Peter confessed Him as the Christ, the Son of the living God, He said, "Upon this rock will I build my Church." The Church, at the time the Lord used this language, was yet a thing of the future, and, in accordance with this intimation, Paul said to the members of the Church, "Ye are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone." But it is especially in the discourse recorded in John xiv., xv., and xvi., and in the intercessory prayer in John xvii., that He unfolds the peculiar place of believers during His absence, their union with Himself, and their identification with Him in every thing, consequent upon the mission of the Comforter to abide with them for ever. In His prayer, the fulness of their identification with Him and their participation of all His glory, are very plainly revealed. After praying for those whom He was about to leave in the world, He says, "Neither pray I for these alone, but for them also which shall believe on me through their word,

that they all may be one, as Thou, Father, art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me. And this glory which Thou hast given me, I have given them: that they may be one even as we are one."

Since all that He revealed and promised in these chapters was dependent on the mission of the Comforter, we can understand why, at the time that He was taken up from them, He charged them that they should not depart from Jerusalem, but wait for the promise of the Father "which," saith He, "ye have heard of me." Paul speaking of the Church under the figure of a body, says, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles." The Church, therefore, could have no existence until the day of Pentecost, when the promise of the Lord was fulfilled, "Ye shall be baptized with the Holy Ghost not many days hence." *Then*, they were one body—one with a risen and exalted head. "And," we are told, "the Lord added to THE CHURCH, daily, such as should be saved." Then, and not till then, "the Church" is spoken of as an actual existence.

Many of the passages which we have quoted intimate the peculiar relations of the Church to Christ, and her peculiar privileges. She is one with Him—His body, His bride. The many members are represented as making up one mystical Christ. He frequently expresses His identification with His Church in her present humiliation and sufferings. "I am Jesus whom thou persecutest," He said to the persecutor of His Church. And in like manner He expresses her identification with Himself in all His glory and blessedness. "The glory Thou hast given me, I have given them." Nay, they occupy His place in the Father's love, "I have declared unto them Thy name and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

They are associated with Him as sons of God, and He is the first-born among many brethren. They are joint heirs with Him, and shall sit with Him on His throne. With Him, they shall inherit all things. His peace, His joy, His glory all are theirs.

The true position of such a body in the midst of a world that lies in the wicked one, cannot be doubtful. Our heavenly calling is, by the very fact of it, separation from the world. Our quickening together with Christ implies our deadness to the world. Our oneness with Christ implies the truth which He introduces so prominently in His pleading with the Father, "They are not of the world, even as I am not of the world;" and, in accordance with this, He has very plainly indicated, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." His place is our place; and how complete an estrangement from the world in all its pursuits, aims, and hopes that signifies, the life of Him who was despised and rejected of men, sufficiently attests. We shall not now inquire how far this is exemplified in the lives of those who bear the name of Jesus; but we speak of the light in which the word of God presents the Church—a company of cross-bearing pilgrims, following Him who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God. Even now, it is true, they are most blessed; but, then, it is with all spiritual blessings in heavenly places in Christ Jesus; earth does not furnish their portion, nor is it the scene of their enjoyment. The true Church has not, it does not seek, it cannot hope for blessing and honor and possessions where the Lord had only shame and mockery and a cross. In the words of another: "The true Church is distinguished from

the world, as a flock is distinguished from the wolves which devour it; as an exile is distinguished from the natives among whom he spends his dreary sojourn; as a virgin espoused to a bridegroom, but not married, would be distinguished from the murderous population of a city or country whose hands are yet red with the blood of him to whom she had been betrothed." She knows indeed that His death put away her sin, that He is now at the right hand of God, her life, her joy, her strength; and that He has promised to come again to receive us to Himself, that where He is there we may be also. But is there any thing in all this to lead her to rest satisfied with the world? Nay, she knows that to be in alliance with the world is to be false to her spouse. She has indeed a mission to the world which she patiently and lovingly fulfils. The Lord said to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." And she has not been taught by the Lord who sent her, to expect a cordial welcome from the world; or to ride exultant on the wave of popular progress, to a universal ascendancy in a converted world. His warning is, "Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also." This surely must extinguish all hope of converting the world.

And what is the Church's hope? Nothing but the bridegroom's presence can satisfy the loyal bride. All His glory does not suffice Him, till she is there to behold it: and can this earth stained with His blood, the world which still despises Him, satisfy her? We say not now what the hope of the *professing* Church is, but *the true hope of the Church is nothing short of His coming* to receive us to Himself, that where He is there we may be also. In the parables in which

the Lord adumbrates the character and course of the Church in His dispensation, and in the discourses at the close of His earthly ministry, in which His heart overflows with assurances of His tender regard for that Church during His absence, it is always made apparent that, as His representative in a world which to the end will hate and reject Him, the Church can have no hope of rest or triumph short of His return. To that event the commission and responsibility of the Church extend, as expressed in the charge, "Occupy till I come," and in the corresponding attitude of His servants that wait for their lord when he will return from the wedding, and of the faithful and wise stewards left in charge of the household to give them their portion of meat in due season, of whom it is said: "Blessed is that servant whom his lord when he cometh shall find so doing."

While the Lord draws His disciples into closer fellowship with Himself, as no longer mere servants, but friends whom He admits to His confidence, and while He unfolds to them the blessed results of His departure to the Father on their behalf, and while He extends these assurances of favor and blessing to all who should believe upon Him through their word, pleading for them with the Father that they all may be one—the sharers of His peace, His joy, His glory, nay, even of the love wherewith the Father loves Him; with all this He warns them that the hostility of the world will never cease, and that they may learn from the reception which He found, the reception which they may expect: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." In short, however the Lord is pleased to illustrate His purpose concerning them, two things are invariably apparent—first, they must be separate from a hostile world in as far as they are one with Him; and second, His coming again is the point to which

all their hopes are directed. In the inspired records of primitive Christianity, this is the position which the Church actually occupied, separated from the world in union with an unseen head; and this was the attitude in which they stood, looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ. Old Testament and New Testament hopes meet here, to find their consummation in His manifested glory and established reign. But yet there is a peculiarity in the expectation of the Church. In the prophecies of the Old Testament, we see the Lord interposing for the deliverance of Israel, and appearing for the overthrow of the ungodly nations gathered around Jerusalem to meet their doom, in order to the establishment of His glorious throne. When He thus appears, His saints are represented as coming with Him; and most distinctly, in the New Testament, it is everywhere testified that, when He who is our life shall appear, then shall we also appear with Him in glory — the companions of His triumph, associated with Him in the execution of judgment on His enemies, and ultimately, the partners of His reign. Now all this necessarily implies that they shall, first of all, have been gathered to Him. Our immediate expectation is, not to see Him coming in a cloud with power and great glory, and awaiting the hour when His feet shall stand again upon the Mount of Olives, that we may flock to His standard, but rather, as Paul expresses it, to be caught up to meet the Lord in the air. We do not now inquire into the length of time that shall elapse between this gathering together unto Him of all who sleep in Jesus with those of us who are alive and remain upon the earth, and our appearance with Him in glory to execute judgment on the ungodly. But one thing is certain, as the deluge could not descend while Noah was exposed to it, but “the day

that Noah entered into the ark the flood came and destroyed them all ;” and as no spark of fire could fall on the doomed cities while Lot was exposed to it, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all ; even so the vials of God’s wrath can not be poured out on the world, till the Church, the bride of Christ, is safe in His presence. But when we are caught up to meet the Lord in the air, the world loses its safeguard ; for all that stands between the proud world and the wrath it has so long provoked is the presence of the Church which it has so long hated and despised.

Our gathering together unto Christ is that for which we are daily looking, and in view of which the Lord has enjoined us to “ watch and pray always.” We are not left entirely in ignorance of the manner in which it shall take place. As we have elsewhere remarked, it shall be no slow process upon which men may gaze with wondering eyes ; but, as the Apostle describes it in 1 Cor. xv. : “ We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” The science of our Lord’s day could not have told that, as the earth is a sphere, an event which occurs at the same instant round its whole surface, must occur at one point at midnight, at another point when it is morning, and at a third when it is noon. But He did not need to wait for the discoveries of science. “ I tell you,” He says, “ in that night there shall be two men in one bed, the one shall be taken and the other shall be left. Two women shall be grinding together, (the first work of the morning in an Oriental household,) the one shall be taken and the other left. Two men shall be in the field, the one shall be taken

and the other left." Just thus shall it be, and, remember, it may be any day. On just such a day as this has been, or on just such a night as this is, when the world is pursuing its business and pleasures, or is seeking repose, without a thought that any danger is near, it shall take place. At one point it is night, and they have lain down to rest, without a thought that any thing will break its silence. At another point it is morning, and they have resumed the day's drudgery without a thought that any thing will break in upon their busy plans. At another point it is high day, and men, in the pride or folly of their career, may be scoffing at the warnings of the few faithful watchers, 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;" when, suddenly, they are startled by that trumpet voice from heaven, which shakes the earth; and, perhaps, they will, by and by, soothe their fears, as some men did in a former age, when they heard a voice from heaven, saying: "*It thundered.*"

But, in a moment, swift as the twinkling of an eye, what changes shall have transpired round the whole surface of the earth. Those who sleep in Jesus—the saints of all ages—from all their lowly graves, or wherever wind and wave may have scattered their martyr-dust, shall come forth, glorious and immortal. The living saints, in all their places of service and suffering, shall, in that instant, be changed into the same likeness of Christ's glorious body; and then, all of them together, one glorious company, shall be caught up in clouds; and shall at once be introduced into the blessed presence of incarnate love, Jesus the beloved. Can you imagine, believers, the joy mingled with awful reverence, the transport and wonder of your first loving gaze upon the King in His beauty? or the greedy delight with which

your ears will drink in the first words of grace which shall fall from his lips? We might say, What meetings and greetings will be there in that assembly of the saints! We cannot tell how it will be; but does it not seem as though you could not take your eyes off the chiefest among ten thousand, even to search in that throng for your nearest and dearest? There is one word so full of comfort to us now, and what will it be then, in the moment of our entrance into the joy of His presence?—"And so shall we be ever with the Lord."

The saints shall thus instantaneously be removed from the every-day circumstances and relations of earth. The closest and tenderest ties of earth shall, in a moment, be sundered; and *then* partings will be eternal. The husband or the wife will awake to find a place empty for ever — *one taken and the other left*. Brothers and sisters, around the fireside, will start in dismay to find an empty place—*one taken and the others left*. The companion will look around in consternation for the friend, who, a moment before, responded to his call—*one taken and the other left*. Perhaps in worshipping congregations there will be a passing commotion; and in pulpit and pew, voices will be silenced, and places left empty—*one taken and another left*. O brethren! amidst all these relations of life, knowing *how* it must at last be, and not knowing *when* it may be, are you ready for that hour? Is it enough for you that you can this night rejoice in your own security, and anticipate the blessedness of our gathering together unto Him, without a thought of those who should be dearer to you than life, who are still standing exposed to the storm of wrath? Does not the thought of that moment of eternal separations give you a new errand, or, at least, lend new earnestness to

your errand to a throne of grace, first of all, and then to your households, your friends, and your neighbors ?

What a scene will this earth be when it is all over ! The profane and hardened may scoff, and attempt to laugh away their terrors ; and may, perhaps, outrage the anxieties of the bereaved by untimely jests and heartless insinuations. The prudent will suggest patience, and a careful investigation of the strange aspect of affairs. But, beyond all this, what bewilderment, consternation, and anxiety will agitate the hearts of many of the bereaved, who, though dead to the love of God, are tenderly alive to the affections of nature ! The husband will seek in vain for the wife, whose loving solicitude for his soul had, perhaps, provoked harsh words and cruel looks. The child will seek in vain for the parent, whose godly counsels he scorned ; perhaps the parents will seek in vain for the child, whose youthful faith they had discouraged. Friends will inquire in vain for those who had pleaded and entreated, in the face of all indifference, and who vainly sought to persuade them to be reconciled unto God. Where are these once despised and rejected ones now ?

As men go forth with the burden of their individual grief, they encounter mourners everywhere, engaged in the same bootless search with themselves ; and the common bewilderment and dismay are augmented by the accumulation of these individual sorrows. Rumors begin to multiply on every hand, and far and wide the agitation extends, and accumulates until it rushes, a tide of wonder and terror and anguish, over all the land. It is told how that trumpet voice, loud as many thunders, was heard everywhere, and everywhere the earth trembled—how, everywhere, the best members of society are missed, whose worth is now acknowledged too late. From the hovel of poverty, and the

dungeon of oppression, and the bed of pain and anguish, from the crowded street and the lonely place, from the counting-house and the work-shop and the field of labor, in the attitude of prayer, in the act of ministering to the poor and suffering, with the word of counsel or expostulation or kindness on their lips; in a moment, in the twinkling of an eye, they were gone. Watchers by the side of patient suffering, told how, when they turned to look, the sick-bed was empty; and mourners told how they found an empty shroud, where they left their dead. And many told how, besides all this, tombs had been found untenanted.

What does it all mean? is the question of the common dismay. Where are they? is the cry of the many mourners. There are those who, from the first, more than suspected what it meant. The hypocrites, and all who had a name to live while they were dead—they will know now, what they always feared, that their boasted hope is proved to be a baseless delusion. Those who had been familiar with a Gospel which they despised, and a Bible which they strove to forget—they will know. You to whom this present affectionate warning comes unheeded, you will know what it all means. It is **THE FIRST RESURRECTION**. The saints have been caught up to meet the Lord in the air. They are gone—all gone—and you are left behind. O despair and anguish! left behind and no hope! Did you not know that it would be thus? Were you not warned? And do you not know that it will be in vain then to stand at the door and knock, and cry, “Lord, Lord, open unto us”?

Beloved friends, you are warned, but you are warned only that you may be won. Divine compassion now knocks at your door, and calls, and pleads, and entreats. If you are condemned now, it is because you have not believed on the name of the only-begotten Son of God. And if you

are left out at last, it will be because you have persistently rejected Him. In view of the appalling terrors of that day, and amidst the solemn tenderness of this hour, the message of God comes to every one of you, "*Believe,*" nothing less—"*Believe,*" nothing more—"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

A PASSING WORD TO YOUNG DISCIPLES.

IF there were any period of human life, from infancy to old age, at which salvation were impossible, it would argue a defect in the Divine plan or in the work of Christ. We do not know, and practically it does not concern us to know, how the provisions of grace reach those who die in infancy; but we do know that their salvation is secure; and Rachel, weeping for her children because they are not, is comforted with the assurance that "they shall come again from the land of the enemy." Beyond the period of infancy the Gospel of the grace of God addresses itself to all, without distinction of years. The faith of the Gospel is not an exercise of great intellectual power, but of simple trust, which is a characteristic of childhood. Nor does it imply previous high attainments in virtue, for the Gospel exposes the emptiness of all human pretensions; and the pride of virtue, as well as of intellect, must be abased; all our gains must be counted loss, and, in the language of our Lord, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

There is something unspeakably grand as well as unspeakably touching in the attitude of the Son of God as He stands amidst the scorn of this world, rejoicing in spirit, and saying, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." These things are hid-

den, not in the heights where only the most soaring intellects and the ripest erudition may search for them, but in a simplicity which the insolence of mortal pride disdains. We behold Him overlooking the paltry distinctions of a ruined race, reaching down His mighty hand to the lowest point of man's attenuated littleness, embracing little children, and taking the poor and the wretched to the shelter of His love; reaching down also to the lowest point in the sinner's abject degradation, and snatching the chief of sinners from the jaws of everlasting destruction. It is then that grace is most evidently grace, it is then that the glory of the Redeemer is most illustrious.

We have to regret that the faith of His followers comes so far short of the condescending grace of the Master, and that there is still among His disciples so much of the spirit which He rebuked when He said, "Suffer them to come unto Me." Yet His grace triumphs over all our failures, and we can address ourselves to those whom He has called to Himself in early life. We rejoice to remind them of what He was on earth, and to assure them that His love is unchanged, and that He has carried up to the right hand of the Father the remembrance of His boyhood and youth in Nazareth. He looks down upon them with a true sympathy which takes in every peculiarity of their trials, for which also He supplies the needed and appropriate aid out of His infinite store of grace.

The hoary sinner who finds redemption through His blood has his own peculiar grounds of gratitude, and we might well expect that he to whom most is forgiven should love most. But young disciples have also their peculiar ground of gratitude in the fact that He has not only called them, but called them in early life. They have thus the unimpaired vigor and warmth of youth to be employed in the

service of Him who has called them. But more than this, His grace has interposed to save them from a thousand humbling recollections and heart-piercing regrets, which haunt the man who has grown old in sin, though the guilt of it is all blotted out for ever, and which are only solaced by the thought that it will all redound to His glory when it is seen that where sin abounded grace did much more abound.

Prominent among these humbling recollections is the remembrance of the friends and companions of those days which men are accustomed to describe as their brightest and best days, though that brightness must surely be overshadowed by the thought that they were spent to the dishonor of God. The Christian cannot but remember that the companionship of these years was a partnership in folly and ungodliness. So far as their influence over one another extended, it was a reciprocal encouragement in the rejection of Christ, accelerating each other's progress in evil, and heaping up wrath against the day of wrath. Now, it cannot be a trivial sorrow to one of these who may be snatched as a brand from the burning, to think that such an influence against Christ, against the souls of his warmest friends, and which has contributed to the everlasting destruction of some of them, can never, never be recalled. The sin may be forgiven, but the evil cannot be undone.

To young disciples there is an occasion of unutterable gratitude in the fact that Divine grace has interposed to save them from the bitter experience of years of open sin, and from all these regrets of an evil influence exerted on their friends and associates to their eternal undoing. But it should be impressed on the minds of young Christians that the freedom of their after years from the most bitter regrets and self-reproaches depends upon their abiding in Christ in holy separation from the world. For if, with a profession

of the faith, they are living in the world—if one day they are sitting with the worldly as partners of their gayeties and follies, and the next day are sitting down with the people of God at the table of the Lord, their influence is far more disastrous than it would be if, without naming the name of Christ, they were running with the profligate to every excess of riot. Satan is never so effectively served as by those who have a name to live while they are dead, and there are none who fill up the future with more bitter self-reproaches than inconsistent Christians.

Young disciples need especially to be warned against worldly conformity in this dark day. There have always been nominal churches dependent on state support and the patronage of the world, in which the spirit of worldliness was unchecked. But then the members of these churches never professed to be born again, except in some merely ritual sense, and they commonly derided all thoughts of conversion and spiritual life. It is the sad peculiarity of our day that, in churches professing to take high ground in Christian doctrine, men who claim to be subjects of renewing grace, who call themselves children of God and speak of their Christian experience, have attempted practically to obliterate the distinction between the Church and the world. Shunning, it may be, the practices which would be disreputable among virtuous men of the world, they vie with these men in the pursuit of the wealth, honors, fashions, and pleasures of the world. Thus a question sometimes arises among young disciples as to how far they may legitimately go with the world. On the lips of old or young it is an ill-boding question, for it intimates that their heart is with the world, and that they desire to go just as far as they can without forfeiting the Christian name. The short answer to it may be found in the Lord's description of His disciples, or rather

the description should have hindered the question from arising, "They are not of the world, even as I am not of the world."

Young disciples sometimes complain of the difficulty with which they can throw off worldly associates and escape from their importunities. The complaint generally indicates a lack of Christian decision in those who make it; otherwise they would never be sought after as companions in folly. If they were faithful witnesses for Christ, walking worthy of their high calling, maintaining the sobriety and dignity which become the children of God, and if their conversation and demeanor were pervaded by the spirit of Christ, instead of being courted they would be shunned by the world; according to the warning of the Lord, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Lord has not left His people in the world for worldly ends, but for His own service and to glorify His name in a world that hates Him. The young disciple is not indeed called to lay aside the modesty which becomes his years, nor to assume a self-sufficient air in his Christian activities. But, on the other hand, the thought of youth and inexperience should not silence his testimony or discourage his activity. The blessing of God alone can crown the testimony of any Christian with success, and it is according to God's method of glorifying His name to show that the triumph of His truth is independent of the power, wisdom, and influence of those who are employed to bear the message. In one of the many seasons in which the name of Jehovah was blasphemed among the heathen through the unfaithfulness of His ancient people, a little Jewish maid was taken captive by the Assyrians. In the division of spoils she fell into the

hands of Naaman, the commander of the Assyrian forces. No position could seem more desolate than that of this defenceless maiden in the house of her proud captors, and no situation could promise fewer opportunities of usefulness. But she had been brought up in the nurture and admonition of the Lord, and she remembered Him in the house of her bondage. Her testimony was the means of leading Naaman, who was a leper, to seek the aid of Jehovah in an affliction from which the gods of Assyria and all the skill of physicians could not relieve him; and, in the issue, the haughty heathen was not only healed but converted, and was constrained to acknowledge that there was no god in all the earth but Jehovah—a confession such as never was extorted from the lips of a heathen by all the might of Israel's arms.

In the presence of this example, what can any young Christian urge as an excuse for withholding himself from the testimony of Christ, or from labors of love in a sinful and suffering world? If he were called to make men Christians by his own power, or skill, or eloquence, he might well shrink desponding from the call; but he is no more called to do this than she was called to cure the leper by her power or skill. The youngest and feeblest believer in the midst of men perishing by the spiritual leprosy, may imitate her prayerfulness, and, like her, may tell them that there is balm in Gilead, and that there is a physician there. Nor would it be at all a singular thing in the history of Christianity if the simple and affectionate earnestness of such testimony should be blessed when the most gifted advocacy had failed.

At the same time it must not be overlooked that the tendency of the times draws young disciples into a course of religious dissipation, and inspires them with a self-importance which is fatal to their growth in grace and in know-

ledge. There are many youthful professors who will boast of the number of Sunday-schools in which they teach, whose ignorance ought to be thought discreditable to the youngest scholars, and whose flippancy attracts the censure even of children. There are many professing Christians, both old and young, who, in the conceit of their own activities, neglect the ordinances of the Lord, and who would rather display themselves in some public service than meet with the Lord's people to show His death till He come. The Lord can never be served by disobedience, nor honored by slighting His appointments. He who teaches must be taught; and, in view of these activities, as well as for other important reasons, the young disciple needs to remember the charge, "Let the word of God dwell in you richly," to seek a deeper work of grace in his own heart, and to desire the sincere milk of the word, that he may grow thereby.

It is necessary to warn young disciples against waiting for great and imposing opportunities of usefulness, and separating their religion from the ordinary scenes and relations of life. In every-day associations, and not on rare or public occasions, they will find their best opportunities of testifying and exemplifying the truth. As followers of Him who washed His disciples' feet, they will find abundant opportunities of lowly service, which, in early life, they can occupy with peculiar grace; and they will not, if they are led by the Spirit, embrace them with less alacrity because no human eye can witness the service and no human tongue say, "Well done." Meekness, gentleness, and humility sit with peculiar grace upon the young, and as these graces find their greatest trial, so also they find their most important sphere in the relations of home. If the young disciple is not a model of filial love and obedience and of fraternal kindness at home, his profession away from home is as sounding brass and

tinkling cymbal. So far as influence over a family of children is concerned, there are probably no more dangerous inmates of a house than sons or daughters who in words profess Christ, but in works deny Him.

There are peculiar reasons for addressing to young Christians in our day the charge which John addressed also to young men: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This comprehensive and unqualified charge, if honestly applied, will be in direct opposition to the counsels of many who profess to be their friends, who, even in counselling them against the follies of youth, find their strongest argument in a regard to what they call success in life, and who commend religion because it will contribute to that success. Ah! followers of the Son of the carpenter, and what is success in life? Followers of the poor and persecuted Nazarene, do you think that His footsteps will guide to worldly honor, wealth, or fame? Is this then the preparation for success in life, "Let a man deny himself, take up his cross and follow Me"? Far different is the prospect that He holds out to you, but, following Him, you will reach an elevation where the possessions, rank, pomp, and pleasures of life, dwarfed by distance, will appear baubles almost beneath your contempt.

FAITH THE CHANNEL OF GRACE.

THE character of theological discussions has rendered the terms about which these discussions have most frequently arisen, suggestive of dreary and unprofitable speculations which end in obscurity; and the announcement of the subject of our present remarks will not, probably, prove attractive to the majority of readers. Yet the justification of the ungodly is a subject which, of all others, might be expected to engage the eager attention of those who know that, in the sight of God, they are guilty. A clear and accurate comprehension of the means and method of justification should be a matter of deeper interest than any other subject of inquiry. And a consideration of the source from which salvation comes, should be an occasion of unceasing delight and boundless gratitude. These are the themes with which this article will be occupied, and we would bespeak a favorable perusal of it, under the consciousness of an earnest desire to treat them plainly, practically, and scripturally.

Without entering upon an analysis of this passage, in connection with which this proposition stands, in Rom. iv., "It is of faith, that it might be by grace," a glance will satisfy our readers that, while salvation—consummated in the promised inheritance of which all who are in Christ are heirs—is the general subject of the proposition, it is justification as an essential prerequisite of heirship, that is the prominent subject of the Apostle's argument; and we, therefore, take

no unwarrantable liberty with the text when, for the present, we limit our view to this element of salvation, and consider the proposition, "*Justification is by faith, that it might be by grace.*"

The greater number of those who are justified by faith can recall the perplexity with which, in the days of their ignorance, they were accustomed to read such sentences in the word of God, as "justified by faith," "by grace are ye saved," "it is of faith, that it might be by grace." The questions arose, What is this grace? What is faith? What is the connection between them? What singular virtue is there in faith, beyond all other exercises of the intellect or of the affections, that *it* should be the means of a sinner's justification? They concluded, perhaps, that there must be some peculiar meaning attached to the word in Scripture; and they wearied themselves in vain attempts to fathom the mystery. Our desire is to answer these questions, and to show that there is no mystery to fathom, no peculiar meaning attached to the word, and no singular virtue in faith itself. Nay, that it is just because there is no excellence, or merit, or marvel in it, that our justification is so connected with it; and that thus justification is seen to be entirely of grace. A gift is seen to be a gift, when nothing is required or accepted of the recipient, but simply that he receive it.

But in order that the proposition, "Justification is of faith, that it might be by grace," may be fairly before us, let us, first of all, endeavor to ascertain what JUSTIFICATION is in the scriptural use of the term.

Speaking generally, justification is the opposite of condemnation. He who has violated a law, or come short of the requirements of justice, is *condemned*. He who has met all the requirements of the law, or against whom justice has no claim unsatisfied, is *justified*. But condemnation is not

the act of making a man guilty, but of declaring him to be so ; and justification is, in like manner, the act of declaring that justice, so far as he is concerned, is satisfied, and that he is endowed with all the prerogatives of righteousness. So God says, Exod. xxiii. 7, "I will not justify the wicked," which is just what He declares in other terms in a subsequent verse : "I will by no means clear the guilty." He charges the judges of Israel (Deut. xxv. 1) that they "shall justify the righteous, and condemn the wicked." So Solomon, at the dedication of the temple, appeals to the righteous judgment of God "to condemn the wicked, to bring his way upon his head ; and to justify the righteous, to give him according to his righteousness." That the Old Testament sense is transferred to the New, is evident from the manner in which passages from the former are quoted in the latter. The meaning is not doubtful when the Apostle asks : "Who shall lay any thing to the charge of God's elect ? It is God that *justifies*." The term is explained when it is said of the man who believes on Him that justifies the ungodly, "His faith is counted to him for righteousness," that is, the justification of a sinner means that *he is accounted righteous*, and is admitted to the actual enjoyment of the fruits of righteousness.

Every man who knows that he is a sinner, knows that he is condemned of God. He may have a very inadequate conception of the terrible truth that he "is condemned already, and the wrath of God abideth on him ;" but he is not presumptuous enough to suppose that he can conceal his guilt, or evade the condemnation of God, or defy His wrath. He perhaps seeks a refuge from any uneasiness which the conviction of guilt may occasion, in some vague thought of pardon ; and when he does so, he judges of pardon as proclaimed in the Gospel, by the analogy of the exercise of clemency

toward offenders against human rights and laws. Now it should be remembered that human laws cannot provide for all cases that may occur; and that, consequently, the ends of justice may often be best served by remitting the penalty of transgressing them. Even when justice demands the enforcement of the penalty, human rulers may be influenced by pity, or friendship, or corrupt motives, to defeat the ends of justice. But it cannot be supposed that a case can ever occur which was not foreseen by the Divine Lawgiver. His omniscience extends to every offender and every possible offence; and, therefore, His law is absolute. The ends of justice can never be served by setting aside its penalty; nor can He ever be moved by any weakness or selfishness to thwart the claims of justice. He will by no means clear the guilty. How then can He justify the ungodly or pardon sin?

Here we are met by the illustrious display of the grace of God. He gave His Son to be the propitiation for our sins. The sinless was made sin for us, and met every claim of justice against the sinner; and it is those only who are found in Him, not having their own righteousness, but the righteousness which is of God by faith, whom God justifies. He does not clear the guilty; for justice has no claim against them which their substitute did not satisfy.

Pardon by God differs widely from pardon among men; for He does not remit the penalty of transgression, and leave all the guilt and the shame of it. The sins which He pardons have really been put away. He thus expresses the completeness of His forgiveness, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins;" as a cloud when it has passed from the summer sky, leaves no trace that it had ever been there. Again it is said: "Thou hast cast all my sins behind Thy back." "Thou wilt cast all their sins into the depth of the sea;" the waters roll on

without a sign of what lies buried a thousand fathoms deep, never more to see the light. Or, as it is said in another place: "They shall be sought and shall not be found." But even when thus explained, the words *forgiveness* and *pardon* are inadequate to express the completeness of the believer's deliverance from condemnation. He is justified—no charge can be brought against him; being freed from the wrath which he deserved, he is restored to the life which he had forfeited. Nay, he is exalted to a place of favor unspeakably above that which any creature could attain for himself; inasmuch as the righteousness of God exceeds any righteousness of the creature. The Son of God was made sin for us, that we might be made the righteousness of God in Him—the wrath that was justly due to us He endured, in order that the love wherewith the Father loves Him might be in us; and this is what is meant by our justification in Scripture.

We must next endeavor to ascertain what FAITH is, in the scriptural use of the term, in connection with our justification.

The inspired preachers of the Gospel use it as a word familiar to their hearers, which needs no explanation. It is evident, therefore, that they use it in its ordinary acceptation. Faith, in the Scriptural use of the term, is peculiar only in its *object* and its *warrant*. When Paul says, "We are justified by faith," it is evident from the connection, that he means faith in Christ, or more definitely with reference to the remission of sin, "faith in His blood." Every one knows what we mean when we speak of having faith in a physician, or in a remedy; and, if the word is used in its ordinary sense, we need have no difficulty in understanding what is meant by faith in Christ, or in His blood.

When the Lord was exposed with His disciples in a storm,

on the Lake of Gennesaret, they came to Him in the fury of the storm, crying, "Lord, save us: we perish;" which called from Him the rebuke: "Why are ye fearful, O ye of little faith?" Their confidence in Him should have banished fear. And, then, to show how fully they might have trusted in Him, He rebuked the winds and the sea, and there was a great calm. That which He, in this case, rebuked was the want of a simple and undoubting trust in Him, which every thing they had ever seen in Him, or known of Him, warranted. How could they perish when He was there? And it is the same unfaltering trust in His love and His power to save, which in other cases He commends. For example, in the case of that Syrophenician woman who persevered in her pleading for her afflicted daughter in the face of the most trying repulses; He at last says to her: "O woman! great is thy faith; be it unto thee even as thou wilt." That which He here commends and rewards, is just her steadfast confidence in His gracious disposition and His power to help. She knew that He *could* heal her daughter, and she felt assured that He *would*.

Instead of the disciples, in peril on the stormy sea, or this afflicted mother, seeking deliverance for her daughter from a fearful malady, let us take the case of a sinner needing salvation; and when Jesus, the Christ, is exhibited as the Saviour of sinners, why should we have any difficulty as to the meaning of *faith* in Him? It is simple and unquestioning trust in Him, as able to save to the uttermost all that come unto God through Him. Or, looking more directly at the guilt and condemnation of sin, "faith in His blood" is the soul's full confidence in His sacrifice for sin, as a complete satisfaction of all the claims of justice. Faith, however, while it rejoices in all that He has done and suffered for us, finds in *that* the assurance that He will complete our

salvation, and make us sharers of His glory ; and so the soul rests in a living and loving Saviour. But in all this it is evident that, when it is said, "we are justified by faith," or "saved by faith," so far from the result being due to any virtue or excellence in our faith, faith implies the renunciation of all merit or excellence or power in ourselves. The saving power is not in faith, but in its object. The justifying consideration is not our faith, but the complete satisfaction which Christ has rendered for our sin ; and faith is our simple reliance upon that as satisfactory and complete. The sinner is satisfied with that which has satisfied God.

Some one may say : "True, Jesus the Christ, the Son of God, is an all-sufficient Saviour ; His sacrifice is a complete propitiation for sin ; He is able to save to the uttermost. But what right have I to regard Him as *my* Saviour ; to trust in His sacrifice as a propitiation for *my* sin ; to believe that He will save *me* ? He is, indeed, worthy of all confidence, but how do I know that I am entitled to confide in Him ?" It is God with whom you have to do, as a sinner, and He only can say on what ground He will accept you. Nothing short of the word of God could warrant you to rest in that Saviour and that sacrifice. But, on the other hand, you need nothing more, and this is precisely the warrant which we bring to you. "For God so loved the world that he sent His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life." When God raised Him from the dead and exalted Him to His own right hand, after He had put away sin by the sacrifice of Himself, God testified that the object for which He sent His only begotten Son into the world was accomplished ; and that *whosoever believeth on Him shall not perish*. The Gospel is, therefore, preached to *every* creature. *To you*, therefore, is preached the forgiveness of sins in His name ;

and, by Him, *all that believe* are justified from all things. This is God's word *to you*: "Believe on the Lord Jesus Christ, and thou shalt be saved." Can you take God's word for that? Here is the *object* of faith—Jesus the Christ, the Son of God—a Saviour worthy of all confidence. Here is the *warrant* of faith—God's word—as that which entitles you to confide in Him as *your* Saviour. A father had gone down into a cellar where fruit was stored; his little daughter stood by the hatchway, and asked leave to come to him. "Yes," said the father, out of the darkness, "come." "But I cannot see you," said the child. "Never mind," replied the father, "I can see you. Leap, and I will catch you." Without a thought of fear, the child threw herself into the darkness, and in a moment was safely nestling in her father's arms. That was faith—a father whose love and power had never failed her, was its object; his word, which had never deceived her, was its warrant. Had she hesitated, it would have expressed distrust either of his power or his veracity. And, sinner, if you are not justified, it is because you do not believe God's word; and, consequently, do not confide in Christ as your Saviour.

We must now endeavor to ascertain what GRACE is, in the scriptural use of the term, in connection with our justification.

In the same chapter in which Paul states the conclusion "that a man is justified by faith," he says, that "we are justified freely by His grace." In the ordinary use of language, when a thing is said to be received of grace, it is understood that something is received to which the recipient had no rightful claim. It was not due to him; he had done nothing to deserve it; it was a favor, or a gift. Grace enters into the very idea of forgiveness. If the sinner, by some service or sacrifice, could make compensation for the

wrong, so that he could claim, as a right, to be restored to the place which he had forfeited, this would no longer be forgiveness; it would no longer be a favor, but a right. But if the justification of the sinner rests wholly upon what Christ has done, and if the sinner himself does nothing but receive the boon, then, so far as the sinner is concerned, it is wholly of grace. This is the scriptural view of it: "Now to him that worketh is the reward not reckoned of grace, but of debt." If he has done that which entitles him to be justified, then it is not a matter of favor, but is justly due him. "If by grace," says the Apostle, "then it is no more works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." But the sinner does nothing to deserve or procure it; Christ has done all; and we are "justified freely by His grace through the redemption that is in Christ Jesus."

An objector might say: "Though the sinner does nothing to satisfy the claims of justice, yet, if another does it in his stead, if it is only through the redemption that is in Christ Jesus that we are justified, if no sin is pardoned till it is atoned for, if a perfect righteousness is provided before we are declared righteous, how can it be said that we are justified freely by His grace? The ransom is fully paid before the captive is set free." There would be force in the objection had a third party interposed between God and the sinner and paid the mighty debt. But the objection vanishes when it is remembered that it was God Himself who found the ransom; that such was His love that he gave His only begotten Son, and set Him forth to be the propitiation through faith in His blood. God provided the sacrifice which He accepted; and, at every stage of our salvation, we see the same over-abounding grace. "God who is rich in mercy, for the great love wherewith He loved us, even when we

were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." And, surely, when those who were by nature children of wrath, even as others, are seen seated there, it may well be said over again: "By grace ye are saved." From first to last, it is all grace. Christ, and that includes all the rest, is God's unspeakable gift.

Grace reigns where sin, like a terrible despot, was scattering death and destruction among his helpless captives. Grace reigns, but then it reigns through righteousness. In other words, God saves the sinner, not by trampling the claims of justice beneath His feet, but by providing for the complete satisfaction of every claim; not by destroying the law, but by fulfilling it. But nowhere does the grace of God appear so illustrious as in providing for its righteous exercise toward the vilest sinner, through the redemption that is in Christ Jesus. "Herein is love, not that we loved God, but that God loved us, and gave His Son to be the propitiation for our sins."

We are now prepared to see the connection between these two truths, "We are justified by faith," and "We are justified freely by His grace," as it is expressed in the proposition, "*Justification is of faith, that it might be by grace.*"

Paul is arguing, in Rom. iv., from Abraham's justification to ours. Had circumcision, or any outward service, or the observance of the law, been the condition of Abraham's justification; then the inheritance of the promise would have been restricted to those who were embraced in these conditions. But Abraham was justified before he was circumcised, and simply because he believed in the Lord. "It is of faith, that it might be by grace." And the promise extends to all that believe, whether circumcised or uncircumcised. "If ye be Christ's, then are ye Abraham's seed, and heirs according

to the promise." The promise is to faith, unrestricted by a single qualifying condition, limited by no peculiarity of character or condition of man. The grace of God which bringeth salvation hath appeared unto all men. Neither the number, nor the aggravations of their sins, can exceed its provisions; their own abject helplessness cannot impede its operation. "Where sin abounded grace did much more abound." Where sin is found in all its extent and enormity, there grace is found in all freeness and efficacy. Where sins in number and heinousness tower up high as mountains, there grace is poured from an infinite fountain, as when of old the windows of heaven were opened; and by the waters of an overwhelming deluge the highest hills are covered; yes, and covered for ever, for the waters of this flood never subside. The possibility of salvation is not determined by the measure of a man's iniquity, but by the infinitude of God's grace, and the efficacy of Christ's blood.

But the question arises, "How is any sinner to come into the enjoyment of the salvation which grace brings?" or perhaps the question assumes a personal form, and some sinner asks: "How am I to become a subject of this pardoning love? How are my sins to be washed away by that cleansing blood? How am I to be justified freely by His grace?" Evidently, if we are to do any thing as a condition of salvation, if we are to procure it by any service or sacrifice, the claim that it is of grace is vitiated. If it be of works, then it is no more grace; otherwise work is no more work. Either we have a rightful claim to it, or it is a free favor. It cannot be both. When the sinner asks, "What must I do?" the Gospel answers:

"Nothing, sinner, great or small,
Nothing, sinner, no;
Jesus did it — did it all,
Long, long ago."

Only believe. Nothing could be more unlike working to establish a claim to salvation than thus abandoning every effort and claim, to trust in what another has done. Faith is as opposite to doing as a gift is to a right. What could have less appearance of a virtue or merit than to believe God, or to confide in one who is able to save to the uttermost? Would a man rescued from drowning deny the heroic devotion of the friend who put his life in peril to save him, and boast that he had saved himself, because he laid hold on the outstretched hand? Would a man rescued from starvation by the benevolence of a friend who shared his own last loaf with him, deny the disinterested kindness of his benefactor, and claim it as a merit that he accepted the proffered relief? And what is faith in Christ but a perishing soul clinging to an almighty deliverer, receiving a free gift? Those who are puzzling themselves with the question, What peculiar excellence or merit is there in faith that a man should be justified by faith? may be assured that it is just because faith has *no merit* that God says: "Believe on the Lord Jesus Christ, and thou shalt be saved." If faith had any merit, boasting would not be excluded; salvation would not be by grace. "*Therefore it is of faith, that it might be by grace.*"

THE DISPENSATIONS PROPHETICALLY AND DOCTRINALLY CONSIDERED.

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II.

THE EDEN DISPENSATION.

IN our study of the Old Testament, it is interesting to trace the appropriateness of its names, which are never bestowed arbitrarily or accidentally, but are always significant and frequently prophetic. Thus the Lord said to Abram, Gen. xvii. 5, "Neither shall thy name any more be called Abram, (an high father,) but thy name shall be Abraham," (the father of a great multitude;) and in v. 15, we read, "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, (my lady,) but Sarah (the princess of the multitude) shall her name be." We shall frequently have occasion to notice the evidence of design in this nomenclature as furnishing a clue to the solution of many questions, and aiding us in the decision of many important points.

The Book of Genesis receives its name from its subject-matter. The word signifies "birth," and is the appropriate name of a book which contains the only record of the creation of the world. It has a known existence of nearly five hundred years before the most ancient records to which historians refer. Opening the account at a period of indefinite ages styled "the beginning," it describes the order of the

material creation, animate and inanimate. If we must depend on revelation for the knowledge of creation, still more must we rest on revelation for all that we know of the Creator. Since all our hopes for eternity are inseparably connected with the revelation of God and His finished salvation, it is of unspeakable importance to us to know and understand the names which He is pleased to assume in order to express the great truth of His being, "a trinity in unity." And we may here avow our conviction that it is impossible either to proclaim or to receive a saving Gospel, except on the basis of the united work of the united Godhead.

The title first applied to the Creator is *Elohim*: "Elohim created the heaven and the earth." The word is plural, but it is joined to a verb in the singular number to show that in the plurality of persons, unity is implied. It has been said that "the Septuagint translation did purposely change the notion of plurality couched in the Hebrew plural, into a Greek singular, (*θεος* for *θεοι*,) lest Ptolemy Philadelphus, in whose reign the translation was probably made, should conclude that the Jews, as well as himself, had a belief in polytheism." (See Parkhurst under *θεος*.) This explanation of the change is very natural and probable. Our word "God," which simply means *good*, is as inadequate as the Greek *θεος*, to convey the meaning of the original title *Elohim*. The poverty of human language, at the best, to express any thing relative to the Divine Nature, is only too apparent; and we are often constrained to use terms, such as Trinity, Incarnation, Person, and Essence—not for their adequacy, but to prevent confusion and concealment of the truth, admitting, of course, that the words are not found in Scripture, but claiming that they convey to the minds of men the notion of truths which are the very substance of the Bible.

In Dent. vi. 4, God says, "Hear, O Israel: Jehovah our Elohim is one Jehovah;" in our version, "The Lord our God is one Lord." The name Jehovah expresses self-existence, and cannot be applied to a creature. The word Elohim applied to godhead denotes persons, as its root is strength or power. These words cannot describe the mode of the existence of God, but they tell us that there are more than one person which yet are but one Jehovah. These three persons, being coëqual in all perfections and attributes, have one essence, one power, one mind. The will of the Father is the will of the Son and of the Holy Ghost, for their nature is one. In the words of Ambrose Searle: "We read of one person who is called the Father, who sent His Son into the world to save sinners; we read the prophecies concerning the Son and their fulfilment in Him and by Him for the salvation of sinners; and we read of the Holy Ghost, sent from the Father and the Son, to quicken and bless these sinners to the end. To these three persons we also find ascribed all the powers, glories, perfections, and attributes of the Deity; we hear each saluted by that incommunicable name which is above every name, and distinctly denominat-ed Jehovah; and we are taught, both by precept and example, to worship all these persons under this name; and yet it is written that Jehovah is but one Jehovah."

"God hath revealed it, and therefore it is true," is an argument which human wit cannot repel, and which it will be found the height of human imprudence to oppose. If God has not revealed it, it falls to the ground, but with it falls the whole Gospel of salvation to man. There are but these alternatives—humble faith or absolute infidelity; and he who adopts the latter is without hope, for he is without God in the world. He may speak of God, but his God is an idol

of the mind, the worship of which is as truly idolatry as the worship of an idol of the hands.

The account of the Eden dispensation extends from Gen. i. 26, to Gen. iii. 24; and brief though it be, it will be found rich in truth for our contemplation. The previous part of Gen. i. reveals the state of things in the beginning, and the order of creation, till, on the sixth day, the earth is seen teeming with every living creature, "and God saw that it was good." The twenty-sixth verse reads, "And the Elohim said, Let us make man in our image, after our likeness," language which surely implies plurality. The language of our English version does not convey the truth of the passage, and the common interpretation of the image in which man was made, adds to the obscurity. The opinion that by the image of God we are to understand His *moral image*, is unsupported by Scripture, if the word *moral*, which refers to the manners and conduct of men, could in any way be used with reference to Jehovah. We might also ask what sort of a moral image of God is that which fell in ruins at the first temptation? and why are angels, which excel in power, never said to be made in the image of God?

It is usual to say that man has lost the image of God, but it is not scriptural; for, sixteen hundred and fifty years after the fall, God gives as the reason for the penalty of death on whosoever sheddeth man's blood, "for in the image of God made he man," and after 4050, Paul says, 1 Cor. xi. 7, "A man, indeed, ought not to cover his head, forasmuch as he *is the image and glory of God*"—*is* the image, now, clad in rags, and wretched as he may be. So James, speaking of the tongue, says, c. iii. 9: "Therewith bless we God even the Father; and therewith curse we them which *are made after the similitude of God.*" We understand the image of God to refer rather to the constitution of humanity; for as

the Elohim is Father, Son, and Holy Spirit, one Jehovah, so in man we have a trinity in unity, as expressed in 1 Thess. v. 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Some one may object: "I cannot understand this." And who supposes that you can? We cannot comprehend your own existence, nay, not a single element of nature. Do we know what light is? What is heat? can you tell? What is matter? have you heard? What is space? can you measure it? And if you cannot understand an external world, nor fathom the mystery of your own existence, what can your puny intellect do in attempting to find out the Almighty to perfection? Or shall the claims of revelation be disputed if it exceeds the grasp of a mere atom in creation?

The Creator pronounced the world which He made "very good," and placed over the works of His hands one, in all respects, worthy of the dominion intrusted to him. We need not be surprised that the formation of one, occupying such a place in creation, should be more minutely described in chapter ii. 7. The body formed out of the dust of the ground, beautiful in proportion, there it lay; and the Jehovah Elohim breathed into his nostrils the breath of life, (the spirit,) and man became a living soul. A favored spot was chosen for his dwelling-place, where all beauty was assembled, and it was called "the Garden of God." Its name, 'Eden,' signifies 'happiness.' The knowledge of the man was of the highest order of intuition, which was proved when the Lord God brought the beasts of the field and the fowls of the air to Adam, who at once gave them names expressive of the nature and qualities of the animals, or the uses for which they were adapted.

Scarcely was this scene completed, in which all creatures passed in joyous array before their lord and master, than the Lord God said, "It is not good that the man should be alone. I will make him an help meet for him"—a purpose which was so fulfilled that an Apostle could say, (1 Cor. xi. 8-9,) "For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

In the fifth chapter of Genesis, where the generations of Adam are recounted, we are told, v. 2, that God "blessed *them* and called *their* name Adam." So in Gen. i. 28, He gave them joint sovereignty over the whole dominion, with full liberty to partake of every herb bearing seed, and every tree bearing fruit, for their food, with the reservation of one particular tree that stood in the midst of the garden, known as "the tree of the knowledge of good and evil;" of which they were forbidden to eat, under the penalty, "In the day thou eatest thereof, dying thou shalt die."

Man was on the most privileged and gracious terms of intercourse with his Creator. "The Lord God walked in the garden in the cool of the day"—a record which reminds us of the word of wisdom, (Prov. viii. 31,) "My delights were with the sons of men." Man looked up to God as his Benefactor, and owned the sovereignty he possessed as derived from the Most High—a dependence of which the restriction imposed on them was a perpetual memorial. How long they enjoyed their reign is not revealed to us, but in the third chapter of Genesis it is briefly related how the great enemy of God and man plotted man's destruction. He assails the woman with the temptation to eat of the fruit of

the forbidden tree, and the narrative records the acts by which he overcame her fears and her objections. The Apostle (1 Tim. ii. 14) says, "Adam was not deceived, but the woman being deceived was in the transgression," so that Adam voluntarily surrendered himself into the circumstances of his wife; "he was not deceived," but voluntarily shared her guilt. The consequences were fatal and immediate. By this fall man at once lost that primitive intuition to which the Creator confidently appealed when He summoned Adam to determine and pronounce the first zoölogy. And what is substituted for it? Reason, the first exercise of which was seen in sewing fig-leaves together for aprons, and hiding among the trees of the garden. The intimate of God, who but yesterday talked over the natural history of creation, who, in the confidence of innocency, regarded God as the supreme good, and to whose ears no music was so sweet as the voice of the Lord God at even, he now flees the presence of his Maker, and trembles at the voice which had once been his joy. Man has become a guilty, conscience-smitten sinner. "The knowledge of good and evil" has opened his eyes to his nakedness, and conscience sets him at work to hide himself. But, as we shall presently see, man's way of covering nakedness is very different from God's.

The whole nature of man is changed. From a living soul, he has become a dying soul; from the friend, he has become the enemy of God; from the noble intelligence of his first formation, he has become a degraded rationalist. His knowledge, instead of a perfect intuition, is now the great Babel structure of Experience—an accumulation of facts, to which each generation has contributed, which are grouped in the sciences which, at the close of six thousand years, are but in their infancy. How often is the argument used that God has endowed men with reason, and that they are only

using what God has bestowed upon them when they form their judgment as to what they will or will not believe! This subtle and false hypothesis is at the root of all heresy and scepticism; and he is rendering good service who exposes its rottenness, and assists in destroying the miserable subterfuge of falsehood.

A nobleman brought up a servant from infancy, treated him with unbounded confidence, admitted him to terms of intimacy, and gave him almost unlimited power over his estate. A love like that of the nearest kindred existed between them, and out of this grew the nobleman's unreserved trust. There was an iron chest of which his lordship always kept the key, telling the steward that it contained the deeds of an estate in a different part of the country. Abuse of confidence is so common, alas! that it will excite little surprise when we add that the steward had the baseness to pilage the chest, and possess himself of the contents. His master upbraided his ingratitude, and foretold the disastrous consequences of the crime. The family of the ingrate proved lawless and shameless. Years rolled on, and they forgot the disgrace, held up their heads as though there were no blot on their escutcheon, and asserted with brazen impudence that the estate had been a gift from the nobleman, until they were regarded as being in lawful possession of their ill-gotten wealth. At last the perfidious transaction was fully exposed, but the family had become so proud and confident, that, though they could not contradict the proof, they had the effrontery to treat the affair as though no infamy attached to it.

God intrusted man with dominion, and he abused the confidence reposed in him. Against the express command of God, he obtained the unhallowed "knowledge of good and evil" which is rationalism, as it is explained to be "A sys-

tem of opinions deduced from Reason, as distinct from inspiration, or opposed to it." (*Bib. Repos.*) To say that this dearly acquired possession was THE GIFT OF GOD is to contradict revelation, which also emphatically demands, "if a man will be wise, let him become a fool that he may be wise." (1 Cor. iii. 18.) A man cannot return to the knowledge of God until he receives the kingdom of God as a little child; submits his reason to God, confessing that, the more he relies upon it, the farther he departs from God; and implores that the Almighty would deliver him and give him a simple, believing heart.

Man's dignity has fallen with him, his crown is in the dust—he has lost the commanding knowledge which fitted him to rule; and he feels that he has forfeited his dominion. He has become the servant of sin, which has entered the world, and death by sin. The seducer, Satan, has usurped the forfeited power, so that the Lord Jesus calls him "the prince of this world." On the assumption of this power, he offered the kingdoms of this world to Jesus, if he would do him homage; and, as we shall see, he will actually give that dominion to the antichrist in the last days.

On the disclosure of the crime of Adam and Eve, after their vain attempts to hide their shame and their guilt, the Lord God summoned before Him the guilty pair with their betrayer. After their mutual recriminations, sentence was pronounced on the destroyer who is cursed above all creatures, enmity is established between the two seeds for ever, while it is predicted that the seed of the woman shall bruise the head of the serpent, which in turn shall bruise his heel. Suffering, anguish in child-bearing, and subjection to man, were the doom of the woman. Toil was declared to be the heritage of the man, for the ground was cursed for his sake, and he was to eat bread in the sweat of his face, till he should

return to the ground, for he was assured, "Dust thou art, and unto dust shalt thou return."

These facts, as types, point to the future, and contain promises or prophecies, the fulfilment of which we come briefly to consider. "The seed of the woman shall bruise the head of the serpent," is the great design which forms the burden of prophecy. The hope of it has been the beacon-light—the star which from the fall till now has cheered men on to the final victory. Every dispensation has had a revelation of it, increasing in clearness as we advance toward the accomplishment of it; but even the dispensation we are now considering has abundant traces of the grand design.

The Apostle Paul says: "And so it is written, The first man Adam was made a living soul, the last Adam a quickening spirit. Howbeit that was not first which is *spiritual*, but that which is *natural*, and afterward that which is *spiritual*. The first man is of the earth, earthy; the second man is the Lord from heaven." The same is taught of their descendants: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus the Holy Spirit testifies that the first man who was "earthy" is a type of the second man who is heavenly; that the living soul was a type of the quickening spirit; that the first Adam was a type of the last Adam, that is, a type of Christ; and that as Adam is the head of the children of Nature, Christ is the head of the children of the Spirit, who must put off the earthy before they can put on the heavenly.

The woman, whose mysterious formation is described, Gen. ii. 21, is an important type. Paul says: "As the woman is of the man, even so is the man also *by the woman*." Accordingly, Isaiah prophesied, "Behold a virgin shall con-

ceive and bear a son, and shall call his name Immanuel," (God with us)—the accomplishment of which is recorded in Matt. i. 18–25. Paul also sets the love of Christ for the Church before husbands as the example of their love for their wives: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." Again we are told: "The husband is the head of the wife, even as Christ is the head of the Church, and He is the Saviour of the body." "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so ALSO IS CHRIST." The marriage of the Lamb and His wife is announced in Rev. xix. Eve, then, is the type of the Church, and, as Adam and Eve are called 'one flesh,' so Christ and His Church are called 'one Spirit.'

When the Holy Spirit asserts (1 Tim. ii. 12) the authority of the man over the woman, He says: "For Adam was first formed, then Eve." So the same Apostle speaks by the Holy Ghost of the preëminence in resurrection of "His dear Son," "the first-born from the dead," (Col. i. 18;) and again, in Rev. i. 5, He is styled: "The first-begotten of the dead." Speaking of the order of resurrection-birth, Paul says, 1 Cor. xv. 23: "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at His coming." Though it is a heresy to say that "the resurrection is past," it is not a heresy to say that it has begun. The First-begotten from the dead has risen, and afterward the Church shall rise. No one can believe what he affirms

who says that "those who are Christ's at His coming," means the whole race of man. The Lord Himself marks them as a peculiar class: "I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them." The second Adam was not deceived, but voluntarily, for us men and our salvation, put himself in our place, being made a curse for us. Well might an apostle exclaim: "We love Him because He first loved us."

While sentence was yet sounding in the ear of the guilty, the promise was given. The wounded seed of the poor, sinful woman was to rise victorious, and bruise the serpent's head. That "one seed"—yes, glory be to God! that bright and morning star which shone out six thousand years ago, has descended, shining more and more clear as it approached the earth. We distinctly trace it as "the seed of the woman," then "the seed of Abraham," then "the seed of the virgin"—heaven opens and the Son of Man is proclaimed the beloved Son of God. The bruising of Satan's head involves the overthrow of all his power, and the Scripture tells us that while the victory is secured, the results of victory are not yet manifested. "But now," says the Apostle, Heb. ii. 8, "we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, crowned with glory and honor,"—the pledge that in God's good time we shall see the manifold effects of His victory, of which our redemption unto eternal life is only a part. To attain this triumph the Apostle says: "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is THE DEVIL." But we are told: "The last enemy that shall be destroyed is death."

Jesus announced after His resurrection: "All power is given unto me in *heaven* and in *earth*." This double dominion Christians cannot apprehend till they learn rightly to divide the Word of God. If we were told that angels doubted the introduction into the heavens of our race, made their equals in glory, we should say, "If angels knew the Word of God," Luke xx. 36, "For they are equal to the angels," they would know that God has promised to the Redeemed such glory as 'hath not entered into the heart of man to conceive;' and they would soon yield their incredulity." The same argument is needed with many Christians who see only their salvation, and think that the glory of God is summed up in saving poor sinners; but they know little of the glory of God as the main object of Christ's triumph, and the end of the Divine counsels. They are like a division of the procession of a mighty conqueror, so occupied with the part they are playing, that, when you tell them to look back on the swelling columns which tell of principalities and powers—captivity led captive—they can see only themselves and "a little flock." Absorbed with the question, What shall I do to be saved? they have no interest in the long train of captives recovered from the hand of the enemy, who swell the triumphs of our conquering Lord.

The effects of the fall came not upon the lords of creation alone; their empire fell with them. As when towns, provinces, and peoples are dragged down by the disastrous defeat which decides the fate of an empire, so creation fell with her Lord, and came under the curse of His transgression. But no creature, not even the prince of darkness, can frustrate the counsels of God, or step in between the Omnipotent and His design. There is but a pause, a solemn pause, between the declaration of the design and its accomplishment; a frustration there cannot be. As, therefore, for man's sake, the

earth was cursed, so by the righteousness of **THE MAN**, the Lord from heaven, the curse shall be removed. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The whole creation is represented as in a state of expectation — earth and man all look to the blessed moment when the curse shall be removed. The restoration of creation to its primitive beauty, and of man to the undisputed lordship of it, is what is to be effected by the Lord from heaven, "when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His prophets since the world began." He has departed for a season only — having gone into heaven, He is there retained **UNTIL THE RESTITUTION OF ALL THINGS.**

What is *the restitution*? Raphelius says that the word was used by Polybius to signify "a restoring of things to a state of tranquillity after wars and tumults." Doddridge translates it, "the regulation of all things;" and says that Burnet, Whiston, and others, "urge it for such a restoration of the paradisaical earth as they, on their different hypotheses, have ventured to assert." Tyndale and Cranmer render it, "that all things be restored again." We understand, then, "the restitution of all things" to mean the restoration of the creation from the state of anarchy and revolt, to order and discipline; from the state of briars, thorns, and the curse to Eden-fruitfulness and blessing, when the righteous and holy reign of Jesus shall be substituted for the power and sway of Satan. The Scriptures assure us of such a trans-

formation, when He shall judge the poor with righteousness, and slay the wicked with the breath of His mouth. "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. But the description does not close without a full declaration of the Gospel, and the institution of sacrifices.

It is manifest, from all that is revealed of sacrifice, whether typical or anti-typical, that it was instituted by God. All commentators allow that the notice in Gen. iii. 21, "Unto Adam also and his wife did the Lord God make coats of skins and clothed them," indicates that the guilty had been taught that sacrifice was the only ground of approach to God. And how full a Gospel does it teach! For not only is Christ a sacrifice, He is also a covering; and it is the first principle of atonement, that while guilt is expiated, the victim's purity and righteousness are ours—the sinner is identified with the Saviour. Jeremiah says: "And this is the name whereby He shall be called, **THE JEHOVAH, OUR RIGHTEOUSNESS.**" The figure is preserved in the New Testament, "*Put ye on* the Lord Jesus," and "as many of you as have been baptized unto Christ have *put on* Christ." Then we may say with Isaiah, (lxi. 10 :) "I will greatly rejoice in the Jehovah: my soul shall be joyful in my Elohim; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." No wonder that faith came into

immediate exercise ; and she who was doomed to produce a race of mortals, received the title of ΕΥΡΕ, because she was to be the mother of all living.

Reader, have you on “the marriage robe,” the coat which God has provided, the robe which fits you for His presence ? Do you rely on Christ as your sacrifice ? and do you make mention of His righteousness and of His only ? If so, thrice happy are you ; the federal Head of the new creation will deliver you from the curse, and from the sin which we inherited from the first Adam ; and “as you have borne the image of the earthy, you shall also bear the image of the heavenly.”

When we speak of the Exodus of the children of Israel, we shall enter fully into the institution of the Sabbath, which points to a blessed future when, as Moses says of God, “He rested and was refreshed ;” so shall it be with the people of God. Heb. iv. 9. At present we allude to only one more type of this dispensation. We learn (Gen. iii. 24) that the Lord drove out the man, and placed on the east of the Garden of Eden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life. There appeared no return to Eden or happiness. Knowledge and death we got ; happiness and life we lost. But, glorious truth ! what the first page of the Bible tells us we lost, the last page of the Bible tell us we shall recover. “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month.” Or, again, “To him that overcometh,” and who is he that overcometh but he that believeth that Jesus is the Christ ? “will I give to eat of the tree of life, which is in the midst of the paradise of

God." And who is this that feeds us with the tree of life? Even "He who loved us and gave Himself for us;" who, by a thousand endearing ties, has bound Himself to us, and us to Himself for ever; who has revealed His eternal union with us under such relationships as these:

WE ARE	HE IS
Gen. v. 2, His Created	Our Creator, . Isa. xl. 28, Jno. i. 3, Col. i. 16
Gen. i. 26, Col. i. 10, . . . His Image	Our Flesh and Blood, Heb. ii. 14
Ephes. i. 23, His Body	Our Head, 1 Cor. xi. 3, Eph. v. 23
John iii. 29, Rev. xxi. 9, . . His Bride	Our Bridegroom, John iii. 29
Rev. xix. 7, Eph. v. 30, 32, . His Wife	Our Husband, Isa. liv. 5, 2 Cor. xi. 2
Rev. v. 9, Gal. iii. 13, . . . His Redeemed	Our Redeemer, Isa. xlvii. 4, Rev. v. 9
Matt. xx. 28, Isa. xxxv. 10, His Ransomed	Our Ransom, Matt. xx. 28, 1 Tim. ii. 6
Acts ii. 47, 1 Cor. i. 18, . . His Saved	Our Saviour, . Jno. iv. 42, Acts v. 31, Jude 25
Heb. ii. 11, His Brethren	Our Brother, Matt. xii. 50
Rom. i. 7, His Beloved	Our Beloved, Can. ii. 3, 16, Isa. v. 1
Heb. ii. 11, His Sanctified	Our Sanctifier, Heb. ii. 11
Eph. vi. 6, Rom. vi. 22, . . His Servants	Our Master, Matt. xxiii. 8, Jno. xiii. 13
John xv. 14, 15, His Friends	Our Friend, Prov. xviii. 24, Jno. xv. 15
Eph. v. 25, Col. i. 18, . . . His Church	Our Bishop, 1 Peter ii. 25
John x. 3, 4, His Sheep	Our Shepherd, John x. 14
1 Peter i. 5, His Kept	Our Keeper, Psalm cxxi. 3-5
Luke xii. 32, 1 Peter v. 2, . . His Flock	Our Feeder, Isa. lx. 11, Rev. vii. 17
1 Peter ii. 9, His Royal Priesthood	Our Melchisedec, Heb. vii. 17
1 Thess. i. 6, His Followers	Our Forerunner, Heb. vi. 20
Rev. i. 6, His Kings	Our King of Kings, Rev. xvii. 4
2 Tim. ii. 3, 4, His Soldiers	Our Captain, Heb. ii. 10
Rev. i. 6, 1 Peter ii. 5, . . . His Priests	Our Great High Priest, Heb. iv. 14
Rom. xii. 1, Jno. xiv. 19, . His Living Ones	Our Life, Col. iii. 4
1 Thess. i. 10, His Delivered	Our Deliverer, Rom. xi. 26
1 Peter ii. 9, His People	Our Surety, Heb. vii. 22
Luke iv. 18, His Captives	Our Conqueror, Rev. vi. 2
1 Cor. iii. 9, His Building	Our Foundation, 1 Cor. iii. 11
Matt. x. 25, His Household	Our Householder, Matt. xiii. 27
Heb. iii. 6, His House	Our Lord of the House, Heb. iii. 6
1 Peter ii. 5, His Living Stones	Our Living Stone, 1 Peter ii. 4

Oh! may our hearts burn within us and our lips show forth His praise, while we wonder and adore before "the mystery of godliness, God manifest in the flesh, seen of angels, believed on in the world, received up into glory." And let us worship Jesus as Jehovah, Elohim, Immanuel, Counsellor, the Mighty God, the Everlasting Father, Adonai, Christ, God over all, blessed for ever. Amen.

LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES OF ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE IV.—THE CHURCH OF EPHESUS AND ITS ANGEL.

“THE seven stars are the angels of the seven churches ; and the seven candlesticks are the seven churches. Unto the angel of the church of Ephesus write : These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.”—REV. i. 20 ; ii. 1.

THE symbolic scenery presented to the view of the Apostle, and described in the previous chapter, seems to have been a chamber like that of “the holy place,” in the temple at Jerusalem. To this chamber of the temple the priests alone had access. Here were deposited the seven-branched candlesticks, the table of shewbread, and the golden altar ; all types of the great Mediator. At the commencement of the revelation made to John, he saw the Saviour, habited like the high priest, coruscating in dazzling rays of indescribable glory, walking among the seven golden candlesticks, as one watching and overseeing them—the great Bishop of His Church, uniting in His own person the glory of deity and the condescension of humanity. These seven candlesticks are explained by Himself as the symbols of the seven churches of proconsular Asia. “The seven candlesticks which thou sawest are the seven churches.” Ch. i. 20.

The definite article, though not in the original, is used in our translation, because, as it has been generally believed, they were the chief, if not the only churches then existing in that province. We learn, however, from Col. iv. 13, that there were two other churches of note in that region in the days of Paul; and from Acts xvi. 6 and xviii. 23, that they were most probably founded by him, namely, those of Colosse, situated some ten or twelve miles south of Laodicea, to whom he addressed an epistle A.D. 64, and Hierapolis, about as far north of it. This circumstance will throw more light on the date of the Apocalypse, if, from John's making no allusion to them, they were not in existence at the time he wrote the Apocalypse. The epistle to the Colossians was written about the tenth year of the reign of the Emperor Nero, and, in two years afterward, it and the cities of Laodicea and Hierapolis were totally destroyed by a dreadful earthquake. Laodicea was very soon afterward rebuilt. Colosse does not seem to have recovered from this calamity, even as far down as the fourth century. Nor is there any evidence of that splendid city of Hierapolis having been restored till somewhere in the reign of Trajan, after the Apocalypse had been written. This incidental agreement of historical fact with the representations of this book furnishes an argument as well for its date, assigned to the reign of Domitian, as for its truth and genuineness.

A question of some importance here arises. Why should these seven churches of proconsular Asia have been addressed before all others? On the supposition that the epistles were private communications, appropriate, and sent to each one respectively and exclusively, no satisfactory reason can be assigned why they should have been so particularly noticed in a revelation intended for the entire Church through all coming time. Especially does this remark pos-

ness force in reference to the views of those who contend, in the face of abundant historical evidence to the contrary, that it was written before the destruction of Jerusalem, and that a large part of it relates to that great crisis in the affairs of the Church and the world. The churches of proconsular Asia had little connection with Judea, and were but little affected by that event. Indeed it was an event that did not affect very seriously the condition or interests of the Gentile churches generally. Had the seven churches been in Judea, there might have been more reason why they should have been warned and encouraged; but certainly not for those in proconsular Asia.

We shall not enter into any discussion on this subject. Suffice it to say, that Vitringa in a former century, and Mr. Girdlestone in this, have fully investigated this question, and that the arguments appear to prove that these several churches named are selected, and their state and character described rather and mainly as types representative of the Christian churches generally throughout the world, in seven different stages and states of their future history. This is what is called the prophetic sense. The seven literal churches here named as then existing, presented to the all-seeing eye of our blessed Redeemer apt types of seven several phases of the entire Church, in its progress through coming ages, down to the great consummation at the coming of Christ. Witsius, on the other hand—and with him agrees the Rev. G. B. Elliott, a late and very learned expositor of this book—contends for their simple and exclusive historical import. Vitringa's idea is, that the first three chapters of this book, under the types of the seven churches of Asia, describe and predict more properly the internal spiritual character and condition of the churches generally in seven different periods of their history; while the remaining part of the book relates more

especially to the external condition of the churches in their connection with and as affected by the civil, political, and ecclesiastical powers of earth. We see no reason why the prophetic and historical meaning may not both have been intended. If Christ saw fit to predict future events by means of types and symbols, and if He saw just those things in the character and condition of these seven different churches which made them fit types of what should, at future periods of the churches' history, be their general character and state, we see not why He might not just as readily make *them* illustrative types as any thing else. Moreover, the events that should occur, very early in the history of these churches, proving the truth of John's predictions toward *them*, would thus, after the usual manner of the prophets, (who predicted an event near at hand, and then glanced to others more remote,) be proofs and pledges of the full verification of all foretold in this wonderful book. It is certain that by means of seven seals, to be broken successively in unfolding a written scroll of parchment, seven trumpets to be sounded successively, and seven vials to be poured out successively, it has pleased the great Revelator to divide and again to subdivide, as the great crisis approaches, the history of His Church into seven great epochs or periods, so far as its external interests, relations, and condition are considered. It seems to be equally appropriate that, in speaking of the internal condition and state of the Church, He should adopt the same division.

According to this view, then, of the seven churches, each presented an aspect in reality just what is described, in which respect both it and its future history should represent or symbolize the character and condition of the Church of God generally throughout the world in the several successive periods of its history. There is a remarkable sameness in

the manner in which the description of and address to each several church is given, as each epistle is itself resolvable into seven parts. There is, *first*, the designation or superscription—the name of the church; *second*, some names or characteristics of Jesus Christ taken from the previous display which He had made of Himself, and agreeably to the description of Him given by John; *third*, the notice which he takes and description he gives of the character and condition of the Church; *fourth*, a word of exhortation, admonition, reproof, or warning, according to the circumstances of the case; *fifth*, a prediction; *sixth*, a promise to the faithful, which points, for its accomplishment, to the triumphs of the great day; and, *seventh*, the solemn and common charge addressed to every mortal, to give heed to what is said. Thus the epistles themselves are constructed on the principle of the same septenary division which runs throughout the book. It is well known that in the prophetic writings, and with the Hebrews, the number seven was the symbol of entireness, completeness, perfection; so that this circumstance furnishes an additional consideration, showing that the whole Church of God and its interests and condition are the themes of these epistles.

It is not intended by those who give a symbolical meaning to these epistles, that each church represents *chronologically*, during the period of its existence, the character and condition of the entire churches during the same period. As it was when John wrote, it represented the phase of the Christian Church, as taken generally and collectively. Whatever differing features there might have been in different particular exceptions, they were not sufficiently numerous to falsify the symbol as representative of the great mass. The promises, exhortations, and comminations appropriate to each, and subsequently illustrated and fulfilled, were intend-

ed for the comfort, warning, and confirmation of the faith of all.

The first church to which the Saviour dictated his communication was that of Ephesus. It is addressed to the *angel* of the church. "The angel" of the church, as was shown in the last lecture, is the messenger or ambassador of God to the church, the pastor or minister. Symbolically used, the title represents the ministers or pastors generally of all the churches. The expression is taken from the ritual of the ancient Jewish synagogue, and, as the New Testament churches, in their form, were originally identified with the Jewish synagogue, and often grew up on their foundation, and took their order of worship, and organization, and form of government, after them as their pattern, it may not be improper here to make a few remarks on the general subject of the Christian churches as related and conformed to the model of Jewish synagogues.

It is an opinion, often and confidently asserted, that the Saviour originated, ordained, and organized a New Testament church, in contradistinction from the Old Testament. But no evidence of this is to be found in the word of God. The whole ritual of Levitical worship, and the dispensation appropriate to the Sinaitic covenant, were indeed changed. But the Church of God did not originate in the days of Christ or of His apostles. It was in existence when the Saviour was born, and He often speaks of it and professes His attachment to it. The Church of God was in existence before the covenant was made at Sinai. That covenant, indeed, made it part and parcel of a national dispensation, for which various civil, political, and ritual observances appropriate were provided. But the Sinaitic covenant is not the basis on which the Church is founded, as it was of the proposed Theocracy. That basis was in the covenant made with Abra-

ham, which includes parents and their children, and is declared to be an everlasting constitution. Gen. xvii. 1-14. Paul teaches us, in Gal. iii. 17, that the abrogation of the covenant made at Sinai did not at all invalidate that made with Abraham. The former expired by its own limitation; the latter was to be perpetual. From the earliest period to which history runs back we can trace the leading features of the synagogue. They abounded in the days of David, and prevailed universally among the members of the Church of God, the descendants of Abraham in the days of Christ. He observed the worship of God in them and respected their order. When the Spirit of God descended, on the days of Pentecost, and converted to the true faith of Jesus Christ such a vast multitude, three thousand at one time, from no less than fifteen different languages, dialects, and nations, they are not said to have been organized into a New Testament *church* distinct from the Old, or into new and distinct churches. But, it is said, there "were *added* to them," and afterward it is said: "The Lord *added to the church* daily such as should be saved." Acts ii. 41, 47. We can trace no other church organization and order in Jerusalem among the converts to Christianity than the synagogue. In like manner, wherever Paul and Barnabas went in their mission among the Gentiles, they first entered the synagogue of the place, and continued in fellowship with it till they were violently expelled, and then they ordained elders and officers. They were not schismatics, but organized churches, when and where the members of the synagogue thrust them out, and "put from them the words of eternal life." Thus grew up the synagogues of Christians, or Christian churches, which the ancient pagans, and especially the Romans, as we learn from Tacitus and Pliny, and the decrees of the government, regarded as one.

The usage with Old Testament believers was, that wherever there were ten persons of full age and free condition at leisure to attend the service, a synagogue was to be organized, and a place for its worship erected or procured. Jerusalem, in the days of Christ, had, as Lightfoot has shown, some four hundred and eighty; and every city of Judea a number according to its population. The service performed in these synagogue assemblies were prayers, reading the Scriptures, and preaching or expounding them. This service was wholly different from the temple service, which was conducted by the priests and Levites—an order that pertained to the Sinaitic covenant. For the synagogue service they had its own officers, who were called rulers of the synagogue—Archisunagogoi—whose duty and business it was to take care of the religious services and watch over the members, and who were set apart to their office by the laying on of hands. Of these officers, the first class was elders, who governed all its affairs, and directed as to the duties of religion to be performed in it. How many of these should belong to a synagogue, Dean Prideaux says, was never fixed; but it is certain there were more than one. Of them one was constituted the pastor or minister or teacher, who officiated in offering up public prayer for the whole congregation as their proctor and representative, and was called, in Hebrew, SHELIACH ZIBBOR, etc., the angel of the church.* They had other officers called deacons, who

* The Rev. E. B. Elliot, late vicar of Tuxford, England, and fellow of Trinity College, Cambridge, a minister in the Established Church of Great Britain, has quoted Vitringa with approbation, in confirmation of this view of the primitive church, which we translate as follows from Vitringa: "The Greek word, 'angel' of the church answers to the Hebrew, Sheliach Zibbor, ambassador or delegate of the church. Certain learned men, employed in the synagogue, were called legates of the church; and they especially

partook not of the responsibilities of the former ; but had the care of all the books, property, temporalities, and poor of the church. This organization and form of government were adopted and prevailed throughout the primitive churches. They were not human organizations, mere voluntary associations, originated as voluntary associations among men ; but separate integral organizations of the one great Church of God, instituted, ordained, and perpetuated on the basis of the one everlasting covenant divinely made with Abraham. "The angel of the church" is the pastor of the congregation, God's ambassador to the people, and their delegated messenger in leading and expressing their prayers to Him. In the days of the Apostle Paul, the church of Ephesus had its elders, whom he calls overseers or bishops, that ruled and took cognizance of its affairs. See Acts xxi. 28.

The city of Ephesus was the metropolis of proconsular Asia. It had an immense trade, for which it was favorably situated, as it lay upon the mouth of the river Cayster, at the head of a magnificent bay opening into the Archipelago. It was situated in the richest part of the richest region of the Roman Empire, and was distinguished more than any other city of the province for its opulence, voluptuousness,

who were teachers, solemnly deputed to the work of making prayer in the public assembly, whether on ordinary or extraordinary occasions ; so that, by angels of the church, here ought to be understood the pastors of the Christian Church whose business it was publicly to lead in prayer to God in the church, to take care of holy things, and to preach to the people. And as the office of praying and teaching in the church especially pertained to the chief of the elders or presbyters, whom a later age called bishop, so the moderators of the elders of the Christian Church are here emphatically denoted."—Vitringa in Apocalypsin, p. 25. The reasons for this judgment have been given by this learned commentator in his irrefutable work, *De Vet. Synagoga*, Lib. iii. p. ii. cap. ii. and iii.

and idolatry. Luxury, lasciviousness, and a devotion to the arts of magic, characterized its population. So Strabo, who was a contemporary of Paul, described it; and with his account agrees that of Pliny. It was particularly distinguished, as it was the seat of a splendid temple of Diana, or the moon, a pagan idol, which was accounted one of the seven wonders of the world. It is reported to have been four hundred and twenty-five feet long, two hundred and twenty broad, adorned with one hundred and twenty-seven marble pillars sixty feet high, which had been presented by as many kings, twenty-seven of which were curiously carved; and all the provinces of Asia contributed to the expense of its erection. Two hundred years were consumed in building it. Its magnificence rendered it the resort of pagan worshippers from all parts of the Roman Empire. It was, moreover, a seat of literature, and the resort of learned and philosophic men from all countries. Both Xerxes and Alexander, and several emperors of Rome, Persian, Grecian, and Roman conquerors, endowed it with peculiar privileges; so that it formed a great focus and mart of idolatry. Here Paul preached the everlasting Gospel, and established a church of Jesus Christ, notwithstanding the opposition he encountered from the political prejudices and mercenary motives of those whose interests were endangered by truth and righteousness. For two or three years he made his abode in this city, and as it was the great mart of Asia, the Gospel was thence more readily propagated in every direction. Timothy had there also discharged his ministerial functions under the direction of Paul; and John had made it the place of his abode in his declining years. To the angel or pastor of this church, Christ first directed his message, described by John by means of two of the titles under which he had, in his vision, contemplated him. "These things saith he that

holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." v. 1. These titles, as we learn from Rev. i. 20, represent the Saviour as possessing dominion over and holding in His hand the ministry of reconciliation. The symbol of holding them in His right hand, as the diamond stars that stud His sceptre, denotes, in the most emphatic manner, His protecting care over them, His sustaining power, the high honor He puts upon them, the divine authority of their office, and the fact of their being the means and medium of His divine and gracious sway in His Church. He has appointed and ordained them His ministers, the pastors of His Church, to declare His love and wisdom and judgment, His mercy, grace, and supremacy, with all authority. They hold a peculiar relation to Himself; and into their office no self-called, self-constituted, self-authorized members of the church may rightfully or can profitably intrude. The pastor is in the hand of Christ, His ordinance and not man's, the stellar light of His sceptre, designed to enlighten, reprove, and guide the members of the Church by His word. His walking about among the candlesticks, as it were watching their burning, trimming and fostering their light, symbolizes His gracious care and vigilance over them, His assured and pledged presence and protection, according to His promise, "Lo, I am with you alway unto the end of the world;" and His solicitude that they should shine with a clear, strong, steady light, His ordinance, by their Scriptural teachings, to enlighten the minds of His people and form a correct public sentiment.

From these facts let us learn : 1. The divine institution of the pastoral office. The pastors of the churches are Christ's not man's, to be trimmed by state authorities, politicians, savans, or ambitious, avaricious, intriguing men, singly or

conspiringly. Being the Lord Christ's, they are under His special care; and being faithful, they should be fearless, having the protection of the Almighty Redeemer. They are stars in His hand. Let them understand and befit their honorable relation and service.

2. The high honor and value of the pastoral office. It is the great instrumental agency by which God is pleased to extend the light of divine truth, to teach men "the things that are excellent;" to correct, elevate, and purify public opinion and morals; to secure the salvation of the lost, the best interests of society, and the welfare of the nation or country.

3. The infinite resources of the pastors of the churches. Christ walks among them. He is their life, their strength, their security.

4. The obligations and duties of Christians toward the pastors of churches, to use them for the end Christ intends, that through their teaching they may become wise unto salvation, and cooperate with them to dispel the darkness of corruption around them by serving as mirrors to reflect and diffuse abroad the knowledge of the great truths they teach. They should let their light so shine before men, that others seeing their good works, may learn to glorify their Father who is in heaven. Ambitious, avaricious, intriguing, vain, selfish men, who seek to use their ministers for their own aggrandizement, emolument, and attaining to stations and trusts and influence in society, are like the moths of the night that fly and flutter around the light, often injuring its brightness and interfering with its steady blaze.

HOW MAY I KNOW THAT I AM A CHILD OF GOD?

THERE is a very plain answer to that question in 1 John v. 1, "Whosoever believeth that Jesus is the Christ, is born of God." This is the unqualified testimony of the Holy Spirit, and no one can have the audacity to insinuate that in such a statement there can be any hidden or indirect meaning, or any trick of words which conceals while it affects to reveal. Any one who says that he believes that Jesus is the Christ, and yet says that he is not born of God, is directly at issue with the word of God. Nor is the testimony of this passage singular or unsupported. On the contrary, it is in harmony with the whole revelation of God's grace in "the adoption of sons." We quote the word 'adoption' as being equivalent to regeneration, though presenting the same fact in another aspect. For, as pardon in the scriptural sense is not, as in the human sense, a mere formal remission of the consequences of transgression, leaving the guilt and shame of it unaffected, but is a complete removal of the guilt, so that the sin is buried in eternal oblivion and an accusing conscience is appeased; so adoption, in the evangelical sense, is not a mere formal act which confers the legal benefits of sonship, leaving the real paternity of the adopted child unchanged, but is the actual transference of a child of wrath into the family of God, by the communication of a new life derived from God, and bearing all the characteristic marks of its origin.

In showing, as briefly as possible, that the declaration, "Whosoever believeth that Jesus is the Christ, is born of God," is in harmony with the whole revelation of God's grace in the adoption of sons, we remark :

That *the word of God* is continually represented as the means of regeneration. James says of the Father of lights : "Of His own will begat He us *by the word of truth.*" Peter also speaks of those who, by Christ, believed in God, and who had purified their hearts by obeying the truth, through the Spirit : "Being born again, not of corruptible seed, but of incorruptible, *by the word of God,* which liveth and abideth for ever." In explanation of this testimony, he adds : "And this is the word which by the Gospel is preached unto you." The word, which is declared to be the means by which they are born of God, is explained to be the Gospel, the burden of which is that Jesus is the Christ ; and those who are addressed as "being born again" are described as redeemed by the precious blood of Christ, by whom they believed in God ; and in a preceding verse they are said to be "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead ;" an event which is the conclusive proof that Jesus is the Christ.

Again, when Jesus startled Nicodemus with the announcement, "Except a man be born again, he cannot see the kingdom of God," which was just, in other words, to say, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption ;" and when Nicodemus at length asked how regeneration could be effected, Jesus replied : "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ; that whosoever believeth on Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but

have everlasting life." To enter the kingdom of God is to enjoy eternal life; and one who is perishing, who has the sentence "dying, thou shalt die" enstamped on his nature, and on whom the wrath of God abides, can only have everlasting life by being born again, by receiving new life, by being a new creature; and the Lord expressly states that men receive this new life—that is, they are born again, by believing in Him. In other words, the Lord announces, in effect, the very proposition affirmed by His Apostle through the Spirit: "Whosoever believeth that Jesus is the Christ, is born of God."

Again, when John is bearing testimony of the Word who was with God, and who was God, that "in Him was life, and the life was the light of men"—life not merely as an inherent possession, but to communicate to men—he says that "He was in the world, and the world knew Him not," "He came to His own, and His own received Him not." The mass of mankind closed their eyes to the light, and did not receive the life which He had to communicate; but "as many as received Him, to them gave He power to become sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of man, but of God." In the case of the former, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;" and under that condemnation they perish. In the case of the latter, the reception of the true light was the reception of everlasting life; which is, in other words, to be born of God. The destiny of men turns upon the reception or rejection of Jesus as the Christ; as the same evangelist testifies: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

In none of these passages is the marvellous fact explained that belief on Him is the means of regeneration; but the fact is most explicitly stated. It should be sufficient for us that it is a divine appointment; as the lifting up of the serpent in the wilderness was the divinely appointed means of restoring the perishing Israelites to life and health. It is no more necessary that we should understand how believing in Him is the means or occasion of communicating everlasting life to us, than it was necessary to the Israelites to understand how looking to the brazen serpent should be the means of restoring them to natural life. God's word was a sufficient warrant to them, and is a sufficient warrant to us. The result in either case is the work of God; and, accordingly, while the word of God is everywhere represented as the means, and our believing it as the occasion of being born again, the Spirit of God is everywhere spoken of as the agent. Nor could we for a moment suppose that any thing less than the power which presided over the first creation could suffice for this new creation; that any thing less than the power which at first breathed into man's nostrils the breath of life, and he became a living creature, could suffice for this second and more noble birth. While in the fullest sense it is a divine work, the word of God, the Gospel which is preached unto you, is not only *a* means, but *the* only means of regeneration. They, and they only, who are in Christ are new creatures; they, and they only, who believe on the Son are made sons of God. There are no exceptions on either side. Of the whole redeemed family of God, it can be said, "Ye are all the children of God by faith in Christ Jesus;" and "Whosoever believeth that Jesus is the Christ, is born of God." The question whether any man is born of God is, therefore, to be determined by the question: Does he believe that Jesus is the Christ? If he does, then

we have God's word for it that he is born of God; if he does not, it is equally certain that he is not born of God.

As the matter of faith is stated in 1 John v. 1, it may seem to be a bare proposition, a historical fact, namely, "that Jesus is the Christ," which, it may seem, is to be determined by a similar process by which a man would arrive at the conclusion "that Napoleon is Emperor of the French;" and it might be asked why should the belief of a historical fact be attended with such consequences? In most of the passages which we have quoted, there is a variation of the language which must not be overlooked. Thus, in one passage, it is, "he that believeth the Son," as though it implied confidence in His veracity, rather than credence of the fact that He is the Christ. In another it is, "he that believeth in Him," implying trust reposed in Him, rather than confidence in His veracity, or credence of the fact that He is the Christ. Or, again, it is, "as many as received Him," implying the acknowledgment of Him in a given character, or in a given relationship to the recipient. But a little reflection on the character and relation in which He is presented to us in the Gospel, will lead us to the conclusion that any one of these involves the others.

A man may believe that Napoleon is Emperor of the French without having confidence in his veracity. He may be a person whom men "could not believe under oath;" for there is nothing in the character or position of an emperor which precludes the possibility of his falsehood. But to believe that Jesus is the Christ, is to acknowledge Him to be the truth itself, immaculate and incorruptible; and it is to receive whatever He teaches or testifies as unquestionably true. To believe Him is necessarily to believe that He is the Christ, for it is in that character He presents Himself to us.

We may believe that Napoleon is Emperor of the French, and, if he were a man of unquestionable veracity, there would be no intelligible sense in which we could be said to rely upon him, or put our trust in him, because in that character he sustains no relations to us in which we can confide in him. In the same way, had the office of the Christ related only to the Jews as a nation, we might have believed that Jesus is the Christ, and might have acknowledged his veracity, without believing *in* Him. Indeed, in that case, it would have been absurd if any but Jews had professed to believe in Him. But the office of the Christ does not relate exclusively to the Jews; and to believe that Jesus—the lowly, suffering Man of Nazareth, the bleeding Sacrifice of Golgotha, the risen and glorified One at the right hand of God—is the Christ, is, by the very fact, to believe that God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life; it is, by the very fact, to believe what God testifies of our guilt and ruin which needed such a Saviour, and to believe that He hath put away sin by the sacrifice of Himself; that, having died on account of our sins, He was raised again on account of our justification, and that He is able to save to the very uttermost all that come unto God through Him; it is, by the very fact, to know and believe the love God hath to us, and to believe that God hath given to us eternal life, and this life is in His Son. It is, indeed, a very possible thing for men to form their own notions of the Christ, or to accept some current or traditional notion of the Christ, as many of the Jews did, and in that sense they may believe that Jesus is the Christ without believing on Him, or finding eternal life in Him. The belief that Jesus is the Christ of which we speak rests upon the testimony of God; and it is a startling view of the guilt of unbelief that “he that believ-

eth not God, hath made Him a liar : because he believeth not the record that God gave of His Son." To receive this testimony that Jesus is the Christ—to believe this record that God gave of His Son—is evidently, at the same time, "to receive Him," "to believe Him," and "to believe on Him." And it is in this sense, when we receive not the testimony of men, but the witness of God, which is greater, that it is affirmed, "Whosoever believeth that Jesus is the Christ, is born of God."

Millions of men have *said* in their own sense that Jesus is the Christ without being born of God ; but no one ever really *believed* it, or said, "Thou art the Christ," as Peter did when the Lord pronounced him blessed, and attested, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," without being born of God, else this assurance of the word of God, which we have so often repeated in this article, were false ; for there are no exceptions, "*Whosoever believeth,*" "to *as many* as received Him," "*ye are all* the children of God by faith in Christ Jesus." The answer to the question, How may I know that I am a child of God ? is therefore exceedingly plain, however it may have been involved in perplexity by the devices of Satan, or the vain speculations of men. None are the children of God, except by faith in Christ Jesus, and there is not one who believes that Jesus is the Christ who is not born of God.

It would be an endless task to follow all the devices of self-torture by which men obscure this plain truth, or by which they endeavor to settle this question on some other grounds than the word of God. The awakening of a sinner is frequently attended by deep and tumultuous emotion, which is frequently prolonged by the resistance of the proud heart to the self-denying doctrine of the Cross. These emotions and the agonizing struggle of the soul in contact

with the truth, have been observed and recorded; and then men have endeavored to decide whether they have been born of God, by observing how far their own emotions, or "experience," as it is styled, correspond with those of the recorded instance. Or, again, the matter is subjected to the test of feeling, and men doubt whether they are children of God, because they do not feel that they are, or they conclude that they are sons of God because they feel that they are. Or, again, certain marks and characteristics of the children of God are gathered from the Scriptures, and the self-torturing inquirer endeavors to satisfy himself that these marks and characteristics are found in him. There is not a word in the New Testament which countenances any such procedure; and we may venture to affirm that none but the self-righteous hypocrite ever got beyond the sphere of doubt and uncertainty by any such course.

For, first, as to the emotions which commonly accompany the transition of a sinner from death to life, they are as various as the character and circumstances of men, and form no part of the change itself. The life and character of John Bunyan were very peculiar; he was a man of powerful fancy and intense feelings, and when we consider what his previous life had been, and what was the character of the influences and instructions to which he was subject when he was awakened to a sense of sin and danger, we need not wonder at the experience which he has embodied in the description of the flight of Christian from the City of Destruction. But, unhappily, his 'experience' has been erected into a standard by which that of other men is tried, and in some regions a Christian would be asked, "Were you long in the Slough of Despond?" as though the slough of despond were a divine institution, and the only way of salvation lay through it. Andrew Fuller put that question to an aged saint, who replied: "I was never

there at all, sir ; I went straight to the Cross of Christ." That was the scriptural way, and it is to be remarked that the Scriptures place nothing between the sinner and the Cross, nor do they clog the free message with a single qualifying condition. "Believe on the Lord Jesus Christ, and thou shalt be saved." Multitudes have deceived themselves by mistaking the agony of remorse, or the terror of hell, for conversion, and have found a false and transient peace in a confidence in their own sufferings, instead of true peace in a confidence in Him who hath suffered for us, the just for the unjust.

Second. As to the test of feeling, we quote the words of George Müller, because they are plain and scriptural : "Perhaps you say I do not *feel* that I am born again, born of God, and therefore I have no enjoyment. In order that you may have the enjoyment which is the result of the knowledge that you are a child of God, you must receive God's testimony. He is a faithful witness, He speaks nothing but the truth, and His declaration is that every one who believes that Jesus is the Christ is born of God. If you receive the testimony of God, you to whom it is given to believe that Jesus is the Christ cannot but be happy, from the fact that God Himself says that you are His child. But if you wait till you *feel* that you are a child of God, you may have to wait long ; and even if you felt it, your feelings would be worth nothing, for either it might be a false feeling, or, though it were real, it might be lost the next hour. Feelings change, but the word of God remains unalterably the same. You have, then, without having had a dream about it, without having had a portion of the word in more than a usual way impressed upon your mind concerning the subject, without having heard something like a voice from heaven about it, you have to say to yourself, If I believe

that Jesus is the promised Messiah, I am a child of God. And then, from the belief of what God declares in this passage concerning you who believe that Jesus is the Christ, even that you are His child, springs peace and joy in the Holy Ghost."

Third. As to the characteristics of the children of God, any believer who turns into himself to search for them will necessarily be distracted by conflicting evidence, if the inspired description of the Christian's life on earth be invariably true, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." You may say: "If I am a child of God, must I not love Him?" Yes, for it is the necessary result of knowing and believing the love God hath to us; as an Apostle expresses it, "We love Him because He first loved us;" but it by no means follows that, as a child of God, you will be satisfied with your love to Him. There could be no more lamentable proof of spiritual deadness and fatal self-deception than a self-complacent view of our love to God, on the ground of which a man should conclude that he is a child of God; as though it had been written, "Behold the manner of love with which we have loved Him, that we should be called the sons of God." This is the history of all the love of God that ever warmed the heart of a child of God, "We love Him because He first loved us;" and if so, then, surely, even so far as the growth of our love to God is concerned, we should be occupied with His love, not with ours; and whatever casts a shade over our view of the former must necessarily chill the latter. The language that becomes a believer, and the thought that satisfies a believer, is, "We have known and believed the love that God hath to us;" and the evidence, the complete demonstration of it, is found, not in

ourselves, but in Christ. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

In the natural relations of mankind it is not the love which a son bears to his father that constitutes him the child of that father, though filial love is the natural and proper result of the relationship. An exalted estimate of the character of a father and of the sacredness of the relationship will often render an affectionate child dissatisfied with himself. "I reproach myself daily that I love my father so little." "I can never love such a father as I ought, or repay all I owe to him." Such may be the language of filial devotedness. Now, would it be a legitimate conclusion from such a humbling conviction on the part of a son — would it be honoring to his father and worthy of himself if he should argue, "Because I do not love him as I ought, it cannot be that I am his child"? or, "because I love him so little, I question very much if he loves me at all"? Yet it is thus men are continually arguing with reference to a heavenly Father, and this, in point of fact, is precisely what the attempt to settle the question of our adoption by an estimate of our love to God amounts to.

Our love to God did not attract His love to us, nor had we any excellence or virtue which fitted us for a place in His family, on the ground of which He adopted us. On the contrary, "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." Consequently, that in which alone we can find satisfaction and assurance is the manifestation of His love. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The love of God found a way by which sinners might be righteously received into His family, and by which, at the same time, they might really

become His children. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him." The question, therefore, is not about our love to God, but His love to us; it is not about what there is in us, but what there is in Christ. This truth is perhaps obscured by a passage in 1 John iv. 17: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." This language may seem to encourage the examination of our own hearts for that which shall give boldness in the day of judgment and cast out tormenting fear, and may seem to justify the disposition to settle the question, Am I a child of God? upon the evidence of our love to God, rather than His love to us; upon what we are, rather than upon what Christ is; upon our own experience rather than upon the word of God. But if this were a warrantable use of the passage, surely we must conclude that it is a strange connection in which we find it, where attention is concentrated on the love of God manifested in Christ, and when, in the verse immediately preceding, we read: "And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God and God in him." The true reading is in the margin—not our love to God, but His love to us—"love with us." It is this which casts out fear, which enables us to look forward to the day of judgment with boldness—not the boldness of conscious innocence, but the boldness of simple faith which looks up to the perfect love of God and the perfect righteousness of Christ; which, in the person of the Judge, beholds the perfect proof of God's love, beholds our righteousness, our advocate, our elder bro-

ther, and knows that to condemn a believer would be to condemn Himself.

The more we know of the truth of God the less satisfaction will we find in looking inward for any ground of assurance before God ; but then the more satisfaction will we find in looking to Christ as the ground of our assurance ; the less we will have to say of our love to God, but the more we will have to say of the love of God to us. Some one has well said : “ If you want to be miserable, *look within*. If you want to be distracted, *look around*. If you want to be happy, *LOOK UP*.” An objector may still demand, “ But is it not said that the children of God have the witness in themselves ?” and on this account they may be travelling on in darkness and sorrow, searching in themselves for the evidence which shall warrant them to “ rejoice, believing.” It is only necessary to remind them that the testimony of the Spirit is, “ He that believeth on the Son of God hath the witness in himself ;” and surely no one can look for that witness in himself while he is doubting or in any way questioning the testimony of God ; for it is added : “ He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son.” God-dishonoring doubt and unbelief can never surely produce the fruits of faith ; and that man must be bewildered and perplexed who reverses the order of things, and who so pitifully confounds the *warrant* of faith and its *results*. Nor can the soul ever find a solution of its perplexity till it takes God simply at His word, and rests satisfied with the simple assurance—“ Whosoever believeth that Jesus is the Christ, is born of God.”

APPREHENDED OF CHRIST JESUS.

THE carnal mind, in love with sin, is yet selfishly alarmed about the consequences of sin. If the hope of impunity in it could be cherished, what is there to check the indulgence of it? Many men, consequently, cannot understand the strenuous prosecution of the spiritual conflict by believers who are assured of their acceptance in Christ; and construe every thing in Scripture relating to diligence in service and strenuousness in the conflict as indicating a terrible uncertainty about the issue, and as inspired by a slavish fear of hell. When they read the admonition, "Work out your own salvation with fear and trembling," they overlook the argument, "for it is God that worketh in you, both to will and to do." When they read of running and wrestling, they overlook the assurance, "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air." They cannot understand how the very certainty of success should lend fleetness to the foot of the racer; or how the arm of the combatant should be nerved by the thought "in all these things we are more than conquerors through Him that loved us."

In the same way, these men misinterpret the Apostle's abnegation of his own righteousness and strength, in Phil. iii. 12: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The Apostle is cautioning the saints against all confidence in themselves. "Rejoicing in the Lord" is contrasted with "confidence in the flesh." Whether such confidence might proceed from distinction of birth and ceremonial perfection, such as the Jews boasted, or attainments, gifts, service, and sacrifices, in which Christians might be disposed to find satisfaction, Paul, doubtless, stood præminent in the view of

these Philippians. Of the first he says: "But what things were gain to me these I counted loss for Christ." After all the distinctions and conceits of Saul the Pharisee were renounced, it might still appear that the spiritual attainments, the extraordinary gifts, the distinguished services of Paul the Apostle, who was "in labors more abundant than the rest, in stripes above measure, in prisons more frequent, in deaths oft," placed him in a position of security and honor out of the ranks of ordinary Christianity, and where he had something whereof to boast. But of these he says: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The things which he had sacrificed he counted but dross; righteousness of his own he had none, and his only confidence was in the righteousness which is of God by faith. He was still conscious that in him, that is, in his flesh, dwelt no good thing. He was still, in weakness and nothingness, struggling on in the strength of the Lord, with the feeblest believer, toward the mark of the prize of our high calling which was not yet his in actual possession. He had not yet apprehended it; it was not yet in his grasp, but there was no uncertainty as to the issue, for he had been apprehended or laid hold of by Christ Jesus for this very end. He was kept by the power of God through faith unto salvation, ready to be revealed in the last time. It was a security common to the Apostle and the humblest of the flock. But no security could be more complete than the word of incarnate truth and love, "They shall never perish, neither shall any pluck them out of my hand." Thus he would have all believers minded — themselves nothing, Christ all; their rejoicing only in the Lord, and, in their weakness and the vileness of the flesh, looking for Him "who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself."

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CHARLES CAMPBELL,

No. 112 North Ninth Street,

PHILADELPHIA.

PHILADELPHIA, Oct. 31, 1864.

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OF

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AND

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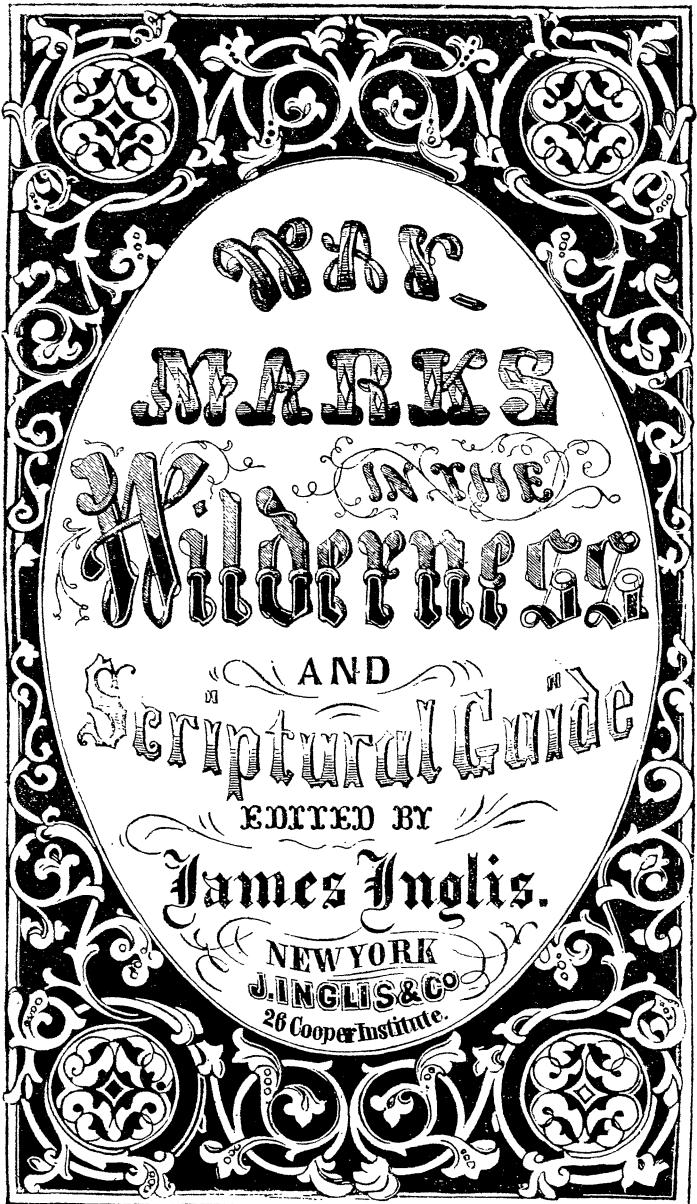
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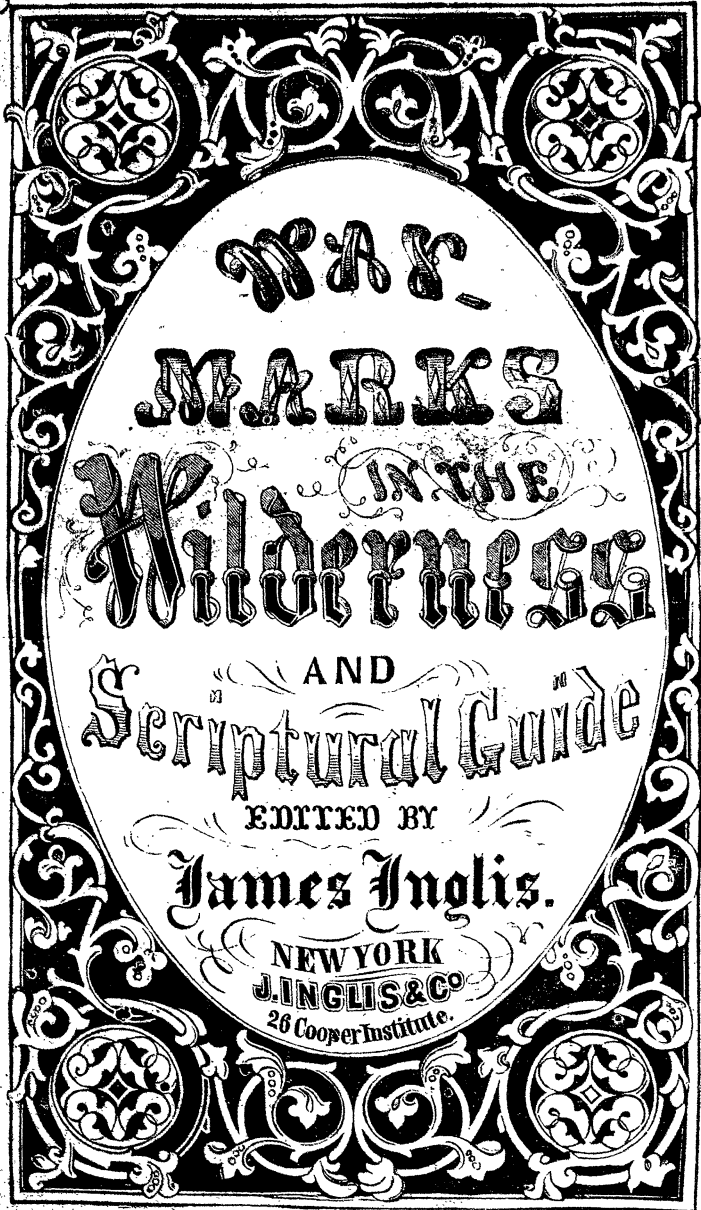


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WAYMARKS

IN

THE WILDERNESS.

THE FOUR GOSPELS.*

MANY intelligent Christians, who are diligent students of the Word of God, have very indistinct notions of the character and design of the four inspired narratives of the life, death, and exaltation of Jesus Christ. They commonly regard the four gospels as so many biographical sketches, corroborating, and in some cases supplementing, one another. And they labor to construct "Harmonies," or to form a complete chronological memoir out of these materials, and attempt to account for their several omissions and to reconcile apparent discrepancies, without appearing even to suspect that the Holy Spirit had a special design in each, and that the materials and the form, the things recorded and the things omitted, down to the minutest particulars, have all reference to its specific design. This oversight

* The Characteristic Differences of the Four Gospels, Considered as Revealing Various Relations of the Lord Jesus Christ. By Andrew Jukes. London: James Nisbet and Company.

has both hindered the edification of the believer and given an advantage to the unbeliever, and has done dishonor alike to the wisdom and the grace of the Spirit, by whom these holy men of old were moved — a wisdom as manifest as that displayed in any of the works of God, and grace as illustrious as in all His other provisions for the edification and comfort of His Church.

A kindred experience enables us to sympathize with the wish expressed by the author of the volume which suggests the present article: "The joy I have had in the study of the Gospels, more especially since through grace the scales fell from my eyes, and I saw in their structure and diversity marks of a divine purpose, has been such that I could wish to make others partakers with me in it; for to me the discovery of a reason for their form was like the acquiring of a new sense." We have for years been looking for a more thorough exhibition of these characteristic differences, and of the divine purpose in these differences, than has yet been given to American Bible students in a popular and accessible form. And though the work of Mr. Jukes, in which he says he has "rather indicated the nature of the subject than sounded its depths," is not all that we desire, it may serve to direct others to a line of truth which demands the special attention of the Church at this day.

It was impossible to study these narratives without remarking their differences; but this has been done thus far with few other results than to furnish the opponents of the verbal inspiration of these books with objections, and to exercise the ingenuity of those who defend their verbal inspiration in reconciling apparent

discrepancies. Beyond this, suggestions have been made by writers of both classes regarding the character and circumstances of the writers of these narratives, and the persons for whom they wrote, which may account, on merely human grounds, for some of the differences, both of matter and form. Dean Alford may, perhaps, in this matter be considered as in advance of the ordinary commentators. He perceives that the gospel by Matthew is designed, more than the others, to prove that Jesus was the Messiah prophesied in the Old Testament; and, accordingly, notices that His genealogy is traced to David and Abraham; that this evangelist shows that events occur because it was so foretold by the prophets, and contrasts the spiritual teaching of the Lord with the "carnal formalistic ethics of the Pharisees." Alford also suggests that the gospel by Mark, instead of being a mere epitome of that of Matthew, is the most distinct and peculiar in style, and fills an important void, as it records the positions, looks, and gestures of Jesus in the incidents which are related with interesting details, and gives us the very echo of the tones with which He spoke. Alford thinks that *universality* is the predominant character of Luke's gospel, which was constructed for Gentile as well as Jewish readers, and was designed to "confirm converts in the certainty of the things which they had received by oral instruction as catechumens." He is quite clear that John's gospel is not polemical in its object, and that it was not written as a supplement to the other Gospels, with the view either of completing or correcting them. He is also quite clear that, from the nature of the gospels, the attempt to combine the narratives into one continuous history, or, as it is technically

styled, to construct a harmony of the Gospels, is utterly impracticable. "The only genuine harmony of the gospels," he says, "will be furnished by the unity and consistency of the Christian's belief in the record as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them."

We should scarcely expect a prayerful effort to discover a divine purpose in the structure of these books from the man who could use such language regarding the Evangelists, or whose years of labor upon the text lead to no higher conclusion regarding the origin of our first three gospels than that "they contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the Church, partly also from written documents embodying portions of their teaching;" or who was so resolutely bent on overthrowing our confidence in the verbal inspiration of the Scriptures, that he fails to see that he has proved it in his citation of the record of the title over the cross by the four Evangelists as a conclusive argument against it.

We refer to his views of the character and design of the several gospels as fairly representing the most advanced views of popular critics and expositors, and we leave them without remark, that our readers may compare the unsatisfactory results of considering the Scriptures from a merely human stand-point, and the results of a believing and prayerful inquiry into the mind of the Spirit of God, when divine wisdom and grace appear in the minutest particulars, and we find a wise and loving reason for every omission, and for the par-

ticular aspect in which every thing is viewed in any of the four gospels. We cannot, within the limits of this article, do more than state what appears to be the specific design of each, and give such examples of the proof of that design as may excite our readers to search it out for themselves. Before doing so, however, it may be proper to say that we come to the study of these books with a reverent and unquestioning faith in the verbal inspiration of the Scriptures. Nor can we regard it at all inconsistent with this faith that we recognize the peculiar style of the several writers in the language employed. If God condescended to make a revelation to man, it is evident that it must be made in human language; that one or more of the languages spoken by men must be selected; and, still farther, since no language exists in the abstract, some individual's manner of using that language must be selected—that is to say, *the style* of the person chosen as the medium of communication. When the Lord warned His disciples that they should be brought before governors and kings for His sake, He said: “But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Would any man presume to question the fulfilment of that promise because the tones of voice, the pronunciation, the style, the gesture, the general manner were Peter's, or Stephen's, or Paul's? Dr. Owen illustrates it by the fact that every musical instrument has something peculiar in its tone or in the quality of its sound, so that every musician could distinguish his own from all other instruments of the same kind. Yet the instru-

ment gives forth its music only under the hand and according to the express intention of the performer. The human form of the written word is no stumbling-block to those who know that "the living Word humbled Himself to all men, in a more divine sense than St. Paul, in order that thus He might win all men."

As in the economy that has passed away, a variety of types of Christ were appointed, not only on account of the variety of His offices and perfections, but in accommodation to the various degrees of light, capacity, and need of the worshippers; so the life of Jesus, as a whole, and the several acts of His life, are presented to us in various aspects, and it would be as unjust to argue contradiction between the sin-offering and the burnt-offering as to argue contradiction between Matthew and John, or to argue the incompleteness of either. "Each act of His life," says Mr. Jukes, "may be seen in different aspects, for each act has a Divine fulness. It is this fulness which God, in mercy, presents to our view in the diversities of the four gospels."

The specific design of the several evangelical narratives is not a modern discovery. The early Church perceived it, and conceived that the four cherubim, or "living creatures," were apt representations of those manifestations of Christ which the four gospels present to us. The most common view, that of Jerome, Ambrose, and other fathers, makes the four gospels correspond with the order of the cherubic faces in the vision of Ezekiel—the man, the lion, the ox, and the eagle; and this view is commemorated in pictorial representations of the Evangelists, with which all our readers are familiar, in illuminated missals, old Bibles, the windows of churches, and other ecclesiastical paintings.

“The cherubim,” says Mr. Jukes, “are always the divine in creature form, the vessels in or by which the Lord reveals His glory;” and thus, he thinks, they may be used as figures of the various aspects in which the Lord Jesus is set before us. Only, instead of applying them to the four gospels in the order of Eze-kiel’s vision, he takes them in the order in which they are seen in the vision of John — 1. The lion, the emblem of kingly might and majesty, is applied to Mat-thew’s gospel; 2. The ox, the emblem of service, he applies to that of Mark; 3. The face of a man, which bespeaks human sympathy, he applies to that of Luke; and 4. The eagle, whose way is in the air, aiming its flight at the sun with an eye that is never dazzled and a wing that never tires, he applies to the gospel of John, in which “the Word who was with God” is seen as the One from heaven, and whose home is there.

Taking it for granted, for the present, that this view is correct, it is instructive to notice how the writer of each was trained for his peculiar service. Matthew, by birth an Israelite and, as a publican, an official of the Roman empire, and so accustomed to contemplate a vast kingdom, was employed to present the Lord as the son of Abraham and of David — the King of the Jews. Mark, the servant of the Apostles, presents the Lord as a servant. Luke, a Gentile, the friend and companion of Paul, presents the Lord as Son of Man, whose sympathies are linked with Adam’s ruined children. John, who leaned on the bosom of his Lord, presents Him as the Son in the bosom of the Father. Mr. Jukes also sees providential guidance, if not inspired authority, in the order in which the books are arranged

in our Bibles. In Matthew, we have the view which an awakened soul first receives of Christ—a King in the majesty of authority issuing His commands and judgments, but yet in the condescension of grace saying: “Come unto me.” In Mark, we see how this Kingly One serves in love, as well as commands with authority. In Luke, we see not only how the Kingly One toiled, but how He took our place and became *very Man*. In John, we see Him, nevertheless, the Heavenly One—we behold His glory. “Christ grows before those who see Him. One relation after another comes out, and comes out, I believe, very much according to the order of these gospels.”

In endeavoring to present, within our narrow limits, the proof of the distinctive character and specific design of each of these gospels, it will be understood that we can do no more than point out a few leading particulars, in the hope that these may excite and aid the independent inquiry of our readers.

I. “*The first living creature was like unto a lion*,” and in Matthew we find Jesus represented not so much as the servant of our need, or the Son of Adam, or the Son of God, but as the seed of Abraham and the heir of an elect kingdom. The opening sentence of the book suggests its design—“The book of the generations of Jesus Christ, the Son of David, the Son of Abraham.” He is shown to be the legitimate heir of the promise and the throne, and, in His birth, the prophecy is fulfilled—“A virgin shall conceive and bear a Son, and His name shall be Emanuel.” In this gospel alone do we read of one born king of the Jews, and the prophecy is fulfilled regarding Bethlehem—“Out of thee shall come a governor who shall rule my people Israel.”

According to Matthew, John the Baptist comes preaching: "Repent, for *the kingdom of heaven* is at hand." In Mark and Luke he preaches the baptism of repentance and the remission of sins. In Matthew, after the heir of the kingdom is tempted by Satan's offer of all the kingdoms of this world, and overcomes the tempter, He Himself comes preaching: "Repent, for *the kingdom of heaven* is at hand."

In the Sermon on the Mount the Lord with authority unfolds the principles and laws of *His kingdom*, and describes its subjects. Then He stands revealed as invested with all power to heal the curse, and introduce the promised blessings of *the kingdom*; as far as men are prepared to receive it. The strong man's house is spoiled. Death and disease flee at His bidding, the elements obey Him, and the devils tremble before Him. Yet His people will not receive their King. Here only do we read: "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in *the kingdom of heaven*. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

The gospel of Matthew alone contains those sayings and incidents which show Him unmoved amidst the cruel rejection, like the brave, everlasting firmament undisturbed by earth's storms. Come what may, there is a kingdom within Him which can overcome all things. In the midst of His rejection, He says: "All things are delivered to me of the Father." It is here we are reminded of the prophecy, "He shall not strive nor cry in the streets; a bruised reed shall He not break, and the smoking flax shall He not quench;" and we see His true greatness in His humbleness and grace.

In Matthew, also, we find the unfolding of the mystery of that kingdom, which should be introduced on the rejection of the King and continue during His absence for a season. It is unfolded in that series of parables in Matthew xiii., of which only three are given by other Evangelists, and then with characteristic differences. Thus, the seed sown is, in Matthew, "the word of the kingdom;" in Luke, it is simply "the word of God."

The quotations from the Old Testament are also distinctive. Again and again we read, "That it might be fulfilled which was spoken by the prophets," the prophets who had spoken of the kingdom and its coming King. The parables in Matthew are similitudes of the kingdom of heaven. In no other gospel do we read, "Then shall the king say to them on His right hand," or, "The king shall answer and say, Depart." In Luke, the parables commence, "A certain man" did this or that. In Matthew, for the most part, they begin, "The kingdom of heaven is like," and when they do not, the kingdom is still the burden of them.

II. "*The second living creature was like unto a calf.*" In Mark, the Lord appears as the patient servant, spending and being spent for men. In seeking the proof of this, we must remember that in all the books of Scripture there is a reason for omitting as well as recording; and, in this gospel, the omissions are very striking and instructive. Here there is no genealogy, no miraculous birth, no adoration of the wise men, no reference to His preëxistent glory; but, with a passing reference to the testimony of the Baptist, we come at once to the details of His ministry. We have here no Sermon on the Mount, few parables or discourses; but

doing rather than teaching. As another has said : "It is not Christ's claim on men, so much as man's claim on Christ, and His grace and power, which the Spirit here witnesses." Yet there is one parable which is found only here—the parable of "the seed which grew secretly," an encouragement to service, leaving results to Him who alone can give the increase.

Here we have no arraignment of the nation, no sentence on Jerusalem, and, instead of the reiterated woes of Matthew, we behold the servant, with an eye to service, sitting opposite the treasury watching a poor widow. In Mark's account of the prophecy on the Mount of Olives, we have no Bridegroom, no Lord sitting in judgment, no King enthroned in glory; but here only we read : "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." He waits another's will. In the garden, we find no reference to His right to summon legions of angels, and on the cross no promise of the kingdom to His dying companion. Besides these marked omissions, even when this Evangelist records the same incidents as the others, we find striking omissions; for example, of the word "Lord" in many cases; and, as Mr. Jukes observes : "Surely, if not a sparrow falls to the ground unnoticed, a title of the beloved Son is not dropped out of a gospel without the Father's knowledge."

With regard to what is *positively* distinctive in this view of the Lord as the servant, we notice that here only it is recorded, in the account of His temptation, that "He was with the wild beasts." So, in one sense, all whom He calls to special service must expect to be tried in secret, and, alone with God, they must over-

come ; as David slew the lion and the bear before he encountered Goliath.* Throughout the gospel we find a word almost peculiar to Mark, which is translated “forthwith” and “immediately,” which expresses the alacrity which befits the Lord’s servant. We have also interesting particulars of the manner of His service—His look of compassion, His gentle bearing, the tender touch of His hand. Besides the tenderness of it, there are many passages of Scripture which teach us to connect extraordinary effects with the laying on of the hands of God’s servants ; and if, in this age of low spiritual attainment, we may no longer expect to see hands laid on the sick and they shall recover, we may at least, with the mind of Christ, take beggars by the hand ; and may we not pray that the light of life within may break through eyes beaming with love and holiness ? Besides the alacrity and tenderness with which, at all times and in all circumstances, the Lord is seen ready to help, it is in Mark also that we learn that, without love, the most costly service is barren and most unlike the Lord’s.

Here also we find the touching record of the special trials and inward conflicts which the Lord endured—His grief for their hardness of heart, His marvelling at their unbelief, His groans and deep sighs. In Mark’s description of the closing scene, we read, “*They led Him out that they might crucify Him,*” but soon “*They compel another to bear His cross,*” and then “*They bear Him to the place called Golgotha ;*” fainting and worn out, He needed to be supported. Service throughout is sacrifice—“the ox strong to labor” is also the chosen victim for the altar of God.

* See a valuable Tract, “The School of God.”

III. "*The third living creature had a face as a man.*"

The third gospel exhibits the Lord as very man—in relation not only to a certain kingdom, but to man as man; tempted as we are, yet without sin; first humbled to the dust of death, then exalted to the right hand of God as Lord of all. Here we see men as they are, in marked contrast with the perfect Man—the man Christ Jesus. As man, He is a priest having compassion on the ignorant; and as man, He is the prophet, coming as God's messenger in sympathy with those to whom He comes.

In the very outset we find ourselves among men, among human sympathies and friendships. Here only we find the songs of Mary, Zacharias, and Simeon, celebrating mercy to Gentiles as well as Jews. In all the circumstances of His birth and upbringing, we find Him entering into man's lot—the feebleness of infancy, the subjection of boyhood, His increase in wisdom and stature. According to the law of priesthood, we find it noted when He "began to be above thirty years of age"—thirty being, according to Mr. Jukes, a mystic number, in the letter speaking of manhood, in the spirit of a higher truth growing out of what He did and suffered as man. His genealogy is given at His baptism and not at His birth; and His lineage is traced, on Mary's side, up to Adam, to show, not only his relations to man at large, but also that by death and resurrection He is to be a new Head and a source of new life to men.

Both Matthew and Mark notice the fact that, after His baptism, "Jesus went into Galilee and began to preach," but Luke only mentions the particulars of the opening of His ministry there, that He comes to Naza-

reth, where He was brought up, confesses His anointing of God, to call the Gentiles, and preach good tidings to the poor and broken-hearted; refers to Elijah, sent to a Sidonian widow, and to Elisha healing a Syrian leper, and intimates, by implication, that He also, when rejected by the Jews, would find poor widows and lepers among the Gentiles, who would receive Him gladly. Thus, from the beginning, the Spirit continually looks out to the Gentiles—to man as man—and this peculiarity runs through the book. In Luke's account of the Sermon on the Mount, every thing is omitted that relates specially to the Jews and to the law. In Matthew's account of the mission of the twelve, their labors are specially restricted to the limits of the house of Israel; Luke simply says: "He sent them forth to preach." The mission of the seventy is in the same tone—conciliatory and winning. In passages peculiar to Luke, the thoughts of men are wonderfully searched and manifested. For example, in the case of Peter exclaiming, under a lively sense of the presence of divinity: "Depart from me, for I am a sinful man, O Lord."

In scenes common to all the Evangelists, Luke alone mentions that "He was praying," "He withdrew Himself and prayed," "He continued all night in prayer"—an attitude not only characteristic of the Lord as very man, but deeply instructive as to what becomes us as sons of men. Luke is always careful to notice circumstances and incidents which illustrate the human sympathy of Jesus. Here only we learn of His compassion for the widow of Nain when she was following the bier of her *only son*. He alone tells us that the daughter of Jairus was an *only child*. When another father

comes seeking help, Luke alone records his words: "For he is *mine only child*." Here also we see the social character of Jesus, and how He sanctifies man's every day associations, and finds, at the tables where He is a guest, opportunity of ministering the bread of life.

We have already noticed how the opening words of the parables differ in Matthew and in Luke, but we must also remark that such parables as the Good Samaritan, the Lost Sheep, the Lost Piece of Money, and the Prodigal Son are found only in this gospel—all of them reaching out to man, and to man as lost and yet cared for. In this Gospel only have we an allusion to "*the times of the Gentiles*." Here only do we read of Jerusalem trodden down of *the Gentiles*. Here only is the dying thief seen saved by grace. And, in the case of the Lord Himself, in the closing scenes of His life, Luke alone tells us of the angel strengthening Him in the garden, and of His bloody sweat. Here only does the Lord, as a man, *commend His spirit* into the hands of His Father; and here only, after His resurrection, does He verify His living manhood by eating a piece of broiled fish and of a honey-comb.

Though we are exceeding our allotted space, we cannot forbear quoting the words of Mr. Jukes on the bearing of all this upon our own life and demeanor. "Need I draw out the moral of the repeated reference to prayer in this Gospel? Did the Son of Man pray at His baptism, when He chose Apostles, when alone—did His prayers lead others to say, 'Teach us to pray also,' and shall we, who have nothing in ourselves, be yet prayerless? Did He at table make every circumstance an occasion of blessed and holy teaching, and

shall we not strive, after His pattern, to eat to God's glory, to sit in social circles diffusing something of His spirit to all around? Oh! may we but see Him as He is, that like Him in the midst of men, instead of being affected by them, we may affect them in the power of a higher presence. And let us, who, though sons of Adam, by union with our risen Head, are conscious of possessing another and higher calling—who have confessed ourselves dead and risen, with heaven opened, and who, 'by baptism, fasting, and temptation,' are longing to be conformed to Him who went before—see that the things which were true in Him may be true in us also, for 'as He is, so are we in this world.'

IV. "*The fourth living creature was like a flying eagle.*" "What," asks Mr. Jukes, "shall I say of this gospel, which, like the eagle, soars to heaven, where all is peculiar and every part replete with mysteries touching the Son of God?" It reveals the Lord as not of this world to those who, like Him, are not of this world. Omitting all about His birth and genealogy, John carries us at once to the contemplation of the Word that was in the beginning, that was with God, and that was God, made flesh, but still manifesting the glory as of the only begotten of the Father. Instead of service, we read of the creation of all things; instead of the manger, we read of the bosom of the Father. John, the forerunner, is here "a witness of the light," bearing record that "this is the Son of God." In Matthew, the Baptist speaks of Him as known to him in a sense in which he could say, "I have need to be baptized of Thee;" in this gospel he speaks of Him in a higher aspect, in which he says: "I

knew Him not." To the carnal ear there seems a discrepancy in this, but the spiritual understand how a man may know Him as the Christ, the Son of David, before he knows Him as the Word who gives the Holy Ghost.

Without dwelling upon any of the preliminary scenes of His earthly life, John at once presents Him as manifesting forth His glory; and, in His relations to men, exhibits Him as the searcher of hearts. In John's Gospel, facts are narrated only to introduce some spiritual discourse, of which the fact is an illustration. In the interview with Nicodemus we have a lesson regarding the communication of new life to man. The religious Jew is first chosen to show that, spite of all his religion, he needs new life; and the master in Israel receives the elementary lesson regarding the manner in which it is communicated. The defiled Samaritan woman is chosen to be a witness that, in spite of all her sins, even in her soul there might be a well of living water.

In the next three chapters, the Lord is contrasted with all that outward ordinances had effected. Each begins with a reference to some appointed solemnity: first the Sabbath, then the Passover, then the feast of Tabernacles; and it is shown how all is fulfilled in Him, the true rest, food, and joy of weary souls. Up to this point, the burden of every lesson has been, "In Him was life;" but, at this point, the burden of the lesson becomes, "I am the light." And so it is in the experience of believers: "Faith, from the first, gives *life*; but, if we keep the word, *light* comes, turning what once was faith into certain knowledge."

In John's view of Him, He stands above His sorrows,

and we hear nothing of His anticipations of the cross. Instead of speaking of His own grief, we find Him, when the end approaches, pouring comfort into the hearts of His disciples. If, at the thought that one who was eating bread with Him should betray Him, His "soul is troubled," it is but a cloud which passes, and we see immediately the clear sky of His abiding peace. In the garden, we hear not a word of His prayer, or His agony; but witness His calm self-possession when He meets His murderers. Before Pontius Pilate He is the calm witness of the truth. On the cross He announces, "It is finished," and bowed the head and gave up the spirit.

In this Gospel, it has been remarked: "There are shallows in which a lamb may sport, and depths in which an elephant may swim." It is, at all events, eminently true that the babe in Christ and the most mature saint find delight and instruction in every chapter, according to their ability to receive it; and, therefore, these lessons are better left to the sweet teaching of the Spirit. He gives freely. "If we can bear it, all is ours; if it is not ours, it is because we cannot bear it."

Imperfect as this view of the distinctive differences of the four gospels is, we yet cherish the hope that it may be blessed to some lovers of Jesus — not indeed as satisfying, but as stimulating their inquiries into the true purpose of God in each. We have, at least, said enough to satisfy our readers that there *is* a purpose and a plan, and that there is a reason for every thing, whether we have discovered it or not. And we are confident that a fair and prayerful prosecution of this

subject will show that there is divine wisdom and precious lessons of grace and truth, in those very peculiarities of the several gospels which the enemies of the Gospel have exulted over as discrepancies; for which the advocates of inspiration, looking at them from lower ground, have, at the best, offered but lame apologies.

We have a grateful remembrance of Mr. Jukes in connection with early studies of the typical offerings of the Old Testament; and, from the impressions that remain of the spiritual discernment, nice powers of analysis, accurate classification, and clear expression of truth displayed in his tract on "The Law of Offerings in Leviticus i.-vii.," we know of no one whom we would have chosen in preference to him to elucidate the points of distinction and of resemblance in these gospels, and to trace the design of each. His work, as he says, indicates, rather than explores, the subject. It does not disappoint, but it does not satisfy; and, if the expression of a desire in this place could reach him, we would earnestly call upon him to undertake this service for the churches; and, with the advantage of his more matured study, give us a more thorough examination of each gospel, in a separate volume, as the Lord may give him grace and opportunity.

In conclusion, although it will not render our pages more attractive, we know no better service we can render to those who may be disposed to prosecute the line of inquiry here suggested, than to present them with a list of the principal texts peculiar to each gospel.

A LIST OF THE PRINCIPAL TEXTS PECULIAR TO EACH GOSPEL.

ST. MATTHEW.

CHAP.	VER.	CHAP.	VER.
i.	1	xii.	15, 17
i.	2	xii.	19
i.	3, 5	xii.	28
i.	17, 18, 23	xii.	23, 36, 45
i.	22	xiii.	11
ii.	1-11	xiii.	19
ii.	2	xiii.	30
iii.	3, 12	xiii.	31, 33
iii.	9, 15	xiii.	43
iv.	8, 17	xiii.	44, 45, 47
iv.	14, 16	xvi.	4, 14, 16
v.	3	xvi.	19, 28
v.	9	xviii.	1
v.	6, 10	xviii.	3, 4
v.	17, 18	xviii.	10-35
v.	19, 20	xix.	12, 14, 25
v.	28, 32, 34	xx.	1
vi.	12	xxi.	28, 31
vi.	13	xxi.	33
vi.	33	xxi.	43
vii.	12	xxi.	48
viii.	1	xxii.	2
viii.	2	xxiii.	13, 14
viii.	11, 12	xxiii.	35
viii.	17	xxiv.	14
viii.	25	xxv.	1-14
ix.	13	xxv.	34, 40
ix.	35	xxv.	37
x.	5, 6	xxvi.	22
x.	7	xxvi.	46
xi.	25	xxvi.	53, 54
xi.	28-30	xxvii.	46
xii.	3, 5, 6	xxvii.	52, 53
xii.	7	xxviii.	18-20

ST. MARK.

i.	1	i.	29, 30, 42
i.	2	i.	31
i.	4	i.	35
i.	8	i.	36-38
i.	12, 20, 21	i.	40
i.	13	i.	41

ST. MARK.

CHAP.	VER.	CHAP.	VER.
ii.	1, 8	viii.	23, 26
iii.	5	viii.	33
iii.	14	ix.	22
iii.	20	ix.	24
iii.	21	ix.	27
iii.	34	ix.	34
iv.	3, 31	ix.	36
iv.	14	ix.	38, 41
iv.	26, 27	x.	16
iv.	33	x.	21
iv.	36	x.	23
iv.	37	x.	30
v.	36	xii.	1
vi.	3	xii.	41
vi.	5, 6	xiii.	10
vi.	31	xiii.	32
vi.	34	xiv.	19
vii.	24	xiv.	36
vii.	32	xv.	20-22
vii.	34	xv.	37
vii.	33, 36	xvi.	7
viii.	12	xvi.	15-20
viii.	22	xvi.	20

ST. LUKE.

i.	1-4	vii.	36
i.	5, 36	viii.	11
i.	53, 77, 79	viii.	42
ii.	1, 31	ix.	6
ii.	10, 11	ix.	18-29
ii.	40	ix.	38
ii.	52	ix.	46
iii.	1, 2	ix.	49, 50
iii.	3, 5, 6	ix.	52-56
iii.	10, 12, 14	x.	1, 4, 5
iii.	21	x.	30
iii.	23	xi.	1, 2
iii.	23-38	xi.	4
iv.	16-18, 24	xi.	5
v.	1-10	xi.	37
v.	12-16	xi.	42
v.	39	xi.	51
vi.	12, 13	xii.	31
vi.	17, 36	xiii.	6
vi.	22	xiii.	6, 18, 21
vii.	11-16	xiii.	19, 21

ST. LUKE.

CHAP.	VER.	CHAP.	VER.
xiv.	1	xxi.	24, 29
xiv.	7-16	xxii.	32
xiv.	51	xxii.	41-44
xv.	4, 8, 11	xxii.	43, 44, 48
xvi.	1, 19	xxiii.	27
xviii.	1	xxiii.	33
xviii.	10	xxiii.	43
xviii.	32	xxiii.	46
xix.	7	xxiv.	43
xx.	9		

ST. JOHN.

i.	1-3	vii.	6
i.	4	vii.	37-39
i.	7, 32	viii.	3-12
i.	14, 18	viii.	31, 32
i.	17	viii.	34, 51, 58
i.	23	ix.	1-7
i.	33	ix.	24, 25
i.	37-42	x.	1, 7
i.	51	x.	18
ii.	4, 11	xi.	44
ii.	10, 19	xii.	24
iii.	2, 9	xiii.	1, 21, 31
iii.	3, 5, 11	xiii.	16, 20, 21
iii.	13, 14	xiv.	12
iii.	15, 36	xiv.	27, 28
iv.	14-24	xv.	15
v.	1	xvi.	20, 23
v.	17	xvii.	16
v.	19, 24, 25	xvii.	26
v.	26, 29, 40	xviii.	4-9
v.	35	xviii.	37
vi.	4	xix.	28, 29
vi.	26, 32, 47	xxi.	3, 19
vi.	33, 35, 48	xxi.	18, 24
vi.	62		

THE PARABLE OF THE WICKED HUSBANDMEN

As the crisis approached, the Lord spoke with increasing plainness of the malignant designs of the Jewish leaders against His life, and of the doom of the guilty nation in their rejection of their King. But from the earlier periods of His ministry He gave intimations of what awaited Him, which show that He knew the end from the beginning. Some of these, which were more obscure, though made plain by the event, continue to be misinterpreted and misapplied by Christian expositors. Among those which have been most mischievously perverted is a remark regarding the results of the ministry of John the Baptist, in Matt. xi. 12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," the consideration of which may form a suitable introduction to our remarks on the parable now before us.

The phrase "kingdom of heaven" in this passage has been taken as equivalent to "salvation," and then the passage is supposed to teach that salvation is to be gained by a certain violence, as though it were to be forcibly wrested from the hands of one who is reluctant to bestow it. Upon this view, deluded souls have been urged to make frantic struggles and outcries for mercy to God, who has already said to them: "Believe and live." Often the victims of this delusion have been per-

sueded that the reäction of their excited feelings was the success of their contest with God, as though they had taken heaven by storm, without any regard to the only Name in which there is salvation.

If they would calmly reflect upon the meaning of the language they use, they could scarcely fail to be shocked at their own folly. Or, at least, a slight acquaintance with Scripture might satisfy them that such a view of the case involves a gross misrepresentation of the relative attitude of God and the sinner. It is not true that a guilty world turns in love to God, and propitiates His mercy and turns His alienated love toward them; but "Herein is love, not that we loved God, but that He loved us and gave His Son to be the propitiation of our sins." The world is not reconciling God, but "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them." The remonstrances and the entreaties of which we read in Scripture are not on the part of man. The reluctance which is to be conquered is all on man's side, and the amazing spectacle is presented to us of the ambassadors of Christ pleading with guilty men, "As though God did beseech them by us, we pray them in Christ's stead to be reconciled to God."

The history of our Lord's earthly mission proves that the meaning put upon His words cannot be the true meaning. For it is not true that, from the time that John the Baptist pointed out the Lamb of God that taketh away the sin of the world, all men with vehement eagerness hastened to secure salvation. On the contrary, "He came to His own, and His own received Him not," and at the close of His ministry He was left to ask in sorrow: "Who hath believed our

report, and to whom is the arm of the Lord revealed?" If it be argued that the great number who, at the first, flocked to the baptism of John sustains the view to which we object, the argument is refuted by the cry, "Crucify Him, crucify Him," and by the fact that, when the results of our Lord's personal ministry were summed up in the company that waited at Jerusalem for the promise of the Father, "the number of names together were about a hundred and twenty."

The language, "the kingdom of heaven suffereth violence, and the violent take it by force," in the margin, "the kingdom of heaven is gotten by force, and they that thrust men take it by force," is in the original the language by which robbery or pillage would be described. The connection in which it occurs intimates any thing rather than the success of John's mission. At the time it was spoken the intrepid herald of the kingdom was in prison, where he was, shortly after, beheaded. The saying of the Lord is followed by a denunciation of the evil generation who said of John, "He hath a devil," and of Jesus Himself, "Behold a glutton and a wine-bibber, a friend of publicans and sinners." "And then He began to upbraid the cities where most of His mighty works were done, because they repented not."

The passage in Luke xvi. 16 is: "The law and the prophet were until John: since that time the kingdom of God is preached, and every man presseth into it." But in the original the same word is employed in Luke as in Matthew: "Every man does violence to it." It is preceded by the parable of the unjust steward, aimed at the wickedness of the rulers of Israel. The steward had wasted the substance intrusted to him,

and when the day of reckoning came, either despairing of mercy or too proud to sue for it at the hands of a master whom he hated in proportion to the wrong he had done, he attempted to secure the favor of his master's debtors by affording them an opportunity to defraud their creditor, and thus he added injury to injury, committing greater crimes that he might shield himself from the consequences of the first crime.

However that man's lord might commend his cunning, it was impossible to say a word in mitigation of his unscrupulous villainy, which was defeated when it was detected. In the estimation of men, the man who is amassing the wealth of this world at all hazards is wise; but at the close of his career God says: "Thou fool!" And how can men fail to perceive the cutting irony, the stinging rebuke of worldliness, in the Lord's exposure of the hypocrisy of "the Pharisees who were covetous," in His application of the parable, "And I say unto you, make yourselves friends of the mammon of unrighteousness, that when ye fail, *they*"—not God, but the friends you make by your treachery to God—"may receive you into everlasting habitations;" and what kind of everlasting habitations *they* can provide, when God has cast you out, it is not necessary to say. Sow to the flesh, and you will reap corruption; sow to the wind, and you will reap the whirlwind.

The parable exposed the hypocrisy of the Pharisees who, to promote their worldly interests, were explaining away the Word of God in accommodation to the carnal tastes and desires of the age. And from their example He warns His disciples: "Ye cannot serve God and mammon." The Pharisees perceived that there was an eye searching them which could look

through the whited sepulchre and see dead men's bones and rottenness within. To escape the force of truth they derided the faithful speaker, and it was to them and in this connection that he said: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man does violence to it." The testimony of the law and the prophets was concentrated on the kingdom which John actually proclaimed, but these professed expounders of the law and the prophets, instead of recognizing it, were conspiring to exclude the rightful king from his throne. By pandering to the depraved tastes of the people, they hoped to maintain their own ascendancy and defeat His claims. Vain hope! "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Then shall He speak to them in His wrath and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion."

The rulers of the Jews were following in the steps of them that killed the prophets. Their plots against the life of Jesus were ripening to execution when He spoke the parable recorded in Matthew xxi. 33-44.

The allegorical description of God's gracious choice of Israel and the abundant provisions of His providence, the institutions of His law and the constitution of His government for their security and prosperity, in the planting of the vineyard with its fences, tower, and wine-press, is parallel with many passages in the Psalms and prophets. Almost every particular of the imagery occurs in Isaiah v. "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of

it, and also built a wine-press therein." The allegory is explained in v. 7: "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant." And in view of all His gracious dealing with them, He might well appeal to them: "What could have been done more to my vineyard that I have not done in it?"

In Isaiah, as well as in some of the parallel passages, the subject of complaint and rebuke is the ingratitude and apostasy of the people on whom the Lord had lavished His grace, expressed by the disappointment of the owner of the vineyard when "He looked that it should bring forth grapes, and it brought forth wild grapes." The consequences of their apostasy are represented by the desolation of the vineyard—a desolation complete but not hopeless; for, as in Psalm lxxx., while the desolation is lamented, the prayer is urged: "Return, we beseech Thee, O God of Hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted, and the branch which Thou madest strong for Thyself." The eye of faith looks to "the man of God's right hand," and to a restoration in which there shall be no failure. For the present, travellers among the remains of the vineyards of Palestine, in which they can still trace the features of the poetical description, see in the wall broken down, the vineyard laid waste, and briars and thorns overspreading the fruitful hill, the touching symbols of the prophecy fulfilled by the desolation of Israel.

The parable of Jesus testifies, not against the failure of the vineyard, but against the wickedness of the husbandmen to whom the owner of the vineyard let it

out. Several passages in the prophets point not obscurely to the interpretation of this part of the allegory. For example, Isaiah iii. 14: "The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses." In the prophets, the priests and rulers occupy the first place in responsibility, and are first of all obnoxious to the righteous indignation of Jehovah as those who "caused His people to err." Nor was it otherwise in our Lord's denunciation of the blind leaders of the blind in His day. They were the leaders of all opposition to Him, were His pitiless persecutors, and proved themselves to be "the children of them who killed the prophets," to whom he said: "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The messengers sent to receive the fruit represent the succession of prophets whom God sent, as He expresses it, "daily rising early and sending them," the witnesses that He is "a God ready to pardon, gracious and merciful, slow to anger and of great kindness." The treatment of these messengers has its counterpart in the treatment which the prophets received from the nation. "Which of the prophets," said Stephen, "have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." These were all national acts, authorized and sanctioned, if not instigated, by the rulers; as in the case of Zecharias, "They stoned him with stones at the commandment of the king."

The last was the highest possible proof of the for-

bearance of the owner of the vineyard — forbearance which seems unnatural on the part of a man, when he exposes his only son to the ingratitude of such servants simply to benefit them. And we ask with David: “And is this the manner of man, O God?” Nay, but of Him who says: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” He sent not His Son to condemn the world, but that the world, through Him, might be saved. It was necessarily the last appeal. And the rejecters of Christ now should remember that there remaineth no more sacrifice for sin; even the mercy of God, though it be infinite, can go no higher. He had one Son, His well-beloved, and He sent Him. The love of God is only more amazing than the obduracy of the human heart. “When the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill him and let us seize on his inheritance.”

The language of the parable, which the Pharisees perceived was aimed at them, seems to intimate that those priests and rulers who took counsel to put Jesus to death were acting with their eyes open, and were fully convinced that Jesus was the Christ. The language of Peter, “I wot that through ignorance ye did it, as did also your rulers,” cannot be quoted to the contrary, for Peter is not speaking of their ignorance of the enormous crime they were committing; but of their ignorance of the gracious purpose of God in the death of Christ, which they unconsciously and unintentionally fulfilled. One thing is evident, as the proofs of His Messiahship became more striking, they only became more eager in their bloody purpose. It was the resurrection of Lazarus which at last hurried them to de-

cided measures. "Then gathered the chief priests and Pharisees a council and said: What do we? for this man doeth many miracles." They plainly saw that the progress of Jesus endangered their own power and influence, and these they were resolved at all hazards to retain, even if they must imbrue their hands in the blood of Messiah to secure it. The cold-blooded resolution with which they prosecuted their purpose through all the scenes of that mockery of justice, in which there was so much to rouse the slumbering conscience of the most hardened criminals, indicates that they had nerved their souls to perpetrate even that awful deed. If they were ignorant of His true character, it is certain that their ignorance was criminal and inexcusable. They at least were convinced of His innocence of all their false and fabricated accusations.

In reply to the question of Jesus, "What shall he do unto those husbandmen?" some of His hearers — perhaps some of these guilty men themselves — pronounced the sentence of their just and terrible destruction. Yet their purpose was vain; they might reject the stone, but God would make it the head of the corner; they might stumble at it, they might assail it, but they could not prevail against it. The assailants were the only sufferers, and at last it shall fall upon them with irresistible violence and overwhelm them with destruction.

The transference of the kingdom to another nation and the rejection of the rejecters are explained in 1 Peter ii. 7-9: "Unto you which believe He is precious: but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner, and a stone of stumbling, and a rock of offence,

to them which stumble at the word, being disobedient : whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you out of darkness into light." In all this we see what God is and what He has been to us in the riches of His mercy, and we see what man is, "*what we, what you and I are !*" The nature which expressed itself in Israel's rejection of Christ is our nature. If we have received Him, it is because grace makes us to differ—the same grace which shall yet triumph over Israel's obduracy ; and saved Israel and we at last may sing together : "Oh ! to grace how great a debtor."

THE MIND OF CHRIST.

If we are asked what is the rule of a believer's life, the true answer is, in brief, CHRIST. He is our life and He is the rule, example and end of our life. Instead of formal commandments we have this comprehensive admonition, "Let the same mind be in you which was also in Christ Jesus" — not a dead letter but a living principle. And how shall we understand the mind that was in Christ Jesus? It is revealed in an existence which is love. Even when we are strengthened with all might by the Spirit in the inner man, and even after it shall have been our study through the advancing ages of a glorious eternity, our highest attainment will be to know the love of Christ which passeth knowledge. But for the practical purposes of his admonition the Apostle recites the sacrifices and sufferings to which love led Him, as these lie within the sphere of our faculties and come home to our sympathies.

First of all, however, it is necessary to connect His sacrifices and sufferings here with His everlasting love, antedating creation, incomprehensible as it must be to us in its infinite tenderness. For His life on earth receives all its significance from the fact that He was previously "in the form of God, and thought it not robbery to be equal with God." This was the glory of which He emptied Himself and the blessedness which He was

willing to forego, that He might become the Saviour of sinners. The distance is immeasurable between the glory of the sovereign Jehovah and the serving-place of the most glorious of all His creatures. Had He, to serve some gracious end, assumed the place of the most exalted of those who have unceasingly adored before His throne, that would have displayed love which passeth knowledge, for the distance is unmeasurable between the Supreme Jehovah and the most exalted of His subject creatures. But He took not on Him the nature of angels but the seed of Abraham. Though sinless, the humanity in which He appeared was smitten. In this condition of human nature, He humbled Himself to the lowest place of obedience and suffering. There was none poorer, more obscure, or more despised, than He. He was by way of eminence the Man of Sorrows. If we would tell the ardor of His love, we must measure the distance between the everlasting throne and the manger of Bethlehem — between that reminiscence of the past, “the glory which I had with Thee before the world was,” and that reality of the present, “the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.”

Had He stooped to all this to secure some blessing for the holiest and most loving of His adoring hosts, THAT would have been love which passeth knowledge : but what shall we say, when it was to save sinners ? What His love is, and what its objects are, may be seen in the malignant hostility which He encountered at His coming, and which followed Him through all His life below. At every step it became more evident that His love was unmerited, and that it was un nourished

by any reciprocal attachment; but it became more evident also, that it could be quenched by no hatred or ingratitude. His was a life of purity amidst pollution—of love in the face of hatred—of rich mercy to those who showed Him no mercy. No obstinacy could exhaust His patience; no insults or injuries could exceed His forbearance. In enduring the contradiction of sinners against Himself, He displayed all the riches of Divine longsuffering. When He had spent the day in labors of love, He spent the night in prayer and pleading. There was no sorrow for which He had not sympathy, no affection for which He had not healing. He stooped to the lowest in intelligence, that He might communicate divine truth—to the vilest sinner, that He might bring salvation. He called around Him the poor, the guilty, the despised, and the broken-hearted. He spurned the kingdom which Satan offered, and the crown which men would have forced upon Him; but He never turned away from a penitent, however great his sin, nor from a petitioner, however great his need. His sneering enemies called Him “the Friend of Sinners”—He accepted the title, wore it meekly on earth, and carried it up to heaven, where He gloriously fulfils it. His forbearance with His enemies was equalled only by His fidelity to His friends; “for, having loved His own which were in the world, He loved them to the end.” Among those who called Him ‘Lord,’ he was still the servant; for the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. In short, there is nothing which He did not sacrifice for us but truth—nothing which He withheld from us, not even His precious life.

The closing scenes of His life of sorrow furnish the

crowning proof of His unchangeable love, as well as the most hideous display of man's vileness. Human hatred left nothing undone that could aggravate His sufferings. When He most needed sympathy, all His friends forsook Him. The most shameless perjury was suborned to convict Him of the most infamous crimes. He was executed with ignominy as the worst of criminals — a blasphemer and an enemy alike of God and man. But the worst that man could do only furnished new occasion for the exercise of His forgiving love. For, it must be remembered, that He was not helplessly but voluntarily a sufferer. It was not the power of man, but pity for man, that led Him captive; and it was not nails and cords which bound Him to the accursed tree, but the cords of love, stronger than death. We do not tell all the truth when we say that these sufferings could not alienate His love—He came to suffer; and all that human hands inflicted was but an incident of the actual endurance of a load of woe beneath which the whole race of man would have perished for ever. When He became obedient to death, even the death of the cross, He voluntarily encountered the wrath which the countless sins of countless myriads of sinners deserved. He had reckoned up the mighty sum of guilt to be cancelled; He had counted up all that could be required at the hands of the surety of sinners; and when He summed it all up, He accepted the responsibility; and never shrank from the charge, until, humbled under the buffetings of Satan and agonized by the desertion of the Father, He could say, "It is finished," and bowed His head and gave up the ghost.

When Jesus wept by the grave of Lazarus, the

Jews said, "Behold, how He loved him;" but what can be said of His love when we see the Prince of life, at the close of such a ministry, hanging lifeless on the cross? Behold the mind which was in Christ Jesus! And know, that this is what is proposed to believers in the admonition: "Let the same mind be in you."

The Apostle Paul, to illustrate the admonition, traces the steps by which He descended from the glory of an everlasting throne, to the lowest depths from which He was to bring up his redeemed ones. But the Apostle immediately follows that love up the radiant track by which it ascended from the cross to the throne, "Wherefore God also hath highly exalted Him, and given Him a name that is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In that ascent the Lord did not leave behind the nature which He had assumed, but carried it up, perfected through suffering, that at the name of JESUS, the name which Mary gave to her first-born, every knee should bow. This exaltation is introduced in this connection, not merely to assure us of the Father's delight in all that the Son had done, and so to commend the example to our imitation by the sanction of the Father's highest approval, but moreover to show, that suffering love is at last enthroned; that He soared to heaven with a spirit as lowly as the grave which He left; and that there beats at the right hand of the Majesty on high, a brother's heart — a heart more gently subdued, more meekly patient, than ever throbs with pity in the house of mourning or the home of poverty.

The divine attractiveness of His life on earth draws us into the fellowship of His suffering, and then we are taught that it is just as the same mind is in us that we are fitted for the companionship of His glory.

The mind which was in Christ Jesus may be viewed in its aspect toward the world, and in its aspect toward the Church of God: and

I. Toward the world, believers are admonished to cherish the same mind which was in Christ Jesus. He came into the world to save sinners, and we have seen at what cost He prosecuted the mission of love. We are not called to the self-same acts of sacrifice, but we are called to cherish the same mind. Our love must come immeasurably behind the love which passeth knowledge; but it is a stream from that fountain, a vessel filled from that ocean. We have no such glory to relinquish, and no such blessedness to forego, in order to reach the perishing; for we were by nature children of wrath, even as others, and the grace which now makes us to differ, also makes us debtors to all men, freely to give what we have freely received. How humbly should we stoop to the fallen! How patiently should we bear with the perverse, when we remember how Incarnate Love has dealt with us! We may blush to speak of any sacrifices we can make, in comparison with His renunciation of the glory of Divinity for our sakes. How little, at the worst, can we now suffer who have no condemnation to fear, and no wrath to endure, since He has exhausted the curse. If He was made a curse for us, how joyfully may we suffer the loss of all things, in seeking the profit of many that they may be saved. We will wait for no shining gifts and for no opportunity of

distinction in a wide theatre of great achievements, when we remember how His love found its occasions everywhere; how He surprised Samaria's erring daughter at Jacob's well with His gracious words; how He found Matthew at the receipt of customs, and called Him; how He spoke pardon to the penitent woman at the supper-table of the Pharisee; and how, when He hung on the cross, He spoke the word of life to a thief and a murderer.

If we go through the world with the same mind that was in Him, the salvation of sinners will be the grand object of which we will never lose sight. And besides, our whole path will be traced by spontaneous kindness and cordial sympathy—not the cold charity of the world which buys off clamorous mendicancy from our door, and offensive objects of pity from our streets with the smallest possible amount of alms, ungraciously bestowed; but genial love, which would dry every tear and lighten every care — which waits for no applause and expects no return, but which, unseen and unheard by men, moves on, warmed by the smile of God, unchilled by ingratitude, and unalienated by hatred, which blesses them that curse us, and does good to them that despitefully use us and persecute us—like Him “who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself unto Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed.”

II. Toward the Church of God, believers are admonished to cherish the same mind that was in Him.

In studying the mind of Christ, as revealed in word and deed, we are struck by the breadth of His love, as He yearns over the lost, bewails the infatuation which resisted His grace, and sends the tidings of salvation to all the world. But how can we speak of the treasured tenderness, the infinite love, with which His heart overflows toward His Church, the purchase of His blood, the travail of His soul? The Church alone is conscious of His love, she alone can say: "Hereby perceive we the love of God, because He laid down his life for us." Believers alone respond to His tenderness, with the avowal: "He loved me and gave Himself for me." Upon them His love is concentrated in living delight—on His brethren, His partners, His bride, who shall share His throne. We could never have known what love is, if the Son of God, who had nothing to gain but every thing to surrender, had not humbled Himself to serve the most unworthy of all the creatures of His hand. With what alacrity did He leave the throne, and lay aside His royal robes, and gird Himself with humanity, that He might discharge His ministry of love, and give Himself a ransom for many. Herein, indeed, was love! But it did not end there. He did not sit down at the right hand of God, as though the labor of love were done and He had only to enjoy the recompense. He sits there with a spirit as lowly as ever, and heaven is only a more advantageous sphere of service for His people. Even when He comes in power and glory, He will gird Himself and make His watchful servants sit down to meat, and will come forth and serve them. Believers may well be asked: "What think ye of Christ?" And they are admonished: "Let the same mind be in you which was also in Christ Jesus."

To sinners saved by grace, it may seem that there is no lower place to which they can stoop, and that any service of the Church must be an honor and exaltation to them. Yet, as believers, they are so exalted in Christ, that there is no higher place to which they can aspire; and since "all things are yours, and ye are Christ's, and Christ is God's," there is nothing more to gain. It is here they are called to humble themselves. The only distinction which love makes possible among them is this, "Whosoever will be chief among you, let him be your servant;" and even in this respect, there is one greater than all who says: "I am among you as he that serveth." Such love is in its very nature self-sacrificing. It is the very opposite of the world's friendship, which aims at self-advancement even in its favors; which looks up to find objects in the great, the wise, or the prosperous. True love looks only where it may serve, its greatest ardor is kindled by the greatest neediness; its greatest tenderness is attracted to the weakest and the least; it seeks not its own, and foregoes all joy and ease, that it may minister to sorrow. Nay, the most selfish thing in nature is sorrow; and true love forgets its own grief in the sorrows of others, as Jesus forgot His weariness in consoling the woman at Jacob's well, and, still more, forgot the gathering anguish of the night on which He was betrayed to say to His disciples: "Let not your heart be troubled." In all this we are called to be like Him: nor is there any point at which we are to halt, in following the footsteps of Incarnate Love. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." And love will rejoice to think that if, even in the

glory of His coming kingdom, the Lord of all will come forth and serve, our love also will find in eternity free scope for its display in the service of those who, as king-priests, shall reign with Him for ever. Then, as now, it will be our privilege to serve Him, in serving one another, just as here He says with reference to every deed of kindness to the least of His disciples: "Inasmuch as ye did unto them, ye did it unto me."

"I will trust in the covert of Thy wings."—PSALM lxi. 4.

UNDER Thy wings, my God, I rest,
 Under Thy shadow safely lie ;
 By Thy own strength in peace possessed,
 While dreaded evils pass me by.

With strong desire I here can stay
 To see Thy love its work complete ;
 Here I can wait a long delay,
 Reposing at my Saviour's feet.

My place of lowly service, too,
 Beneath Thy sheltering wings I see ;
 For all the work I have to do
 Is done through strengthening rest in Thee.

I would not rise this rest above ;
 I do not mourn my low estate ;
 Sure of my riches in Thy love,
 I feel it good to trust and wait.

In faith and patience is repose ;
 In faith and rest my strength shall be ;
 And when Thy joy the Church o'erflows,
 I know that it will visit me.

THE DISPENSATIONS, PROPHETICALLY AND DOCTRINALLY CONSIDERED.

BY W. C. BAYNES.

THE ANTE-DILUVIAN DISPENSATION.

THE record of the second, or, as we may term it, the Ante-Diluvian Dispensation, commences at Gen. iv. and closes at Gen. viii. 14. The scene opens not in Eden, the garden of happiness, but on the earth cursed for man's sake, and under moral and physical disabilities which held out little prospect of joy or peace. The nature of man had acquired a new element. The Lord had said, Gen. iii. 22, "Behold the man is become as one of us to know good and evil," another proof that it was not in the *moral* image of God that man was created. But how different is the result of such knowledge in God and in man. With God, it passes through the unsullied channel of His own purity. With man, it courses its way to his intelligence through the foul channel of a carnal mind, which is enmity against God, thoroughly and incurably corrupt.

As an essential doctrine of Christianity is involved in a clear understanding of this lamentable fact, the word which is rendered 'the mind' in this connection deserves our attention. It is *phronéma*, and no single English word translates it. Leigh, in his *Critica Sacra*, says that "it comprehends the act and exercise both of

the *mind* and of the *will*, and may be indifferently translated *wisdom, sense, affection, desire.*" It is the word used to express the mind and inclination of the Holy Spirit influencing our spirits. So that in Rom. viii. 5 we have brought in contrast "the minding of the flesh," which embraces its wisdom, sense, affection, and desire, and which is death; and "the minding of the spirit," embracing the same qualities, but which is life and peace.

These two ruling minds, or mindings, are in direct opposition to one another. The will of man is not subject to the law of God, and, what is still worse, "*neither indeed can be.*" So that we have a principle in us so essentially and unconquerably opposed to God that it is called "enmity against God." In 1 Cor. ii. 14, it is further stated that this "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There is no doctrine more odious, because none more humbling, to man than that he is thus by nature a child of wrath, and must remain dead in trespasses and sins until quickened of God; and that his boasted reason is utterly incapable of receiving the things of God; and that this corruption is hereditary, and so complete that an Ethiopian may as soon change his skin, or a leopard his spots, or a man bring a clean thing out of an unclean, as this "carnal minding" exert a good will or affection toward God, or attain the true knowledge of heavenly things.

The scene with which this dispensation opens reveals this doctrine. The two sons of Adam are introduced in the character of worshippers. "Cain brought of the fruit of the ground an offering unto the Lord, and Abel

brought of the firstlings of his flock." On one altar are heaped corn, flowers, and fruit. The air is loaded with the perfume of the gift, beside which he stands, satisfied that his service deserves the acceptance of God. Apart stands another altar, but oh ! how different—the life-blood of a poor lamb has just ebbed out ; the crimson tide flows around the altar, the panting victim has just ceased to breathe. By it stands a youth with the trace of a calm sorrow mingled with conscious rectitude on his countenance. And where are our sympathies ? Nature, recoiling from the quivering victim, says, With the flowers and the fruits, with the sweet and the beautiful, with the results of honest and honorable toil. Were it announced to us for the first time, nay, did the fire consuming the offering of Abel before our eyes testify, that "the Lord had respect to Abel and to his offering, but unto Cain and to his offering the Lord had not respect," we should be all astonishment, until the Holy Ghost explains that, "BY FAITH, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous ; God testifying of his gifts." The secret lies here. In these two offerings we have exemplified the principles under which all religion classifies itself—FAITH and WORKS. Every worshipper must come to God on his own merits, or in the merits of another. In the former case, we behold nature—bold, unhumiliated nature, proud of her power to present what God ought to accept. In the latter case, we behold one who has lost all confidence in the flesh ; who, conscious of guilt, points to the reeking victim, and cries : "God, be merciful to me, a sinner." Abel and his offering are accepted ; Cain and his offering are rejected. The

worshipper and his offering stand or fall together. God regards the worshipper in the light of his offering. In order to true worship, the worshipper must know what constitutes an acceptable offering to God, and that knowledge is found only in the doctrine of the cross.

There was a day when Cain's offering was just what God would have accepted at the hand of man; but that was in Eden, when the scent of the rose and the purity of the lily were untainted by the curse. All was now changed. The earth brought forth noxious weeds, as the heart of its master brought forth "evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." Cain knew this, and his offering cloaked an insolent defiance; and the insulted majesty of God could have no respect to a sinner presenting the fruit of the curse. Abel, on the other hand, presents himself as a lost sinner; his offering acknowledges that "the wages of sin is death;" but it acknowledges also the grace which lays our iniquities on a substitute, and says: Accept me in my sacrifice, and, by His stripes, heal me.

Cain was wroth. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou offerest rightly, shalt thou not be accepted? And if thou offerest not rightly, sin lieth at the door." Leigh, in his *Bib. Sac.*, says: "The word *προσφέρης* is often used peculiarly concerning sacrifices; as in Matt. v. 23, 'If thou *bring* thy gift to the altar;' in viii. 4, '*Offer* the gift that Moses commanded;' or in Mark i. 44, 'Go thy way, show thyself to the priest and *offer* the gift that Moses commanded.'" *ὀρθῶς* occurs in Luke vii. 43, "Thou hast *rightly* judged;" Luke x. 28, "Thou hast answered *right*;"

Luke xx. 21, "Master, we know that Thou sayest and teachest *rightly*." A correct understanding of these words is important, not only to show why God did not accept the sacrifice of Cain, but also to correct a common perversion of the passage, "If thou *doest well* shalt thou not be accepted?" to subvert the Gospel, and render the atonement of Christ nugatory, by representing works as the ground of acceptance; as though the natural man could please God.

The condescension of God failed to appease the irritation of Cain. His latent hatred at length burst forth, and he arose and slew his brother. "And wherefore slew he him?" asks the Apostle, 1 John iii. 12. "Because his own works" (alluding to his offerings) "were evil, and his brother's righteous;" and then he adds, addressing believers: "Marvel not, my brethren, if the world hate you."

A clear distinction is recorded between the righteous seed in the person of Seth, who was appointed, as the mourning mother said, in the place of Abel, whom Cain slew; and the seed of the fratricide, Cain, who went out from the presence of the Lord into the land of Nod—a type of those "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe." Henceforth we see him without God, and therefore without hope in the world; and we see him and his progeny making this world their home, building cities, and calling them after their names, and becoming celebrated for arts and manufactures. It is most significantly instructive to observe that the Spirit of God ascribes to the descendants of Cain the origin

of music and the arts which embellish this life, in which unsanctified genius finds its most attractive sphere, and which, even among professing Christians, are regarded as essential accomplishments.

From Abel "asleep in Christ," we turn to one of whom "it is witnessed that he now liveth." "And all the days of Enoch were three hundred and sixty-five years," (a year of years,) "and Enoch walked with God, and he was not, for God took him." Thus, therefore, after a long list of those "who lived, and they died," we have one, the seventh from Adam, who, without dying, ceased to be among the children of men, for God took him when he had just passed one third of the usual period of human life in those days. This saint whom God took, is a type of those who "are alive and remain upon the earth unto the coming of the Lord," who shall be caught up to meet Him in the air. Nor is Enoch alone in this distinction. The Mosaic, as well as the Ante-Diluvian dispensation, has, by the grace of God, furnished one as a pledge and earnest of the divine intention concerning a company of the redeemed who shall thus be taken from among the living. As the doctrine of "the first resurrection," when those who are Christ's, at His coming, shall be changed, in a moment, in the twinkling of an eye, will form the subject of a separate discourse, it is sufficient, at present, to point out that such a rapture from among the ranks of mortals is not an unheard of thing, and that it is neither impossible nor improbable that the Sovereign Jehovah, who doeth all things according to the pleasure of His will, and giveth not account of any of His matters, should magnify the work of His Son by gathering to Him an elect portion of those who have

been subjects of His grace, without passing through the humiliation of the grave.

This holy man's career is summed up in a sentence which speaks volumes: "Enoch walked with God." The word "walk," which expresses our progress from one place to another, is a lively emblem of the manner of a man's life, as in Rom. vi. 4, "Even so we should walk in newness of life." "To walk with God" is to live in such holy and sweet communion with Him as to have an abiding sense of His presence, and is similar to the expression, "walk in the Spirit." To Enoch, who thus walked, the testimony was given before his translation that "he pleased God." A revelation was given to him intimately connected with the event of which he is now the type: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Since the Lord comes with all His saints to do this, they must previously have been gathered to Him. In Zechariah xiv. 5, the same thing is predicted, "And the Lord my God shall come, and all the saints with thee;" and it is added, "The Lord shall be King over all the earth: in that day there shall be one Lord and His name One." As this man of God was taken away, leaving a world settling down in awful iniquity, so, alas! it shall be when that greater gathering shall take place, and they that are ready shall go in with Him to the marriage and the door shall be shut.

The great apostasy which was approaching maturity

at the translation of Enoch, is described in Gen. vi. The population of the earth had become great, "and daughters were born unto them; and the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence, for all flesh had corrupted his way upon the earth."

A frightful picture! nor can it all be traced to intermarriages of the pious and the unconverted, though that explanation of the statement that the sons of God took wives of the daughters of men may do least violence to commonly received opinions. The fact is enveloped with mystery, and this is not the place to attempt a critical solution of it. But we cannot altogether ignore the questions which the narrative suggests. Who are the sons of God? Who are the giants? Whence came they? What iniquity could be so irremediably leavening as to leave no alternative but to sweep every living creature from the face of the earth? The most ancient view is that these sons of God were not human beings at all, but some order of angels. The phrase "sons of God" is applied in the Old Testament only to angels, as expressing the fact that they came direct-

ly from the hand of the Creator ; as, in the New Testament, it is applied to Adam, so it is applied to Satan and other superhuman beings ; as in Job i. 6 : “ Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.” These giants who “ became mighty men, men of renown which were of old,” show that no common fruits sprang from these unholy alliances. It is no trifling argument in support of the ancient view that the LXX read *αγγελοι*, (angels,) instead of *υιοι*, (sons ;) and it is certain that the opinion that there was an angelic intrusion was held by the ancient synagogues, by Josephus, and by the apostolic fathers, among whom, according to Kurtz, may be reckoned Justin, Clement, Tertullian, Cyprian, and others ; and that Augustine, Theodoret, and others of the fourth century were the first to dispute it.

But in this, as in other points, we must go to the Bible itself for a solution of the difficulty. Peter appears to refer to the event in question in 2 Pet. ii. 4-6 : “ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that should after live ungodly.” To the same effect we read in Jude 6 : “ And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Go-

morrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." We have in these two passages, distinctly stated, an analogy between the iniquity of certain angels and the inhabitants of certain cities; the latter are said to have sinned *in like manner* as the angels, by changing the course of nature and going after strange flesh; and their judgments are alike, as their sin called for a direct and immediate manifestation of the wrath of God. Satan and his angels cannot be alluded to here, for they are not in chains, but are at liberty; and we are warned that they are walking about, seeking and often effecting the destruction of man. In 1 Cor. xi. 10, Paul says: "For this cause ought the woman to have a covering on her head because of the angels." The reason given for this commandment throws us back upon the remote tradition and its abhorrent consequences, and suggests that the custom of veiling females runs into the farthest antiquity, and is a memorial of precaution.

Those who desire to prosecute inquiry into this subject may consult the host of authorities enumerated by Kurtz in "The History of the Old Covenant." Or a more simple view of the subject may be found in Kitto's "Daily Bible Illustrations," under the head "Antediluvians and Patriarchs." The sound criticism of the former, and the plain exposition of the latter, may set any one tolerably clear on the subject, and will show what is the origin of the whole heathen mythology, which consists of legends relating to this period of unnatural iniquity when hero-worship was introduced. At any rate, this view gives an intelligible account of

the disastrous ruin which extended to all the families of the earth except the family of Noah ; for, evidently, it must have been something different from the ordinary outbursts of sin and violence. For our present purpose, however, it is sufficient to establish the fact of a universal apostasy, calling for the direct interference of God in judgment, and then to show that God was able to deliver an elect remnant out of that judgment, preserving them alive and establishing them anew upon the earth after His indignation had been poured out upon it.

Gen. vii. opens with God's approval of Noah as the only righteous one found in that generation. The means of his deliverance from the flood in which the old world was drowned was the ark, built not only at the command of God, but according to the express directions of God. Here, as in every thing in which God brings Himself into direct communication with man, the most explicit directions are given, and nothing is left for man to invent, alter, or suggest, for His thoughts are not man's thoughts, nor are man's ways His ways. This we shall find to be the invariable line of action in all the great emergencies in which God has interposed. And the reason is obvious, for He who knows beforehand the measure of the calamity, can alone provide the adequate remedy. This seems simple, but for that very reason it is hard to receive. Man is for ever altering God's plans, adding to them or taking from them. To do precisely what God says, is the great practical operation of faith. Faith never asks questions ; it obeys and leaves consequences with God ; its language is, " I know in whom I have believed, and I am persuaded He is able to keep that which I have committed

unto Him against that day." 2 Tim. i. 12. We shall find this exemplified at every stage of our inquiry. As Enoch walked with God, Noah must have been kept in close communion with God in preparing the ark and contemplating the solemn judgment during the hundred and twenty years in which the long-suffering of God waited, and in which Noah earned the title of a "preacher of righteousness," as he warned the world of their coming doom.

At last the day of mercy closes; "seven days more," saith God, "and the waters shall be upon the earth." What a week of fearful suspense! How persuasive, how imploring must have been the last appeal of the great preacher! How he must have wept as he contemplated the hardened hearts of these mockers! At last the order is given: "Come thou and all thy house into the ark." "And the Lord shut him in"—yes, there is the real security—"God shut him in"—the ark, with its living freight, is the special object of God's care, and to those whom it contained it might have been said: "The hairs of your head are all numbered"—"fear not, little flock."

But what terror now seizes the world! The same day were all the fountains of the great deep broken up and the floodgates of heaven were opened, and the rain was upon the earth forty days and forty nights. And the waters prevailed and bore up the ark, and it was lifted above the earth. What a sight to a perishing world! Is there no parallel to this? Oh! yes. "Then shall they see the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in a cloud with power and great glory. For, as in the days that were before the flood,

they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark ; and the flood came and destroyed them all : so shall also the coming of the Son of Man be. Then shall two be in the field ; one shall be taken, and the other left. Watch, therefore : for ye know not at what hour your Lord doth come." Alas ! the sight of the ark, like the future sign of the Son of Man, is only the signal for a general mourning. Repentance comes too late ; " I will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you." Prov. i. 26. Are men more watchful now than they were before the flood ? Or are they, as Peter says, willingly ignorant of the solemn example of the flood ? In short, how few people there are who believe the plain revelation of God's judgments as the close of this dispensation ! It seems a thing incredible to them that, as God was pleased to punish the world with a most fearful judgment, and yet deliver a remnant by a special act of grace, He may do so again. They therefore insist that there can be no special judgment, but that these clear prophecies of the world's anguish and despair, and of the visitation of the wrath of the Lamb upon an apostate Church, are all to be confounded with the judgment of the great white throne ; though between it and the description of these premillennial judgments, there are not two things in common. Surely, the words of Is. xxviii. 22 may be applied to this generation : " Now, therefore, be ye not mockers, lest your hands be made strong : for I have heard from the Lord of Hosts a consumption, even determined upon

the whole earth." In our consideration of the present dispensation of grace, the approaching period of judgment will be so clearly traced in the Scripture as to convince any candid inquirer that this day of grace closes with scenes of terror which may well make the stoutest heart quail. These are unpalatable truths. The heart naturally turns with aversion from what must silence the siren voice which is lulling the sleeping virgins with the flattering notes of peace and safety. But the midnight cry *will* be heard, and they will awaken to the bitter conviction that the dream of peace was, according to the prediction of the Master, the sure precursor of sudden destruction.

We must notice another allusion to the crisis of antediluvian iniquity, and the deliverance of the remnant, in 1 Pet. iii. 21 : "When once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ : who is gone into the heavens, and is at the right hand of God ; angels and authorities and powers being made subject unto Him." Without entering at present on the exposition of this important passage, it will serve the end we have in view in referring to it if we quote the language of Archbishop Leighton, in his admirable commentary on the epistle : "Thus, then, we have a true account of the power of this, and so of other sacraments, and a discovery of the error of two extremes — 1. Of those who ascribe too much to them, as if they wrought by a natural, inherent virtue, and carried

grace in them inseparably ; 2. Of those who ascribe too little to them, making them only signs and badges of our profession. Signs they are, but more than signs merely representing, they are means exhibiting and seals confirming grace to the faithful. They are, in a word, neither empty signs to them who believe, nor an effectual cause of grace to them who believe not. Now, that which is intended for our help, our carnal minds are ready to turn into a hindrance and disadvantage. The Lord representing invisible things to the eye, and confirming His promises even by visible seals, we are apt, from the grossness of our hearts, instead of stepping past that which is earthly to the Divine spiritual things represented, to stay in the outward element and go no farther."

Before leaving the ante-diluvian dispensation, we direct attention to the distinct features of typical prophecy which have thus far been illustrated :

1. We learn that we all bear the image of the earthly, for "Adam begat a son in his own likeness after his image."

2. We see the great divisions of religion in this world, the religion of works and the religion of faith, the doctrine of atonement in contrast with self-righteousness ; and this brings to view the offence of the cross, and those who are persecuted for righteousness' sake.

3. We see, upon the apostasy, an election according to grace called out in Seth, "for God," said Eve, "hath appointed me another seed instead of Abel, whom Cain slew."

4. We see in the slain one a type of those who suffer with Jesus, who shall also reign with Him ; and of

those who sleep in Jesus, whom God will bring with Him.

5. We see the rapture of the living saints in the person of Enoch, who foreshadows those of whom it is said: "We which are alive and remain shall be caught up in the clouds to meet the Lord in the air, and so shall we be ever with the Lord."

6. We see the climax of the apostasy, "all flesh corrupted his way upon the earth." Evil men and seducers wax worse and worse, and this brings on,

7. The judgment which closes the Dispensation, when the iniquity is come to the full.

8. We see a remnant according to grace saved out of the midst of the overthrow, and preserved by God as the germ or seed of a new dispensation.

We may now ask the reader who, overlooking the chasm of time, has contemplated the horrors of these ante-diluvian scenes, Do you rise from the contemplation as from the sight of a curious spectacle, or does a solemn horror seize you in view of that appalling iniquity and its terrible doom? Alas! of the multitude, it is true that "though one went to them from the dead, they would not believe." If a victim of the deluge should appear from a burial of four thousand years, with the despair on his haggard countenance which was stamped there as he perished in the wild waters, and could he tell us of the world-panic when the floodgates of heaven were opened, and the mountain waves, with the roar of victory, rushed over the earth, as if reclaiming the ancient reign of chaos; and could he picture the mute statue-like horror with which men stood aghast, while the contending elements drowned the wildest shrieks of perishing men; and

should he repeat, as only one released from the prison-house of despair could, the words of incarnate truth—"So shall also the coming of the Son of Man be"—even that testimony and warning would fail to rouse men from the stupor of the lethean slumber in which they are wrapt. Infatuated worldlings would scarcely pause to ask, What spell is it that binds me like a galley-slave toiling in the current of this world's ways till I drop senseless at the oar? To-morrow would find them beyond the influence of the awakening voice. The keen bargain, the immense profit, the certain speculation, or the smooth-tongued traffic has done its work, and they return like a sow that is washed to her wallowing in the mire. Farewell; "I have overthrown some of you," says the Prophet Amos, "as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, PREPARE TO MEET THY GOD, O ISRAEL."

THE EPISTLES TO THE SEVEN CHURCHES OF ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE V.—CHRIST'S COMMENDATION OF THE PASTOR OF EPHEBUS.

THE ministry and members of the Church of Ephesus present a fair specimen generally of those of the apostolic age. Taken as a whole, we certainly can find none purer.

This church had been founded by the great Apostle of the Gentiles, in the wealthy and voluptuous metropolis of proconsular Asia—the seat of the splendid temple of Diana, and the most noted resort of pagan idolaters for the purposes of their worship. Regarded, in the prophetic sense, as a type, symbol, or representative of the pastors and membership of the churches generally in the first great period of their history, an inquiry into their character and condition becomes a matter of greatly enhanced importance.

We naturally feel desirous to know something about the state of the Church in the primitive age; how Christians felt, and thought, and lived, in the period when they had still the presence and counsel of some of the Apostles. In the letter transmitted to the angel or pastor of the Church of Ephesus we have information on this subject from an unerring source: not from

fallible men, whose judgment and observation may err; but from the Lord Jesus Christ Himself, before whom "all things are naked and manifest," and whose judgment never errs. How valuable is such testimony! It indicates to us what meets His approbation, and what displeases Him; and thus instructs and guides the pastors of His Church as to what should be cherished, and what discountenanced and condemned.

He begins with a declaration of His Omniscience, and an assertion of his high official functions as the searcher of hearts and the witness of their deeds. In so doing, He claims the attribute and prerogative of God, to whom they emphatically and exclusively belong: "I the Lord search the heart and try the reins of the children of men." A question here occurs, and it is of some moment, whether this communication pertains exclusively to the pastors of the churches, or to the membership along with them?

From the indications that lie on the very surface, it would seem that, while these letters are indeed addressed each to the angel or pastor, they are not meant exclusively to apply to them. For the concluding exhortation, calling on all to give heed to His admonition, shows that the Saviour designed, in speaking or addressing Himself to the pastors, to speak also to the churches under their care. The epistles pertain to the whole Church; but are directed to the pastor or president of the elders—moderator of the session, as Presbyterians call him; as well because the care of all the Church is committed to them, as because the state of the Church can be determined from them; as well because the rulers of a Christian Church are their representatives, as because the whole body can be

reckoned or judged of in them; and finally, because reason and experience teach that, as a general thing, in process of time, the churches are conformed to the character of their pastors and officers, so that it rarely otherwise happens but that, according to the teaching of the pastor and the public example of the officers or elders and deacons, do the religious state and character of the members generally correspond.

In His letter, the Saviour commends the angel or pastor of the Church of Ephesus; and consequently, on the principles just stated, the members who cooperate with him and conform to his instructions and example. Let us, then, look at some of the features in the angel of the Church of Ephesus, that is, the pastors of that age, which the Saviour specially approved and praised.

1. The first is their DILIGENCE. "I know thy works." The word denotes the actions, efforts, and industrious achievements of men, and here, properly, all those developments of character which take place in the conduct and habits of life. It may include what follows, as the words may be translated, "both thy labor — or toil — and thy patience." Diligence is a virtue essential to success in any and every calling. In worldly matters it is "the hand of the diligent" that "maketh rich;" and so it is in spiritual things. The fitful effort — all animation, zeal, and action for a little season, and then a total relaxation — now stimulated to extraordinary activity, and then again sinking into indolence and inaction — will never accomplish, in the end, half as much as constant, steady, habitual, and straightforward, uninterrupted, industrious labor.

On the part of pastors and ministers and of all in-

terested for the welfare and prosperity of religion, this steady, laborious, persevering diligence is indispensable. Nothing can supply a remedy for the want of it. No church will or can grow in knowledge, grace, or numbers when it is wanting.

The experiment of late years has been extensively made in our own country, and much has been said about the necessity, importance, and value of the labor of "revival preachers," or "Evangelists," as they are preferably called. A fugitive, temporary, or transient ministry sometimes has been magnified, in contradistinction from the pastoral or permanently settled "cure." But the result has proved that God's wisdom, evinced in the institution of the pastorate, is preferable to man's invention. Evangelists may concentrate their zeal and efforts into a short space of a few weeks or a few months, and stimulate themselves and others to intense action; but, as a general thing, the results of such labor prove transient and evanescent; often they are followed with divisions, contentions, censoriousness, and a general apathy, so that, in a year or two, the church will be found to have lost in point of character, usefulness, and numbers, more than it has gained.

The ministry thus employed, too, are frequently found unfitted for and totally inadequate to the care, vigilance, study, and diligence necessary in the pastor. Seldom have they been able to continue in one place, and take the oversight of the flock of God for any length of time beyond the period of extraordinary excitement; and uniformly, on the appearance of trouble, they fly like the hireling when he seeth the wolf coming. It is "the good pastor" or "shepherd" that

doth not fly, but careth for "the life of the sheep." In times of prosperity or adversity, when religion prospers, or when it declines, he is at his post, laboring diligently for the welfare of his flock, and to commend himself to God as "a workman that needeth not to be ashamed, rightly dividing the word of the Lord," "administering a portion to each in due season," and diligently feeding "the flock of God, which He hath purchased with His blood."

It was this feature in the ministry of the Church of Ephesus which attracted particularly the notice of the Saviour: "I know thy works." This is the common remark with which He introduces each epistle, and implies neither praise nor blame. It is equivalent with saying, "I know with what degree of diligence thou hast exercised the functions of thy episcopal or pastoral office, and what are the visible, tangible, permanent proofs of thy labor." In the present case, as we learn from what follows, the diligence of the pastor or angel of the Church of Ephesus was commended; and the Saviour's language proves plainly, that He not only notices pastors, but will hold them to a strict account for the manner in which they feed their flocks. The Lord Christ expects them to do this. He has appointed them for that purpose; and the people have a right to demand that their pastors will "feed them with knowledge and understanding." When fed, when instructed and edified, they are a crown indeed; but when starved, and their piety unsustained by scriptural teaching, they will be a reproach. When pastors do not bring forth from the treasures of the Word of God "things new and old," they will be judged by the results of their labors, in the character of their flocks.

Sad indeed will be their condemnation, who, instead of feeding their flocks, either give them no food, as when they preach not the gospel, but mere moral essays, metaphysical dissertations, philosophical theories, flashy declamations, party political harangues, theological subtleties, and "science falsely so called;" or who mingle the poisonous error of these things with their food.

2. The Saviour, in speaking of the diligence of the pastor at Ephesus, notices particularly his TOIL and PATIENCE, or the persevering, enduring spirit with which he had encountered and borne the labors of his office. The word here translated "labor," means toil, and implies both difficulty and fatigue. The pastor's office is by no means an easy vocation. Many think it to be so; but they are ignorant of the racking cares and pressing anxieties; of the unreasonable opposition and frequent persecution; of the disappointments and cruel, unfeeling treatment; of the slanders, insinuations, whispering suspicions, and impeachment of motive; of the cold dislike and resistance; and of the intrigue, ingratitude, and numerous vexations which, sooner or later, a faithful and diligent pastor will have to encounter. All this, too, often in addition to that weariness of the flesh, which the wise man says, and every one who has experienced it will also say, much study produces. Yet that study must be endured, notwithstanding its numerous, often embarrassing, and frequently unnecessary and vexatious interruptions, if the pulpit preparations shall be always fit to edify the flock. Men of the world think their business and its interests often subject them to toil, and they expect to be rewarded for it. But the pastor in many cases has

to work, amid cares and embarrassments, disappointments and fatigue, known only to himself, and finds, in the end, as his reward, that he will be treated with ingratitude and pride, superciliousness and scorn by the rich and the great, whom he cannot respect and honor as front-rank men in the service of God because of their wealth, and with harshness and cruelty by others, and be mortified by incessant slanders, censure, and invective.

But these things must be patiently endured. The call for pastoral toil is also a call for patience, that is, for maintaining calmness under suffering, and exercising forgiveness toward enemies. There must be no vindictiveness, no vituperation, no rendering railing for railing, on the part of the pastor; but a persevering in the faithful discharge of his duties, warning, reproving, rebuking, and testifying against evil, with all long-suffering. He "must not strive," or, as the word in the original means, fight, and be contentious and quarrelsome, as men of the world are in the prosecution of their business; but be "gentle unto all," "apt to teach," patient, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 24, 25. Their trust must be in the Lord; and their toil be for Him, not for the praise of men, nor even for what the world calls success. There must be no impatient and fretful murmurings, and no complaining among men; but a crying to God, in faith, and a steady perseverance in the discharge of their duties.

3. A third feature in the character of the pastor at Ephesus was his *intolerance of evil persons*. "I know how thou canst not bear them that are evil." This is a commendation for his zeal and diligence in seeing that the discipline of the church is faithfully administered, for the prevention of wicked, mischievous men—men of malignant minds, and evil reputations, and selfish spirit—from being received and retained in the fellowship of the church.

It is somewhat remarkable that at no period in the world's history was there, in the Gentile world, so much of desperate personal wickedness, of heresy, and of extravagance of every sort, as just after the ascension of Christ to heaven, and the descent of the Holy Spirit. It would seem as if God had permitted it to occur, just that it might be seen what a vile, sordid, perverse, and impudently rebellious creature man can make of himself, notwithstanding the best means and opportunities, and in view of the mightiest events indicating His presence in the world. The state of society was everywhere excessively depraved. Juvenal, and Horace, and Seneca have given us pictures of it that fully sustain the description of Paul in the first chapter of his Epistle to the Romans. But it is to the honor of the churches and pastors of the primitive age that the wickedness, then so strongly marked, and the various extravagances, and diabolical strifes, and foul profanations, that started forth, as it were, before the very presence of Christ, however abounding in the world, did not spread a general infection so as to stamp the Church with its perverse characters, and relax the holy and charitable and rigid administration of its internal discipline. The Church was young, healthy, and

vigorous; and the care was to keep it purged from the dross. The evil ones would not be borne.

The public sentiment in the Church sustained the pastor and elders in the administration of its discipline for the preservation of its purity. There is scarcely any one feature of the apostolic churches more marked and more remarkable than this intolerance of wicked men in her fellowship. They would not be borne. Hypocrites, then, and selfish-minded men, for their own corrupt ends, sought admission to its privileges, as they do now; but if they did not thoroughly and cordially renounce their former evil ways, and live lives of holiness, devoted to God; if they would retain and plead for a liberty to live in the indulgence and perpetration of evil, they were expelled. If the ecclesiastical society were constituted on Christian principles, and the Church faithful in its discipline, it would not be borne that the presence of the gambler, the profane swearer, the liar, the calumniator, the profligate, the lustful, the adulterer, and the like, should be tolerated in any Church, however his vices might be gilded by wealth, or dignified by station or rank. Such men would be as effectually banished from a church, and their influence retarded, as the more vulgar sinners, whom the laws of the country punish by imprisonment from the scenes of their depredations and disgrace.

4. A fourth feature which marked the pastor of Ephesus, was his *strictness and rigid scrutiny into the claims and qualifications of such as aspired to the apostolical office, and his prompt rejection of all false pretenders*. At a very early period in the Christian Church there arose "false teachers," men that denied the way of justification by faith through the righteousness of

Christ, and taught that men were to be justified by their own good works, or personal obedience to the law. Paul was greatly annoyed and persecuted by them. They created divisions and trouble in the Church of Corinth; and filled the mouths of many of its members with slanders against himself, denying that he was a true apostle, and claiming this dignity and honor and office for themselves. On what particular ground they professed their apostolical character, office, and authority, we are not informed. But Paul, and Christ also, called them "deceivers" and "liars;" men that professed themselves to be apostles, but who were not, and could not produce "the signs of an apostle." The word here translated, "saying," means professing, declaring, and implies, in this connection, an unauthorized assumption of character and authority. But no such pretexts were allowed by the pastor of Ephesus to induce him to recognize and give the hand of fellowship to any of this description. He put all such aspirants to the tests which Christ had instituted; and he tried them by His Word, whether they preached His gospel, and whether the signs and works of an apostle were wrought by them. It was this that preserved the primitive Church. Failure here, in a subsequent age, led to the corruption of the Church, and the fearful apostasy that followed. This is a very essential point of pastoral fidelity. The neglect of it, and the giving of the hand of fellowship indifferently, through what is called charity and liberality, to any and every one that claims to be an apostle or ambassador or minister of Christ, without trying and knowing whether he preaches the truth, and is a true evangelical minister of Christ, is a very serious matter, and throws open a wide door to

the entrance of error and the corruption of the Church. Would that this door, now flung so wide open, could be closed.

5. The last feature is persevering in invincible attachment to Christ. "And hast borne, and hast patience, and for my name's sake hast labored and hast not fainted." V. 3. He toiled not for himself, nor merely for success, or for the applause of men; not for his own ends, nor after his own device, much less for the commercial success and financial prosperity of his congregation; but for Christ. It was to serve and glorify Him that he labored and patiently endured, amidst all the discouragements with which he had to contend. Had he, like many, been filled with mere zeal and ardor, and relied upon means and favorable instruments and opportunities and subscriptions, he would have ceased his toil, and left his charge, when baffled by the serious obstacles with which he had to combat from false teachers and surrounding wickedness; but being possessed of patience, that patience which springs from trust in the Lord Jesus Christ, and leans on Him for support, and which commits to His providential care his own personal interests and the cause of the Church, he went on to add toil to toil. Therefore he fainted not. The love of Christ constrained him. This was the actuating and animating principle of his ministry. It was all for the sake of his Master, and the glory and fame of His great name, that he combined the utmost patience under the trying events of God's providence, with the most uncompromising rebuke of wickedness, and of the devil's work, in all persons and at all times, whether falsely professing to be apostles and followers of Christ, or throwing up

the reins to their lusts ; trusting to be blessed of the Lord in such an imitation of His holy mind.

From the Saviour's commendation of the pastor of Ephesus let us learn :

1. How great is the difference between Christ and many at this day, both in and out of the Church, as to the true grounds on which pastors may expect His commendation.

2. It is the duty of Christian pastors and churches to be particularly careful with regard to their reception of ministers.

3. Christ is the great leading object and motive that should actuate to benevolent exertion.

4. How unlike the spirit of the world is the spirit of Christ !

5. They that tire and faint deserve not the name of Christian.

6. Catering to the pride, ambition, and worldliness of hypocritical professors, because of wealth, station, or influence in society, and retaining in church fellowship them that do evil, is a betrayal alike of Christ and of the grace, purity, and spiritual prosperity of His Church.

7. He that flies at the appearance of danger and trials, and will not patiently endure and labor for Christ's sake, will never prove a faithful pastor, or receive the commendation of the Lord for being such.

BLASPHEMY AGAINST THE HOLY GHOST.

THOUGH we can promise no novelty in the discussion of the nature of this unpardonable offence, the dread of which is frequently the source of intense anguish to diseased and tender consciences, the fact that there are many who torment themselves with the fear that they may thus unconsciously have placed themselves beyond the scope of mercy is a sufficient reason for endeavoring anew to illustrate the meaning of that solemn warning of the Lord: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The thought is indeed appalling that the Saviour of sinners testified of an act which necessarily lands a man in hopeless despair. But we must not proceed to the consideration of that testimony without noticing the marvellous assurance of abounding grace with which it is linked. He who had come to the world in the overflowing tenderness of divine love and compassion, stood there despised and rejected of men. He stood there surrounded, not only by those who had treated His love with indifference and contempt, but by those also who followed Him with the most unrelenting hatred, who were bent on His destruction, and were prepared to commit any crime to rid themselves of His abhorred presence. And it was to such an audience

that He uttered this gracious assurance: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." In Matthew's record it is added: "And whosoever speaketh a word against the Son of Man it shall be forgiven him." What illustrious instances of this abounding grace have we when He enjoined His Apostles that they should begin to preach the Gospel at Jerusalem, when Peter proclaimed free pardon to those who had killed the Prince of Life, and when Paul—who was before a blasphemer, and a persecutor, and injurious—obtained mercy. Now it is in the presence of such exceeding abundance of grace that we are startled by the intimation that there is a stage in human wickedness at which salvation is for ever impossible.

This consideration suggests the remark that, whatever may be the import of these words, "blaspheme the Holy Ghost," or "speak against the Holy Ghost," it cannot be the guilt of this sin, in itself considered, that renders forgiveness impossible. There is nothing to lead us to the conclusion that, in itself considered, it is a greater sin to blaspheme the Holy Ghost than to speak all manner of blasphemy against the Father and the Son. But even if it were, to suppose that the impossibility of forgiveness lay in the enormity of the guilt would be to suppose a defect in His sacrifice; since, in that case, there is a sin from which His blood cannot cleanse. We would infer rather that the impossibility lies in the spiritual state of the man who commits the sin. And whatever other peculiarities there may be in the state of such a man, it is certain that it must be a state of unbelief, other-

wise the word of God would be falsified: "He that believeth is not condemned."

We may, with propriety, refer, in this connection, to the place which the Holy Spirit occupies in the economy of Redemption. In all manifestations of Divine power the Spirit is represented as the agent, and as being in immediate contact, so to speak, with the subject of the Divine operation. At creation "the Spirit of God moved upon the face of the waters," and "by His Spirit He hath garnished the heavens." The Lord Jesus also, in speaking of His own divine works while He dwelt among men, says: "If I, by the Spirit of God, cast out devils." In the whole economy of Redemption every divine operation on the souls of men is through the operation of the Spirit. When God revealed His truth by prophets or messengers, these holy men spoke as they were moved by the Holy Ghost. And so, in the application of that truth to the souls of men, the Spirit is the agent of conviction, so that to resist convictions of the truth is to resist the Holy Ghost. In conversion, men are said to be born of the Spirit, who is not only the agent in communicating the new life, but also in sustaining and controlling it. We live in the Spirit, and are called therefore to walk in the Spirit. All the graces which adorn the character of saints are graces of the Spirit; and all the endowments which fit them for the relations of the new life are gifts of the Spirit.

But, in all this, we must observe a distinction of the Spirit's office in the economy of redemption as compared with the office of the Son. The official action of the Son is, so to speak, external to ourselves; the functions of the Spirit's office are discharged in the

heart and soul of the believer ; the Son is presented as the object of faith, but the Spirit carries home the testimony of God concerning His Son to our hearts ; the Son makes intercession for us at the right hand of God, but the intercession of the Spirit has its sphere in the heart of the believer and seeks utterance in his words or groans. In this fact we are, first of all, to find an explanation of the peculiarity of the sin which hath never forgiveness, and it will be found to lie in the state of the soul who commits it. All manner of sin and blasphemy may be forgiven unto men, because, however aggravated the guilt, the grace of God is infinite, and the blood of Jesus Christ His Son cleanseth us from all sin. But if the Spirit be blasphemed, and if against the convictions of the Spirit Christ be rejected, consciously, wilfully, and finally, there is no other agency by which men can be convinced, or led to Christ, or quickened together with Him.

But let us look more particularly into the circumstances in which the Lord uttered the solemn warning, and the character of the men whose malignant aspersions called it forth. The general neglect and even contempt which Jesus encountered among the people afford a very humbling view of what our fallen nature is ; but the awful depths of depravity are seen in the malignant opposition of the Scribes and Pharisees and other religious leaders of the people, who, though well acquainted with the law and the prophets, and professing to wait for the Messiah, with desperate and unscrupulous malignity sought the destruction of Jesus. We cannot read their hearts, but their whole course leads to the conclusion that they were acting against their convictions of His Messiahship — at all events,

they were acting with a perfect knowledge of His innocence of all that they charged against Him. Our conclusions, from what we know of their conduct, are substantiated by the plain intimations of One who could read their hearts, and who knew that they were saying with themselves: "This is the Heir, come let us kill Him." They were as untiring as they were unscrupulous in their malice; and, in the present instance, they had followed Him from Jerusalem into Galilee with the hope, probably, that there, in His more unguarded intercourse with His disciples, they might more readily entrap Him, or find something in His words or acts which they could distort into a ground of accusation; they watched every word and look; they seized every opportunity to poison the minds of men against Him; and not content with ordinary aspersions of His character, they represented Him as speaking and acting under the immediate inspiration of Satan. In all this it is certain that they were wilfully and malevolently aspersing an innocent Man, and misrepresenting acts which only divine power could perform.

The spiritual history of this world is the history of a ceaseless warfare between the Prince of Light and the Prince of Darkness, and the grand issue of it will be the everlasting victory of our Immanuel, when Satan shall be cast out, his works destroyed, and the kingdom of God established. The multiplied instances of demoniacal possession at the period of the incarnation, and the display of divine power in their dispossession, afforded the clearest assurance of the coming deliverance. One of the most notable examples of the Lord's triumph over Satan had just been presented to the

people in the case of a man who was brought to Him "possessed with a devil, blind, and dumb"—as it has been expressed, "one of Satan's best fortified and best garrisoned fortresses"—"and He healed him, inso-much that the blind both spake and saw." The desperate condition of the man is seen in the impression which this cure made upon the multitude, already familiar with the mighty works of Jesus, as it is recorded by Matthew: "And all the people were amazed, and said, Is not this the Son of David?"

The people, and still more these Scribes, very well understood the import of an act which foreshadowed the complete conquest and ejection of Satan in order to the establishment of Messiah's kingdom; and the inference was a natural one, that He who had performed it was no other than the promised conqueror. The more illustrious the miracle and the more irresistible the conclusion, just so much the more eager were His enemies to neutralize its effects and the more desperate were their misrepresentations. The mighty power displayed could not be denied, and their only resource was as absurd as it was wicked, to ascribe it to Satan himself. They said: "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." These men could not but know that they uttered a self-refuted lie when they represented Satan as against himself and on the side of Christ—evil on the side of good—falsehood on the side of truth.

There is one argument by which the Lord graciously seeks to convince these hard-hearted men of their enormous sin, which demands our notice: "And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." There were among the Jews certain pretended exorcists, and it has been supposed that their acts were sometimes successful, or apparently so, and that the Lord refers to their practice in vindication of His conduct. But the amazement of the multitude proves that the work of Jesus was not to be compared with the works of other men; and the Lord's own argument would be inconclusive if other men were accustomed to cast out devils, for then the fact that He did so would be no proof of His Messiahship, or that the kingdom of God had come unto them. We cannot for a moment suppose that the Lord sanctioned the pretensions of vagabond exorcists, with their charms and incantations; or such gross and puerile superstitions as Josephus records, that demons were cast out by a magical herb which grew in the neighborhood of the castle of Machærus, or by the liver of a fish.

The Lord does not speak of these dispossessions as effected by the Pharisees themselves, but by their *children*. This indeed may in certain cases mean their *disciples*; but it would surely be strange if they taught their pupils to do what they could not do themselves. The word *children* in this case points rather to a future generation; and though the verb is present, it would be no uncommon construction to use a present for a future. We may be permitted to remark that in some manuscripts and ancient versions the verb is future, and so harmonizes with the last clause—"they shall be your judges." The Lord, in fact, appears rather to appeal to the prevailing expectation, and to what these men themselves taught, regarding the conquest and

casting out of Satan when the Messiah should come to establish His kingdom. We have no authentic instance of the casting out of demons except by Jesus or in His name. Even those who followed not with His disciples used His name in casting out demons ; and the exorcists, knowing that their own pretensions were fraudulent, and seeing that the name of the Lord Jesus was a real power, took upon them, like the seven sons of Sceva, to say to the evil spirits : “ We adjure you by Jesus whom Paul preacheth.” The Lord then in effect said to these libellers : “ You know that the overthrow of Satan is the proper office of Messiah, and shall distinguish the generation who shall triumph with Him ; you know that it was never so seen in Israel, and that none but myself or those who act in my name ever ejected a demon ; you know that it is not by Beelzebub but by the Spirit of God that such a work is achieved ; and that, consequently, I am the Messiah, whose kingdom you reject and whose name you blaspheme.”

Now to these men and in these circumstances the Lord said : “ All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” And then the Spirit of God indicates the act against which the awful denunciation was aimed : “ Because they said He hath an unclean spirit.” The act was the malicious misrepresentation that a mighty work performed in the power of the Spirit of God was the work of the devil. But then it is an act of wilful and desperate wickedness, not only against the clearest external evidence, but also against their own

deepest convictions, both of the reality of the miracle and the Messiahship of Jesus. In words, indeed, it was spoken against the Son of Man, who, they said, had an unclean spirit and cast out devils by Beelzebub the prince of the devils. But in reality it was against the Holy Ghost, whose convictions they stifled and whose power they reviled.

This view of the facts in the case corroborates our inference that the impossibility of forgiveness lies, not in the enormity of the sin in itself considered, but in the spiritual state of him who commits it. And our conclusion is further sustained by other passages of Scripture. Thus Paul, in speaking of his own guilt as a blasphemer, and a persecutor, and injurious, adds, "But I obtained mercy because I did it ignorantly in unbelief,"—plainly intimating that had he not done it "ignorantly in unbelief," he could not have obtained mercy. It may be said that the act of Paul was different, inasmuch as it was Jesus whom he persecuted and blasphemed. But it should be remembered that it was of Jesus also that these Pharisees said, "He hath an unclean spirit;" and the actual difference between Paul and these Pharisees was in their state of mind respectively, which rendered *that*, in them, blasphemy against the Holy Ghost, which, in Paul, was blasphemy against the Son of Man. The same thing is apparent in the solemn passage in Heb. vi. 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance;" and in the passage, Heb. x. 26: "For if we sin wilfully

after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

Sin, in these last instances, is evidently something very different from sin committed ignorantly in unbelief. There is knowledge, conviction, a consciousness of the divine presence and power; and then there is a deliberate, wilful, and resolute rejection of Christ clearly revealed to the soul—a determined preference of sin, with all its consequences. Just as these Pharisees, with their eyes open and fully convinced that Jesus was the Christ, fairly made up their minds to destroy Him if they could. Knowing that He was the heir, they resolved to kill Him, and seize on His inheritance.

We may well believe that the instances of such atrocious and deliberate spiritual suicide are rare. But there is no reason for the opinion that it was peculiar to the brief period of our Lord's earthly ministry, and consisted only in the misrepresentation of His miracles by those who witnessed them. Had the awful denunciation stood only in the connections in which we have considered it, there might have been some room for the supposition. But the Lord introduces it in a discourse recorded in Luke xii., in connection with His assurance to His people of protection in His service, and His promise of the aid of the Holy Spirit in their testimony for Him in the world. And since all manner of sin, except this, hath forgiveness, then it is plain that the very same sin and the same spiritual condition must be intended in the passage we have quoted from the epistles of Paul.

We may also remark before closing, that the sin which is commonly known as "the sin against the Holy Ghost," is something very different from "the sin unto death," spoken of in 1 John v. 16: "There is a sin unto death: I do not say that he shall pray for it." John would not have spoken with any reserve about the impropriety of praying for a sin which hath never forgiveness. But the difference is most manifest in this, that the sin into the nature of which we have been inquiring, is the sin of the most resolute and bitter enemies of Christ; while this "sin unto death," is sin committed by a brother, a believer, and, therefore, cannot be unpardonable; for he that believeth is justified from all things. We must look for the explanation of the whole passage, 1 John v. 16, in those Scriptures which speak of the temporal consequences of sin to believers. Paul, for example, writes to the saints at Corinth that, in consequence of certain errors and abuses touching the Lord's Supper, "many are weak and sickly among you, and many sleep;" and then he admonishes us to judge ourselves in order that we may escape those fatherly chastisements with which God lovingly corrects His children. The same thing is implied in James v. 15: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and *if he have committed sins, they shall be forgiven him.*" Here sickness is supposed, in some cases, to be the consequence of sin committed by a believer; and it is intimated that the sin shall be forgiven and the sickness removed in answer to the prayer of faith.

So John says: "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall

give him life for them that sin not unto death." The affliction by which the erring brother is chastised shall be removed. But there is a sin, the chastisement of which is not sickness, but death — meaning, of course, temporal death — as in the case of those Corinthians of whom Paul says, "for this cause many sleep;" and it would seem useless to pray for a man's restoration in that case. The question, therefore, arises, How are we to know whether the erring brother's sin is unto death or not?

The Apostle says, "I do not say he shall pray for it." The word translated, "pray," in this clause, is a very different word from that which is rendered "ask," in the previous clause. The word used in the previous clause, Dean Trench remarks, "expresses the seeking of the inferior from the superior, the beggar from him that should give alms, of the child from the parent, of man from God." The word used in the latter clause signifies, to ask, to interrogate, to inquire, and, as Bengel remarks: "Nowhere in the New Testament does it express the prayer of mere man to God." This last clause, therefore, has been rendered, "I say he is not to inquire about that;" and then the whole verse is thus paraphrased by Dr. Bonar: "If any one see his brother in Christ sin a sin, and see him consequently laid upon a sick-bed, he shall pray for the sick brother, and, if the sin be one of which the punishment is disease, not death, the sick man shall be raised up; for all sins that lead to sickness do not necessarily lead to death. And as to the difficulty, How shall we know when the sin is one which merely infers sickness, and when it is one which infers death? I say this, Ask

no questions on this point; but pray, and leave the case to God.”

To resume our consideration of blasphemy against the Holy Ghost, we may well suppose that such desperate and hardened wickedness is rare. Evidently it is something very different from the mysterious and intangible guilt, the morbid dread of which haunts some souls as though they may have committed it, or may yet commit it unawares. If any sin is deliberate, intentional, wilful, in the face of light; knowledge, and conviction, it is this. This awful state is not reached by any inadvertence, for it is against the Holy Spirit, who came into the world to convince men of sin, righteousness, and judgment, and whose ministry is discharged in the heart. It is indeed appalling to think that men may reach a point of guilty insensibility where they will knowingly and resolutely put away from them the grace of God, the offered Saviour, and the pleading Spirit; desiring only to be let alone in their sins. This hardened insensibility is the explanation of the impossibility of forgiveness. It is not that any aggravation of their guilt in itself exceeds the grace of God; but it is impossible that they should be forgiven, because it is impossible to renew them again unto repentance. Rarely as this state may actually be reached, it is still evident that it may be reached; and impenitent men should remember that every opportunity lost, every privilege abused, every conviction stifled, every sin committed against light and knowledge, every proclamation of the Gospel heard with indifference, is a step in that direction.

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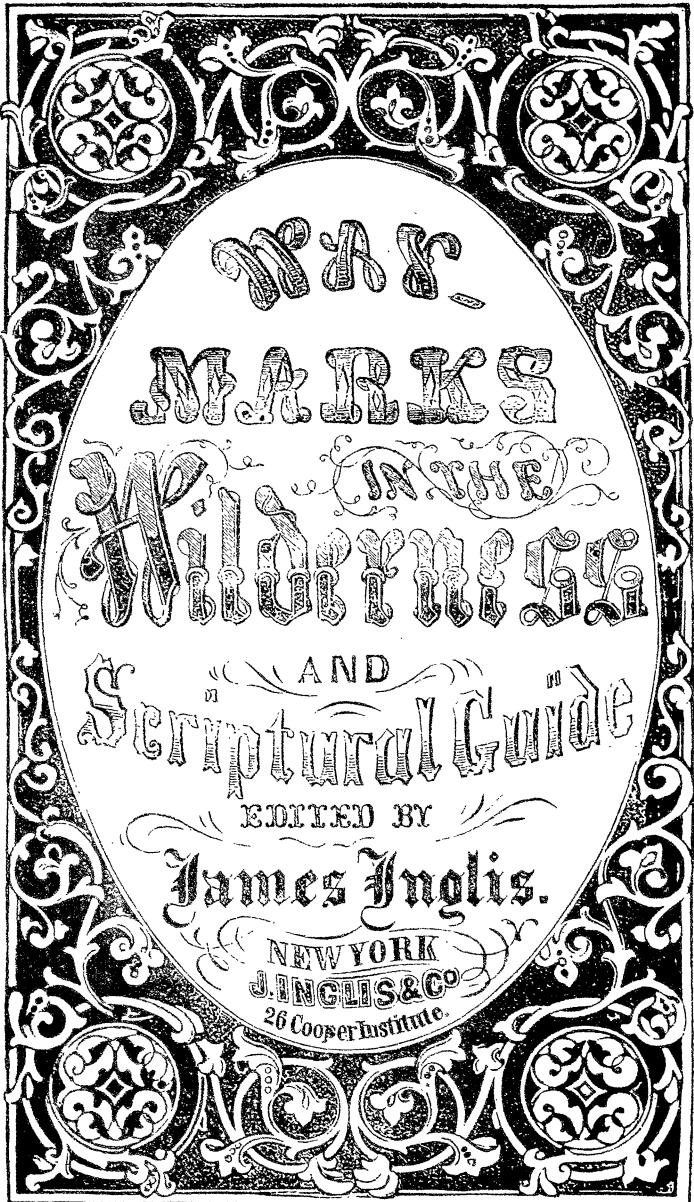
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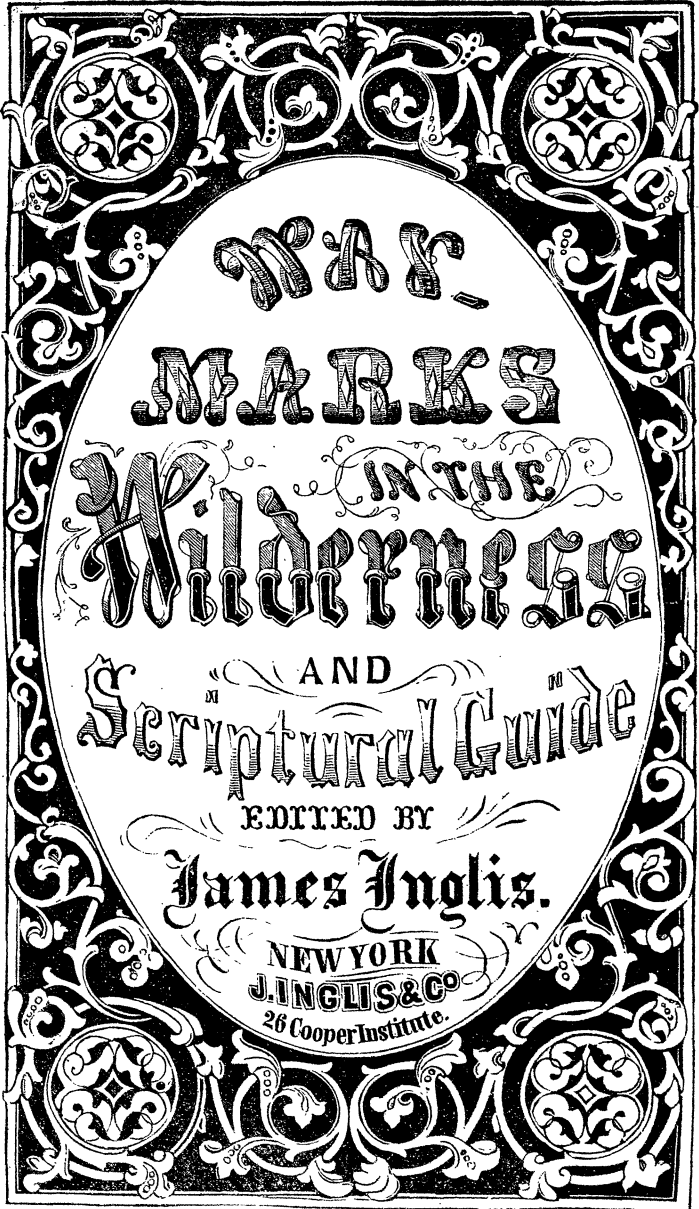


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AND OF

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WAYMARKS

IN

THE WILDERNESS.

ANTICHRIST.

SINCE the Reformation, when the exigencies of a desperate conflict with Popery suggested the application of all the prophecies regarding the character, career, and doom of Antichrist to that system of error, it has been taken for granted, almost universally, that 'the son of perdition,' represented by the little horns of Daniel's vision, the beast of the Apocalypse, and other symbols, can refer to nothing else. The view which has been held by some of the most careful students of prophecy, that these symbols and predictions refer to a man, and not to power or a system, has been treated as an innovation which is scarcely worthy of notice in the presence of an opinion which has a sort of prescriptive claim to general concurrence. Yet as we must come, each for himself, to the Word of God, without the intervention of human authority, if we would obtain any acquaintance with it which can be influential and sanctifying, we propose to bring this

view, sustained though it be by the voice of Christendom, to the only standard of truth ; and, instead of yielding to it a blind acquiescence, to search the Scriptures if these things be so. Or rather, without confining our inquiry to the correctness or error of the current interpretation, we desire, in dependence on divine guidance, to investigate the teaching of Scripture regarding that mysterious personage, who occupies a place of such bad prominence in the prophecies relating to the last time.

The present article is designed to be only preliminary to our proposed investigation, as we desire, first of all, to clear our way by examining this import of the name "Antichrist," which is commonly regarded as but another name for the head of the Roman Hierarchy ; and by inquiring how far the voice of modern expositors is in harmony with the voice of antiquity ; or how far the common received notion is itself an innovation.

We do not for a moment pretend that the voice of antiquity is authoritative. The inquiry is not as to what is new or old, but as to what the Scriptures actually teach ; and, probably, most of our readers are sufficiently acquainted with *the Fathers* to know how unreliable they are as guides in such an inquiry. Admitting this, it will not be considered unfair, in these preliminary remarks, to cite the views of the ancients for the purpose of counterbalancing modern authority and repelling the charge of novelty, when we question the correctness of modern expositions. It is sufficient to set the one against the other, and thus leave the field of inquiry unobstructed by prejudices. This, surely, is not claiming too much on behalf of those

who, in point of time, stand nearest to the apostles; some of whom actually listened to the voice of inspired teachers. Nor will it be regarded as disrespectful to the most venerated names of Protestantism, that we should offset them by the names of the apostolic Fathers.

We must own our obligations to the researches of others for the greater number of the quotations we make. This, however, detracts from the claims of the writer rather than the credit of the article, for he is assured that those to whose labors he is chiefly indebted, have claims upon public confidence far higher than his own. Among those to whom this acknowledgment is due, is Greswell, whose learning and impartiality will be admitted by those who differ most widely from him in his conclusions. Certainly it is not with the feelings of a partisan that we take advantage of his researches; for there are but few of his interpretations of Scripture with which our views coincide, although he is reckoned among Millenarian writers.

Mr. Greswell, in a somewhat lengthened note to his statement of Historical Testimony, discusses also the meaning of the word 'Antichrist;' and, as one of our objects is to determine that point, it may be as well to introduce here his conclusion, and some of his reasons for that conclusion. He has collected a number of instances in which the Greek preposition *anti* is compounded with other substantives; and then says: "The result of these examples is to show that the word, *Antichrist*, signifies neither more nor less than *another Christ*; *a pro-Christ*; *a vice-Christ*; *an alter Christus*; *a pretender to the name of Christ*, who, in

every circumstance or characteristic of personal distinction that can contribute to determine the individuality of the real Christ, appears to be, and sets himself up, as the counterpart of the true." This quotation will show the importance of ascertaining the precise import of the word; since *that* may go far to determine whether the prophecies relate to a person or a system.

The examples from which he deduces this result are too numerous to be cited here. Having remarked that the denomination "*The Christ*" was no proper name, but a name of office, he claims that '*anti*' prefixed to that word, must have the same force as when it is prefixed to other names of office; and gives as examples the names by which Greek writers express the Latin, proconsul, proprætor, proquestor, so that *Antichrist* in Greek would be equivalent to *pro-Christ* in Latin.

A number of quotations are given from the Greek classics, in which *anti*, in composition with other nouns, occurs; where there can be no doubt that its import is what Greswell claims; for instance, *αντιμισθος*, *in lieu of hire*; *αντικλειδα*, *a counterfeit or false key*. Lactantius applies to the devil the name Antitheos; not, however, as denoting the adversary of God, but the usurper of the name, place, and worship of God. The Antichrist in like manner is, no doubt, the most formidable adversary of Christ, but he is so because he is not only his rival but his counterfeit, assuming the mask and form of Christ, and passing himself off for the rightful claimant to all the rights and honors of Christ.

The following quotation from Hippolytus exemplifies

the light in which the Fathers understood the word: "As when the Lord God, Jesus Christ, for the royal and glorious principle of His nature, was predicted as a lion, so have the Scriptures spoken beforehand of Antichrist as a lion. For the deceiver wishes to liken himself in all things to the Son of God. The Christ is a lion, and the Antichrist is a lion; the Christ is a king, and the Antichrist is a king; the Saviour was manifested as a lamb, the destroyer is outwardly a lamb though inwardly a wolf. The Saviour came into the world of the circumcision, and so shall his counterfeit. The Lord sent apostles to all nations, and Antichrist shall send false apostles." And so he proceeds with his description of a deceiver who personates Christ, assuming His attributes, imitating His acts, and claiming His honors and prerogatives. We shall subsequently see how far the Scriptures sustain this interpretation of the word. Meanwhile, we proceed with our proposed statement of the testimony of the Fathers regarding the character and destiny of this personage.

As our readers are aware, those who are embraced under the general name of "the Fathers" differed among themselves in their views of the Millennium, or personal reign of Christ with His saints upon the earth for a thousand years. But however they might differ on this point, they appear to have been unanimous in their expectation of the appearance and destruction of Antichrist in the end of the present dispensation; and they are equally unanimous in applying the name and all the prophecies relating to him, under whatever name, to a person, and not to a system like popery.

Justin Martyr applies to Antichrist Paul's description of the man of sin, and Daniel's description of the little horn and the wilful king; recognizing him as a blasphemer who makes himself equal with God, and usurps the honor due to God only. Most of the Fathers regarded him as something more than a man, though appearing in human form. Many of them believed that he would be an incarnation of the prince of the powers of darkness himself. Celsus, the well-known author of a work against Christianity, had learned from his acquaintance with Christian doctrine that Christ had warned His disciples of the appearance of Antichrist; and, when ridiculing the folly of Christians in supposing that God could have an adversary, he says: "The Son of God, then, was worsted by the devil, and being corrected by him, He teaches us to make light of our correction by him, declaring beforehand that Satan will himself also appear as He had done, and exhibit mighty and wonderful works, appropriating the glory of God as his own."

Irenæus, who in his early youth had listened to Papias and Polycarp, two disciples of the Apostle John, and who cherished as most sacred the memory of all that they taught, may be taken generally as a fair exponent of the views entertained in the early ages of the Church. Rev. John Hogg, who has carefully examined the remains of the early fathers on the subject of Antichrist, after remarking that Irenæus included the Gnostics, and false teachers generally, among "the many Antichrists," mentioned by the Apostle John, whom he styles "Satan's organs," adds: "But by Antichrist, in the proper sense of this term, Irenæus understands a single individual whom Satan

shall use preëminently as his instrument, in precisely the same way as he did the serpent when tempting our first parents to rebel against their Maker. This father, like some others, endeavors to prove, from Jeremiah viii. 16, that Antichrist was to come of the tribe of Dan, 'The snorting of his horses was heard from Dan;' and that, on this account, this tribe is not mentioned in Revelation vii. with those who are sealed. Our Lord, he thinks, alludes to this person when He says, 'I am come in my Father's name, and ye receive me not; when *another* shall come in his own name, him ye will receive;' calling that other Antichrist, who is an alien from God, and is the Unjust Judge, so called by the Lord, because he feared not God neither regarded man, to whom the widow, that is, the earthly Jerusalem, forgetful of God, fled to be avenged of her enemy."

Mr. Hogg remarks that: "The later Fathers assert that Antichrist should claim to be Christ, and that by these professions he should deceive the Jews, who have always looked forward with intense desire to the coming of Messiah. Augustine represents him as saying: 'I am Christ promised to you, and I have come for your salvation.' Irenæus also styles him the abomination of desolation, which, the prophet Daniel affirmed, should stand in the holy place; and, as if language could give no adequate idea of his wickedness, he calls him an impious and unjust person, without law, an apostate, a robber, a wicked man, and a homicide.

"The time during which Antichrist shall wear out the saints of the Most High, is for 'a time, times, and the dividing of a time;' 'that is,' says Irenæus, 'for three years and six months, during which he shall come and

reign on the earth. In support of his high pretensions the man of sin, by means of demons and spirits that minister to him, shall work miracles, by which he shall seduce those who dwell upon the earth."

Irenæus shows that the puerile attempts to find the name of Antichrist in the Greek or Latin numeral letters, which make up the mystical number 666, were known even at that early day. He gives three examples: Enanthas, Lateinos, and Teitan, but very wisely concludes that the Holy Spirit did not intend to reveal the name of Antichrist.

In harmony with Jewish tradition, Irenæus believed that, as the world was created in six days, so Antichrist shall be destroyed in the sixth thousandth year of the world's history, and then shall the Sabbath of the universe commence. "But when Antichrist," he says, "shall have laid waste all things in this world, he shall reign three years and six months, and he shall sit in the temple at Jerusalem. Then shall the Lord come from heaven in the clouds, in the glory of the Father, sending both Antichrist and those who obey him into the lake of fire, but bringing the times of the kingdom to the just—that is, the rest, the seventh day that was sanctified—and restoring the promise of inheritance to Abraham, in which kingdom, the Lord says, many shall come from the East and the West, and shall recline with Abraham, Isaac, and Jacob."

Lactantius speaks of Antichrist as a king begotten by an evil spirit, as a prophet of lies, as having power given him to do signs and wonders, who will give out falsely that he is the Christ.

Cyril, Bishop of Jerusalem in the fourth century, says: "This aforementioned Antichrist comes when the

times of the sovereignty of the Romans shall be fulfilled, and the concluding events of the world draw nigh. Ten kings of the Romans arise at the same time in different places, perhaps; but reigning at the same period. But after these, the Antichrist is the eleventh, having, by his magic and evil skill, violently possessed himself of the Roman power. Three of those who have reigned before him, he will subdue; the other seven he will hold in subjection to himself. At first he assumes a character of gentleness, (as if a wise and understanding person,) pretending both to moderation and philanthropy; deceiving, both by lying miracles and prodigies which come from his magical deceptions, the Jews, as if he were the expected Messiah. Afterwards he will addict himself to every kind of evil, cruelty, and excess, so as to surpass all who have been unjust and impious before him; having a bloody and relentless and pitiless mind, and full of wily devices against all, and especially against us Christians. But having dared such things three years and six months, he will be annihilated by the second glorious coming from heaven of the truly begotten Son of God, who is our Lord and Saviour, Jesus the true Messiah; who, having destroyed Antichrist by the Spirit of His mouth, will deliver him to the fire Gehenna."

Jerome speaks of Antichrist, "whose works are works of Satan," as uniting in himself all powers, and signs, and wonders, but all of them lying ones.

John Damascene, who lived in the end of the seventh and beginning of the eighth century, says: "We ought to know that the Antichrist must come. It is true, indeed, that every one that doth not acknowledge that the Son of God hath come, in the flesh, and is

perfect God and hath become perfect man, is *an* Antichrist; nevertheless, in a peculiar and special manner, *he* is called Antichrist who is to come at the conclusion of the age. Accordingly, the Gospel must first be preached among all the nations, even as the Lord hath said, and then Antichrist shall come for the conviction of the rebellious Jews; for the Lord hath said of them: 'I am come in the name of my Father, and ye receive me not; another shall come in his own name, and him ye will receive.' So also the Apostle: 'Because they received not the love of the truth that they might be saved, and for this cause God shall send upon them strong delusion,' etc. Accordingly, the Jews did not receive Him who is the Son of God, our Lord and God, Jesus Christ; but the deceiver who calleth himself God, him they will receive. That he will call himself God, the angel (when teaching Daniel) signifies thus: 'The God of his fathers he (Antichrist) will not acknowledge.' So also the Apostle: 'Let no one deceive you by any means,' etc." After quoting the whole passage from the Thessalonians, John Damascene continues: "By the Temple of God he means not ours, but the ancient one of the Jews; for he will come not to us but to the Jews. He will come not on behalf of Christ, but against Christ and those who are Christ's; therefore, also, he is called Antichrist."

We might multiply quotations to almost any extent, but our readers will be content with a few which exemplify the views of the more judicious and scriptural writers on the subject. It would be unprofitable to quote the speculations of many of these early writers regarding his personality: some of them regarding him as no other than the Emperor Nero, who would again

make his appearance ; others holding that Antichrist shall be an incarnation of Satan, in a similar sense to that in which the Son of God became incarnate. But whatever their speculations on this point, they were unanimous in supposing Antichrist to be a real and not a merely symbolical character. They very generally believed that the Roman Empire must be dissolved before his appearing, and that the unity of that empire was that which hindered his revelation. They were, therefore, accustomed to pray fervently for the stability of an empire, the dismemberment of which would bring such a dreadful calamity upon them.

Greswell, in summing up his review of the doctrine of the Fathers regarding Antichrist, says: "And if it has appeared from this review that the elders of the Church, in the most remote times, received and have perpetuated a sound and just conception of the character and personal history of Antichrist, this renders it probable that they received and have transmitted an equally correct anticipation of the future in their testimony to the Millennium. Of the views of the Fathers regarding the Millennium we have spoken elsewhere, and have there given proof of the early prevalence of Chiliasm. But Mr. Greswell's inference does not necessarily follow ; and we quote it only to make the remark that, however the Fathers might differ from one another regarding the personal reign of Christ for a thousand years, they were all, Millenarians and anti-Millenarians, agreed on this point—that the Antichrist predicted is a real person, who shall run a brief but terrible career of wickedness, and shall be destroyed by the brightness of Christ's coming.

Though we do not regard it as profitable to multiply

quotations illustrating the various speculations of the early Fathers, regarding the person, character, and career of Antichrist, we are induced, from its bearing on future discussions, to quote a passage from an elaborate treatise on the subject, by Malvenda, in the sixteenth century. "All," he says, "are aware that it is a universally admitted truth, that Antichrist is to be born in the city of Babylon. Jerome, in his commentary on Daniel ii., expressing his own judgment, and the judgment of all the fathers of the church, says: 'Our writers interpret all these things of Antichrist, who is to arise from the people of the Jews, and to come from Babylon.' Bede, referring to the opinion of Jerome, and of the fathers, observes, when commenting on Revelation xvii.: 'Some interpreters say that Antichrist, having his origin in Babylon, will overthrow the King of Egypt, Africa, and Ethiopia. Aretus, when explaining the following passage in the Apocalypse, 'Loose the four angels, who have been found in the great river Euphrates,' says: 'The thought is not to be rejected, that demons are found at the Euphrates, since in a short time Antichrist is to proceed thence, arising from among the Hebrews who are in captivity, either those reserved in Jerusalem, or those who have settled in these Euphratean districts.'

"The reason for which it pleased God to appoint that Antichrist should arise from Babylon, rather than elsewhere, He hath buried deep in the secrets of His own bosom; nor has He, up to the present time, revealed it, as far as can be ascertained, to any among men. Nevertheless, the erudite and pious meditation of some orthodox believers has alleged the following fitting reasons for the Divine decree. In the first

place, as Nimrod, the founder of the tower of Babel, a savage tyrant and cruel oppressor of men, was the person who declared open war against God; so it is meet there should arise from Babylon the last most atrocious persecutor of the Church—Antichrist. Moreover, seeing that Nebuchadnezzar and Antiochus Epiphanes, two monarchs who bore upon the Church with an overwhelming power of destruction, and who were the Antichrists of the Old Testament, and remarkable types of the Antichrist that is to come; seeing, I say, that these monarchs reigned in Babylon, it is fitting that the true Antichrist of the New Testament should arise from the same Babylon.

“Beside, no place can be pointed out more meet for the nativity of Antichrist than Babylon; for it is the city of the Devil, always diametrically opposed to Jerusalem, which is deemed the City of God; the former city being the mother and disseminator of every kind of confusion, idolatry, and impiety, a vast sink of every foul pollution, crime, and iniquity; the first city in the world which cut itself off from the worship of the true God, which reared the citadel of universal vice; which perpetually, according to the record of Holy Writ, carries on the mystery of iniquity, and bears imprinted on her brow the inscription of blasphemy against the name of God. The consummation, therefore, of impiousness, which is to have its recapitulation in Antichrist, could not break forth from a place more fitting than Babylon.”

We do not present these views as merely curious illustrations of the thoughts which occupied the leading minds of past ages, but partly to neutralize the force of modern authority demanding an uninquiring

assent to current dogmas, and partly for the purpose of arousing the minds of men of this day to inquire whether there may not be important fields of investigation beyond the region of stereotyped exposition and recognized systems of theological truth. No one who reverences the word of God will allege that it is unworthy of us to learn whatever Infinite Wisdom condescends to teach. And, still less, will any one suppose that any thing is unimportant which occupies so large and prominent place in the prophetic Scriptures as the career of the Wicked One.

Independent of other considerations, it will be found that almost every scheme of prophetic interpretation takes its character and direction very much from the view that is taken of this personage. If the scheme which has prevailed among evangelical writers, in the last century, be found to be a great misapprehension of the mind of the Spirit, the error is to be traced, in a great measure, to the foregone conclusion that popery is the Antichrist, and that, consequently, his predicted career must be extended over the last twelve hundred years of European history. This has rendered necessary the invention of the year for a day theory; and has led to much of the confounding of the hopes of the professing Church with the fortunes of nations and governments, which has gone to secularize her aims and obscure the blessed hope which the Gospel sets before her. This error, which has been so fertile of errors, has given place to others, which, in a similar way, affect the whole system of interpretation. Still clinging to the old theory, when compelled, by the force of events, to admit another, which they add to it, men reduce the study of prophecy to the level of po-

litical fortune-telling, and, in many instances, make it more like an effort to solve conundrums than an humble and prayerful exposition of great truths.

For these reasons, and because the predictions of Scripture regarding the Antichrist are pregnant with weighty practical lessons regarding the systems of this fallen world, and with solemn practical warnings to us in these last times, we ask not a curious but an earnest consideration of the subject which we thus introduce to our readers. For the present, we close with the words of Captain Trotter, upon his review of the disastrous career of this great last head of man's rebellion: "There are two great currents in human affairs, on the bosom of which the great bulk of mankind are thoughtlessly drifting onwards. Both end in destruction. The one ends in the destruction which awaits the harlot at the hands of the beast and his ten confederate kings; the other in the destruction which awaits these last enemies of Christ, at the moment of His appearing. What has the child of God to do with either? Nothing. His place is to live for Christ, to confess Christ, to labor for Christ, to wait for Christ, to suffer with Christ, if need be, to die for Christ, assured that ere the hour of temptation which shall come upon all the world arrives, Christ will have come to receive His saints in the air, and that so, when the last conflict comes, his only relation to it will be that of being in the train of Christ's glory, when He shall come to tread the wine-press of the fierceness and wrath of Almighty God."

THE DISPENSATIONS, PROPHETICALLY AND DOCTRINALLY CONSIDERED.

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THE PATRIARCHAL DISPENSATION.

WE are now to enter on the consideration of what is appropriately named the Patriarchal Dispensation, in which we shall have to trace the establishment of the headships, or princes of the families of the earth. The name 'patriarch' is applied to Abraham, as head of the Israelites; to David, as the head of the house or dynasty of David; to the sons of Jacob, as heads of the twelve tribes. In this chapter, therefore, we are to consider the revelations communicated to these ancestral princes, and the events which transpired during their lives or reigns.

How refreshing is the word with which the eighth chapter of Genesis opens: "And *God remembered* Noah, and every living thing, and all cattle that was with him in the ark." All creation lives in His remembrance. We see ourselves; He sees the boundless variety of living, and therefore dependent creatures. How touchingly does the Lord reason with Jonah on this point: "And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand

and their left, (that is, little children,) and ALSO MUCH CATTLE?" He who thinks that this poor, groaning, oppressed animal creation are objects of indifference to God, and that they may be abused or destroyed by the master under whose dominion they are placed, will find that their Creator will exact a retribution for the wanton cruelty of their oppressors, when they least expect it.

With the new germ of creation after the old world perished, a new chronology is established—the new things date from the new man. In Gen. vii. 11, we read that: "The fountains were opened in the six hundredth year of the life of Noah, in the second month, the seventeenth day of the month." And now, in Gen. viii. 13, we read: "And it came to pass in the six hundredth and *first* year, in the *first* month, the *first* day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark." In like manner the Mosaic Dispensation commences its reckoning of the days of the year from the day of Israel's deliverance—Exodus xii. 2: "This month shall be unto you the beginning of months: it shall be the *first* month of the year to you." Again, in the finished work of redemption the Holy Spirit reckons from the day of the resurrection of Jesus, Acts xiii. 33, "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, *this day* have I begotten Thee." All going to show that time has to do with man, not with things; that the world was made for man, not man for the world.

At the command of God, Noah entered the Ark; at the command of God, also, he leaves it: "Go forth of

the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee." We move with certainty when God calls! We may fly our ravens, and we may watch our doves, and gather our indications, but nothing stands in the place of God's own "Come thou!" and "Go thou!" If we were more attentive to the still small voice of the word of God, we should hear less of indications and more of positive injunctions.

It is blessed to see that the first recorded act of the new head of the human family is that "he builded an altar, and offered burnt offerings of every clean beast, and of every clean fowl," therein acknowledging his redemption by God, and testifying that the grace of God, and that alone, had saved this remnant out of the judgment. Equally blessed is it to read in v. 21, that "the Lord smelled a savor of rest," (see margin,) a sweet foretaste of Christ, that true burnt offering which satisfies God and saves man; so that the Lord can say in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth;" and, upon this, He establishes the covenant, that "while the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night, shall not cease;" and he gives a token, "I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth." It is well to note that when "the door is opened in heaven," the first thing revealed is the throne and "One sat on the throne, whom to look upon was like a jasper and a sardine stone, and there was a RAINBOW round about the throne"—the token of our covenant-keeping God. May not the children of God take up the language of

David: "Although my house be not so with God, (and whose house is?) yet He hath made with me an everlasting covenant, even the sure mercies of David." Yes, these sure mercies of David are sealed to us by an eternal covenant between the Father and his Son Christ Jesus, our glorious Head.

The ninth chapter gives the first laws that were promulgated for the future human family. After the blessing recorded in v. 1, dominion is put into man's hands over creation, but on how different a tenure from the original dominion: "The fear of you and the dread of you shall be upon every beast of the earth, and every fowl of the air; into your hands they are delivered." Unenviable royalty! Man may well take the title given in Jer. xx. 3, to the priest Pashur, "The Lord thy God hath called thy name Magor-misabib," that is, "Fear round about." The dominion, instead of being one of love and the natural drawing of the creature to its protector, degenerates into what James calls: "The taming every kind of beast and of bird." The word "tamed" tells the story, how sin has wrought a thorough revulsion of feeling between man and the creation. Will it always be thus? No! When He comes to whom the sceptre belongs, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." A gracious God will not suffer man to pass finally from this world with no record here but a "curse" and a "groan," a "fear" and a "dread" of him.

In v. 3 every living thing is given unto man for food—very different from the provision in Eden, so

that some have supposed that men were not permitted to eat animal food till after the deluge. When the permission was given, they were forbidden to eat the blood of any animal, because the blood is the life thereof, and should be poured out before God who gave that life. This prohibition has never been repealed; and long after the time of its enactment we find the Apostles, Acts xv. 20, requiring Gentile converts not to eat of any thing that was strangled, or that contained blood. In v. 6 God declares: "And surely your blood of your life will I require. Whoso sheddeth man's blood, by man shall his blood be shed." To argue that the spectacle of capital punishment for murder is demoralizing is to claim to be wiser than God. The announcement in v. 33, "For blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it," is the true cause why God has come in and slain his thousands in countries where the laws permit murderers to escape this sentence. The righteous Lord will become His own executioner whenever the punishment of death for murder is abolished. Woe to a people in such a case!

The earth that was then emerging from its fearful baptism, points to the new heaven and the new earth emerging from the yet future baptism of fire. More than four thousand years have passed since then, and men have sunk into the predicted incredulity of the last days, saying: "Where is the promise of His coming?"

Noah is presented to us as the man in whom the dispensation is set up, but it resulted in failure, as every thing intrusted to man has done. It is humbling to read of Noah, a preacher of righteousness, and a man

that walked with God, that: "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent." How terrible the consequences of sin! Its beginning, like "the beginning of strife, is as when one letteth out water," God only knows where it will stop. How safe the instruction: "Abstain from all appearance of evil." Noah, descending from the dignity of his character, gave the opportunity for the first daring outrage on the reverence due to a parent from a child, and the effects of his lamentable debauch are still visible. Ham scandalously insulted the first great law of nature, and Noah, as the representative of the divinely honored relationship, pronounced the withering curse which clings to Canaan and his seed for ever—"A servant of servants shall he be unto his brethren."

With the effects of that curse before our eyes after four thousand years, we cannot pass from this subject without urging the consideration of the solemn fact that the first great sin committed on the earth that now is, is traceable to drunkenness; and that the long black catalogue of crimes which have since disgraced humanity, are, for the most part, connected in some way with the indulgence of the same fatal appetite. If men were sincere when they utter the prayer, "Lead us not into temptation," they would know their danger when "they look upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." As their lip touches the glass, they might hear the echo of the groan of four thousand years of slavery, while the long array of victims to this sensual

Moloch pass before them. The murderers and the murdered, the adulterers and their dupes, the seducers and the betrayed, the broken-hearted wives, distracted mothers, diseased, famished, and deformed offspring, there they are—a pyramid worthy of the kingdom of darkness—a holocaust of Satan.

The first part of Noah's triple prophecy had a literal fulfilment. We find, also, according to the prediction, that the descendants of Shem were the blessed of the Lord. God was pleased to reveal Himself as their God, according to the designation quoted by our Lord: "I am the God of Abraham, and of Isaac, and of Jacob." The destiny of Japheth in like manner precisely fulfils the prophecy: "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." It is important to mark the exact correspondence of the event with the prophecy; for by the impression made upon our minds by the gradual unfolding of the purpose of God, we become imperceptibly schooled to the simplicity of little children, and our hearts are established in the faith of revelation.

The tenth chapter enumerates the heads of "the families of the sons of Noah after their generations, in their nations; and that by these were the nations divided in the earth after the flood." We may remark that in this subdivision of the families of mankind there is an ordained plan, in accordance with God's future purposes concerning the children of Israel, which is intimated by Moses in Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set bounds of the people according to the number of the children of Israel;" so that the locality of the Israelites and the important

part they were to act in the history of the world was decreed from the beginning, and it is decreed that this people will form the centre of the world's destiny in the future. When, therefore, we come to consider the history of Israel in a dispensation yet future, we need not be surprised to find that the earth's long looked for blessing and the glory of the millennial age are complete only when the prophecy is fulfilled: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." Isa. xviii. 7.

The occasion of the subdivision of the sons of Noah, as related in chap. xi., was an impious design formed in the plains of Shinar, in which three elements were prominent—defiance of God, vain glory, and confederacy—*then* as *now* the constituent ingredients of the rebellion of mankind: "And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." In the subsequent verses, we read how God regarded their confederacy and broke it up: "And the Lord said, Behold, the people is one, and have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called

Babel, (or confusion;) because the Lord did there confound the languages of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.”

It would be difficult to describe more graphically the character of the present times than in the sentence in which God sums up the tendency of that confederacy: “Now, nothing will be restrained from them which they have imagined to do.” The gigantic proportions and novelty of its enterprises are the vaunt of the age. When Morse succeeded in transmitting intelligence, without perceptible loss of time, along wires extended over hundreds of miles, the public prints boasted that they could answer in the affirmative the question to Job: “Canst thou send lightnings, that they may go and say unto thee, Here we are?” Did the builders of Babel utter any thing more impious? and what possible project, from aëronautic to submarine experiments, from sailing in the air to exploring the depths of the ocean, would not find zealous supporters? What will be restrained from them that they imagine to do? “WHAT NEXT?” is the proverbial question, asked with a self-satisfied chuckle, as some novelty is heralded; it may be the invention of an engine of death, eulogized as “a perfect volcano, a genuine infernal machine;” or it may be a proposal to erect a colossal palace to receive the trophies of this inventive age—an international glorification of the genius of mankind, where they may worship the works of their own hands! Thus the toes of the great Gentile image take up the boast of the “head of gold:” “Is not this great Babylon that I have built by the might of my power, and for the honor of my majesty?”

Babel, a name which God has since stamped upon the world and all its vain-glory, is the name of the first city of the first "mighty persecutor before the Lord," (Gen. x. 10;) and it was "a goodly Babylonish garment," that, as an "accursed thing in the camp," brought ruin on Achan and defeat on Israel. Babylon is the head of gold of the times of the Gentiles, and the same power is portrayed at the close of the times of the Gentiles, when "in one hour so great riches" are doomed "to come to naught." Babel, or confusion, is the name of all in which the world glories; contrasted with which is Jerusalem, the "possession of peace," where God has put His name, and by which He calls the heavenly mansions.

The judgment with which God visited the confederate rebels of Shinar, in confounding the language of all the earth, has doubtless operated to estrange the families of men and to hinder their intercourse; but it has, nevertheless, operated as God designed it should, in checking those confederacies which we shall find ultimately involving the nations in one vast ruin. Rev. xvii. 12 and xix. 19. Diversity of tongues, then, is another of the humiliating badges of our sin and of God's just judgment which we are doomed to carry about with us. And it is worthy of remark, that, when God provided for the promulgation of the Gospel, He did not restore a uniform language, but bestowed a miraculous gift, by which the primitive evangelists were enabled to address the nations in their own tongue. This Pentecostal gift elicited the exclamation from devout men, from every nation under heaven: "How hear we every man in our own tongue, wherein we were born, the wonderful works of God? And

they were all amazed, and were in doubt, saying one to another, What meaneth this ?” Peter explained it as a begun fulfilment of the prophecy, Joel ii. 28 : “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy : and I will show wonders in heaven above, and signs in the earth beneath : blood, and fire, and vapor of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come : and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” Eighteen centuries have elapsed since this prophecy began to be fulfilled ; how near we may be to its full accomplishment is known only to Him who keeps the times and the seasons in His own power ; but we cannot fail to be arrested by the view of the links of the unbroken chain of the things which have been, are, and shall be hereafter.

We have thus reviewed the history of the great apostasy of the patriarchal dispensation. The downward progress of that apostasy an Apostle thus describes, (Rom. i. 21 :) “Because that, when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them

up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." At Gen. xi. 9, where we read, "And from thence did the Lord scatter them abroad upon the face of all the earth," the curtain drops on Gentile history. The word of God, thenceforth, is occupied with the descendants of Shem, in the line of Abraham, noticing the nations only as they come into contact with Israel, in being conquered by that people, or being the instrument of God in their chastisement, until, on the rejection of Messiah and the subsequent refusal of the offer of reconciliation, the Apostle leaves them with these words, Acts xiii: 46: "Seeing you put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." From that point the New Testament is a series of communications to churches called out of the nations.

Apostasy is a marked feature in the history of every dispensation, but *the election according to grace* is equally prominent. In the twelfth chapter we have the record of the call of Abraham. But simply noticing how grace comes in upon apostasy, we must leave the consideration of it to a future opportunity. We shall find the history of Abraham and his descendants so rich in typical instruction, that we may say that God has rehearsed in that family almost all the then future events bound up in the Gospel of Christ; and has made the patriarchs and elders of Israel, in figure, pass through the mysteries which were kept secret until revealed to apostles and prophets by the Spirit.

It is now our high and blessed privilege, with the two Testaments in our hands, to feast our souls in the comparison of things new and old; and with the map of Christ's finished work and future glories before us, to rise from the contemplation of it confessing, in the words of Isaiah, that His name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."²

SANCTIFICATION.*

WE introduce an inquiry into the Scriptural doctrine of Sanctification by a notice of the work of Mr. Boardman on "the Higher Christian Life," not because it satisfactorily states and illustrates the doctrine as we apprehend it, but because it not only states, but is itself an illustration of the want which it aims to supply—the want of a clear exhibition of the full salvation which the grace of God brings; and because its doctrine of "the Higher Christian Life" presents an occasion of applying the truth of God to prevailing misapprehensions of it. We select it as in many respects the best of its class, and because the earnestness of its spirit and the attractiveness of its manner, as well as the *plausibility* of its matter, (if the word 'plausibility' may be used in a sense the most remote from intentional offence,) have given it an extensive influence among the more earnest of these described by the author in the following paragraph:

"A few, at least, probably more than any one knows or thinks, are convinced, and feeling after something they scarce know what, whatever it is, set before them; but they move fearfully, spectres affright and hinder but do not wholly stop them. Or if they urge their way regardless of these, their struggles are wearisome and

* The Higher Christian Life. By the Rev. W. E. Boardman. Boston: Henry Hoyt.

vain. Often and often they put forth the hand to touch the spring of the door, to admit the light, but alas! the hand finds only the cold dead wall, and recoils from it with a chill, only to be stretched forth again and again, to be withdrawn in disappointment. With what untold joy would these struggling, groping ones receive and devour a book which showed up to them the Way, the Truth, the Life, and point out also the many false ways they must avoid to gain the true, and walk in it!"

With these struggling ones in view, to deal with the subject polemically, or to treat a book which is honestly designed to aid them, in a carping, controversial, or censorious spirit, would be among the last things possible to one who has been tempted as they are, *not* without sin. We may be permitted to say, once for all, that the book inspires the deepest sympathy with the author, who, with evident earnestness of purpose, aims to supply a want which he has keenly felt. Our humble dissent from his conclusions on many points cannot wound him, amidst the general applause which has greeted his effort; and, if we find his meaning vague and obscure, he may set over against such evidence of our dulness the warm testimony of the author of "Memoirs of Hedley Vicars," to the "clear, beautiful, and invaluable statement of the fulness of Christ, in your admirable book, 'The Higher Christian Life.'" If we appear to him to misapprehend his meaning, he will still think it better that he should know that his language makes impressions and leads to conclusions which he did not intend.

The practical difficulty which bewilders many earnest inquirers and disturbs the peace of many of the children of God, and to the solution of which our author

addresses himself, may be thus stated : Many who are really born of God are themselves in doubt of it ; “ they live,” as Mr. Boardman expresses it, “ life-long, under condemnation, and know no better.” With occasional glimpses of pardon, their habitual state is one of doubt and indecision, in which they ever and anon anxiously ask : “ Am I His or am I not ? ” They look into themselves for the grounds of assurance before God, and seek peace from the work of the Spirit in them, rather than from the work of Christ for them. They own that they must look to the blood of the Cross for forgiveness ; but they also know that “ without holiness no man can see the Lord ; ” and when they examine themselves, so far from discovering an attained holiness which can challenge the inspection of Him who is of purer eyes than to behold iniquity, they see vileness and “ sin mar-
ring even their holiest services.” They do not know that Christ is made unto us sanctification as well as righteousness. They long after something which they scarcely deem attainable, which is commonly styled ‘ perfect sanctification.’ This, they imagine, and this only, would warrant their abiding peace, and “ place the soul as a vineyard on the southern slope, under the sun and rain of heaven, to blossom and ripen its luscious fruit in abundance, for the glory of the Master.”

There are many passages in the volume before us which seem to point these weary ones to the only rest. For example, after referring to the simple trust, the unquestioning assurance with which the first Christians rejoiced in a full salvation, we are told that this “ is simply the result of the Gospel received in its fulness. Christ is set forth as all in all for the sinner’s salvation ; and the sinner who receives Him as such, and abides in

Him, has full salvation." But such expressions are not only neutralized by occasional passages inconsistent with them—the book, as a whole, contradicts them, ministering to the evil it professes to remedy; and little as the author intends it, turning the anxious gaze back from Christ to self. There are perverters of the Gospel who, in effect, represent Christ as only aiding sinners in working out a righteousness of their own—bringing in His work as a make-weight in case of deficiency, or throwing the mantle of His mercy over their failures. Mr. Boardman would loudly protest against such a mockery of the grace of God in Christ. But so far as we can comprehend the drift of his writings, and though he would disclaim this as loudly as the former, this is all the comfort he has to offer those who are longing after what they style "perfect sanctification." Christ, if they trust in Him, will aid them in accomplishing what they have vainly attempted in their own strength, and render that easy which they have found to be so arduous. And this is, in effect, what he represents as "a full salvation through full trust in Jesus!" Such a belief may be very comforting to one who has been vainly striving in his own strength, so long as he can maintain it. But if it is without warrant in the word of God, a time must come when the belief will fail him, and he will cry out in greater bitterness than ever, "O wretched man that I am!"

In our systematic theology, justification and sanctification are spoken of in terms which lead men to separate them in fact and in time. Justification is described as an act completed at once when the sinner believes; and sanctification as a work which then only begins, and is gradually accomplished in the believer. We

shall have occasion to speak of this dogma hereafter, and to point out in what sense it is true. We notice it now only to point out the origin of the *theory*, shall we call it, of the Higher Christian Life. Writers who hold substantially the same views with Mr. Boardman, speak of these two blessings as so separated, that a man may possess the one and be destitute of the other; and represent them as being attained by two distinct acts of the soul, separated, it may be, by an interval of many years. They exhort Christians to seek the latter very much as they exhort sinners to seek the former. Those who have done so, are represented as introduced into a superior grade, very much as in certain social relations men take their degrees. Something like this seems to be what is meant by "the *higher* Christian life;" and the step by which it is attained is styled 'second conversion.' In the first conversion a sinner is justified, in the second he is sanctified. Those who have experienced the first conversion "have learned only that their sins are forgiven through faith in the atonement of Jesus. They have not learned that Jesus, through faith in His name, is the deliverer from the power of sin as well as from its penalty." They have a painful consciousness of "the body of sin and death chained to them, as dead bodies have been chained to living men. They have come to know the bondage of sin, but they have not yet come to know the joys of deliverance." Those who have experienced the second conversion, have learned that Jesus "does actually deliver the trusting soul from the cruel bondage of its chains under sin, now in this present time. The dead body is dropped.* The living Jesus,

* "The body of death is not to be utterly done away but in and by the death of the body. In the flesh of the best saints dwelleth *no*

precious Jesus, gracious Saviour, constant Friend, mighty Deliverer, has taken its place ever with us."

It is difficult to ascertain precisely in what sense evangelical phrases were used by the author in his descriptions of the Higher life, as well as in his instructions regarding the means by which it is attained. We have sought a key to them in the examples which are plentifully introduced by way of illustration; but we confess, with little success. We find, for example, the case of a young man who, after the first conversion, which is said to have been clear and decided, is represented as forming resolutions against sin only to break them; writing, signing, and sealing a covenant, which proved "worth not so much as the foolscap on which it was written;" and finally vowing a rash vow to burn his library if he failed again. He did fail; and at length "the Lord opened his eyes to see that Jesus was his;" and this is his 'second conversion.' We could have understood what it all meant if this had been his first conversion, and if it had not been followed by the instance of "a lady of distinction, who, for many years after her conversion, served the Lord in a too frequent sort of a life of ups and downs." Convinced at last that something better than this was attainable, she tried trust in Christ with as little success as the young man had tried his covenant and his rash vows. Then, in a season of affliction, she read a chapter in Upham's "Interior Life" on consecration; and after days and days

good thing, (Rom. vii. 8,) but, on the contrary, the root of all evil is there. The flesh lusteth against the spirit, as the spirit lusteth against the flesh. As, then, there is a universality in the actings of the spirit in opposing all evil, so there is an universality in the actings of the flesh for the furtherance of it."—DR. OWEN.

of reflection, she rose from a sick-bed, and "wrote out a covenant, full even to the minutest details, signed it, and knelt and repeated it in word from the heart." This was her second conversion; and her days became "days of heavenly peace."

This, whether scriptural or not, is at least intelligible, and we might suppose that we had now found the author's solution of the perplexities of bewildered souls; but we have a third example, which unsettles all again. A merchant, after his first conversion, became absorbed in a life of successful worldliness. Reverses in business brought him to himself, and he gave himself up anew, and was accepted. He had "happy and hallowed communion with the bright world above," till the sense of the want of holiness sprang up, and he determined to make it his own. He tried repeated acts of "uncompromising and universal consecration to do the will of God, but all in vain. When he was wearied out and discouraged in his effort, a message came to him, "Believe in the Lord Jesus! It is faith in Christ you lack;" and then he heard the voice of Jesus in his heart—"I am He who purifieth His people unto Himself. This work that you have so long struggled to have done on account of your consecration, is mine to do; and I will do it. Believe, only believe in me, and it shall be done." This was his second conversion—"the hour and the moment of his joyful deliverance."

Alas! that the agonizing perplexity described in these and other examples, should be existing realities! and a thousand times alas! that those who should be teachers of others so often increase their perplexity. To go no further than these three instances, one of these struggling ones might ask: What, then, am I to do? This

first conversion seems an affair of little moment, and yet again it must be something, if a man who has not yet been awakened to the sense of a want of holiness, and who needs to be admonished to believe on the Lord Jesus, can have "hallowed communion with the bright world above." What must I do? believe or consecrate myself? Trust in Jesus or write a covenant? Which of all these examples illustrates the faith of the Gospel; that faith of which it is said, He that believeth on Him is justified from all things—hath everlasting life—is born of God? Had that young man died before he saw that Jesus was his, or that lady of distinction before she wrote the covenant, what would have been their eternal condition? Which of these is the faith of which you speak, when you tell me to commit my soul to the keeping of my Jesus? Mr. Boardman would answer: "The one exemplifies the aspect and phase of faith which obeys the commands of God, and the other exemplifies the aspect and phase of faith which receives His gifts of grace and mercy." The inquirer might then ask, "And of which phase of faith is the Apostle speaking when he says, 'By grace are ye saved, through faith,' or when he says, 'Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness'?"

Mr. Boardman would probably tell us that in these cases it is not a question of justification but of sanctification; and it was for the purpose of endeavoring to ascertain his view of the practical separation between these two, and what the higher Christian life is, that we referred to his examples. In his distinction of the aspects and phases of faith, we have a key to his use of evangelical phrases in connections which seem utterly

inconsistent with their simple meaning. If there be a phase of faith which means *doing*, and another which means *receiving a gift*—one which means *writing a covenant*, and another which means *simple trust*, it makes a wonderful difference in the expressions, “Believe in the Lord Jesus Christ,” and “Abide in Him.” In as far as we understand our author, these three individuals, in their first conversion, believed in Jesus for justification, but not for sanctification. They were justified, but not sanctified, till in their second conversion they found a full salvation, and received Jesus in both of the offices indicated in the words of the hymn,

“Be of sin the *double* cure,
Save from wrath, and make me pure.”

In the first conversion, they were saved from wrath; in the second, they were made pure.

It is due to the author to state that he does not consider that this first and second conversion must be “two distinct experiences, separated by a gulf of vain struggling.” “It is not necessary,” he says, “that there should be even one. Let Jesus be received as the all in all, and that is enough! Whoever can say, ‘Jesus is mine and I am His’—that ‘He is complete and I am complete in Him,’ and say the truth, has the experience, whether he has an experience to relate or not.” Thus occasionally there appears a glimpse of the Gospel through the haze of pages which seem to contradict it. From the passage we have quoted, we pass over a single page, to find the author indorsing the pretensions of what he calls “the Wesleyan and Oberlinian classes” to ‘perfect love’—‘Christian perfection’—‘entire sanctification’—or, at any rate, he identifies these preten

sions with the higher Christian life and the second conversion. "All are agreed as to the essential fact of the experience. The shades of difference in the manner of narrating are not at all essential." Nay, these classes are identified with a third class, to whom, of all other men who ever lived, Martin Luther is chosen to give name. "All are agreed as to the essential fact of the experience!" Yet, there is surely a marvellous difference in the manner of narrating, since we are told, "Oberlinians affirm, in the case, absolute *moral perfection*; Wesleyans affirm a *modified perfection*, called 'Christian;' Lutherans affirm neither, but deny both." "Cases of the experience," we are told, "have generally received the convenient name 'second conversion;' but in the standards, as in the Westminster Assembly's Confession, it is called 'The full assurance of grace and salvation,' and elsewhere, 'the full assurance of faith,' while in hymns it is often named 'full salvation.'"

We must believe that the author has persuaded himself that the Oberlinian "entire sanctification," the Wesleyans' "Christian perfection," the Lutheran denial of both, the Westminster Assembly's "full assurance of faith," Paul's "righteousness of God," and Luther's "justification by faith" mean one and the same thing; and that the peculiar phraseology is due, at least in the classes first named, to "the differences of their philosophy of the will of man, and of the law of God." We confess that human language must be a very poor medium of communication with a man to whom a denial of a thing means the same thing with an affirmation of it, and who, after having himself discussed the difference between righteousness and holiness, makes 'entire sanctification' synonymous with justification by faith,

“Christian perfection” with the righteousness of God; and all of these synonymous with the full assurance of faith. If our business was with the book itself, we should dismiss it as unintelligible; but as our business is with those to whom the book is addressed and over whom it is exercising an influence, we are constrained to examine one or two other passages before proceeding to state what the Scriptures teach on this all-important point.

Mr. Boardman, having stated that “teaching by example is God’s method, and the best,” proceeds to give examples of the higher life, or “full trust and full salvation.” The first is Martin Luther. After alluding to the boyhood and youth of Luther—his first awakening when he stood beside the dead body of his friend—his vow in the thunder-storm which resulted in his entering a cloister—his terrible sufferings in the Convent at Erfurth, which brought him to the brink of the grave, and the despair which seized upon him till the old Monk reminded him of his *credo*, “I believe in the forgiveness of sins,” Mr. Boardman says: “The forgiveness of sins was ever after a living article in his faith, and not a dead letter in the Apostles’ Creed. But as yet the great underlying principle of justification by faith was to him one of the deep and hidden things of God.” This, we suppose, according to our author’s view, was Luther’s first conversion.

The second conversion, we presume, is referred to in the following passages: “We will now trace the steps of his final and full freedom of soul through faith in the Lord Jesus. One day, while studying Romans for a lecture to the students, the words of the prophet Habakkuk, as quoted by Paul, Rom. i. 17, ‘The just

shall live by faith,' struck their light through his soul. Here was the grand principle of life and righteousness." The other occasions on which this passage "came to him with a new force and filled him with the light of heaven" are noticed. But we are told: "Luther had not yet learned to take the Lord Jesus for his sanctification." *That* he sought by performing all holy offices; visiting all holy places during a visit to Rome; and among the rest, he sought to secure a promised indulgence by climbing Pilate's stair on his knees. "As Luther crept painfully from stone to stone upward, suddenly he heard as he thought a voice of thunder in the depths of his heart, 'The just shall live by faith.'" Our author endeavors to get the higher life, or entire sanctification, or whatever it may be styled, out of this incident, by printing the word "live" in italics; and adds: "These words had often before told him that the just are made alive by faith, but now they thundered through his soul the truth that even so the just shall *live* (be kept alive) by faith." "Now," we are told, "for the first time he was freed from all false processes of salvation, and fully established in the true."

Like other men who have a favorite theory or system to support, our author makes every thing bend to it; and sees it so clearly everywhere, that one would suppose he had Luther's own express authority for saying that "He had one process for the forgiveness of sins, that of faith; and another for the pursuit of holiness, that of works. He believed in Jesus, and trusted that for the sake of Jesus, who had died and risen again for our justification, his sins were all freely forgiven. But he longed for a holy heart and a holy life, and sought them by *means*, not by faith." We might suppose that he was

only reciting the simple facts of Luther's life, when he represents him as, in his first conversion at Erfurth, rejoicing in justification by faith; but, as the condition of those who have passed the first conversion is elsewhere described, burdened with the consciousness of a "body of sin and death chained to him as dead bodies have been chained to living men; and that, while he was in the pursuit of a holy heart and a holy life, deliverance from this body of sin and death—that he sought in his pilgrimages to holy places and performance of holy services in Rome, till, on Pilate's stair, he passed the second conversion—he attained entire sanctification, or Christian perfection, or the higher Christian life; and the Lord Jesus actually delivered his trusting soul from the cruel bondage of its chains under sin, and the dead body was dropped."

Merle d'Aubigné, who ought to be an authority on the subject with Mr. Boardman, sees all this in a very different light. He sees from the incident at Erfurth, or rather from Luther's conversations with Staupitz previous to this, the great truth dawning upon Luther's heart, and making its way through the mists of prejudice, ignorance, and strong attachment to the Romish Church. Even on his memorable visit to Rome, Luther regrets that his father and mother were still alive, so that he had not the opportunity, on that favored spot, of delivering them from purgatory by his masses, prayers, and 'other admirable works.' D'Aubigné represents him as giving himself up to all the vain observances which the Church enjoined for the expiation of sin; and explains this by saying, "He had found the light, but the darkness was far from being expelled from his understanding;" and says of the incident on the stair-case:

“Luther had profoundly studied the Epistle to the Romans, and yet the doctrine of justification by faith there taught had never appeared so clear to him.”

But we have a better authority than even D'Aubigné, who says: “We should here listen to what Luther himself says on the matter”—“Although I was a holy and blameless monk, my conscience was nevertheless full of trouble and anguish. I could not endure those words, ‘The righteousness of God.’ I had no love for that holy and just God who punishes sinners. I was filled with secret anger against Him, because, not content with frightening by the law and the miseries of life us wretched sinners already ruined by original sin, He still further increased our tortures by the Gospel. But when, by the Spirit of God, I understood these words, ‘The just shall live by faith;’ when I learned how the justification of the sinner proceeds from the free mercy of our Lord through faith, then I felt born again, like a new man; I entered through the open doors into the very paradise of God. Henceforward, also, I saw the beloved and Holy Scriptures with other eyes. I perused the Bible—I brought together a number of passages that taught me the nature of God’s work. And as previously I had detested with all my heart these words, ‘The righteousness of God,’ I began from that hour to value them and to love them as the sweetest and most consoling words in the Bible. In very truth, this language of Paul was to me the true gate of Paradise.” Mr. Boardman quotes some sentences from this passage; and we would not suspect him of designedly omitting every word which throws any light upon Luther’s own view of the incident; but we are certain that, as it stands, it is fatal to Mr. Board-

man's claim of Luther as an example of his higher life and second conversion. We have occupied so much space with it, not for the sake of rebutting Mr. Boardman's view of Luther's conversion, but because we believe that clearer views of the grounds of a sinner's justification is the great want of those struggling, groping ones, who, probably, are seeking in this second conversion what Luther was seeking in his pilgrimages and masses at Rome—something in themselves to rest upon.

It is not surprising if the mind that could see that "justification, in the great Reformer's sense, was being made righteous—that is, *being reckoned* righteous before God, and *being made* righteous in heart and life"—should also see and authoritatively announce that "the Apostle Paul generally includes both in the one term, 'Righteousness of God,' as 'to all and upon all them that believe;' but in the thirtieth verse of the first chapter of first Corinthians he separates them, and marks them by distinct terms, righteousness and sanctification; and now, of late, the whole Christian world has come to distinguish them by the now limited and definite terms, justification and sanctification." Let us endeavor to lay hold of the idea which is so continually hiding itself under evangelical terms. The two things are "distinct and different in their nature, and are expressive of two great and equal wants of the sinner. He must be just in the eye of the law, justified before God." (This, in Mr. Boardman's view, is what the whole Christian world now calls *justification*.) "And he must also be holy in heart and life, or he cannot be saved. This (in Mr. Boardman's view) is what the whole Christian world now calls sanctification. These are the two things which Luther includes in the term, justification

by faith! The former he found in the convent at Erfurth, the latter he found on Pilate's stair; and we may ask, Are both of these included in what Luther gives as the cry of a believing soul to Christ, 'I am thy sin, thou my righteousness'?

Paul, we are told, includes both—our being reckoned righteous before God, and our being made righteous or holy in heart and life—in the one term "righteousness of God;" but he marks them by the distinct terms "righteousness" and "sanctification" in 1 Cor. i. 30.

The first of these references is to Rom. iii. 22, where the Apostle is arguing that by the deeds of the law no flesh shall be justified in the sight of God; which is just in other words to say that by 'righteousness of heart and life' no flesh shall be justified. In express contrast with all pretensions to such a justification, the Apostle places "the righteousness of God without the law, even the righteousness of God by faith in Jesus Christ"—"whom," he continues, "God had set forth to be a propitiation, through faith in His blood, to declare *His righteousness*—that He might be just and the justifier of him that believeth in Jesus." A sentence could not be framed which, in the connection in which it stands, would more perfectly exclude all thoughts of the believer's holiness of heart and life from the grounds of his justification. The other passage referred to reads: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." And it is only necessary here to remark, that in the Apostle's statement, *Christ* is made unto us sanctification as well as righteousness.*

* "The most inexperienced believer was as completely sanctified in God's view, the moment he became linked to Christ by faith, as he

Mr. Boardman seems to think that the notion of entire sanctification or perfection is a harmless theory, which may be held without affecting our knowledge of Christ as made unto us righteousness and sanctification. We may introduce an "example" to illustrate its practical results. A woman, dying of lingering consumption, became celebrated in the neighborhood of her home as one who claimed to be sinless, living in perfect love. Whether she belonged to the Oberlinian, Wesleyan, or Lutheran class we know not, but she had experienced, as she and her friends thought, "second conversion." A servant of the Lord visited her toward the close of her sickness, and began to speak of the grace of God in Christ—of the blessedness of knowing that He had put away sin by the sacrifice of Himself. She interrupted him with the request that he would not weary her with these childish things, for she was far beyond these first principles of religion; and then told him of the blessedness of being so perfectly holy that she had nothing to do but enter into the presence of the Judge and hear Him say, "Well done." Her strength forbade any thing that looked like discussion, and after bearing faithful testi-

will be when he comes to bask in the sunlight of the divine presence, and reflect back the concentrated beams of glory emanating from the throne of God and of the Lamb. He is in Christ now; and he will be in Christ then. His sphere and his circumstances will differ. His feet shall stand upon the golden pavement of the upper sanctuary, instead of standing upon the arid sand of the desert. He will be in a body of glory instead of a body of humiliation; but as to his standing, his acceptance, his completeness, his justification, his sanctification all was settled the moment he believed on the name of the only begotten Son of God—as settled as ever it will be, because as settled as God could make it."—MACINTOSH.

mony to the truth as it is in Jesus, the minister left her. A short time afterward she sent for him in great haste, and he found her almost in the very hour and article of death. She reminded him of her unseemly boasting on the occasion of his former visit; and then, with the aid of a bystander, informed him how, shortly after that, her sister, who had waited upon her through her long sickness with a mother's devotion, inadvertently caused her pain in moving her; and that, carried away by anger, she had heaped reproaches and abuse upon her devoted attendant. When she regained her composure in some measure, one of her first thoughts was: 'I have been so many years striving to reach perfection, and all that I had gained is lost in a moment!—I am dying, and cannot hope to renew the process, and yet without holiness no man can see the Lord!' She described the horror of despair that seized her, and the succeeding day of agony, during which the truth of her utter vileness, and of the insolent pride and presumption of her boasted perfection, was made apparent to her; till a passage which he had quoted in her hearing regarding Christ being made unto us wisdom, and righteousness, and sanctification, and redemption, was brought home to her heart with power, and she saw in Christ all that she, a poor hell-deserving sinner, needed. She had sent for him to charge and entreat him, as a dying woman, to go to her associates in delusion, and preach the Gospel he had preached to her, for, she said, "they are going down to the grave as I was doing, with a lie in their right hands."

Dr. Payson is cited by our author as one who experienced the second conversion, and entered on the higher Christian life, on his death-bed. He was, we are told,

“a polished and powerful shaft in the hands of God,” but yet, it would appear, through all his years of service he knew only a partial salvation—he was justified but not sanctified. We are told of his dying regrets. “Likening himself, in the fulness of his bliss, as the chariot of fire which should bear him to heaven drew near, to a mote floating in the sunshine of infinite love, he exclaimed: ‘Oh! had I only known what I now know twenty years ago!’” The quotation of this exclamation in such a connection would lead the reader to suppose that Dr. Payson had, in his latest days, become a convert to the higher life doctrine, and that the exclamation referred to the second conversion, and the ‘experience’ of sanctification as well as justification. It would not be farther from the truth to suppose that Dr. Payson regretted that he had not known twenty years before, that the Pope was the Vicar of Christ. What Dr. Payson did say, we quote in full, not only to guard his memory from an erroneous suspicion, but because it beautifully teaches an important lesson to us all.

“Christians,” he said, “might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without any thing else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another; but as one is removed, He has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much

anxiety. If God had told me some time ago, that He was about to make me as happy as I could be in this world, and then had told me that He should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is His wisdom manifest even in this!"

We must leave the proper subject of our inquiry, the Scriptural doctrine of Sanctification, to the opportunity of another number of *WAYMARKS IN THE WILDERNESS*; and we shall not think it necessary to follow Mr. Boardman farther in his speculations, illustrations, or counsels. We have taken some pains to ascertain precisely what he and those with whom his book is a text-book, actually mean, and have desired to put the most favorable construction on his language; but even in those passages which at first sight appear evangelical, we find something which is unevangelical; and we leave it with the conviction that it can only mislead those who yield to its guidance. Vague and inconsistent with himself as he often appears in his doctrinal statements, the most perplexing part of his book is his examples and references to the views of others. Luther and Mahan, Upham and Payson, those who affirm and those who deny the doctrine of 'entire sanctification,' as it is called, equally serve his purpose. Even those who, after vain striving after perfection, find peace in the righteousness of God and renounce the whole theory of perfection, are still retained as examples of the second conversion and all its supposed consequences. If Mr. Boardman speaks of believers dropping the dead body and finding their joy in that, those for whom he writes will understand him as holding out to them the hope

of attaining "entire sanctification" in the Oberlinian sense, whether he intends it or not.

We might rejoice to read his testimony to 'a full salvation in Christ,' were we not sure that the terms are used in any thing but an evangelical sense, and that the testimony is rendered worse than useless when believers are represented as finding only a partial salvation, being justified but not sanctified, until they pass through a second experience, in which they receive Christ for sanctification as well as righteousness. Even that expression, "Christ made unto us sanctification," is made to convey any thing but a Scriptural meaning, when we find that the consolation which is presented to perplexed souls is that Christ is able and willing to purify them—and give them the victory over sin. It is the blessed truth that His grace is sufficient for us in our conflicts with the flesh that lusteth against the spirit, as well as with the world and Satan, and that the Holy Ghost does, through the truth, enable the believer to cleanse himself from all filthiness of the flesh and of the spirit. But that is not the blessed truth that Christ is made unto us sanctification as well as righteousness. In the application of this latter truth to the case of the believer, Christ does not say, "I will do it" and "it shall be done," but *He is* our sanctification. He opens the eyes of the blind and turns them from darkness to light, "that they may receive eternal inheritance among them which *are* sanctified by faith which is in me." Those who believe are spoken of, not as those who *will be*, but as those who *are* sanctified, as Paul says to the saints at Corinth, "Ye *are* washed, ye *are* sanctified, ye *are* justified, in the name of the Lord Jesus, and by the spirit of our God." It is indeed true

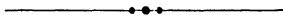
that many believers are but partially instructed as to the fulness of salvation—the fulness there is in Christ, and slowly, very slowly awakened to the blessed knowledge of the all He is to us. Nay, at the best, how little do we know! But however their present enjoyment and manifested conformity to the truth may be hindered by their ignorance, they are saved fully, perfectly, and for ever.

In this book—and others of a similar character, a full salvation is connected with faith in the Lord Jesus; but we immediately find that the phrase may be employed to lead men into the most ensnaring form of legality and self-righteousness. For they teach us that there is a faith which *gives all*, as well as a faith that *receives all*—an aspect of faith which performs good works and holy services, as well as an aspect of faith which receives the free gift of divine grace and mercy. There is that in the flesh of every believer to which such views are ensnaring; and many of the children of God are, moreover, misled by speculations which enticingly meet the longings of their heart to be done with every movement of sin. But they will ultimately be led, like Mrs. Fletcher, of Madely, when referring to her “experience” at Hoxton, to say: “But I had not then a full discovery of sin. Since then, oh! what a depth of iniquity, what mountains of ingratitude have I mourned over! In these conflicts of soul, how often have I wept over those words:

“If so poor a worm as I
May to Thy great glory live!”

I feared—though the Lord was precious—I must not look to be saved except as by fire. But, glory be to

God, that fear is gone away. I seem to have forgotten myself: I am wholly taken up with Jesus. I sink into nothing, and look to THE LORD OUR RIGHTEOUSNESS, and I feel those believing views are transforming views. I live not, but Christ liveth in me." Like her last entry in her journal, their last joyful experience will be that the Lord applies that word to their souls—"I have borne thy sins in my own body on the tree."



PERFECT PEACE.

"THOU wilt keep him in perfect peace, whose mind is staid on Thee."—Isa. xxvi. 3.

A MIND at perfect peace with God—
 Oh! what a word is this!
 A sinner reconciled through blood—
 This, this indeed is peace!

So nigh, so very nigh to God,
 I cannot nearer be;
 For in the person of His Son,
 I am as near as He.

So dear, so very dear to God,
 More dear I cannot be;
 The love wherewith He loves His Son,
 Such is His love for me.

Why should I ever careful be,
 Since such a God is mine?
 He watches o'er me night and day,
 And tells me "mine is thine."

PERFECTED FOR EVER.

IN human society, the convict pardoned by the grace of the ruler can never resume his full standing among his fellow-men. His crime is always remembered against him; and whatever may be his after-course of life, he is liable to be stung by the reproaches of those who remember his sin; and even should he be where no one can know of it, his conscience must often remind him that his proper place is among convicts and felons. In his dreams, he remembers the chains and prison-walls, and he has to rouse himself to be sure that he is not there again, awaiting or enduring punishment. Human grace and forgiveness cannot reach to removing the stain in the sight of men, or the enduring inward consciousness of crime and disgrace. It belongs to God only to speak words which place the sinner where none can bring any thing to his charge, and where he has complete present and everlasting peace; and not only so, but is "perfected for ever" (Heb. x. 14) in the presence of the universe, and clothed in the righteousness of Christ Himself, (1 Cor. i. 30,) complete in Him, (Col. ii. 10,) so that even as Christ is, so is he in this world, (1 John iv. 17.)

In the Epistle to the Romans, we find the sinner solemnly brought into the judicial courts of God. The law calls for perfection, obedience, and more than obedi-

ence—love to the heart's core—a straight line—an innocence that can stand before the holiness of God, at the day of judgment, and look up to Him in conscious sinlessness, amid the terrible scenes of a world perishing because of sin. The sinner is examined by this standard of God's holy law. What does the Judge find? "There is none righteous, no, not one." The convict neither understandeth nor seeketh after the true God. He may indeed be creating a god of his own imagining, and clothing him with attributes after his own will; but the true God, as He is revealed, none by nature seeketh after. He is gone out of the way, and become altogether unprofitable. God takes up the sinner and examines him by a light which shines with the full blaze of truth, not on his ways alone, but on his thoughts, and even his undeveloped purposes. He sees *sin* in him before the *sins* which it generates. The Judge looks into his mouth, and finds it a grave full of loathsome corruption. His tongue is an instrument of deceit, and the virulence of poison is under his lips. His mouth is filled with cursing and bitterness, not, it may be, profane swearing, but contemptuous and bitter words. It is all summed up by the words, that, while there is fear of "the world's dread laugh," there is no fear of offending an holy God before His eyes. He is debtor to God, and has nothing to pay with, and has even added to his guilt by bringing a poor counterfeit of holiness out of a heart deceitful above all things, and desperately wicked, as good enough for God. He may estimate his debt at fifty pence or five hundred, but with nothing to bring, he is equally ruined.

It is precisely at this point of overwhelming conviction and ruin that there comes into immediate connec-

tion with the words "sinned and come short of the glory of God," those others, "being justified *freely* (or, as the same word is translated, John xv. 25, "*without a cause*") by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a mercy-seat, through faith in His blood." Wonderful connection! Perfect, immeasurable ruin, and complete unconditional justification! "Behold, if the leprosy have covered all his flesh, he is clean!" (Lev. xiii. 13.) Now, who shall lay any thing to our charge, since it is God that justifieth? Thus, not only are we freed from all accusation of others, but our own conscience, also, is perfectly satisfied. The motive for making excuses and seeking palliation for our sins is all taken away, and we can freely confess them all without reserve or self-justification, now that we know, that, whatever they are, they are washed "whiter than snow," and would be were they ten times worse.

"I hear the accuser roar
Of ills that I have done;
I know them well, and thousands more—
Jehovah findeth none!"

It was not possible for the worshipper under the law to have a perfect conscience, for he had not a perfect sacrifice; but now the weakest believer among us all may have a perfect conscience. But why? Is it because he is a better man than the Jewish worshipper? Nay, but because he has a *perfect sacrifice*. The perfect sacrifice of Christ, and the for ever perfect conscience of the believer, necessarily belong together. For a believer not to have a perfect conscience, is bringing down the sacrifice of Christ to the level of

the Mosaic sacrifices, and saying that it was only temporary, and not eternal in its effects.

This being "perfected for ever," is yet not a perfection "in the flesh," or old nature, but in the conscience. The babe in Christ, if rightly instructed, has a perfect conscience, while Paul had not perfect flesh, and knew the flesh lusting against the spirit. Gal. v. 17, Rom. vii. 4-25. The more we walk in the light, the more will that heavenly light make us conscious of indwelling sin; but in the same measure shall we know the power of the blood of Jesus, "that cleanseth us from all sin." See 1 John i. 7, 8.

The Holy Ghost, through Paul, then leads us on to see, that, no longer afraid of God, we can now trust, love, obey. Gospel obedience is the fruit of present communion and consequent apprehension of the everlasting love of God; not now the unwilling, unwelcome service of a bondsman, but the living spirit of a son and freeman; the result of what Chalmers so happily terms "the expulsive power of a new affection." Well might Augustin exclaim: "Love, and do as you please!" for our will is now to do the will of Him whom we love.

We find Paul recoiling with horror from the wickedness that would impute the thought to the sons of God, that their glorious liberty was a liberty to sin, that grace might abound. Then, after describing the indwelling sin, under the figure of a dead body, (Rom. vii. 24,) in all its loathsomeness, chained to the living Roman captives, he yet joyfully exclaims: "Therefore, there is now no condemnation to them that are in Christ Jesus!"

A delightful illustration of how the youngest of God's

children may enter into the knowledge of being “perfected for ever,” occurred at Coalford. A wicked, swearing teamster, who had been the terror of the neighborhood, was led of God to faith in His Son, and was about to meet with a few believers in the name of Jesus, to show their Lord’s death. Passing through Coalford with his team, he was met by an old woman with the question :

“They tell me, Thomas, that you be going to take the Sacrament on Sunday. Is it true that you be?”

“By the grace of Christ, my Saviour,” he replied, “I expect to have the privilege of showing His death with others who believe in Him ; and that is what you call taking the Sacrament.”

“But, Thomas, do you think that you be worthy?” said the old woman. “I don’t mean to reflect on ye, but you know what kind of man you have been, and what kind of a life you have led, and do you think, Thomas, that you be worthy?”

“As worthy as any man in Coalford,” was the reply, “for I am a poor, worthless sinner, saved by the grace of God through *the precious blood of Christ! I trust in Him alone.*”

There may have been, at that Lord’s Supper, those whose souls were trammelled by the rags of their own righteousness ; but was there one who honored the Lord more by trusting in Him, and who stood more consciously and joyously “PERFECTED FOR EVER” ?

“Believe on Him who died for thee,
And, sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified.

R. P. S.

GOD'S THREE WITNESSES.

1 JOHN v. 6, 8, and 9.

THE true object of faith is not a principle, an opinion, or a doctrine, but a person—Jesus, once a lowly, suffering, serving man—Jesus the crucified, but yet Jesus the Christ, the Son of the living God. He can be savingly known as the Christ, the Son of God, only upon the testimony of God. The conviction that He is the Son of God can never be saving, purifying, and victorious, if it rests merely on human evidence, or if it is a mere impression received by education or from tradition and current opinion. Saving faith knows no other testimony but that of God. “If we receive the testimony of man, the testimony of God is greater;” and the form in which God has been pleased to give His testimony is thus expressed in 1 John v. 6, “This is He that came by water and by blood;” and then, in addition to these facts, as well as by them, “It is the Spirit that beareth witness, because the Spirit is truth.” Thus, “there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one,” or rather “these three are toward this one thing:” they unite their testimony to this one great truth, that “Jesus is the Son of God.”

1. Jesus, the Lowly One of Nazareth, is the Son of God, for “*this is He who came by water.*” It is not

necessary to show that there is any thing in the types or prophecies of the Old Testament which indicated that the coming One should come by water. It is sufficient to say that John the Baptist was sent by God to usher in the Messiah, a messenger officially greater than any of the prophets ; and that his Baptism was as truly an ordinance of God for the time then present, as any thing in the law and the prophets which were until John. If so, it became Him who took man's place to fulfil all righteousness, and therefore to be baptized of John. But if this was an all-sufficient reason for the baptism of our representative, and if He, as became Him, *hath* fulfilled all righteousness, the same reason can never be given for our baptism. Those who give such a reason for being baptized say, in effect, that Jesus failed to fulfil all righteousness, and that we must do something to make up His deficiencies.

Neither is it necessary to show the symbolical import of that ordinance as a reason why the promised One should come in that way. It is sufficient for us to know that the Baptism of John was appointed by God, as John himself declares, "that He should be made manifest to Israel." And so we read, when Jesus was baptized : "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending on Him, and there came a voice from heaven saying, 'Thou art my beloved Son, in whom I am well pleased.'" This is He that came by water ; and, whatever the symbolical import of that baptism may be, the testimony that Jesus is the Son of God is most explicit, and it is the testimony of God.

2. Jesus, the crucified One, is the Son of God, for "*this is He who came by blood.*" Carnal Jews might

overlook the testimony of the prophets to the sufferings of Christ, and the testimony of the typical offerings to the sacrifice of Christ; but we could not recognize Jesus as the Christ, the Son of God, unless He had died for our sins according to the Scriptures. He who is set forth as a propitiation through faith in His blood must be the Son of God; and that Jesus has put away sin by the sacrifice of Himself is certified by the fact that, after He had offered one sacrifice for sins for ever, He sat down at the right hand of God. If the testimony of the water would have been incomplete without the voice from heaven, the testimony of the blood would have been incomplete without His exaltation to heaven. But, after He had died for our sins, "He was declared to be the Son of God, with power, by His resurrection from the dead," and, in His exaltation, God in effect said: "Thou art my Son: this day have I begotten thee." Yet all the joy, peace, and confidence which we as sinners can have in Him depends upon the fact that His blood was shed for the remission of sins. God therefore provided that the demonstration of His death should be complete in the record, "One of the soldiers with a spear pierced His side, and forthwith came there out *blood and water*," a mystical reference to their combined testimony. The Spirit of God evinces the importance of this fact in what follows—"And he that saw it bare record, and his record is true, and he knoweth that he saith true, THAT YE MIGHT BELIEVE." This is He who came by blood, "not by water only, but by water and blood." Without the blood shed there could have been no remission of sins; and no blood shed, no sacrifice offered could have been effectual or accepted save that of the Son of God. The proof,

therefore, that He offered Himself, and that the offering is accepted, is the proof that Jesus is the Son of God, the very Saviour we need, and that believing in Him we have eternal life.

3. Jesus is the Son of God, for "it is the Spirit that beareth witness, because the Spirit is truth." The whole Bible is the testimony of the Spirit to this great truth. Besides, the mission of the Spirit after His ascension was in itself the conclusive proof that Jesus is the Son of God. "*Therefore*," said Peter, on the day of Pentecost, "being by the right hand of God exalted, and having received of the Father the promise of the Spirit, He hath shed forth this which ye now see and hear." The Spirit, then given, still remains to bear witness, not by audible voices to the carnal ear, not by new revelations of truth, but by the deeper certainties of an inward conviction in the quickened soul—by the shining of the light of the glory of God in the face of Jesus Christ, so that we know of a truth that Jesus is the Son of God.

This truth contains, as "in a golden urn," all the peace, joy, hope, and life which we can possess. And he who has not received new life has not received this truth. Is Jesus the Christ, the Son of God? Do you receive it as true, not on the report of men, but on the testimony of God's three witnesses—the testimony of God Himself? Then it is written that, "whosoever believeth that Jesus is the Christ is born of God;" and what should shake your peace, or your assurance, save that which shakes this evidence? And that which shakes this evidence must first overthrow the throne of Jehovah.

LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE VI.—CHRIST'S CENSURE OF THE PASTOR OF EPHESUS.

“NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”—REV. ii. 4-5.

THE commendation of the Saviour, bestowed upon the pastor or “angel” of the Church of Ephesus, might, without any thing else being said, have led us to conclude that he was wholly free from blame. As the representative of the ministry of the primitive Church, he stands a pattern to all future ages. He was diligent and laborious, active and zealous, in preaching the Gospel. In the discharge of his official duties as pastor he was meek but resolute; firm but forgiving; patient and persevering; sensitive to the honor of Christ, and watchful as to the purity of his Church. Neither perils nor persecutions, toil nor tribulation, caused him to faint; but amid all his labors and perplexities, he was strict and vigilant in the maintenance of discipline; cautious and scrutinizing as to the

qualifications and aspirations of those who claimed to be apostolic teachers ; actuated by a strong and prevalent love for Jesus Christ and His cause ; and so attached to Him, and devoted to His honor and interests, that he was willing, for His sake, to endure all the ills of his condition.

Yet, in one respect, was he deficient, and required admonition. He had left his first love. This, whatever it means, was something that seriously endangered the whole Church, and threatened its stability. For, unless it was corrected, the Saviour declared that He would very soon come and remove the candlestick out of its place.

But what is meant by this leaving his first love ? It does not mean entire abandonment, utter forsaking ; but neglecting, omitting, or intermitting, his first love. There was a decay or loss of something which, at a former period, he possessed. Regarding, as we do, the ministry and Church at Ephesus as a fair specimen, designedly given us, of the ministry and churches of the primitive apostolical age, the censure and admonition of the Saviour acquire increased importance. It is something, of course, which we must expect to see developed in their history, and as forming a characteristic of the period. The general popular notion is, that the fervor of that love for Christ, which marks the young convert, had abated. But this does not well agree with the commendation of this pastor for his love to Christ. For His name's sake he had patiently endured and had not fainted. It was a characteristic of the apostolic age that ministers and members of the Church were so attached to Christ, that they gloried in tribulation, rejoiced in persecution, and were

willing to die for His sake. The love which had suffered temporary declension or decay, was something which had its appropriate works by which it proved itself; which works having been omitted or interrupted, laid the foundation of the charge. Repent and do thy first, or rather former, works. Thy works do not now demonstrate thy love as they formerly did. Hence it is important to observe how greatly they err who make suspicions, surmises, and evil reports the ground of their accusations against, and censure and condemn others. Christ Himself, although He alone and emphatically is the searcher of hearts, did not prefer publicly His charge, and inculcate and censure His ministers and professed followers, without there being some works, some public, visible, tangible evidence or proof to substantiate the charge. And yet how often is this neglected by professors of religion, and also by ministers! How many are there who hawk about their petty slanders, founded on suspicion, or on their own ignorance and false inferences, cherished by prejudice, and circulated to the gratification of envy, malice, and the love of detraction, and to the great injury of Christ's cause; thus throwing stumbling-blocks before others, irritating and disgusting unbelievers, and disturbing, enfeebling, if not destroying, that brotherly love which should bind ministers and people to each other, and cement the whole together as a Church of Jesus Christ — a family of brothers and sisters, “sons and daughters of the Lord Almighty.” It was the disturbance and interruption of this very love which proved itself by the want of those fruits or works their former love had produced, which the Saviour here censures. We understand the language in its full,

fair, and obvious import. The word, "first love," is not here used objectively, of Christ; but subjectively, of the experience or development of character, "that love the first" which had characterized their profession of devotion to the Lord Christ. The love which had been neglected or interrupted, was undoubtedly that love which is the appropriate trait of Christianity. This is benevolence in general which comprehends all the various forms and degrees of love to Christ, love to His cause, love to His Church, love to His gospel or truth, love to His worship—ordinances, love for His commands, love to the Christian brotherhood, love for one another, love for the souls of men, love for enemies, and love for the suffering and needy and all mankind.

It is obvious that the pastor and Church at Ephesus had suffered from the molestations of false teachers, and had been called to the exercise of discipline, as well as the endurance of persecution. Times of trial and peril always develop hypocrisy. Such developments ever tend to interrupt the current of Christian affection, because they destroy confidence. The inconsistencies of professors of religion, and their adoption of the maxims and manners of the world, especially the selfish, tortuous, intriguing, undermining, griping plans of business which characterize the men of avarice and those whose hearts are set on their wealth, will always impair that brotherly love and Christian charity which should mark the followers of Christ, as well as repress the zeal and discourage the efforts of His ministers. It was in these respects that the Saviour pronounced His censures for having abated a former love.

Archdeacon Woodhouse* gives, we think, the best and most probable account of this defection, as follows: "The Church is accused of having forsaken that warm and extensive communication of charity which characterized Christianity in its infancy, and which, in the days of Justin Martyr and of Tertullian, is described to be its distinguishing ornament. To fail in this is to fall from primitive purity; and the fall is great. The punishment threatened naturally follows; for the Church, which is defective in Christian charity, cannot long remain 'a shining light;' her lamp-bearer is removed." To this, we add, as the experience and observation of fifty years, that the decay of brotherly love among the members of a church, the interruption of Christian charity, opposition against and persecution of ministers and officers for the administration of discipline, want of benevolence, and of active interest in the cause of missions and the cause of Christ, and in the support and extension of true religion, giving, from pride, ostentation, and display, to obtain and maintain a name and repute among men, and not from true, devoted attachment to Christ and for His glory, and the neglect and interruption of kind offices in love, showing itself in mutual forbearance, forgiveness, and long-suffering among the brethren, are evidences of deep defection in religion, and indicate a state of things, which, if not corrected by true repentance, will ere long extinguish its light, and thereupon remove the candlestick out of its place. This is the natural and uniform result. Let a faithful, zealous, and devoted ministry in a church, from any cause,

* On the Revelation, *ad loc.*

cease to pour forth its light, and the church at once becomes a useless candlestick; she is removed from the gracious presence and persevering providence of Him that walketh in the midst of the seven golden candlesticks, and not perhaps destroyed as to its organization, but unblessed by the visits of the Holy Spirit, giving light, life, and power to the influence and example of its members.

To prevent such consequences, the Saviour exhorted to repentance and to renewed works of Christian charity. Remember, therefore, as it is an exhortation to solemn consideration, deep humiliation, unfeigned repentance, the recovery and renewed exercise of former benevolence, and a return to the former activity, liberality, kindness, forbearance, forgiveness, brotherly love, and Christian charity; these are the works, the labors, and preaching of an efficient pastor, which constitute a church the lamp-bearer, and make it instrumental in the diffusion of the light of the Gospel. For the neglect of them, the Saviour threatens to remove the candlestick out of its place.

The candlestick, as Christ has interpreted the symbol, is not the pastor, but the church. The pastor is the light, and the church the lamp-bearer—the fixture that sustains the light. And the threat here teaches, that if the pastor should so far intermit his zeal, and fail in his love for Christ and His cause, for the church and its members, and for the precious truth and gospel of the grace of God, that a declining church be not awakened to consideration, repentance, and renewed activity, that church should be removed out of its place. The proper place of the church, as we learn from the vision, v. 20, is near to Christ, abiding in His

presence, the object of His preserving care; it is to hold up and sustain the lamp or candle of the ministry, while Christ walks in the midst, watching and trimming its light. The removal of the candlestick is not its destruction, but its being set aside from His immediate presence and care, and no longer employed as an instrument in sustaining and diffusing the light of His gospel. This is done variously, by letting the ministry hold back the truth, and, instead of the pure Gospel, preach morality and natural religion, and pay attention to please and gratify the literary taste or the peculiar temper of the people, as do professional lecturers in science and professors of oratory, who seek popularity; or by letting the church intimidate them, so as to cause them to preach smooth things, and things that will not offend any; or by letting it be distracted with errors and false teachers and schismatic contentions; or by any means that destroy its efficiency in promoting the influence and spread of true evangelical religion. By such a process the light going out and the candlestick being removed from its place, it ceases to be a "lamp-bearer," and thenceforth can bear no part in the diffusion of the ever-blessed gospel of the grace of God. All this is illustrated in the history of the first ages of Christianity and often in individual churches, as well in our own as in other lands.

The primitive church were preëminently lamp-bearers. They held up and sustained the ministry of the Gospel, in despite of increasing errors and growing corruptions in the world, and the claims of those who said, "they were apostles, but were not." Patient, enduring, benevolent, and charitable, abounding in love for one another, rebuking the spirit of schism

and strife, and laboring for the spread of the Gospel, they threw their bright light upon a dark world, clear, strong, and steady, for nearly two centuries, unawed by tribulation and occasional persecutions, until, about the close of the second and beginning of the third century, the general aspect of the church and ministry at large resembled that of Ephesus in the decay of their love. The warning voice of Christ had not been heeded; the churches and ministry repented not; and the signs of removal from the presence of Christ, and the loss of His special, providential, and generous care became abundantly obvious. The candlestick had been removed. This concise history of the primitive church, in accordance with the symbolic condition of the Church of Ephesus, carries us down to the year of our Lord, A.D. 250; from the days of John to the persecution by the Emperor Decius.

The literal history of the Church of Ephesus, regarded simply as a unit, may be given in a very few words. It stood high in the Christian world, and exerted a weighty influence during the primitive age, (especially by means of general synods or councils held in that city.) About ten or twenty years after this letter was addressed to this Church, she appears to have been in a flourishing state, having in her bosom great numbers of Christians, professing a pure faith, and zealous, even unto death, for the support and propagation of the Gospel. Before the martyrdom of Ignatius the heresies, which had begun to prevail, had not yet corrupted her, as appears from his letter addressed to her, in which he commends her abhorrence of false doctrine, her obstinate refusal to hear false teachers, her faith and charity, calling all her members fellow-

travellers, holding up and sustaining God and His worship, Christ and His agents or followers, and adorned, in every respect, by their obedience to Christ, in whom that holy martyr says he exulted, and felt honored as he wrote to those who, in respect of their Christian life, loved nothing but God alone. In the third naval expedition of the Gothic barbarians, pouring down from the Euxine, during the reign of Valerian and in the year of our Lord 244, this city suffered immensely. The celebrated temple of Diana and the splendid works of Praxiteles were laid in ruins, and the city itself in time was utterly destroyed. But the candlestick was removed long before this consummation. For, on the ruins of pagan idolatry, arose that of the apostasy, which, by violence and blood, was established there and throughout the Latin Church.

In the fifth century, Nestorius, Prelate of Constantinople, by the appointment of Theodosius, opposed the growing idolatry of the western churches. He had been brought up in the Syrian school, and was opposed to the heresies and idolatry of those who adhered to the See of Rome, particularly the worship of the Virgin Mary, denying that she was the mother of God, etc. In so doing he became involved in a controversy with Cyril, an Egyptian prelate, who charged him with heresy, and succeeded in getting authority from the Emperor for the convocation of a council. Ephesus was claimed to be the place where lay buried the body of Mary, the mother of Jesus, then worshipped by the Egyptian and western churches as the mother of God, the queen of heaven. It therefore was selected and made the place for this œcumenical council or general synod, when and by whom the

controversy was to be determined. Cyril, his accuser, acted as moderator or president. Advantage was taken by the Western bishops over the Eastern metropolitans and prelates, who had not yet arrived, but were approaching the city in company with John, the patriarch of Antioch. Nestorius was prematurely tried and condemned, despite of his protest and that of sixty-eight bishops, twenty-two of whom were metropolitans, against the jurisdiction of the council as then constituted. The civil magistrate was driven with outrage and insult from the council. Nestorius was branded as the new Judas; and his sentence was proclaimed through the streets. The prelates that condemned him, as they went forth from the Church of Mary the Mother of God, were saluted as her champions; and her victory was celebrated by the illuminations, songs, and tumults of the night. The Eastern prelates arrived five days afterward. In their turn, with haste and violence, they degraded Cyril, and his supporter, Memnon, from their episcopal honors; condemned and described him as a monster, born and educated for the destruction of the Church. A strong garrison was thrown into the cathedral; the troops of the city advanced to the assault; the outguards were routed and put to the sword. The place being impregnable, its besiegers retired; their retreat was followed by a vigorous sally; and Ephesus, the city of the Virgin, became the theatre of confusion, and was defiled with rage and clamor, sedition and blood. For three months the rival councils darted their excommunications and anathemas against each other from their spiritual batteries. The Emperor attempted in vain to reconcile them. The Orientals

refused to yield. The Catholics, proud of their numbers and Western allies, rejected all terms of union or toleration. By intrigue with the court, by bribery and corruption of every sort, the worshippers of Mary triumphed; and Nestorius, broken down by hardships and misfortunes, died before his restoration — which would have taken place shortly after, at the council of Chalcedon — and was buried in a city of Upper Egypt, called Chemnis or Panopolis or Akmim, where the immortal malice of the Jacobites for ages has persevered to cast stones against his sepulchre, and propagate the lying legend that it was never watered by the rain of heaven. Thus the candlestick was removed out of its place. The Church of Ephesus became a temple of idolatry, and worshipped the Virgin Mary as the Mother of God, the Queen of Heaven — a substitute for, and in fact another Diana. Thus, too, the nominal Christian Church of the Western Empire gave full and public proof that the glorious Son of God, who walks among the golden candlesticks, had withdrawn his preserving care, and left but the dim tapers of wax and tallow, which now illumine, with sickly and idolatrous light, the altars of those whose prayers and orisons ascend to Mary, the Mother of God. For this prelatie tumult, dissolved by the Emperor Theodosius, whose meekness had at last been provoked, is even now, at the distance of thirteen centuries, claimed by the devotees of Rome as the third great *œcumenical* council of infallible authority — historically a falsehood. The light had been extinguished, and the candlestick removed; but the city still existed. Subsequently calamities visited it; but the grand desolation under which it now lies prostrate was from the

devastating armies of the Turks in 1312. The American missionary, Mr. Fish, who visited its ruins in 1821, says, no human being now lives in Ephesus and in Aiasabeck, a village not far from its sight, which may be considered as Ephesus under another name, though not on the same ground; there are merely a few miserable Turkish huts. The city and church alike have perished — so completely has the candlestick been removed.

The primitive church, from the time that pagan idolatry fell and Constantine established Christianity by law, had lost its apostolical purity, simplicity, benevolence, zeal, and light. No longer, as it regards the visible organization of the Church within the field of prophetic vision, is the glorious Redeemer to be seen walking in the midst of the seven golden candlesticks. They had become a totally different thing. They had been removed out of their place — that place of prosperous security and lustre — which they held close by the blessed Redeemer, enjoying His watchful care and preserving providence. By an unholy and corrupting alliance with the state, they had exchanged the protectorate of Christ for that of Cæsar. How completely they had become separated from the former will appear when we trace the symbolic history of Smyrna.

Let us learn, that :

1. However much there may be that is commendable in a minister and church adjudged by men, yet still may there be something amiss seen in them by the all-searching eye of Christ. What a rebuke to spiritual pride, self-conceit, bigotry, boastful self-commendation! The remark applies to individuals also.

2. The loss of true benevolence will receive the displeasure of Christ; and, if not repented of, the removal of the church so deteriorated from His gracious and providential care.

The love of Christ and His cause should ever animate the pastor. A ministry destitute of this is essentially disqualified. Love of the truth is also indispensable. Indifference here is unfaithfulness. The want of an active, untiring love of Christ's people in a pastor is another disqualification for his work. The want of a fervent love of souls in a pastor is another and highly censurable disqualification.

3. No present warm and zealous love is in itself a sufficient guarantee that it may not abate. There is danger it will, if there be not great care to prevent it, by all appropriate means, for its increase and abounding in good works.

4. How often is this verified and illustrated in the 'young convert's' subsequent history! Alas! are there not proofs abundant that some, once zealous in former days, now are lifeless?

When such decay has begun :

(1.) There will be, first, irregularity in duty, and occasional stumbling in the Christian profession.

(2.) A growing remissness as to spirit and the frame of the soul, evincing less delight in the discharge of duty.

(3.) Christ, His cause, and glory, will disappear from the conversation.

(4.) There will be less desire after His presence, if any; and soon irregular attendance on divine ordinances. Private prayer, reading of the Scriptures,

family worship, the prayer-meeting, the sanctuary, and the Lord's table, will cease to attract.

(5.) Loss of public spirit and zeal in matters of religion will become apparent, and be superseded by worldly-mindedness, ambition, and love of ease and pleasure.

(6.) A disposition to censure and slander zealous and consistent Christians will betray itself.

(7.) Also a growing want of conformity to the image of Christ.

(8.) A relish for the company and pleasure of the world will increase.

(9.) Thereupon there will be displayed a contempt for the opinion of consistent, spiritual-minded, experienced Christians, and condemnation of "strictness in religion."

(10.) A loss of tenderness of conscience and interest in spiritual things.

(11.) A renunciation of a religious profession, and, in the end, apostasy.

5. Serious self-examination and repentance are the immediate duty of every backsliding or declining professor.

6. If repentance is necessary on the part of Christ's professing people, to avert His displeasure, how much more so on the part of sinners! "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

7. Where repentance is deferred against earnest, frequent, and solemn remonstrance, sudden and terrible retributions of providence often occur to render it impracticable. "He that being often reprov'd harden-

eth his neck, shall suddenly perish, and that without remedy.”

8. No grant or privilege is recognized by the Saviour as extended to a church, which, becoming lukewarm, falls away from benevolent activity and devotion to His interests and honor.

9. The coming of Christ is the great event of the future, whence the Saviour furnishes, as it were, from the vast storehouse of His moral and religious forces employed by His Holy Spirit, for the growth and development of His people's piety — the stimulating and empowering motives appropriate to the cultivation of every Christian grace, and the discharge of every Christian duty. He urges to repentance and increased benevolence by the fact of His certain but sudden coming. The suddenness and celerity of that coming He will have both pastors and people ever to keep in view. They should live to-day as if it may occur to-morrow. Their faith of it should form the grand regulator of their hopes and activities. There is nothing like it in its power to stimulate to benevolent action, to fortify against depressing fears, and to keep the mind and heart pervaded with that holy fervor which is the element of Christian heroism and a pledge of victory over the world. When He says, “I will come unto thee quickly”—*ταχύ*—if thou dost not repent, the idea is not that of the certain, *immediate* proximity of the event, as preliminary to the removal of the candlestick; but that the neglect of repentance will place both pastor and people exactly where they will be who heed not His warning, in this world, who shall be irredeemably overwhelmed at that tremendous epoch, which shall suddenly burst upon this world at

His appearing, when He shall come to execute judgment. We are never in a fitter state to do His work here, and never likely to be as prompt to duty, so fortified against temptation, or so patient and cheerful in labor and afflictions, as when we are waiting for the Son of God from heaven. 1 Thess. i. 3.

10. The removal of the candlestick out of its place, when the spirit of faith, repentance, and benevolence of a Church and its ministry have decayed, may and often does transpire, long anterior to that great event of Christ's coming, on which all our eyes and hearts should be devoutly fixed. The history of the Church of Ephesus, and of churches in all ages, in which the spirit of true faith and piety and benevolence has expired, verifies and illustrates abundantly the commination of the Saviour. The churches of Judea, Tyre, Antioch, Syria, Egypt, Asia Minor, etc., etc., once evangelical, have long since perished. The candlestick has been removed centuries ago.

DIFFICULTIES IN BUSINESS.

THE Bible is probably the last book to which a man of the world, filled with conceit of worldly wisdom, would betake himself for guidance in the perplexities of business. At all events, those men who, living by faith, are outraging all the world's maxims and conceptions of sagacity, are the last whom our business men would consult as to the application of the principles of truth and wisdom to the business of life. Yet meeting them on their own grounds, we might challenge them to find among their merchant-princes and leaders, any who have excelled some of these simple men of faith in their management of affairs, powers of application, mastery of a multiplicity of minute and complicated interests, and in the success with which they have conducted large and difficult enterprises. Look, for instance, at the record of Francke's life and labors. Or, for a still more striking instance, look at George Müller, who, without business training or qualification, in the ordinary sense, a student from his boyhood in a German university, and then in a missionary college—a poor friendless preacher in a foreign land—entering upon the care and conduct of these vast enterprises. These orphan houses would not have been thought unworthy of a board of managers chosen from the first business men of New-York. The business of Bible

and tract distribution would have demanded another board, and the superintendence of missions at home and abroad, would have demanded a third; and, in addition to these three boards, each of these enterprises would have needed a retinue of salaried officers of a high order of talent. Yet there the whole rests, apparently, on the shoulders of one man, who, besides, is a diligent preacher, a faithful pastor, and a laborious student. Is it a vain thing to ask wisdom of God "who giveth unto all men liberally and upbraideth not?" Or is it not evident that behind the man whom we see, there is a Divine arm sustaining the load, and Divine wisdom guiding the counsels?

On any ground, such a man is entitled to a hearing, even among men of the most extensive commercial experience. Christians, at least, may be asked to give a respectful consideration to the following abridgment of his views, of which he modestly says: "Though these few remarks are written by one who never was in business himself, yet the truths therein set forth have been learned by him in the school of God, and he has had them abundantly confirmed through his pastoral labors during the last fifteen years and a half."

I. The first thing which the believer, who is in such difficulties, has to ask himself, is, *Am I in a calling in which I can abide with God?* If our occupation be of that kind, that we cannot ask God's blessing upon it, or that we should be ashamed to be found in it at the appearing of the Lord Jesus, or that it of necessity hinders our spiritual progress, then we must give it up, and be engaged in something else; but in very few cases only is this needful. For the greater part of the occupations in which believers are engaged are not

of such a nature, as that they need to give them up in order to maintain a good conscience, or to walk with God, though they may need to make alterations in the way of conducting their business, regarding which they will receive instructions from the Lord, if they desire it and wait upon Him for it.

II. The next point to be settled is: *Why do I carry on this business, or engage in this trade or profession?* In most cases the answer would be: "That I may earn the means of obtaining the necessaries of life for myself and my family." But it is not scriptural to be engaged in any trade or profession *merely* for this end. We should work, because it is the Lord's will concerning us; as we are taught in 1 Thess. iv. 11, 12; 2 Thess. iii. 10-12; Eph. iv. 28. Generally, indeed, the Lord provides the means of life by means of our ordinary calling; but if our possessing the necessaries of life depended upon our ability to work, we could never be free from anxiety in the prospect of sickness, old age, or whatever might unfit us to earn our bread. If we are engaged in our earthly calling because it is the will of the Lord concerning us that *we should work*, and that thus we may provide for our families and be able to support the weak, the sick, the aged, and the needy, then we have good and scriptural reason for the assurance that He will provide for us in whatever state we may be. We are servants of Jesus Christ, who has bought us with His precious blood, and we work because our Lord and Master has commanded us to work. And if a just earthly master gives wages to his servants, our Lord will see to it that we are provided for, if we are engaged in our calling in obedience to Him, and not for our own sake. If a man of the

world, engaged in some useful trade, had the certain prospect that within the next three months his labor would bring him in nothing, he would cease to work. But a Christian, acting according to God's holy word, would continue to labor, though he could derive no profit from it, because his trade is useful to society, because idleness is a dreadful snare of the devil, and chiefly because the Lord has commanded him to labor; from Him, and not from our labor, we expect wages. There are also lower motives than a desire to earn the necessaries of life, under which men are engaged in an earthly calling. But if it be unscriptural to be engaged in it for the purpose of providing for ourselves and our family, how much less can the child of God follow any calling for the purpose of acquiring property, or to provide for old age or infirmity! When it is so, the Lord, in His abounding mercy to His erring children, does not allow them to succeed.

III. We must further consider if we carry on business, or follow a trade or profession, as the Lord's steward with reference to our income. The child of God has been bought with the precious blood of Christ, and is His property, with his bodily strength, his ability of every kind, his trade, business, art, profession, and all his possessions of every kind; the proceeds of his calling, therefore, are not his own, to spend in his own gratification, or to lay by money for himself or his children, or to use as he *naturally* likes. We must stand before the Lord, whose stewards we are, to seek to ascertain how He will have us use the proceeds of our calling. If this be not the attitude of the children of God, can we wonder if they are found in difficulty, and complaining of stagnation of trade and

hard times, though they have such precious promises as, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added to you;" "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee." No wise and really affectionate mother will permit her infant to play with a razor or with fire, however much the child may desire to have them; and so, the love of your heavenly Father will not, cannot intrust us with pecuniary means, except it be in the way of chastisement, or to show us finally their utter vanity, if He sees that we do not desire to possess them as stewards for Him, in order that we may spend them as He may point out to us by the Holy Spirit, through His word.

IV. The next point to be considered is, that a believer should do nothing in his calling which is purely for the sake of attracting the world; such, for example, as fitting up his show-rooms in the most costly manner. His place of business ought to be clean and orderly, and all needful conveniences may be there and ought to be there. But if he incur great expense in fitting up his place of business, simply for the sake of attracting attention, he is so far trusting to these things, instead of trusting in the Lord. Such things may be allowed to succeed in the case of an unbeliever, but not in the case of a child of God, except it be in the way of chastisement, as the Lord gave to Israel in the wilderness the desire of their hearts, but sent leanness into their souls. Should any brother have fallen into this error, he should make confession, and, as far as possible, retrace his steps, and then cast himself on the mercy of God in Christ. Neither should he seek to

attract attention by boasting advertisements. Should the boast of superiority be just, it little becomes a child of God, who has the living God to care for him, to seek in this way to secure custom and keep it from others. The law of love is: "Whatsoever ye would that men should do to you, do you even so to them." I do not wish that they should keep others from dealing with me, and I must not, by boasting of my own superiority, seek to damage them in public estimation. Of a similar character is the policy of seeking the very best, and therefore the most expensive situations for business. I do not mean to say that we should seek the most obscure and inconvenient situation, and then say: "God will provide; and I need not care in what part of the town I carry on my business." We should consider the persons who are likely to buy the articles we sell, or to employ us in our trade or profession, and we have no right to make them come a great distance, or to the most dirty and disagreeable part of a town. Yet while we use a certain consideration for those who may employ us in our calling, if the child of God trusts for success in the advantages of his situation, the Lord will surely disappoint him. If the best situation cost, say \$300 a year more than one really convenient for his customers, and if this extra amount were given to the work of the Lord or to His poor saints, a believer would find himself no loser, if it were done in dependence on the Lord, and constrained by the love of Jesus. But if the \$300 a year extra is paid for rent, the Lord, in love, must withhold success, because His child is laying undue stress on the situation, and thus, year after year, we may have scarcely any thing to give for the work of God.

V. Another obstacle to success in our calling may be our using such expressions regarding it as, "This is our busy time," or "our dull time," implying that we do not, day by day, deal with God about our calling. It is natural that the people of the world should speak so, but it is sad that the children of God should do so, who ought to seek His help in the most minute affairs of life, and trace every thing to Him. "He did not many mighty works there, because of their unbelief," applies to the case of those who thus distrust God. They ought rather to say: "Though generally little employment or business is expected at this season, yet as a want of employment is good neither for the outward nor inward man, and as I only desire to serve God in my business, that I may have to give to him that needeth, I will now give myself to prayer for employment, for I can thus, as a child of God, obtain blessings from my heavenly Father, though not in the ordinary course of things."

VI. God may be obliged to resist His children in their business, because they seek success by employing those who are considered "good salesmen;" that is, persons who by persuasion can induce people to buy articles which are inferior or unsuitable, or which they do not want. God cannot approve of His children depending thus on an arm of flesh, and defrauding people in a subtle way, or leading them into the sin of expending their money needlessly and foolishly. Such sinful tricks may be successful with a man of the world, but God will not allow His children to prosper in this way, except it be in the way of chastisement, while leanness and wretchedness are brought into the soul.

VII. Another great evil is, entering upon business

without any capital, or with a very small capital, in comparison with what the business requires. A child of God ought rather to say: "If it were my Father's will that I should enter on business on my own account, He would somehow or other have intrusted me with the needful means; since He has not, it is a plain indication that for the present I should remain a journeyman, (or clerk, as the case may be.)" If, in spite of this hindrance, a believer should go into business, he would, by the system of "accommodation paper," or other schemes to supply the want of capital, bring great distress into his mind; and probably bring dishonor on the name of the Lord by his bankruptcy at last. The best thing for a Christian, in such a case, is at once to retrace his steps; or, if that cannot be done, because others are involved in it, then he ought at once to make acknowledgment of his sin, and seek God's merciful help to bring him into a right position.

VIII. When all these points are attended to, we need not be surprised if we meet difficulty after difficulty, and failure at last, if we neglect to seek God's blessing on our calling. It is not enough that we seek God's help for that which manifestly is of a spiritual character: we would seek His help and blessing, by prayer and supplication, for all our ordinary concerns in life; and if we neglect doing so, we shall certainly suffer for it. "Trust in the Lord with all thine heart; and lean not on thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 5, 6.

PROSPECTUS
OF
WAYMARKS IN THE WILDERNESS,
AND
SCRIPTURAL GUIDE.

A Monthly Magazine, designed to bear testimony to the Truth as it is in Jesus,
apart from Sectarian ends and connections.

EDITED BY JAMES INGLIS.

The exposition of the prophetic Scriptures is a prominent object of the enterprise, under the conviction of those engaged in it that the coming of the Lord draws near, and that the Church is in her proper attitude when waiting for that event. Since no one can be truly looking for the Lord in the glory of his second coming, who does not truly know him in the love of his first coming to put away sin by the sacrifice of himself, the truth regarding the blessed *hope* of the Christian cannot be taught apart from the doctrines of Christian *faith* and the lessons of Christian *love*. The design, therefore, embraces the elucidation of the fundamental doctrines of the Gospel, which will be treated in their Scriptural connections and their bearing on the Christian life and its relations.

The publication is humbly intended to be "CHRIST-EXALTING;" and is specially addressed to those who, in our various communities, are reaching out to an experimental acquaintance with the unsearchable riches of Christ; who, beyond all denominational zeal, love the Lord Jesus Christ in sincerity, desiring to live in separation from the world, as pilgrims and strangers here; not unto themselves, but unto Him who died for them and rose again, and to be found like men waiting for their Lord. It is addressed to earnest and prayerful students of the Word of God, and while it will occupy middle ground between the learned and the merely popular periodicals, it will aim to bring the mature fruits of Christian scholarship and critical research within the reach of ordinary inquirers into the mind of the Spirit.

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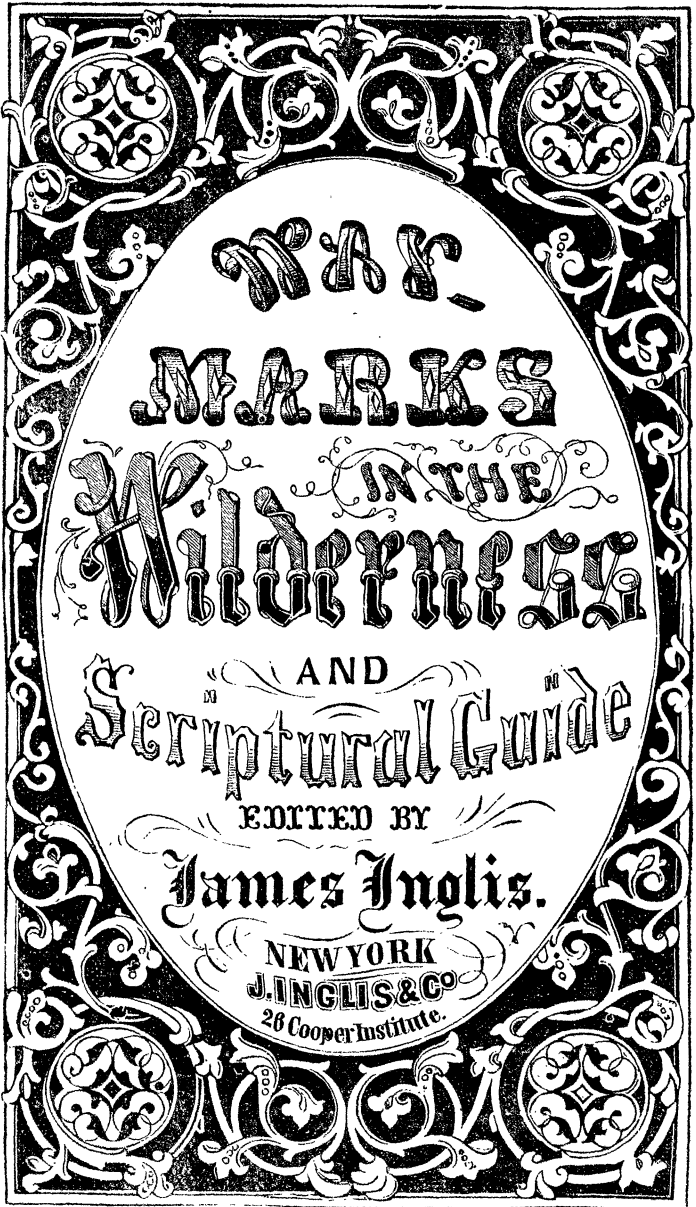
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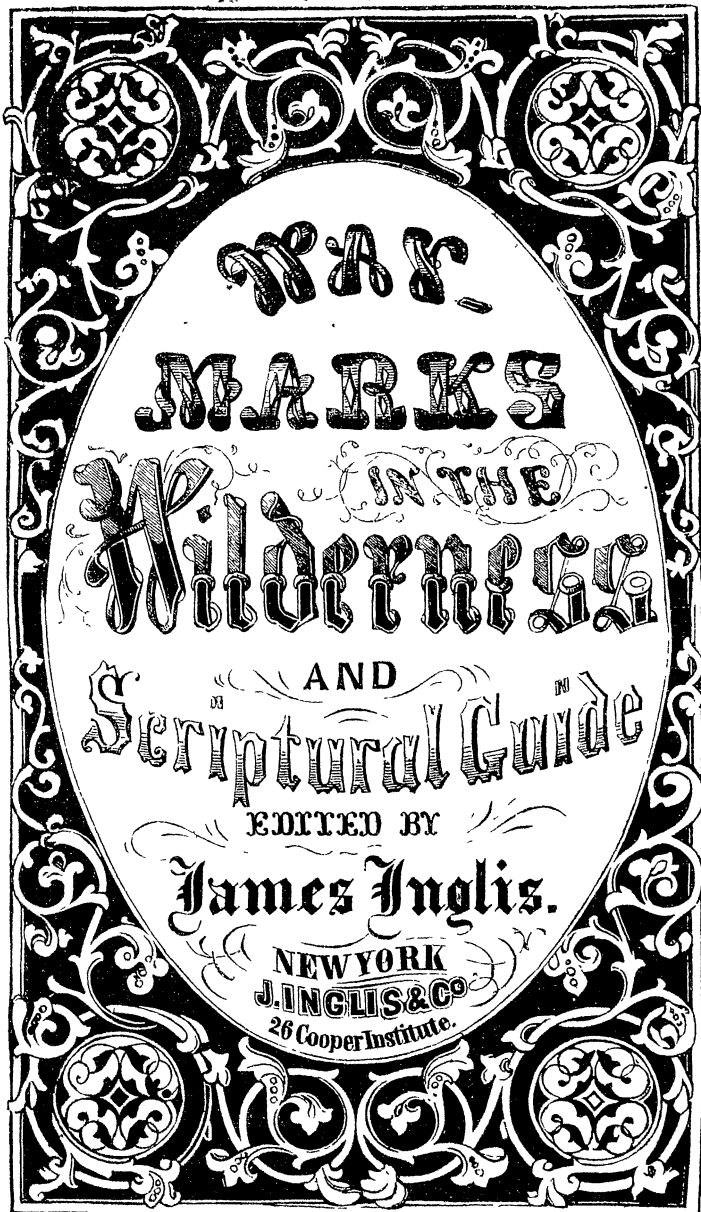


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WAYMARKS

IN

THE WILDERNESS.

STARS AT MIDNIGHT.

“THE world is still sleeping its sleep of death. Its myriads slumber on, as if this sleep of death were the very blessedness of its being. Yet in one sense the world’s sleep has never been universal. Never has there been an age, when it could be said that there was not one awake. The multitude has always slept; but there has always been a little flock awake. Even in the world’s deepest midnight, there have always been children of the light and of the day. In the midst of a slumbering world, some have been in every age awake. God’s voice had reached them, and His mighty power had raised them, and they walked the earth, awake among sleepers, the living among the dead. The world has written at large the history of its sleeping multitudes”—it becomes the Church of Christ to record the simpler, briefer annals of its awakened ones. Doubtless, their record is on high, written more imperishably than the world can ever ac-

comply for its sons ; yet still it is well for earth to have a record of those of whom the world was not worthy.”—Preface of Gillies’ *Historical Collections*.

One unacquainted with our literature, would be sadly disappointed if he expected to find such a record on the page of what is called the history of the Church. There he will find, for the most part, only another chapter of the world’s history of its sleeping multitudes, the name but not the nature changed. He will find only the collected proof of the Church’s apostasy, from the perusal of which the Christian rises with a heavier heart than he rises from the annals of crime, poorly disguised under high-sounding names, in secular history.

It is indeed a relief to be assured that, in the midst of a slumbering world, some have been awake in every age ; though we can now know little more than the bare fact that it has been so. Even regarding the darkest moment of the mediæval midnight of Christendom, we do know this much. But the chronicles, such as they are, have been in the custody of those whose interest and aim it would have been to obliterate, if they could, the proof of the fact. John Knox, noticing some of these rare witnesses for Christ, in the commencement of his *History of the Reformation in Scotland*, observes that it was “by the merciful providence of God that any notices of them were kept, even by the enemies of the truth in their registers, to show that God preserved some sparks of His light even in times of the greatest darkness.” The records of but a few have reached us through these hostile channels—their names loaded with opprobrious epithets, their memories blackened by the foulest imputa-

tions. And what wonder is it, since they called the Master of the house Beelzebub? Not only have popish annalists endeavored to blast with infamy the faithful few who bore testimony against prevailing iniquity—the revelations of a day that is coming will astonish us with the discovery that many, whom we now know only as heretics, upon the testimony of our highest authorities, were in reality the excellent of the earth, through whom a living testimony to the faith once delivered to the saints, was maintained in face of a dead orthodoxy and an insolent rationalism, as inimical to the truth as ignorant superstition, though its enmity was not manifested by the rack and the stake.

There is reason to believe that, in obscure nooks of the world, overlooked in the history of the ages which witnessed the decline of the Roman Empire and the ascendancy of the popes, there were churches which bowed neither to Rome nor Constantinople, and held the Gospel in its purity against the canons of ecclesiastical councils. For example, we have hints of the spiritual enlightenment and Christian liberty of churches in the islands of Great Britain and Ireland of an undetermined antiquity. Millar, in his *Church History*, says: "The Christianity that was in this island before the Saxon conquest, that is, before the year 450, was more pure than that which came in afterward. There were great contests between those of the old stamp and those of the new. The former lived in Wales and Scotland, the latter in the heart of England. In the year 601, there was a synod called by Austine, to which, Bede tells us, the bishops or doctors of the next province of the Britons were sum-

moned ; in which Dinooth, Abbot of Bangor, told him, they owned no other subjection to the Pope of Rome, but what they were bound to by the Christian duties of love and charity.”

Apart from these churches beyond the pale of Rome, ever and anon, from the bosom of the papacy itself, sometimes from the dismal solitude of monkish cells, and sometimes from among the highest dignitaries of the Church, sometimes from the hovel of the peasant, and sometimes from the castle of the noble, there issued the word of the Lord in living power, not lost, though soon silenced in the dungeon or the grave. Amid the Cimmerian darkness of the tenth and eleventh centuries, there was a Theophylact to testify in the East : “ The righteousness of God saves us, not our own ; for what righteousness can we have who are altogether corrupt ? The righteousness of God is by faith. This needs not our labors and works ; but the whole belongs to the grace of God. Moses tells the conditions of justification by works, but none are found to fulfil them. Justification by the law, therefore, is impossible. This is the righteousness of God, when a man is justified by grace, so that no blemish, no spot is found in him.”

If the truth could be known regarding the Paulicians, who arose in the East during the seventh century, and soon extended through Asia Minor, we should probably find that in their origin they were simply a company of believers who knew no rule of faith and practice but the Scriptures. Constantine, who may be styled their founder, was converted through the instrumentality of a New Testament which was presented to him by a traveller whom he had hospitably

entertained. He, and those who were brought to the knowledge of the truth by his preaching, were especially attached to the epistles of Paul, and thence came their designation. The history of their persecutions and struggles extends through centuries, and it would have been without a parallel in the history of churches, if, in that time, they had not woefully degenerated; so that there is no reason to doubt that, whatever the character of the earlier Paulicians, those who afterward bore the name are justly described by Gibbon as "mere sectaries of a long-persecuted religion, who revenged their fathers' wrongs on the children of their tyrants." Having taken the sword, they perished by the sword; but the remark with which Gibbon sums up their sad history is substantially correct, though in a higher sense than he intended: "In the state, in the Church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as a rule of faith, and purified their creed from all the visions of the Gnostic theology."

In ecclesiastical history, a great number and variety of associations who separated themselves from the dominant Church, protesting against its usurpations or its errors, during the eleventh, twelfth, and thirteenth centuries, are confounded under the denomination of *Cathari*, that is 'the pure,' equivalent to a later name of reproach, "the Puritans." We find such associations in Italy, France, Germany, the Netherlands—in short, throughout Europe; and not unfrequently, beneath all the calumnies and misrepresentations of their enemies, we can discern the lineaments of true discipleship. Everywhere persecuted and load-

ed with contempt in their own day, they have not yet received justice at the hands even of Protestant historians. They will be made manifest at the judgment-seat of Christ, where their renunciation of worldly ambition, their imitation of apostolic simplicity, and their acceptance of the charge, "Lay not up for yourselves treasures on earth," will not be reproached as "vulgar ignorance," or as "tenets inconsistent with the good order of society." Milner, who so characterizes their views, still recognizes their existence as "the provision of divine grace to take out of a corrupt and barbarous world of nominal Christians, a people formed for Himself, who should show forth His praise, and provoke the rest of mankind by the light of true humility and holiness." And in the presence of these poor and illiterate peasants and mechanics, confounding the learning of an apostate Church by their familiarity with the Scriptures, and rebuking the licentiousness of its clergy by their holy and blameless lives, he is constrained to own that: "It is a strict attention to the revealed word, which, under the influence of the divine Spirit, has alone secured the existence of a holy seed in the earth, who should serve God in righteousness; though they might frequently be destitute of learning and every secular advantage, as seems to have been the case with the Cathari. 'Even so, Father, for so it hath seemed good in thy sight!'"

In looking into the past, we fail to notice the intervals of time which separate movements and events which resemble each other in moral character, and bear upon the same great issue. Though, indeed, we know that they are distinct, yet, in our general impressions, we group them together as though they were contem-

poraneous. We do not reflect, for example, that the reformation in France, headed by Peter Waldo, lay as far on the other side of the great Reformation as we lie on this side of it. Three hundred and forty-eight years ago, that is, in the year 1517, Luther published his propositions against indulgences; and three hundred and fifty years before 1517, Waldo lifted up a testimony as courageous as Luther's, and more enlightened, against the corruptions and errors of Rome. One hundred and forty-six years before that date, 1517, Wickliffe bore his testimony in England; and thirty years later than Wickliffe, John Huss preached the Gospel in Bohemia. In all the years between these dates, there was never wanting some voice, though often it might be a still small voice, to proclaim the word of life.

The knowledge we possess of this continued succession of witnesses is, as we have said, very often gleaned from an enemy's scanty and prejudiced record of their trial and martyrdom. But in how many hearts did the love of Christ burn, through all these ages, of whom we shall know nothing until that day when the Lord, the righteous Judge, shall give a crown of righteousness to all them that love His appearing! Brother Martin wrote the following affecting confession: "O most gracious God! I know that I cannot be saved, and satisfy Thy justice, but by the merits, the most innocent passion, and the death of thy well-beloved Son. Loving Jesus! my whole salvation is in Thy hands. Thou canst not turn away from me the hands of Thy love; for they created, they formed, and they redeemed me. With a pen of iron, dipped in mercy, and in a manner not to be effaced, Thou hast in-

scribed my name on Thy side, on Thy hands, and on Thy feet." He thus indorsed his confession, "*Et si hæc prædicta confiteri non possim lingua, confiteor tamen corde et scripto*"—"Though I cannot confess these things with my tongue, yet I confess them with my heart and in writing." He then put his confession in a box, and built it securely into the wall of his cell. Friar Martin's faith would never have been known, had not this box been found, on December second, 1776, in the removal of some old ruins which had once formed part of a Chartreux monastery at Basil. "How many old monasteries," it has been asked, "may still have such treasures concealed!"

In many places where popery seemed to hold undisputed sway, we have proofs that the word of life found a lodgment in loving hearts. Nor was it always in the sighs of a solitary monk only, that their love found expression; nor was the confession always concealed in the walls of monasteries. Lambert, for example, a French monk, being enlightened in the truth, was accustomed to go forth on preaching tours, when the people heard him gladly; and when exhausted by labors, he retired for rest to his convent, where, he says, "Evil speeches, injuries, revilings were my daily food." He was driven out of France into Switzerland, and thence into Germany, where he arrived in time to share the earliest triumphs of the Reformation.

But the most interesting scene of these individual awakenings, was Italy itself, in the very presence of the Pope. Ranke, who will not be suspected of overstating the facts, which he was, moreover, incapable of appreciating, gives a very interesting account of the numbers and influence of the advocates of the truth.

He considers their union and zeal as a sort of natural reäction of the scepticism and infidelity which were the fashion at Rome, under Leo X. So early as the reign of that Pope, an association of earnest men, known as the Oratory of Divine Love, met regularly in a church, to worship God and for their mutual edification. In the list of fifty or sixty members, are the names of some who proved untrue to the promise of their early life, and became distinguished in the highest offices of the papacy. The names of Contarini, Sadolet, Giberto, Caraffa, and Gaetano du Thiene, are not unfamiliar to those who are at all conversant with the history of that age. The last-named has a place in the calendar of Romish saints. Yet they were not ignorant of the great truth around which the reformers rallied, and in which believers in every age have found life and peace.

After the lapse of a few years, those of these early inquirers who continued to hold the truth, along with others in sympathy with them, were associated in Venice, and gave a more distinct utterance to their convictions. Contarini wrote a tract on Justification by Faith, of which Pole says, "Thou hast brought to light that jewel which the Church kept half-buried;" and styles it, "that holy, fruitful, and indispensable truth." Flaminio, another of this circle of friends, says in one of his letters: "The Gospel is nothing else than the glad tidings that the only-begotten Son of God, clothed in our flesh, has satisfied the justice of the Eternal Father for us. He who believes this, enters the kingdom of heaven; he enjoys the universal forgiveness; from being a carnal, he becomes a spiritual creature; from being a child of wrath, he becomes

a child of grace; he lives in a sweet peace of conscience."

Ranke, to whom the influence of this truth was an inscrutable mystery, sees in it only a remarkable phenomenon, that "a controversy on a point that had previously been only now and then mentioned among the schoolmen, could seize upon and engross a century, and call forth the activity of every mind." Luther could have told him something of its power in a human soul: "When I learned how this justification of the sinner proceeds from the free mercy of our Lord, through faith, then I felt born again like a new man. I entered through the open door into the very paradise of God." *That*, surely, was something more than a subtle point in the controversies of the schoolmen. Ranke could not be blind to its influence on the age, proving it to be, according to Luther's simile, "the heel to bruise the serpent's head."

"Even in pleasure-loving Naples," says Ranke, "it was widely promulgated." The instrument which God was pleased to employ for the conversion of many precious souls in Naples, and for the encouragement of evangelical preachers everywhere, was Valdesius, or Valdez, a noble Spaniard, who, after he had embraced the truth, devoted his life to its propagation. He found ready access to classes not usually reached by those who preach a self-abasing gospel; and among those who were associated with him in faith and labors, we find the names of many persons of distinction of both sexes. Among these were Vittoria Colonna, whose poems are known to some of our readers; the Lady Isabella Manricho, who was banished for the truth's sake; and Martyn, principal of the University

of Naples, an eloquent preacher, who, after various wanderings in foreign lands, was welcomed to England by Cranmer, and received an appointment as Professor of Divinity at Oxford. When Cranmer was sent to the Tower, Martyn was sent out of England, and ultimately died at Zurich, worn out by his indefatigable labors in preaching the Gospel.

In the year 1543, a little book was published which was extensively blessed as a means of these awakenings throughout Italy. It is entitled, *A Treatise on the Benefits of Christ's Death; or, the glorious riches of God's free grace, which every true believer receives by Jesus Christ, and Him crucified.* Its popularity may be judged by the fact that forty thousand copies of it were sold in Venice alone, in six years. It was also extensively circulated in France and England, having been translated into French and English by friends of the truth in these countries. A notification by the Inquisition states that it "treated in an insinuating manner of justification, undervalued works and merits, and ascribed every thing to faith alone; and forasmuch as that was the very point on which so many prelates and monks stumbled, the book had been diffused to an unusual extent." It was published anonymously, but the Inquisition ascribed the authorship to "a monk of San Severino, a pupil of Valdez; Flaminio revised it."

It is now generally attributed to Aonio Paleario, Professor of Eloquence in Milan; though Ranke gives weighty reasons for dissenting from this opinion. This much is certain, upon the statement of Paleario himself, that he was called to account by the Inquisition, for a book which he wrote in Italian, *On the numer-*

ous advantages conferred on mankind by the death of Christ. The question of authorship is not that with which we are here concerned. A few quotations from the English translation, with which we conclude this sketch, may prove edifying to the reader, as well as of much interest, in as far as they will show the character of the views which attracted so many adherents in Italy, that, according to the report of the Inquisition, no fewer than three thousand school-masters were found among them.

Having shown our guilty and ruined state by nature, and the office of the law to convince us of sin, and constrain us to go to Christ for salvation, the complete satisfaction rendered for sin in the sacrifice of Christ, and the perfection of the righteousness which is of God by faith, he shows the futility and wickedness of all attempts to justify ourselves by works, and the shameful ingratitude and sure destruction of sinners rejecting the grace of God in Christ, and thus continues his argument and persuasion :

“As the power of the whole world gathered together was not able to deliver from the curse, our God, who is the Father of mercies, moved with compassion for our miseries, gave His only-begotten Son to bear the curse for us. And now Christ is become our blessedness and righteousness, on condition that we accept the same, renouncing all our own justification. Then, dearly beloved brethren, let us make this righteousness ours by faith. Let us have a sure confidence that we are righteous, not by our own works, but by the work of Christ. Let us live with a quiet conscience toward God, assured that Christ hath utterly done away all our unrighteousness, and that

He doth make us righteous and holy in the sight of God; who, beholding us ingrafted into His Son by faith, doth not look upon us any more as the children of Adam, but as His own children, making us heirs of all His riches, along with His only-begotten Son.

“This holy and living faith worketh after such a sort in us, that he who believeth that Christ hath taken all his sins upon him, becometh like unto Christ, and overcometh sin and the devil. The Church, which is composed of every faithful soul, is espoused to Christ. She is the Bride of Christ—the Lamb’s wife. Now, we know, by the law of marriage, that of two they become one self-same thing; so that the goods of both become common to either of them. The husband saith that the dowry of the wife is his; in like manner the wife saith that the house and all the riches of the husband are hers. And, of a truth, so they are, otherwise they should not be ‘one flesh,’ as the Holy Scripture saith. Even in the self-same manner God hath united His only beloved Son with the Church, and made them one. The Church had nothing of her own, save sin, and yet the Son of God hath not disdained to take her for His well-beloved spouse, together with her peculiar dowry, which is sin. And now, by reason of the union which is wrought in this most holy marriage, the thing that appertaineth to the one is also the other’s. Christ saith then: ‘The dowry of the Church, my beloved spouse—that is to say, her sins and transgressions of the law, God’s wrath against her sins, and all her other evils—are become mine, and to me it pertaineth to do with them even as it pleaseth me, therefore will I cast them all upon

the altar of my cross, and consume them utterly into nothing.'

"God, then, seeing His Son charged with the sin of His spouse, did sharply punish our sin in Him, putting Him to death, even the death of the cross. But yet, because he was His dearly-beloved and obedient Son, He raised him again from death to life, not suffering His Holy One to see corruption, and gave unto Him all power in heaven and in earth, and set Him at His own right hand in glory. Now, then, the wife likewise, with exceeding great joy, doth say: 'The realms and empires of my well-beloved are mine. By Him I am an heir of heaven and earth. His riches—that is to say, His holiness, His righteousness, together with all His virtue and power—are my riches. He being altogether mine, consequently all that He is and all that He hath is mine; and, therefore, *in Him* I am holy, and righteous, and godly. *In Him* I am fair and well-favored, and there is no spot in me.' Truly may it be said, by reason of the Church's oneness with Christ, that as He was nailed to the cross for her, so *in Him* the Christian is dead and raised again. *In Christ* he is ascended up into heaven, and made a partaker of the divine nature. On the other side, all the sins that the Christian hath done are as Christ's, for He hath taken them as His own, to the intent that the wife should be always merry-hearted and joyful, and not be afraid of any thing. O the immeasurable goodness of God! How greatly is the Christian bound unto God! There is no love of man, be it ever so great, that may be compared with the love of God. St. Paul saith, 'Christ loved the Church,' His beloved spouse, and offered Himself upon the cross for her, that

He might redeem her and sanctify her, cleansing her with the washing of water by the Word, that He might make her for Himself a glorious congregation, without spot or wrinkle, or any such thing. Eph. v. 25, 27.

“Seeing, then, that we have the testimony of Holy Scripture concerning these and many other promises, we should have no suspicion or doubt that the same promises may not be true. And forasmuch as the Scripture speaketh to all in general, no man ought to suppose that what the Scripture saith, does not apply to himself.”

On the relation of the works of the believer to his salvation, he says: “The faith that maketh men righteous in the sight of God is a work of God in us, whereby, our old man having been crucified with Christ, and we being quickened into Christ, we become new creatures, and dearly beloved sons of God. This divine faith doth graft us into the death and resurrection of Christ, and consequently it mortifieth the flesh with its affections and lusts. For when we know, by faith in what God telleth us, that we have died with Christ, (Rom. vi.,) and are raised with Christ, we do then understand how it appertaineth to such to mortify their earthly members, and to lead a spiritual and holy life, like unto that which we shall live in heaven after the resurrection.

“This faith which maketh us to enjoy the pardon of the Gospel, not only giveth us peace of conscience, but it maintaineth us in continual holy joyfulness. This same faith uniteth us to Christ, and maketh our hearts the temples of the Holy Ghost, which moveth us to do the same things whereunto He moved Jesus Christ when He was amongst men; that is, He moveth

our souls unto holiness and meekness, love and obedience. This divinely inspired faith cannot be without holiness and good works. St. Paul almost always calleth those *saints** whom we call Christians. But they are not Christians without the Spirit of Christ, (Rom. viii. ;) and if they have the Spirit of Christ ruling and governing them, they will not be slothful to do good works; for Christ's Spirit is the spirit of love; and love cannot be idle, nor cease from doing good works. But, to say the truth, a man can never do good works until he first become righteous through faith.

“Justifying faith, then, is as a flame of fire which cannot but give out light. If we see a flame of fire that giveth no light, we soon know that it is but a painted fire. Even so when we see no light of good works in a man, it is a token that such a one hath not a true inspired faith, which God gives to them who are justified.

“And furthermore we say, that such as are justified through faith, being made righteous through God's righteousness wrought out in Christ; make no bargainings with God for their works, as though they would buy of Him their salvation; but being inflamed with the love of God, and being desirous to glorify Jesus Christ, they give heed with all their hearts to do the will of God, and fight manfully against the love of themselves, and against the world and the devil. And when they fail through the frailty of the flesh, they recover themselves by and by, and are so much the more desirous of doing good, and so much the more in love with their God, considering

* That is, “holy,” or “sanctified ones.”

that He layeth not their sins to their charge, forasmuch as they are made one body with Christ, who hath made full satisfaction for all His members on the Cross, and continually maketh intercession for them. God doth also behold them always with a loving countenance, governing and defending them as most dearly beloved children; and in the end He will give them the eternal inheritance, and fashion them like to the glorious image of Christ."

On the security of the believer, he says: "As a man arrayeth himself in some fair and costly apparel when he would present himself before some great prince, even so the Christian, arrayed with Christ and all His perfections, presenteth himself before God, the Lord of all, assuring himself that through Christ he is in as good a case as if he had merited and obtained them all by himself. Faith maketh us to possess Christ and all that is His, as every one of us possesseth his own garment.

"To be clothed with Christ is nothing else than believing in Christ as ours. And whosoever believeth this, shall find that what he believeth is true. The Christian man should have a steadfast faith that all the goods, all the graces, and all the riches of Christ are his; for God having given us Christ, how should it be possible that He hath not given us all things with Him? Rom. viii. 32.

"Now, if this be true, as indeed it is, the Christian may truly say: 'I am a child of God, and the law can lay no accusation against me, because the righteousness of God is mine by faith.' And what heart is so cold and vile, considering the inestimable greatness of the gifts which God hath bestowed on us, in giving

His own well-beloved Son with all His perfections, that is not inflamed with the most ardent desire to be like Him, especially as God hath given Him unto us for an example, that our life might be a counterpart of His? For, as St. Peter says: 'Christ hath suffered for us, leaving us an example that we should follow His steps.'"



THE VICTORY.

My chains are snapped, the bonds of sin are broken,
And I am free.

Oh ! let the triumphs of His grace be spoken
Who died for me.

"O death ! O grave !" I do not dread thy power,
The ransom's paid.

On Jesus, in that dark and dreadful hour,
My guilt was laid.

Yes, Jesus bore it—bore, in love unbounded,
What none can know.

He passed through death, and gloriously confounded
Our every foe.

And now He's risen, proclaim the joyful story,
The Lord's on high ;

And *we in Him are raised to endless glory,*
And ne'er can die.

We wait to see the Morning Star appearing
In glory bright ;

This blessed hope illumes, with beams most cheering,
The hours of night.

THE DISPENSATIONS PROPHETICALLY AND DOCTRINALLY CONSIDERED.

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THE PATRIARCHAL DISPENSATION—CONTINUED.

GENESIS XVIII. presents us a remarkable passage in the life of Abraham. The scene occurs in the plains of Mamre. The heat of the noon-day sun had driven the laborers from the fields, and the patriarch is sitting at the door of his tent. Twenty-three years had this faithful servant of God dwelt as a stranger in the land of promise, and the tent, we are told by the Apostle Paul, was the true emblem of his pilgrim condition, the testimony that he looked for a more stable foundation than the cities around him. So often had this highly favored prophet been solaced by visits from the God he loved and served, that he seems to instantly recognize the three visitors approaching him as of more than common order; and bowing himself to the ground, he said: "My Lord, if now I have found favor in Thy sight, pass not away, I pray Thee, from Thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So

do, as thou hast said." The necessary orders having been given and the meal prepared, Abraham again appeared, and stood by while these heavenly messengers did eat—a scene remarkably characteristic of that intercourse revealed by the prophets, as one feature of the Millennial dispensation. I confess that I have never been able to understand the force of the argument used by some, that what was perfectly consistent with the dignity and glory of God in former days is quite incompatible with the glory and dignity of God now; and that what God condescended to do then He will never stoop to do again. I would ask of any candid inquirer, whether the facts of this familiar intercourse as just described are real or visionary? and if it be acknowledged that they represent a reality, we gain a most material point in the argument of the literal character of the prophesied Millennial age, where the presentation of CHRIST JESUS to Israel as their MANIFESTED MESSIAH in person forms the very *glory* of the Millennium.

There is a sort of sensitive Christianity that professes itself alarmed to find God mixed up in the affairs of this world, unless He keeps Himself in what they deem His own proper sphere; they allow Him all power, provided that power be exercised in the manner *they deem* suitable to His dignity; but such a scene as the Lord partaking of the hospitality of Abraham, and honoring his tent with His presence, eating and drinking, and holding companionship as a friend with a friend, is by no means according to the exclusiveness with which they veil the presence of the Lord.

The prevalent idea that a spiritual existence must

be independent and self-sustaining has no foundation in Scripture. We are entirely ignorant of the nature of angels, and therefore to reason from imagination as to what they can or cannot do, is to make one's self wise above that which is written. There are certain scenes recorded in the Word of God, and circumstances connected with those scenes that render it more than probable that the descriptions of the Millennium are literal; and that Christ Jesus, as "King over all the earth," will again manifest Himself in person to mankind, and "restore again at His time the kingdom to Israel," of which the disciples asked Him when on the point of His ascension to the glory. After His resurrection, our Lord, on more than one occasion, proved His identity as the very Jesus that had been crucified, by eating with His disciples; and the Apostle Peter, when unfolding the Gospel to Cornelius, Acts x. 40, specially alludes to the fact: "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, WHO DID EAT AND DRINK WITH HIM AFTER HE ROSE FROM THE DEAD." The declaration of the Lord at the last supper, recorded by Matthew xxvi. 29, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom;" also in Luke's Gospel, xxiv. 41, "And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them"—these passages show clearly enough that to eat and to drink is perfectly consistent, and, for aught we know, perfectly necessary to an angelic or

heavenly condition and circumstances ; and there is no reason to doubt that the descriptions of the tree of life, and the fruit thereof, the marriage supper and the banquet, are all literal ; and this refined spiritualizing that supposes eating and drinking to have been first adapted to mankind, and to close with their condition, and makes a heavenly existence so ethereal as to exclude any enjoyment the nature of which was common to our sublunary state, is only suited to that vague school of Neology, with its impregnable array of undefined mysticisms.

The whole scene is typical. "The Heir" is to be born, and therefore is to be angelically announced. Who can read Gabriel's visit to Mary, in Luke i. 28-38, and the promise given her that "she shall bring forth a son, and shall call his name JESUS," and not be struck with the similarity of these scenes ? It is the birth of "Abraham's seed," and therefore, whether it be the type or the antitype, ISAAC or JESUS, the word that announces the one event in Genesis xviii. 14, "Is any thing too hard for the Lord?" is of the same import as in the other, Luke i. 37, "For with God nothing shall be impossible;" and thus the angel prepares us for the miraculous conception of both.

It must be borne in mind, also, that, under these scenes, thus transpiring, the Apostle tells us, Gal. iii. 8, "That God preached before the Gospel to Abraham;" and what more impressive way of announcing the Gospel than passing Abraham through scenes that vividly foreshadowed them ? Was he ever likely to forget the miracle of the birth of Isaac ? Would not he naturally recall the annunciation, the marvellous conception, and the song of her who was to be "the joyful mother of

children"? And all this headed with the promise, "In thy seed shall all the families of the earth be blessed." Surely, this is learning the Gospel practically.

In the ninth to the fifteenth verse, Sarah, who is the mother of the Heir of Promise, and therefore type of Israel, "of whom, as concerning the flesh, Christ came, who is over all God blessed for ever," presents the picture of that nation's unbelief in the birth of the Heir when the time of the promise drew nigh—an unbelief not only foreshadowed but foretold: "Who hath believed our report?" inquires the Spirit of God, by Isaiah. To which the remnant of Israel will confess, in the day when "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," that "we hid as it were our faces from Him."

But if Sarah represents incredulous Israel, how clearly, on the other hand, are these remarkable interviews with Abraham gleams of those future revelations which the Lord Jesus so fully unfolded to His disciples as representatives of His Church! Observe the ground of communion existing, as stated in the seventeenth verse, "And the Lord said, Shall I hide from Abraham that thing which I do?" "Abraham my friend," Isa. xli. 8, and compare this with John xv. 15, "But I have called you friends; for all things that I have heard of my Father I have made known unto you;" and thus, as, in the first case, the Lord reveals the judgment impending Sodom, so, in the second, He discloses the future judgment awaiting the Babylon out of which the children of God are commanded to come forth.

What a place of honor does this patriarch hold! What holy boldness does the friend of God use while

pleading for the devoted, sin-stricken cities of the plain! How graciously is every request answered, while every answer seems to invite, by its grace, a fresh request! And is not the same encouragement set forth in the sixteenth verse of the chapter alluded to in John, "Whatsoever ye shall ask of the Father in my name, He may give it you"? "Hitherto have ye asked nothing in my name; ask, and ye shall receive."

The relative position which the patriarch is placed in before and at the destruction of Sodom is the true position the Church of God holds now; they are both in the counsels of God; to both are revealed the coming judgment; both are acquainted with His mind; they see the judgment, but are not in it. The Church, like Abraham on the mount with God, shall look over the scene, "and lo, the smoke of the country went up as the smoke of a furnace;" but while the doom was pending and the wrath falling, both the type and the antitype have been with the Lord, and are only witnesses to the overthrow. But in the solemn judgment of Sodom, parallel, as our Lord tells us, to the days of the coming of the Son of Man, there is one who is snatched like "a brand from the burning"—one who is the type of Israel after the flesh, "beloved for the fathers' sakes," Rom. xi. 28; and so we read, in the twenty-ninth verse: "And it came to pass, when God destroyed the cities of the plain, THAT GOD REMEMBERED ABRAHAM, and sent Lot out of the midst of the overthrow." And, in like manner, we read of an elect remnant of the Jewish race, who, when the descending fires "make a short work on the earth," are saved out of the city "which spiritually is called

Sodom, where also our Lord was crucified." Zech. xiv., Rev. xi. 8.

Can any one refuse to see the distinctive place these saved ones hold—how the Friend of God remains with God, while the commission is given to angels, for "*Abraham's sake*," to deliver Lot, and so, in the chapter of Zechariah alluded to, "The Lord my God shall come, and *all* the saints with thee"? And the Jewish remnant will be miraculously delivered. We may remark, in the brief history of the declension and final apostasy of this portion of the Terah family, Gen. xix. 36, 38, and Zeph. xi. 8, 9, that a more striking warning of the certain ruin that must attend God's people who mix themselves up with the world and its interests, cannot be found. It is quite true, "that this righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Pet. ii. 8. It is equally true that God delivered just Lot, vexed with the filthy conversation of the wicked; but how was he delivered? Why, as Amos says, referring to the scene, iv. 11: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning." As the scene itself is described, Gen. xix. 16, that "WHILE HE LINGERED, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; THE LORD BEING MERCIFUL UNTO HIM: and they brought him forth, and set him without the city." And "he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Nor did even this suffice; there was too much left in Sodom to be quitted without regret, and

the heart turns the eye where its treasure is, but only to become a monument of the righteous judgment of God. "*Remember Lot's wife,*" stands out in terrible distinctness to those whom the Saviour warns as being under similar circumstances "in the day when the Son of Man is revealed." Luke xvii. 28-37. So also with Lot, when once the heart has become worldly, even when judgment is at hand, it will be found still pleading for some Zoar, "Is it not a little one? Oh! let me escape thither," twentieth verse. What a condition for the soul to be in, to require to be terrified by judgments, and be afraid to live in the world, before we escape out of it! thirtieth verse. Compare the opening of the sixth seal, Rev. vi. 12, 17, and what a picture of dismay does the scene present! God's judgments are abroad in the earth, and the inhabitants tremble and are horribly afraid; as the prophet expresses it, "Pangs take hold upon them." Isa. xiii. 6-13; Jerem. x. 10. The twentieth chapter, which completes this division of the type, shows Sarah, that is, the nation in the land, but under the power of the Philistines, disowned as the wife. Upon judgments falling on Abimelech, (which signifies "the father of the king," the titular patronymic of the kings of the Philistines, like the Pharaohs of Egypt, etc.) her true relationship, denied by man, but revealed by God to the Gentile king, as we shall see again when we come to Daniel, is owned, and she is restored, but with a just rebuke from the Gentiles that her own unfaithfulness had been the cause of her falling so low. Immediately that she is acknowledged as wife, the promise of God to the Gentiles, flowing from the prayers of "the prophet," seventh verse, is fulfilled, and the Lord blesses the

Gentiles for their sake, and multiplies them abundantly, seventeenth verse. How complete the picture! Let me recall the points that have been touched upon, and apply them to the events which prophecy so distinctly foretells as to come to pass:

First. The heavenly announcement of the Heir.

Second. Israel's unbelief and denial.

Third. The Church, in association with the Lord, receives the revelation of future events, and is placed in the nearness of intercession.

Fourth. Israel in the world comes under the sufferings of the great tribulation.

Fifth. Israel is delivered "for the fathers' sakes" and the promises made to Abraham.

Sixth. Though Israel is left, she is denied as being the wife, for a time.

Seventh. Her rejection as the wife puts her into the hands of the Gentiles.

Eighth. God appears, and, owning her, brings her out of the power of the Gentiles.

Ninth. When restored, Israel takes her true place, and intercedes for the Gentiles.

Tenth. God hears, and restores the Gentiles, and multiplies them abundantly, for Israel's sake.

Thus showing that there can be no universal blessing to the nations but through Israel restored; no Millennium till the earthly Bride takes her true place as a witness for God on the earth.

But what a place of blessing is ours—the Heavenly Bride united to the Son in heaven; the "partakers of the heavenly calling," in contradistinction to the "earthly calling"! Our inheritance is in heaven, from whence we look for the Lord Jesus, who shall change our

body "of humiliation, that it may be fashioned like unto His glorious body," and thus made fit to enter the glory and the place He has gone before to prepare for us.

May the position of nearness we now enjoy be used to the glory of God. "Let us draw nigh with holy boldness, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." May we individually see to it that, having "these promises, we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," and thus be ready for that priestly place of intercession in the exercise of which we may fulfil the injunction of the Apostle: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

To whom be praise and dominion for ever and ever.
Amen.

LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES OF ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE VIII.—THE CHURCH OF SMYRNA.

“AND unto the angel of the Church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.”—REV. ii. 8, 9.

SMYRNA is, at this day, one of the chief cities of the Levant. It is situated at the head of a bay, which puts far up into the main land, and possesses admirable advantages for commerce. The river Meles empties near it into the gulf, and affords facilities for transporting to its market the products of the countries through which it passes—a country exceedingly fertile, and abounding in olive-trees, vines, and fig-trees. The bay of Smyrna is one of the most magnificent, and capable of containing the largest navy in the world. On account of the extent and convenience of its harbor, it is the rendezvous of merchants from all parts of the world, and for the staples of their commerce. It is the first commercial city in the Turkish dominions. A very extensive and lucrative trade is carried on with it from our own country, in the wines which are produced in the re-

gion around it, and with London merchants in its figs. Its situation is delightful. Approaching it from the sea, it has the appearance of a capacious amphitheatre, crowned at the summit with the ruins of an ancient castle. The fine extent of the bay, the excellence of the anchorage, and the great depth of its water, admitting ships of heavy burden to anchor close by the wharves, render it a safe and superior harbor. The trade is chiefly conducted by Jewish brokers, who are wealthy, and live in great splendor. The whole town is, in fact, a continual bazaar or fair, abounding with every thing that serves for clothing, sustenance, and pleasure, in all the best commodities of Europe, Asia, Africa, and America, and contains, notwithstanding the ravages of fire and the plague of late years, a population of some one hundred and twenty thousand. The place is of great antiquity, and claims to have given birth to the celebrated Greek poet, although, according to the old couplet, it is but one of the

“Seven cities, disputing for Homer dead,
From whom, when living, Homer begged his bread.”

Neither the New Testament nor ecclesiastical history gives us any information with regard to the introduction of Christianity into this city; but lying about forty miles north of Ephesus, and being, according to Pliny, a city of greatest account in Asia after it, there can be no doubt that the Gospel must have been introduced contemporaneously into both. History has, however, furnished us a full account of one of the earliest and noblest martyrs to the cause of Christ in Polycarp, a renowned pastor of this Church, who suffered in the reign of Verus, A.D. 167, and at a very advanced age.

The learned Daubuz thinks that he was the angel of the Church in Smyrna, to whom this letter was addressed, and that his martyrdom is predicted in it. Both Irenæus and Eusebius say that he was ordained there by the apostles themselves. Usher is of the same opinion. And if his own statement of himself before the proconsul, previous to his martyrdom, be taken strictly, as probably it ought to be, namely, that he had served Christ eighty-five years, his age must have been still greater, perhaps about one hundred years. Lucius Verus reigned from 161 to 169; and putting his death, as Milner has done, in the year 167, Polycarp must have been about thirty years old when this letter was written, so that both Irenæus and Eusebius are proved to be worthy of credit. If the time he says he served Christ, namely, eighty-five years, be taken as the term of his natural life, and not that of his spiritual or perhaps ministerial life, which is not at all the usual or probable mode of speaking, he could not have been more than fifteen years of age at the date of this epistle, and therefore not the angel of the Church of Smyrna. The statement of Irenæus and Eusebius, on this subject, it is very obvious, affords incidental proof of their correctness, as historians, as to the date of the Apocalypse, during the reign of Domitian. Irenæus who was his disciple, states that when he was a youth he had himself heard Polycarp discoursing of his personal acquaintance with the Apostle John, and bears strong testimony to the zeal and firmness he manifested, in opposing the errors and corruptions beginning to abound in his day.

In addressing His epistle to the angel of the Church in Smyrna, the Saviour describes Himself by a title which,

like that he used in addressing the Church of Ephesus, is taken from the manifestations and annunciation He made of Himself to John, as we have them recorded in ch. i. 17. There can be no difficulty or doubt in determining who is the person speaking. He is none other than Jesus of Nazareth, the eternal Son of God, who, though once crucified and put to death, has risen from the dead, and now lives for evermore. He is not a dead Saviour—not like those objects of adoration and trust whom men have selected from among themselves. Their heroes, and statesmen, and saints, the founders of empires, and nations, or sects, were mere mortal beings, whose bodies remain still on earth, a handful of ashes or clay, unable to help them. But He is the living one, that glorious person who existed from all eternity, as God, equal with the Father, and who, having assumed a created human nature into permanent union with His divine, in that nature suffered and died, but rose again, the Lord of the invisible state, the Resurrection and the Life. Thus has He proved Himself to be the living one, the self-sufficient, self-existent, absolutely independent Saviour, having, as He has told us, “life in Himself, that He might give life to whomsoever He will”—the source or fountain of all life, the supporter and restorer of the lives of all that trust in Him. These are attributes and powers of God alone. No mere creature has power to restore its own life or give life to others. It is the exclusive prerogative of Deity.

Besides this, He avers also His eternity, calling Himself “the *first* and the *last*.” These are expressions appropriately and designedly used to express the idea that our Lord Jesus Christ is, “from everlasting to ever-

lasting," God, before all creatures, and that, as long as the universe shall last, He is, and ever will remain, the living God, as opposed to all objects of idolatrous trust and regard. For, lest it should be said, that, by the assumption of this title, He only means to claim that He is the chief of created beings, as the Arians acknowledged—the first-born, the beginning of the creation of God—it is proper to remark that this title, "the first and the last," is taken from the prophetic writings, and is the very title which God, the infinite Eternal, arrogates to Himself exclusively, as appropriately distinguishing Him from every created being that forms the object of men's idolatrous respect. Thus, in Is. xli. 4, the prophet, speaking of the overthrow and destruction of nations, represents God as asking: "Who made these things, naming the generations from the first? I, Jehovah, the first and the last, I am He." And in Is. xlv. 6: "Thus hath Jehovah said: The King of Israel, even his Redeemer, Jehovah of Hosts. I am the first, and I am the last; and except me there is no God." And yet once more, in Is. xlvi. 12, 13, He says: "Hearken unto me, O Jacob and Israel, whom I have called; I am He; I am the first, I also am the last. Yea, my hand hath founded the earth, and my right hand hath spanned the heavens: when I call to them, they stand up together." Disguised infidelity, rejecting the eternal Deity of Jesus Christ, the union of the human nature with the divine, in the person of the eternal Son of God, may pronounce it an absurdity, and, claiming a more rational belief, may affect to pity the credulity of those that believe it, confidently and proudly averring that any theory of Scriptural interpretation, leading to such a result,

ought to be questioned as wholly erroneous, and without foundation in reason or Scripture. But the language of this and kindred passages cannot be mistaken by any reader of common-sense, who devoutly receives the Word of God in its plain and obvious meaning; nor can he be misled by self-conceited ignorance and boastful rationalism, under cover of a more enlightened and philosophical exposition of Scripture, giving the lie direct to the Saviour's own solemn and reiterated declarations concerning Himself. If He is not God, He is not worthy of our trust—a mere cheat and impostor of the most dangerous kind. If He is not God, the Bible deserves to be treated with open contempt; for its language is so plain, and its meaning so obvious, that it has imposed upon the credulity of mankind, who for ages have believed and trusted in Him as the Son born whose name is called “the Almighty God, the Everlasting Father,” etc. Is. iv. 6, 7. It is but disguised infidelity, that, under pretext of what is called a rational interpretation, better suited to the taste of educated sceptics, explains away and rejects this grand essential doctrine of our faith.

In the titles which the Saviour here assumes, he presents Himself to the faith of His people, in those features of His character which are especially adapted to minister support and consolation to them, in the midst of their suffering and trials. How rich is the comfort derived from our knowledge of the fact of His infinite, eternal self-sufficiency as “the mighty God”! No devices of men or devils—no combined opposition of earth and hell—no wide-spread conspiracies of kings and princes and nobles of the earth, of poets, priests, and philosophers—can defeat His plans or over-

throw His throne, on whom our hopes for eternity rest. Revolution after revolution may rise; nations and kingdoms and all the mighty dynasties of earth may pass away and be forgotten; the mighty cycles of the heavens may roll their ceaseless rounds; worlds may wax and wane; and the very heavens become old as a garment, and like a vesture be changed; but the Lord Jesus Christ, our glorious Redeemer, remains for ever the same, one with the great "Father of lights, with whom there is no variableness nor shadow of turning." Here we may rest our hopes on a foundation that cannot be moved. And what gives zest to this consolation, is the knowledge of the fact that He has felt the bitter pangs of death, and knows how to sympathize with us in all our trials; yea further, having Himself conquered death, He knows how to deliver from it all who put their trust in Him. He once died, but has risen again, and lives for ever; yea, and has "the keys of hell and death"! We meet the ordinary trials and conflicts of life, and survive them. Thence we gather hope for the future. Past experience ministers encouragement and support. But there is a scene of dread and anguish, through which we have yet to pass. We have seen our parents, children, friends, and companions arrested by the strong arm of death, laid down on beds of sickness and torment, and, after a season of bodily distress, ceasing to commune with us, become a mere mass of senseless, putrefying, loathsome clay, which must be quickly buried from our sight. None of them have ever returned to tell us of their state. The pall of death has been thrown over them; our communication with them has suddenly been made to cease, and that, too, when love was excited

to the intensest pitch. We know not in what spot of this wide universe to place their immortal minds; all that has been left us is their graves! Shall they ever live again? Shall we ever meet them again? What shall be the issues of death with us? Alas! we feel that, as the years roll round, and the toll of departing time drops heavily and solemnly on our ears, we, too, are nearing the scene and hour when we must bid adieu to earth and friends. The flood rolls its impetuous torrents forward; our frail barges can no longer be moored; the mighty swell bears us up and breaks all our fastnesses. Presently our uncertain anchor-hold on life shall give way, and death shall sweep us out upon the dark and trackless ocean of eternity. Where shall we look for succor and sympathy? Who will stand by us when we shall be called to die? What mighty arm will encircle us and hold our sinking spirits firm, and press them to the warm and generous heart, that can soothe and succor in the last dying moments? We look in vain to friends. They weep in anguish round our dying-bed. Their sorrow and despair serve but to give keener torment to our own. Earth has no help; the dim eye closes on all below; but Jesus Christ, though once dead, and now risen a living Redeemer, knows how to deliver. He has given the pledge of support and triumph over death, and of a blessed and glorious resurrection. "He that believeth on me, though he were dead yet shall he live, and I will raise him up again at the last day." On that pledge we rest by faith; peace pervades the troubled breast; death is robbed of its sting; the grave loses all its terrors; and we breathe out, in blissful triumph, our departing spirits into His hands, who has said: "O

death! I will be thy plague; O grave! I will be thy destruction; thy dead men shall live together; as my dead body shall they arise." He is the fount of all creation, the source of all life; wide as the universe, far as creation stretches, outward and onward in eternity, all things consist in Him, and converge to Him, and move in the everlasting cycles around Himself, the great primordial One, alike of the future as of the past. Filled from eternity with the revolution of all things, and to be filled with all things in eternity to come, "without beginning of days or end of life," He lives, the ever-present, omnipotent Supreme, who gives impulse to all, the object and end for which all things were created—the antecedent and survivor of all transition—"the Resurrection and the Life."

Such an one was the helper of the Church of Smyrna, in all her trials, and would be in those about to come upon her. None of them, therefore, need she fear; for none were beyond the limits of His power or disposal. He gives the angel of the Church, and through him its members, assurance that they were not overlooked or forgotten. "I know thy works," etc. He was observant alike of their character and condition. He knew the zeal and diligence, and all their fruits, which marked the laborers of this faithful servant of God. He knew, too, the tribulations he had encountered; in what perilous and trying circumstances he had been involved; how he had suffered the loss of earthly goods; and was often in great temporal want, in deep poverty; but throughout all, maintained his integrity, and was rich in faith and good works. His trials and conflicts, his losses and crosses, had been sanctified. He knew, too, how he had been calumni-

ated, falsely and injuriously spoken against, by those who professed to be the true servants of God, but were actuated by the malice of the devil. "I know the blasphemy," etc.

The Jews claimed to be the true Church and people of God, and were very bitter against the primitive Christians, who believed that Jesus was the Messiah, and trusted in Him as the mighty God. They had spoken injuriously against and reviled Christ Himself, laid false things to His charge, and swore falsely against Him at Pilate's bar. They had ascribed His miracles to diabolical agency; they blasphemed their own Messiah, "God manifest in the flesh;" for His condemnation and crucifixion encouraged the most heinous crimes; and, with unparalleled baseness, truckled to, flattered, and defended the Roman authority, which they cordially hated. They treated His servants and followers no better. Everywhere they stirred up the Gentiles against them; excited sedition; encouraged resistance; aggravated violence; lay in wait; uttered lies, preceded with slander and followed with curses. They sought to drive the Christians forth from their homes and places where they dwelt, to break up and ruin their churches; and urged their extermination. In the martyrdom of Polycarp, as we shall have occasion again to notice, they acted a conspicuous part. He fell a sacrifice to their fury. Their blasphemy or evil-speaking was the seed-bed of Satanic wrath; and they proved that they and their church, their synagogue, had become the friend and ally of the devil. Just as the Saviour had said in His day, with all their pretensions to being the temple of God and His true people, they were of their father the

Devil, and they were doing his works. All this our blessed Redeemer understood, and He, that had Himself suffered in like manner, knew how to succor those that were tempted. At the time Christ wrote this letter, they had prevailed no further than to calumniate and blaspheme. But thus Satan begins and prepares the way for the persecution of Christ's pastors and people, as he did in Smyrna, till he lighted the fires around the aged Polycarp, and brought him to a violent death.

These things will further occupy attention.

Let us learn: 1. How differently God estimates poverty and riches from the world. The only poor in His sight are those devoid of a saving interest in Him, and the only rich are those that are possessed of Him, and joint heirs to a heavenly inheritance. 2. How exalted and glorious a being is our Saviour, God over all, blessed for evermore. 3. The Saviour takes cognizance of and feels the blasphemy of those who persecute His people. Let slanderers, backbiters, and revilers of religious people beware what they do. The Lord Christ knows, and is injured by their blasphemy. 4. What abundant provision is made for the believer's comfort in death! Christ is a living, present, sympathizing help and Saviour.

SANCTIFICATION.

OF those who are rejoicing in the Lord in the present day, there are few who have not first learned by painful experience to sympathize with the multitude who are tortured by the doubts which a current theology represents as inevitable in the condition of Christians in this life. With sympathy thus learned, we attempt, in reliance on Divine aid, to exhibit to self-tortured souls the fulness of Christ and our completeness in Him. This service is undertaken with the remembrance that there are nominal disciples, "having a form of godliness, but denying the power thereof; always learning, but never able to come to the knowledge of the truth," who will reject the doctrine of Scripture as irrational and fanatical; and that there are among them "ungodly men who turn the grace of God into lasciviousness," who may abuse the truth by adopting it as an opinion from which they may derive peace in their sins. Yet the service is undertaken with the assurance that the truth here maintained must not only minister peace to true disciples, but promote their practical conformity to the will of the Lord in separation from evil.

Regarding these nominal disciples, we may remark that the faith of the Gospel is not the conclusion of reason regarding revealed truth, nor the adoption of

certain opinions regarding the way of salvation, but the soul's reliance on Jesus Christ, a living, loving, and perfect Saviour, upon the sure testimony of God. Any man can understand the difference between holding an opinion and relying upon a person. So, on the supposition that the views here advocated are scriptural, it will be worse than vain to adopt them merely as opinions about sanctification. All is worthless unless, Christ being exhibited, and the record which God has given us concerning His Son being stated, the soul rests on Him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

“Without holiness no man can see the Lord.” The Holy One cannot take the sinner unpurged into His favor, into the most intimate communion of love, into His family as a son and heir, or into the enjoyment of His presence. In our natural state we are both guilty and polluted; and both the guilt and stain of sin must be removed—in other words, we must be both justified and sanctified before we can stand in His presence.

Modern theology teaches that our justification is accomplished the moment we believe, but our sanctification is then only begun, and is a process to be carried on through the course of this life, by means of the Word and ordinances, seconded by the discipline of trial and affliction. If this be so, there must be a time in the history of every believer when he is justified from all things, but yet utterly unfit to appear in the presence of God; and before he can appear there, the process must be completed, he must attain what is called “entire sanctification,” and must be able to say “he has no sin,” which, according to the testimony of the Spirit in 1 John i. 8, would be the proof of self-

deception. "If we (believers) say that we have no sin, we deceive ourselves and the truth is not in us."

Here is a dilemma! If we say that we have no sin, we deceive ourselves; and yet, according to that doctrine of progressive sanctification, until we can say it, we are not meet for the inheritance of the saints in light. It must be an awful thought that Christ may come any day, or any hour, to those who know that the process is incomplete. And not only are they unfit for the inheritance of the saints in light, it would be daring and fatal presumption for them to have boldness to enter into the Holiest; the new and living way is not as yet available to them; they cannot draw near with a true heart.

Little wonder that men should be tortured with perplexity while such a cloud hangs over their acceptance with God; especially as, by a strange inconsistency, their sanctification is made the test of their justification. There is reason to be grateful on behalf of many Christians, that their faith triumphs over their creed; else their communion with God and their approach to a throne of grace would be impossible. "For," in the words of Dr. Carson,* "we need a perfect holiness as well as a perfect righteousness, in order to find access to God. A want of perfect holiness would keep us from access to God by prayer, as well as keep us out of heaven. And for the service of God on earth, as well as in heaven, perfect holiness is as necessary as perfect righteousness. God cannot look upon sin; and if we cannot approach Him in a way in which He can look on us as perfectly holy, we cannot approach Him at all."

* "*Knowledge of Jesus.*"

If, we repeat, sanctification is a progressive work in the sense in which theologians affirm it to be, then all approach to God should be delayed till it is complete. If completed at all, it must be in this life, unless the soul is to be sent, according to the doctrine of Rome, to the fires of purgatory. We venture to ask if this doctrine of purgatory has not grown out of some such view of sanctification as that which we are endeavoring to expose. For we may further ask if it is consistent with the expressed or recorded experience of believers that any such attainments are actually made in this life? We see believers cut off at every stage of apparent progress; and those whose spiritual attainments we regard as the highest, make the most humble acknowledgments of their vileness in themselves; and yet just then they have the most lively hope and the most settled assurance. John Newton, whose frank utterance of his experience could not be restrained by a theological system, after speaking of the expectations which he cherished in the outset of his Christian life, says: "But alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I, then, gained nothing? Yes, I have gained that which I once would rather have been without—such accumulated proof of the deceitfulness and desperate wickedness of my heart, as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, Behold, I am vile!"—"I was ashamed of myself when I began to seek Him, I am more ashamed now, and I expect to be most of all ashamed of myself when He comes to

receive me to Himself. But oh! I may rejoice in Him, that He will not be ashamed of me."

In opposition to the doctrine of our theologians, a multitude of passages of Scripture must crowd upon the mind of our readers, which unequivocally testify that every believer is as truly sanctified as he is justified in Christ, in which all believers are addressed as "saints," and are expressly said to be washed, cleansed, purged, and sanctified. And, in this connection, we must again call it to mind that it is not more plainly testified that Christ is made unto us "justification," than that He is made unto us "sanctification." Some of these passages will be considered in another connection. In the mean time, with this general reference to the doctrine of Scripture, we proceed to show that—

I. THE DOCTRINE OF MODERN THEOLOGY, THAT SANCTIFICATION IS A PROCESS BEGUN AT CONVERSION AND CARRIED ON TO PERFECTION IN THE COURSE OF THIS LIFE, RESTS ON A RADICALLY ERRONEOUS VIEW OF OUR NATURAL CONDITION. Most men are willing to acknowledge that they are not morally perfect; but they do so in terms which imply a confidence in their power to correct whatever is amiss in them. In the face of all experience and observation, they cleave to the delusion that their disease is curable. The Word of God states the case very differently. According to the testimony of God, it is not a case of disease, but of death. "Dead in trespasses and sins" is a summing up of the whole testimony of Scripture on the subject; and consequently our help can come only from Him who quickeneth the dead.

Even when this is brought home to the soul by the

Spirit of God, and when the discovered guilt and ruin of the sinner have driven him to the Saviour of sinners, there seems a reluctance to give up nature as utterly hopeless. Though it may be clear that nature cannot help itself, there seems to be an impression that the old man may be transmuted into a man renewed in holiness after the image of Him that created him. And this, in effect, is the doctrine of progressive sanctification. Yet here also, the believer's knowledge of himself in the light of God's Word, often contradicts his theological system. The following example of this is quoted from John Newton's "Cardiphonia." "When you speak of the spiritual part of a natural man," he writes to a clerical friend, "it sounds to me like speaking of the living part of a dead man, or the seeing part of a blind man. Paul tells me that the natural man, whatever his spiritual part may be, can neither receive nor discern the things of God. What the Apostle says of himself in Rom. vii., is no more than what he affirms of all who are partakers of spiritual life, that is, of all true believers, in Gal. v. The carnal or natural mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. An enemy may be reconciled, but enmity itself is incurable. The carnal mind, the natural man, the old man, the flesh, may be crucified and mortified, but *cannot be sanctified.*"

This is the doctrine of Scripture, "That which is born of the flesh *is flesh*," and "they that are Christ's have crucified the flesh with the affections and lusts." It is not something to be accomplished by a gradual process. It is done: "knowing this, that our old man is crucified with Christ, that the body of sin may be

destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." Not yet, indeed, in the sensible dissolution of this earthly tabernacle; but by faith, and in our standing in the sight of God. Believers, therefore, are admonished to live in accordance with their *true*, not their *apparent* condition. "Likewise reckon ye also yourselves to be dead, indeed, unto sin, but alive unto God through Jesus Christ."

This cannot mean to look upon that vile self and account that it had ceased to be what it once was. But rather to look upon it as incapable of any improvement, and, therefore, only to be destroyed — it is to look back to what took place on Calvary, and, knowing our identification with Him, to say with Paul, "I am crucified with Christ;" it is to look up to Him who is at the right hand of God, and, knowing our identification with Him, to add with Paul: "Nevertheless I live, yet not I, but Christ liveth in me." Reckoning himself dead with Christ, the believer also reckons himself alive unto God through Jesus Christ our Lord; and, so reckoning, he knows the force of the admonition: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness to sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." In the language of Dr. Chalmers: "The nature which we received at the first, and from which we shall not be delivered on this side the grave, is a corrupt nature; all which is in us and about us, apart from the new spirit infused through the belief of the Gospel, is in a

state of aversion to the will of God ; that which may be denoted by the single word *Carnality* is of perpetual residence with us while upon earth, and our concern is, that, while it resides with us, it shall not reign over us."

We design to leave the application of the truth to the Christian's walk, to a later stage of the discussion ; but it may be profitable, ere we leave this point, to quote from the remarks of another child of God who frequently escapes the trammels of a theological system when dealing with the truth as it is in Jesus. "If Christ," says Romaine in his "Walk of Faith," "If Christ be not all in all, self must still be looked upon as something great, and there will be food left for the pride of self-importance and self-sufficiency ; so that he cannot grow into the death of Christ in sensible experience, further than he believes himself to be dead to sin in Christ. The more clearly and steadfastly he believes this as the Apostle did, 'I am crucified with Christ,' in proportion will he cleave to Christ, and receive from Him greater power to crucify sin. This believing view of his absolute mortification in Christ, is the true Gospel method of mortifying sin in our own persons. Read the sixth of the Romans, and pray for the Spirit of revelation to open it to thee."

Without criticising the phraseology of these quotations, we perceive in them a plain recognition of the truth that the flesh is incurably flesh, the same after conversion as before it ; that its sanctification or improvement was never contemplated in the plan of salvation ; that all that could be done with it was to destroy it ; and that, to the believer, it is set aside and

crucified, so that however it may lust against the spirit, its lusts are not to be fulfilled. Yet, unchanged to the very end, the flesh lusteth against the spirit; so that it is the experience of every believer, in all stages of an earthly pilgrimage: "We that are in this tabernacle do groan, being burdened."

How grossly must they be imposing on themselves who, in the face of the testimony of Scripture to the unchangeable corruption of nature, dare to speak of its entire sanctification, or to think of any possible attainments in the flesh as their meetness for the inheritance of the saints in light! We can suppose that even a child of God, under a temporary hallucination, may be left to some such self-flattery; but it will be to learn, in some startling humiliation, how necessary is the Spirit's warning: "Let him that thinketh he standeth take heed lest he fall." The greater number of those who boast of their perfection have proved that their eyes were never opened to see themselves and to see sin in the light of God. But who that knows the truth can be indifferent to the agony which these distortions of the truth inflict upon thousands of earnest, tender hearts, who are persuaded that they ought to find in themselves what can only be found in Christ? We are dealing with no abstractions, but with stern realities of every-day experience. And if these pages are, in God's providence, guided to the hands of any of these groping and struggling ones, we beg them to take the testimony of Him who knows what is in man; to take, without a cavil or a question, His testimony regarding that nature in which they are vainly seeking perfection or holiness: "That which is born of the flesh is flesh;" "the flesh profiteth nothing." Be

content to relinquish it as crucified ; reckon it dead, and, instead of seeking to improve or adorn or get good out of that which is dead, "put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds ; and put on the new man, which after God is created in righteousness and true holiness."

The children of God, whatever system of doctrines they may have adopted, have but one language in which to utter the discoveries which the Spirit makes of the vileness of "self." "When I look into my heart," says Jonathan Edwards, "and take a view of its wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of His power and grace stretched forth in all the majesty of His power and in all the glory of His sovereignty, I should appear sunk down in my sins below hell itself ; far below the sight of every thing, but the eye of sovereign grace, that can pierce down to such a depth." "And," he adds, "it is affecting to think how ignorant I was, when a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy, and deceit left in my heart." And he says all this at the very time that he is giving his testimony to the discoveries he had of the glory and excellence of the way of salvation by Christ, of the delight of being united to Christ, receiving salvation of Him ; "quite empty of self, humbly exalting Him alone, cut off entirely from my own root, in order to grow into and out of Christ ; to have God in Christ to be all in all." These two things ever go together in the experi-

ence of the believer, the discovery of the excellence of Christ and of the vileness of self, just as Job learned his lesson, "Now mine eye seeth Thee, wherefore I abhor myself;" and then we are told: "The Lord turned again the captivity of Job."

What a calm would it make in many a tempest-tossed spirit, to be brought to this—to say with one who has experienced both the storm and the calm: "How shall I speak of the risen Christ, Head of the new creation? Fairest of ten thousand Thou! Thy beauty, Lord, and glory! ah! how spotless, fair! How holy, precious, divinely sweet! The perfume of Thy name is as ointment poured forth! And have I so long vainly sought to find perfection in the Adam-flesh? Oh! let death pass upon it all—all that I am, with sin so foul! I gaze upon thee, Lord of resurrection, and abhor myself! And is all that Thou art mine? Thy beauty and Thy glory, the perfume of Thy holy person, all mine? Is all this the portion of every sinner saved by Thee? To let go all *I* am in death; and now to stand for ever in the everlasting bloom and freshness, the sweetness, the fair beauty of my risen Lord!"

Since the truth regarding the "old man" is only seen in the light of what Christ is, since it is only in seeing His excellence that any one truly says, I abhor myself, and since, in order to settle for ever the doom and destiny of nature, it is necessary to know that its improvement was never contemplated in the plan of redemption, we have, in pointing out the erroneous view of our natural condition on which the doctrine of progressive sanctification is based, anticipated the second proposition, that this doctrine proceeds upon a

defective view of our completeness in Christ. But for the sake of bringing the truth more directly to bear upon the perplexities of the class for whom we write, this proposition may be divided into two parts; and, accordingly, we remark—

II. THE MODERN DOCTRINE OF PROGRESSIVE SANCTIFICATION PROCEEDS UPON A DEFECTIVE VIEW OF OUR PERFECT STANDING IN CHRIST BEFORE GOD.

The guilt of sin, the condemnation of a righteous God, and His wrath abiding on the sinner, confront the awakened soul; and it would be vain to speak to him of any blessing unless we can tell him of forgiveness and justification before God. It is at once apparent that God can bestow no blessing unless His justice is vindicated. God must be satisfied, and the sinner must know that He is satisfied, before there can be peace between them. The Gospel precisely meets this exigency: "Through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." Every thought of forgiveness or salvation on any other ground is a short-lived delusion. But in the discovery of this, the soul at once finds peace, the accuser is silenced; the burden that weighed the sinner down to hell falls from his shoulders at the Cross of Christ.

If the great truth of justification by faith were not obscured by the manner in which it is presented, though this must, in every case, be the first resting-place, the heart would necessarily be enlarged in the confidence of a perfect salvation in Christ. But it is obscured, and the soul has scarcely breathed the joy of a free pardon, till it is brought again into bondage by the suggestion, upon which the legal ten-

dency of nature at once seizes, that though justification is complete on the instant, and pardon is sealed in the blood of the Cross, there remains a long process of sanctification in which the soul must strive, with the expectation of reaching a point where the last remains of a sinful nature shall have been transmuted into holiness. Sometimes an earnest soul is misled by the thought that regeneration consists in such a transmutation of nature; and then the first sensible movement of the flesh against the spirit awakens a doubt which haunts succeeding years of indecision. In any case, what has the soul attained in the thought of forgiveness, if still there remains an unfinished process of sanctification which must throw the whole question of salvation into doubt, and which must still keep the soul at a distance from God? However it may be disclaimed as a doctrine, the practical impression is that, instead of finding in Christ a complete salvation, the believer only finds himself in a *salvable* position by the removal of a certain legal disability; and both his present acceptance and ultimate entrance into glory are left to depend upon his duties and doings, exercises and services, his improvement of opportunities and the strenuousness of his efforts. This impression is betrayed by the manner in which professing Christians speak of their hopes and fears; and it is cherished by the manner in which their teachers address them regarding the duties of the Christian life and the grounds of a Christian hope, of which it is not necessary that we should enlarge in addressing those who are groaning in the thraldom and tormenting uncertainties of it. "Yes," a victim of these delusions will say in reply to an exhibition of the perfection of the work of

Christ, "yes, but then if I do not do my duty perfectly, I cannot hope to be saved." "Yes," says another, "yes, but how can I be sure of salvation unless I am entirely sanctified and my love is perfect?"

Now, in opposition to all this, the Gospel reveals to us a perfect Saviour—the grace of God brings *salvation*. Evidently, as we have said, the justice of God must be vindicated in the salvation of sinners. He must be seen to be a "just God," and yet "a Saviour." The sentence must be executed, the condemnation and curse must be removed, and the soul must appear before God in perfect righteousness, else His favor and love could not reach us with the abundance of blessing. But every barrier is removed from between God and the sinner; all the consequences of perfect righteousness are at once secured to him in Christ. Not more true is it that Christ took the sinner's place, than that He did so in order that the sinner might take His place before God. In all the perfection and acceptance of the risen Saviour, the believer is identified with Him. As a son of God and an heir of God, he is one with Christ, who speaks of "my Father and your Father, my God and your God." In the love of the Father, in eternal life, in peace, in glory, in every thing, all believers are one with Him. Whether they fully apprehend it or not, in Christ's acknowledgment, in the Father's estimate, it is true of them all,—“As He is, so are we in this world.” This does not refer to the future manifestation of our sonship when He shall appear and we shall be like Him, but to our present place and standing before God. “AS HE IS, SO ARE WE.”

In speaking of justification, we think of God as a righteous Ruler and Judge to whom complete satisfaction is rendered for sin by the sacrifice of Christ. We could not stand before Him as a Judge without a perfect righteousness, and that we find in Christ. But when we think of Him as the God whom we worship and serve, or as the Father to whom we are invited to come with perfect confidence and filial love, is it not as evident that we need perfect holiness as that, in another capacity, we need perfect righteousness? It is not enough that we know that the legal sentence is cancelled. If the conscience is still defiled, if the eye of God is to rest upon nothing but pollution, our confidence before Him is impossible, and we feel that He must drive us forth from His presence. But the blood of Christ meets this exigency also. We have perhaps confined our views too exclusively to its legal aspect; while the types of the Old Testament and the testimony of the New Testament, with equal clearness, exhibit its efficacy in all our relations to God. It cleanseth from all sin, and the believer does not more truly take his place in Christ before the justice of God as one against whom there is no charge, than he takes his place in Christ before the holiness of God as one upon whom there is no stain. "We are sanctified through the offering of the blood of Jesus, once for all." "We have boldness to enter into the holiest by the blood of Jesus," as purged worshippers having no more conscience of sin. Yes, by the blood of Jesus; the very same title by which He, when He had taken our place, entered; for we are told that, "*by His own blood*, He entered in once into the holy place, having obtained eternal redemption for us." "The same

blood that appeases the wrath and covers the stain of our guilt leaves, in the place of that which it cancels, its own excellency ; so that we are at the same moment regarded, as not only spotless and unreprouable, but holy." The same joyful welcome, the same look of delight, the same overflow of paternal love, greets us ; for God sees us in Him : so that we have a holiness as perfect as the righteousness in which we are accepted, and both are as perfect as Christ ; for, in the language of Dr. Carson : "He is our holiness as well as our righteousness. In Him we are as holy as we are righteous. In us, as we present ourselves before Him through Christ, God sees no sin. He looks on us in the face of His Anointed, and there He sees us purer than the heavens."

Struggling soul! Tossed on the sea of doubt and almost driven to despair, when you look into yourselves to find a holiness on which God may look with approval, and in which you may appear in His presence without dread ; look—where God is looking—in the face of his Anointed ; you will see there a perfection which can abide the scrutiny of God : and remember, that whatever Christ is in the presence of God, all that He is for you. In that holiness you are meet for the place to which His grace has exalted you, as "He hath made us sit together in heavenly places in Christ." It is no slow process, it is not separated by some slow course of attainment from your justification ; but, "perfected at once and perfected for ever ;" might be affirmed of the thief on the cross, as truly as of the veteran Apostle. "The most inexperienced believer is 'clean every whit,' not as a matter of attainment, but as the necessary result of being in Christ. 'We

are in Him that is true.' Could any one be in Him that is true and yet be only partially sanctified? He will no doubt grow in the knowledge and experience of what sanctification really is. He will enter into its practical power, its moral effects upon his habits, thoughts, feelings, affections, and associations; in a word, he will understand and exhibit the mighty influence of divine sanctification upon his entire course, conduct, and character. But then, he was as completely sanctified in God's view, the moment he became linked to Christ by faith, as he will be when he comes to bask in the sunlight of the divine presence and reflect back the concentrated beams of glory emanating from the throne of God and of the Lamb."

We have felt desirous to place clearly before the mind of the perplexed and doubting believer, the perfection of our standing in Christ before God, and so turn him from his vain search for a holiness in himself that will stand the scrutiny of the divine presence, as well as from all his vain efforts to work out such a holiness in that sinful self. But we are conscious that, in doing so, we may have left the earnest soul to ask if we mean to teach that this is the whole doctrine of Scripture regarding our sanctification? Are we to suppose that God merely views us as holy, while in reality we are left unchanged in the alienation, darkness, and corruption of nature? The answer to this question has, in part, been anticipated under our first head. The old nature is not itself changed, flesh is not transmuted into spirit, enmity into love, sin into holiness, but a wonderful change is accomplished in the believer. There is no gradual process of reforming and spiritualizing the old man. But a new man is

created, new life is communicated, which is nothing else but "Christ in us." Faith does not merely contemplate and receive certain doctrines, it brings us into living union with a living Saviour, and, by the creative energy of the Spirit of God, the new man is produced. And this leads to the last of our propositions.

III. THE MODERN DOCTRINE OF A PROGRESSIVE SANCTIFICATION PROCEEDS UPON A DEFECTIVE VIEW OF OUR LIFE IN CHRIST—OF THE NEW CREATION—OF BEING BORN OF THE SPIRIT.

Considering the nature of the work of Christ for us, and the perfection of our standing in Him before God, it cannot for a moment be supposed that all this is accomplished for us by the grace, wisdom, and power of God, and the sinner left unaffected and unchanged; or that, his position alone being changed, he is left in his sins to take comfort in his immunity from wrath. The degradation, pollution, and utter ruin of our nature, its estrangement from God, its whole heritage of woe, spiritual and eternal death, are the direct consequences of *sin*. And what do forgiveness, justification, and redemption in Christ mean, if deliverance from all these does not directly and necessarily follow? The righteousness of God, which we are made in Him, is an empty name if it does not imply the recovery of all that sin had forfeited, and deliverance from all that sin had incurred. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, bruised for our iniquities, and by His stripes we are healed." Our guilt and corruption He left behind Him in the grave; and all the blessed results of righteousness are at once conferred upon the

believer, as necessarily as all the terrible consequences of sin fall upon the sinner.

Glorious as is the triumph of divine grace in the justification of the sinner through the perfect work of Christ, even this must be regarded as a means to an end. See how this is taught in every scriptural statement of the purpose of grace concerning the redeemed, or of the end and aim of the mission, sufferings, and death of the Redeemer! "I am come that they might have life, and that they might have it more abundantly." "He gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." "Behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God." "Whereby are given unto us exceeding great and precious promises, that by them we might be partakers of the divine nature, having escaped the pollution that is in the world through lust."

Without multiplying quotations, as our space is now limited, we point attention to a necessary conclusion from the scriptural statement of the purpose of God to be accomplished by means so wonderful. The righteousness which we have in Christ, the perfection of our standing in Him, is doubtless unspeakably superior to any which could have been reached by man in the fulfilment of the condition and relations under which he was originally placed by the Creator. We are made *the righteousness of God* in Him, and no mere creature righteousness can be compared to that. It would not, therefore, be sufficient to say that believers are delivered from all that sin had incurred, and restored to all that sin had forfeited. Could unfallen

man have ever aspired to the glory which the believer has in prospect? Could he have climbed up to that height above all creation which is promised to the believer—"to him that overcometh will I give to sit with me on my throne," which is the believer's by an inalienable gift, "The glory which thou hast given me I have given them"? And we have one more question to ask. If the righteousness of the creature could never have constituted a claim to such exaltation, could any mere creature endowments or attainments have qualified unfallen man to sit on that throne, exercise that rule, or bear that exceeding great and eternal weight of glory? If not, how is it that men can flatter themselves that any attainments in the flesh, any progress made here, any thing that can ever be seen in the believer in this life can constitute his meetness for the inheritance of the saints in light?

We are made the righteousness of God in Him; and the result *in* the believer must correspond with its perfection. In other words, the result is our fellowship with the risen Christ; who, having died on account of our sins, and having risen again on account of our justification, has become the head and source of new life to all who believe on Him. Accordingly Jesus said that He had come, not merely that they might have life, but that they might have it more abundantly, or as we have it in another of the passages quoted above: "That ye might be partakers of the divine nature." The aim of the love of the Father was, not to bring us into the place of servants merely, but "that we might be called sons of God;" and *that* also, as the context shows, in fellowship with the Well-Beloved. The whole truth is not expressed by the word 'adop-

tion,' in its ordinary, earthly use, which can only give the status and outward place of a son. Adoption expresses the fact that we are taken out of one family and placed in another, which among men can only be effected outwardly and formally. But in this divine adoption there is a change of nature as well as position; the believer is born of God, and is really a son; "and," says the Apostle, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore, thou art no more a servant but a son; and if a son, then an heir of God through Christ." In short, as our justification is in Him, our relation to God and our life are in Him. It is not more true that He is "our righteousness," than it is true that He is "our life;" and so Paul says: "Christ liveth in me."

Regeneration is not, as it is vulgarly expressed, "turning over a new leaf;" a mere change of principles; the commencement of a gradual reformation of character and habits. The life which we have in Christ is not, as it has been expressed, "the lengthening out to eternity of our old life;" nor is it the gradual subjugation and improvement of the old man. It is "a new creation," "we are born of God," "we are God's workmanship." One with Christ, the life that is communicated to us by the Spirit is the life of the risen Jesus; the new nature is the nature of the risen Jesus. "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the

exceeding riches of His grace in His kindness toward us through Christ Jesus."

To revert for a moment to the doctrine of progressive sanctification as our preparation for the presence of God. Is the thought to be endured that this new creation, this workmanship of God is imperfect? Or that *that* which is born of God, born of the Spirit, has a single stain or blemish to be gradually erased? Nay, this surely sums up all imaginable perfection—"Christ in us"—to be indissolubly linked in life with Him who is raised from the dead on account of our justification; one with Him in acceptance, holiness, riches, wisdom, power, and glory, in name and nature, in the Father's love, complete in His completeness. And all this not as the result of a process more or less protracted, but ours in the instant of believing; for "he that believeth that Jesus is the Christ is born of God;" "Ye are all the children of God by faith in Christ Jesus;" "He that hath the Son hath life."

"That which is born of the Spirit is Spirit;" yet it remains true in the believer's humbling experience also, that "that which is born of the flesh is flesh." He receives a new nature, but not a new personality. The old nature remains there unchanged, to counteract the manifestation of the new; so that the new birth is the commencement of a conflict between the tendencies of the flesh and those of the Spirit. The infidel may ask with a sneer, playing upon the words which the Spirit of God has employed to describe these conflicting natures: "And which of these two men is the believer?" But it is most humbling to find Christians, in a partisan zeal for the dogmas of a theological

school, taking the infidel's weapons, and asking: "Who is responsible for sin? Who gets the pardon? For whom did Christ die? The old man or the new man?" These questions should be settled with the Word of God, for whatever ridicule they provoke falls upon it. No one was ever bewildered by the language of inspiration, as though the expression, "The flesh lusteth against the Spirit," described a contest of two individuals; or when it is said, regarding one and the same person, "If any man sin, we have an Advocate with the Father," and "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God." Personal identity is not obscured when a believer who is "complete in Christ," "perfected for ever," yet says, "I am vile." Personal identity is not renounced and denied when Paul says: "Nevertheless I live, yet not I, but Christ liveth in me." Who would not shudder at the blasphemy of applying these questions of the controversialists to this last expression of the very truth against which these questions are levelled?

The believer's consciousness is in harmony with the doctrine of Scripture, and furnishes to him at least an echo of its language. That which is born of the flesh is flesh, and, as he obtains still deeper insight into its vileness, he can say to the last: "In me, that is, in my flesh, dwelleth no good thing." And that at the very time when he exults in the assurance, "Ye are complete in Him" in whom dwelleth all the fulness of the Godhead bodily. The conflict begun at conversion between two natures, irreconcilable as light and darkness, in the heart of the believer, may seem to wax

keener and keener. At all events the flesh remains to dim the manifestations of "Christ in you;" so that "it doth not yet appear what we shall be." But does any one suppose that death, or the dissolution of this earthly tabernacle, communicates any thing to the child of God, or sanctifies or perfects the soul, or kindles a light which was not already kindled?

"In an unconverted person," says Stillingfleet, a writer of the last century, "there is but one nature; in a real Christian there are two; the one is called 'the flesh,' the other 'the spirit.' These terms do not relate to the conflict between reason and passion of which the heathen philosopher wrote, but to the conflict between all that is of man by nature, whether reason, passion, or whatever else, and all that is of the grace of God in Christ Jesus, communicated through the Holy Ghost. Each nature has its distinct exercise in the same man; the result must be two sets, as it were, of affections, views, and propensities."

It is a humbling confession of nature's helplessness when an unregenerate man, upon the lower ground of the conflict between reason and passion, is constrained to say:

"Video meliora proboque, deteriora sequor."

I see the right, but yet the wrong pursue.

The distinction between such a man and the Christian is, not alone in the new element brought into the conflict, and the new ground on which it is maintained, but in this also, that, while the unbeliever is constantly worsted in the conflict, and is led captive by Satan at his pleasure, the believer, however sore the conflict, is made more than conqueror through Him that loved

us. When groaning under the pressure of the burden from which he longs to be delivered, he can say, "I thank God through Jesus Christ our Lord;" and he knows that a day is at hand when he "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." Then we shall *appear* to be what we now really *are*—sons of God. "For when He shall appear we shall be like Him, for we shall see Him as He is."

This article is perhaps unduly extended, but it seemed desirable to present a connected view of the truth, though still there seems but little of it told. The bearing of all this upon the Christian's daily walk must be left to a future opportunity. Meanwhile, we have two things to say to struggling souls who have been deluded by false teachings regarding the sanctification of the flesh: First. Do not envy or emulate those who are going on smoothly, unacquainted with their own corruptness and Satan's temptations. Theirs is the calm, not of order, but inaction; it is not tranquillity, but the stillness of death. As an old writer has expressed it: "Assure yourself that a state of uniform ease in religion, is a fool's paradise." Second. Be content to be nothing that Christ may be all; relinquish all vain hopes of finding in yourself aught that can be pleasing to God, or satisfying to you; and turn your eye at once Christward. See all your completeness there; know that your acceptance is for ever made good, that, once purged, you are for ever perfect, and then do honor to the grace and faithfulness of God by your rejoicing in Christ Jesus. We have received the Spirit, "that we might know the things that are freely given to us of God." It is your priv-

ilege, believers, not only as purged worshippers, as cleansed lepers to draw near, but as a holy priesthood, by the rent veil, to enter into the holiest, and there in the very presence-chamber of the great I AM, to stand unabashed in a righteousness in which the justice of God cannot detect a flaw, and in a holiness in which the eye of God cannot detect a stain; and there, as you behold Him at the right hand of God to make intercession for us, to know that "as He is so are we," and, through the spirit of adoption, to cry Abba Father, without a fear that "He who inspired the cry can ever disown the name." But, believer, in order to this, every claim of self must be for ever renounced, nay, self must be abhorred; for what inconceivable arrogance would there be in the very thought of occupying such a place by any attainments which can ever be made by the believer here? No, it is "Christ in us," His life, His perfection that are our qualifications for that place, as well as His righteousness that is our title to it. In the day when we are brought into the possession of it, He will be revealed to us "without a veil between;" and Christ in us will be manifested without an obstruction. We shall be like Him when we shall reign with Him, He will be glorified *in* His saints, and admired *in* all them that believe. Even our vile bodies "shall be fashioned like unto His glorious body, according to the working whereby He is able to even to subdue all things unto Himself."

ANTICHRIST.

THE importance of a correct understanding of the predictions regarding Antichrist, in order to the just interpretation of unfulfilled prophecy, may be shown by a single passage of Scripture. The believers in Thessalonica had been waiting for the coming of the Son of God from heaven, and had been taught to expect our gathering together unto Him before the commencement of the judgments upon the ungodly, which shall distinguish the day of the Lord. In this state of expectation they had been disturbed by rumors that "that day" had arrived, and that, consequently, their expectation of being "caught up to meet the Lord in the air had been disappointed." To relieve their distress, and to assure all believers against such painful apprehensions, Paul wrote, 2 Thes. ii. 3-12: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, 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, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work:

only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all powers 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. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Here we are plainly taught that the day of Christ cannot come until the appearance of the Man of Sin, whose character and course are briefly but graphically sketched. He is to run his career of awful wickedness in the closing days of this world's history; and, under him as their leader, all the hosts of ungodliness are to be mustered to meet their doom. Now, the question is, Has that wicked one been revealed? or must we still say, as the Apostle said of his own age, that, while the mystery of iniquity already works, there is something "withholding, that he should be revealed in his time"? The importance of the answer which is given to these questions will farther appear when we connect with this description of his career, those prophecies which reveal precisely the length of time within which his course must be accomplished. For it will be found that nearly all the events of unfulfilled prophecy transpire within that period; and the closing act of temporal history is the destruction of Antichrist at the head of the ungodly nations, in order

to the establishment of the righteous reign of the King of kings.

The long-current opinion is, that these predictions of the Man of Sin describe the rise, progress, and doom of Popery; and this notion has given character to the scheme of prophetic interpretation which has prevailed among Protestants. When every thing relating to this personage has been understood allegorically, it is only consistent to understand allegorically all associated predictions, and especially those which relate to his doom, and the kingdom which is to be established on the overthrow of his power. When the period of his predicted course is made to measure the whole duration of the Papal system, it naturally follows that the predictions of associated events should be applied to the history of Europe, from the time that the Bishop of Rome was recognized as the head of the Western Churches.

Without discussing the subject at present, it is plain that if this allegorical interpretation of the prophecies regarding Antichrist should prove to be erroneous, then the whole scheme of interpretation falls to the ground, and the voluminous expositions of prophecy during the last two centuries, whether millenarian or anti-millenarian, are set aside as ingenious but baseless speculations. This will sufficiently prove the importance of our present inquiry.

In this article we design little more than to bring together some of the principal predictions regarding this mysterious personage which are scattered over the Scriptures. In doing so, we could probably find no passage better suited to be the starting-point of our investigation, or to be a centre around which these nu-

merous predictions may be gathered, than the passage which has been quoted from 2 Thess. The Apostle there takes it for granted that those to whom he writes are already perfectly familiar with the subject, and will have no difficulty in tracing out his numerous allusions to the characteristics and circumstances elsewhere revealed.

Before going farther, it is proper to say, that the word "Antichrist," which we, by common consent, use as the appellation of the Man of Sin, occurs nowhere else in Scripture but in the first and second epistles of John. In 1 John ii. 18, the Apostle, alluding to the fact that the world passeth away, states that "it is the last time." Those to whom he wrote could not be ignorant that the Man of Sin must be revealed before the close of this economy. He therefore gives it as a proof that it is the last time, that the precursors of his revelation were already among them: "And as ye have heard that Antichrist must first come, even now are there many Antichrists: whereby we know that it is the last time." We can scarcely fail to see that John is referring to what Paul said regarding the revelation of the Man of Sin, and to Paul's testimony. "The mystery of iniquity doth already work." "This," says John, ch. iv. 3, "is that spirit of Antichrist whereof ye have heard that it should come; and even now already is it in the world."

If the question is asked, What is that spirit of Antichrist? the answer is: "Every spirit that confesseth not that Jesus Christ is come in the flesh." Or, as it is expressed 2 John 7: "For many deceivers are gone out into the world, who confess not that Jesus Christ

is come," or, rather, "Jesus Christ coming in the flesh. This is a deceiver and an antichrist."

"Coming events cast their shadows before," and so "the Antichrist," in whom human ungodliness will find an ultimate head, has many precursors, breathing his spirit, although not yet arrived at the ultimate maturity of wickedness or of power. The very spirit of Antichrist is his open denial of Jesus, as the Christ, the Son of God, which involves the denial of the Father; for "whosoever denieth the Son, the same hath not the Father." He may profess to believe in a God while he denies the Son, but he only holds some notion of Deity in the abstract, or bows to a God of his own fancy; for the living and true God is the God and Father of our Lord Jesus Christ, and is known only by those to whom the Son reveals Him. "He, and he only, that abideth in the doctrine of Christ, hath both the Father and Son."

This practical atheism in the rejection of Jesus is the very spirit of Antichrist; and this is presented in a great variety of aspects in the prophecies, as the distinguishing mark of the last great leader of the ungodly nations, just as in the quotation from 2 Thes. he is described as "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." The Lord most distinctly told the infatuated Jews that in rejecting Him they rejected the Father; and He foretold a time when they should yield to an atheistical impostor the allegiance which they had withheld from Him. "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." It is not necessary to point out that this "coming in his own name"

must be a flat denial of the Father and the Son. In Matt. xxiv., also, the Lord predicts it as a marked feature of the last time that "there shall arise false Christs and false prophets, who shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Of course, every false Christ, every one who comes saying, "I am Christ," as well as all his adherents, emphatically denies that Jesus Christ is come in the flesh. "*This*," says John, "is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world."

- John the Baptist sent two of his disciples to ask Jesus, (Matt. xi. 3,) "Art thou He that should come," (*ὁ ἐρχομενος*, the coming one,) "or do we look for another?" This is a common appellation of the Messiah in the Old Testament, and there the distinction between a first and second coming is not marked. While both were yet future, he was simply "the coming One," and the glorious final results of His coming are most prominently exhibited. After the Word was made flesh, the acknowledgment that "Jesus is the Christ" is the confession that He is that coming one come, and that in a true humanity. But the glorious results of His coming are yet future; and with reference to these, He is still the coming one. So that a full and scriptural confession that "Jesus is the Christ, the Son of God," is an acknowledgment both that He has come, and that He is coming. To overlook either is to mutilate the truth, and neglect the promise of God. There is a reference to both in the Apostle's description of Antichrist; for, in 1 John iv. 3, the spirit of Anti-

christ is the denial that He *has come* ; and in 2 John 7, the deceiver and Antichrist confesses not Jesus Christ, *coming*.

The apparent delay of the Lord's coming is represented, both in the Old and the New Testament, to be the excuse upon which many will deny Christ, and attach themselves, either personally or in spirit, to Antichrist. The Apostle, when he would fortify believers against the discouragement of this apparent delay, says, (Heb. x. 37 :) "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith ; but if any man draw back, my soul shall have no pleasure in him." Those who thus draw back, demanding, Where is the promise of His coming ? are said in the next verse to "draw back unto perdition"—language which associates them in doom with him who, by way of eminence, is called "the son of perdition."

If we regard the Apostle as one man using the writings of another man, he might not strictly be said to quote Habakkuk ii. 3 : "For the vision is yet for an appointed time, but at the end it shall speak and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him ; but the just shall live by his faith." But when we remember that the Apostle and prophet were but instruments of the same Spirit, then we find that the Spirit only quotes His own prediction, but translates it into language adapted to the changed circumstances of those whom He addresses ; and so the passage in the epistle is an infallible interpretation of the prophecy which, from a remote

age, looked forward to the second and glorious advent of Christ.

With this infallible key to the prophecy, let us examine the connection in which it stands. In the first chapter of the book, we find that it has reference to a time when the people of God are persecuted and oppressed. A ruthless enemy, the Chaldeans, are described as laying waste and spoiling their land. The divine interpretation which the Apostle gives of their predicted deliverance forbids us to apply the description of their oppression to any past events in their history. Like so many other prophecies of their great affliction and glorious deliverance, Habakkuk is looking forward to a yet future and a final period of Israel's sad history, when their long-expected Messiah shall interpose on their behalf. And then it is instructive to observe, that the enemies at whose hands they shall suffer are "the Chaldeans." We need not at present follow these Chaldeans in their career of insolent and ruthless conquest; but we direct attention to what is said of their leader, Hab. i. 11: "Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his God." Elated by success, he throws off all disguise, and with open violence he follows the end of his ambition, and, as it may be expressed, "then shall he pass through as the wind, and he shall bear his sin, *whose power is his God.*" In the presence of this impious and insulting foe, exalting himself above all that is called God, and that is worshipped, faith appeals to the insulted majesty of heaven—v. 12: "Art thou not from everlasting, O Lord my God, mine holy one? We shall not die,"

etc. And it is in response to this cry that the assurance is given that "the coming one" will not tarry.

This impious leader is chiefly in view as the one whose soul is lifted up in him, though the Apostle extends it to all his adherents, who shall share his perdition. He is further described, ii. 5: "Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." We shall presently see how the whole description of this Chaldean leader harmonizes with other descriptions of the son of perdition. Meanwhile, we call attention to the fact, that when we take the interpretation of it from the Epistle to the Hebrews, the denial and rejection of "the coming one" is, in the Old Testament, as in the New, the characteristic mark of Antichrist. And not a mere denial—there is an impious attempt to supersede the worship of God with an image; and a teacher of lies says "to the wood, Awake! to the dumb stone, Arise!" recalling, not only the passage in Thessalonians, but all the passages that speak of the setting up of the abomination of desolation in the holy place; and especially the agency of the false prophet, in Rev. xiii. 15: "And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be put to death." But in Habakkuk, as elsewhere, this impious career is cut short by sudden and complete destruction, on the accomplishment of which "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Nor would

we forget that as it is when this oppression of Israel had reached its height, that the Lord interposes for their deliverance; so here as elsewhere we find a remnant of that people enjoying the victory. "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee."

This, which has been dwelt upon because the inspired interpretation in the Epistle to the Hebrews leaves no room for doubt as to the time and manner of his manifestation, nor as to the occasion and results of his overthrow, must be taken as an example of many parallel passages, which our limits do not permit us to examine, but in which, with such an example before them, our readers will have no difficulty in tracing the character, career, and doom of the Man of Sin.

For another example, the reader is asked to turn to the tenth chapter of Isaiah, where, as in Habakkuk, we find that, in a time of unexampled iniquity in Israel, the Lord raises up the Chaldean leader of the terrible hosts, who are to chasten the rebellious people. In Isaiah x. 5, the Lord addresses him: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation! I will send him against an hypocritical nation," etc. Then there is the same career of proud and cruel ambition, ending in the same self-deification; so that the righteous Jehovah announces: "When the Lord shall have performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." The manner of his sudden destruction is thus spoken of, "And the light of Israel shall be for a fire, and his Holy One for a flame,"

etc., which appears to be the origin of the Apostle's allusion to his destruction by the brightness of the Lord's coming. At all events, there can be no doubt that the Apostle quotes the very language of a subsequent description of the personal interposition of One "who shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay *the wicked*." We are, therefore, left in no doubt as to who the Assyrian enemy of Israel is—even "*that wicked*, whom the Lord shall consume with the breath of His mouth, and destroy with the brightness of His coming." When this is decided, it is most instructive to observe the relation of his career to the last tribulation of Israel, and to their land as its scene; and its relation also to their final deliverance. "For though thy people Israel be as the sand of the sea, *a remnant of them* shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." Isa. x. 22, 23.

In Isaiah xiv., there is the same connection between Israel's final and complete deliverance and the sudden and utter destruction of this Assyrian king. Nay, it is not Israel alone that finds relief in his overthrow: "the whole earth is at rest and is quiet: they break forth into singing." The description of this king of Babylon cannot be applied to any sovereign that has yet domineered over men; nor to any one but "him whose coming is after the working of Satan, with all power and signs and lying wonders"—the beast of the Apocalyptic vision, of whom it is said: "And the dragon gave *him* his power and his seat and great authority." The description referred to is in Isa.

xiv. 12, etc. : "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, that 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."

Here we have some monstrous assumption of the claims of Deity, and the attempt to take His place in the temple of God; for the expressions "mount of the congregation," and "in the sides of the north," are explained to us in the Book of Psalms. Many of these psalms of most exalted praise evidently anticipate the joy of this very triumph over Antichrist at the head of the ungodly nations, when all God's promises to the chosen people shall receive an over-fulfilment. For example, in Psalm xlviii. : "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail," etc.

Since we cannot minutely trace this personage through the Prophets and the Psalms, we make the general remark, which a through examination will amply substantiate, that in both we find continual reference to some one great head and leader of earth's combined ungodliness, the enemy of the Anointed One

and His redeemed people, who is, by way of eminence, "*the wicked one*," and whose final overthrow and destruction are celebrated as the event which introduces the people into the rest and blessedness of their long-promised inheritance. It will be found also that the decisive victory over him is uniformly represented as being achieved by the personal interposition of the Lord. With the examples already given of this large class of prophecies, which exhibit the course and doom of Antichrist, strictly in relation to Israel's future, we must proceed to show their harmony with another class of predictions, which exhibit Antichrist in his relations to earthly empire, of which he will be the last and the greatest head; a summing up of all that is greatest and worst in the heroes and tyrants whose crimes make up the greater part of what is called history. But our limits require that the collation of these prophecies be deferred to another chapter.

We close this chapter with a remark upon the return of the Jews to their own land, before their conversion and deliverance. Such a return is implied, not only in all predictions regarding their sufferings at the hand of that wicked one, but in all the predictions of the Old Testament of the glorious appearing of the Messiah for their deliverance. That appearance is always preceded by a brief period, in which both the iniquity and the affliction of the inhabitants of Judea and Jerusalem exceed all that is recorded of their past sad history. Many anxious observers of the course of events see plain indications of the approach of their return—perhaps it would be more proper to say, that their return has begun, since every year greatly increases the Jewish population of Palestine. A He-

brew paper printed in Jerusalem, of recent date, says : "It is astonishing to observe how the love to the Holy Land increases among the Jews. There are coming constantly pious, well-to-do, and learned men to Jerusalem, to spend the rest of their days in the midst of its sacred scenes. Many now come from Hungary, from which there were formerly few." It is not necessary to repeat here the speculations of statesmen regarding the part the Jews may perform in the solution of "the Eastern question."

Apart from all the speculations of men, the Word of God not only assures us of the certainty of such a return before the last end of the indignation, but informs us of the reasons and the end of it: "Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of a furnace, to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." Ezek. xxii. 19-22.

CLOVEN TONGUES.

ACTS II. 1-11.

It will greatly enhance the grace of this lovely passage of Scripture to bear in mind what it was that rendered the cloven tongues necessary. In the eleventh chapter of Genesis, we have the inspired record of the first grand effort of the children of men to establish themselves in the earth—to form a great association, and make themselves a name. And all this, be it remembered, without God. His name is never mentioned. He was not to form any part of this proud and popular scheme. He was entirely shut out. It was not a dwelling-place for God that was to be erected on the plain of Shinar. It was a city for man—a centre round which men were to gather.

Such was the object of the children of men, as they stood together on the plain of Shinar. It was not, as some have imagined, to escape another deluge. There is not a shadow of foundation in the passage for any such idea. Here are their words: “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; *and let us make us a name*, lest we be scattered abroad upon the face of the whole earth.” There is no thought here of escaping another flood. It is sheer imagination, without any Scripture basis. The object is as plain as possible. It is precisely similar to all those great confederacies, associations, or masses of flesh, that have been formed on the earth from that day to this. The Shinar Association

could vie with any association of modern times, both in its principle and object.

But it proved to be a Babel. Jehovah wrote confusion upon it. He divided their tongues and scattered them abroad, whether they would or not. In a word, divided tongues were sent as the expression of divine judgment upon this first great human association. This is a solemn and weighty fact. An association without God, no matter what its object, is really nothing but a mass of flesh, based on pride, and ending in hopeless confusion. "Associate yourselves, O ye people, and ye shall be broken in pieces." Is. viii. 9. So much for all human associations. May we learn to keep clear of them! May we adhere to that one divine association, namely, the Church of the living God, of which a risen Christ in glory is the living Head, the Holy Ghost the living Guide, and the Word of God the living Charter!

It was to gather this blessed assembly that the cloven tongues were sent, in grace, on the day of Pentecost. No sooner had the Lord Jesus Christ taken His seat at the right hand of power, amid the brightness of heaven's majesty, than He sent down the Holy Ghost to publish the glad tidings of salvation in the ears of His very murderers. And, inasmuch as that message of pardon and peace was intended for men of various tongues, so the divine messenger came down prepared to address each "in his own tongue wherein he was born." The God of all grace made it plain—so plain that it cannot be mistaken—that He desired to make His way to each heart, with the sweet story of grace. Man, on the plain of Shinar, did not want God; but God, on the day of Pentecost, proved that He wanted man. Blessed, for ever,

be His holy Name! God had sent His Son, and man had just murdered Him; and, now He sends the Holy Ghost to tell man that there is pardon through that very blood which he had shed, for his guilt in shedding it. Matchless, marvellous, overwhelming grace! Oh! that it may subdue our hearts, and bind us to Him who is, at once, its source, its channel, and the power of enjoyment! The grace of God has far out-topped all the enmity of man. It has proved itself victorious over all the opposition of the human heart, and all the rage of hell.

Thus, then, in Genesis xi. divided tongues were sent in *judgment*. In Acts ii. divided tongues were sent in *grace*. The blessed God of all grace would cause each one to hear of full salvation, and hear of it in those very accents in which his infant ears had hearkened to the earliest whisperings of a mother's love. "His own tongue wherein he was born." It mattered not whether the tongue were soft or harsh, refined or barbarous, the Holy Ghost would use it as the vehicle for conveying the precious message of salvation right home to the poor heart. If divided tongues had once been given to scatter in judgment, they were again given to gather in grace; not now round an earthly tower, but round a heavenly Christ; not for the exaltation of man, but for the glory of God.

In conclusion, we might add, that Gen. xi., Acts ii., and Rev. vii. 9-17 form a very lovely group of scriptures. In the first, we see divided tongues sent, in *judgment*; in the second, divided tongues given in *grace*; and in the third, divided tongues gathered in *glory*. Well may we say: "Thy testimonies are wonderful, therefore doth my soul love them."

NOTICES.

OUR readers are requested to interest themselves in promoting the circulation of *WAYMARKS IN THE WILDERNESS*, as far as they can do so, as a service to the Lord. This is not asked on mere pecuniary considerations, though the list of subscribers, while it is steadily increasing, still comes far short of paying the expense of publication. We have been encouraged by many assurances that it has been blessed of the Lord, who has given it a place in the sympathies and prayers of many of His people. It is a legitimate desire that the truths which have thus been blessed should be more widely diffused. Extra copies will be forwarded to any of our readers who desire to make the work more extensively known.

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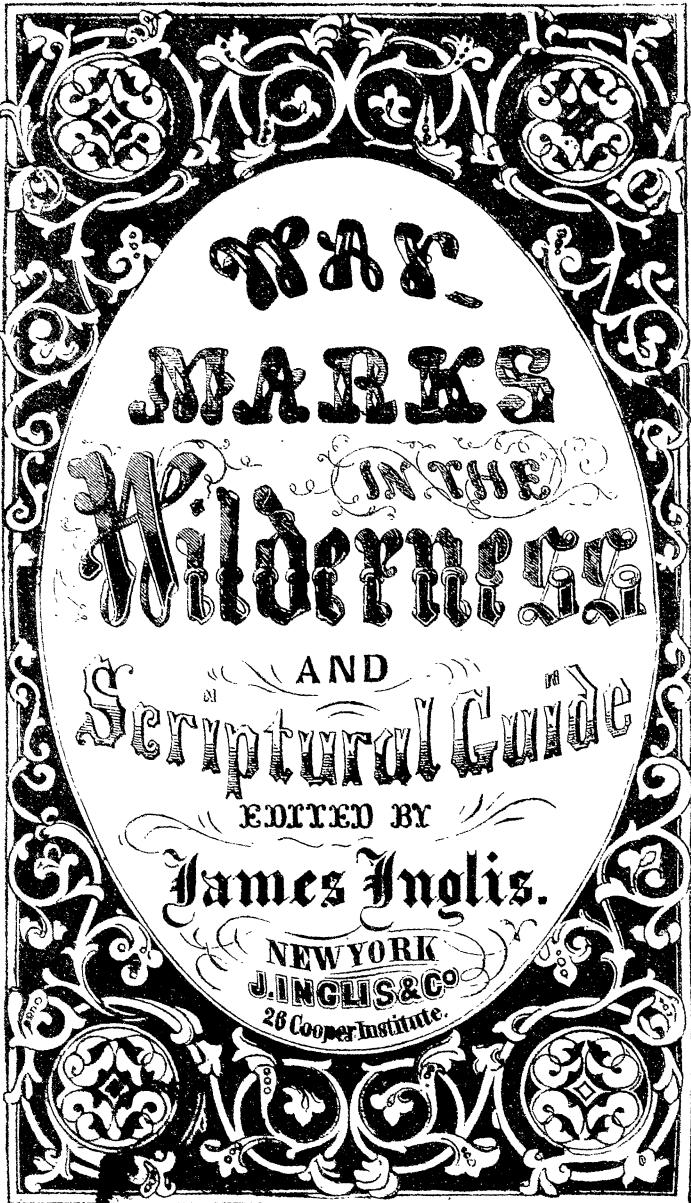
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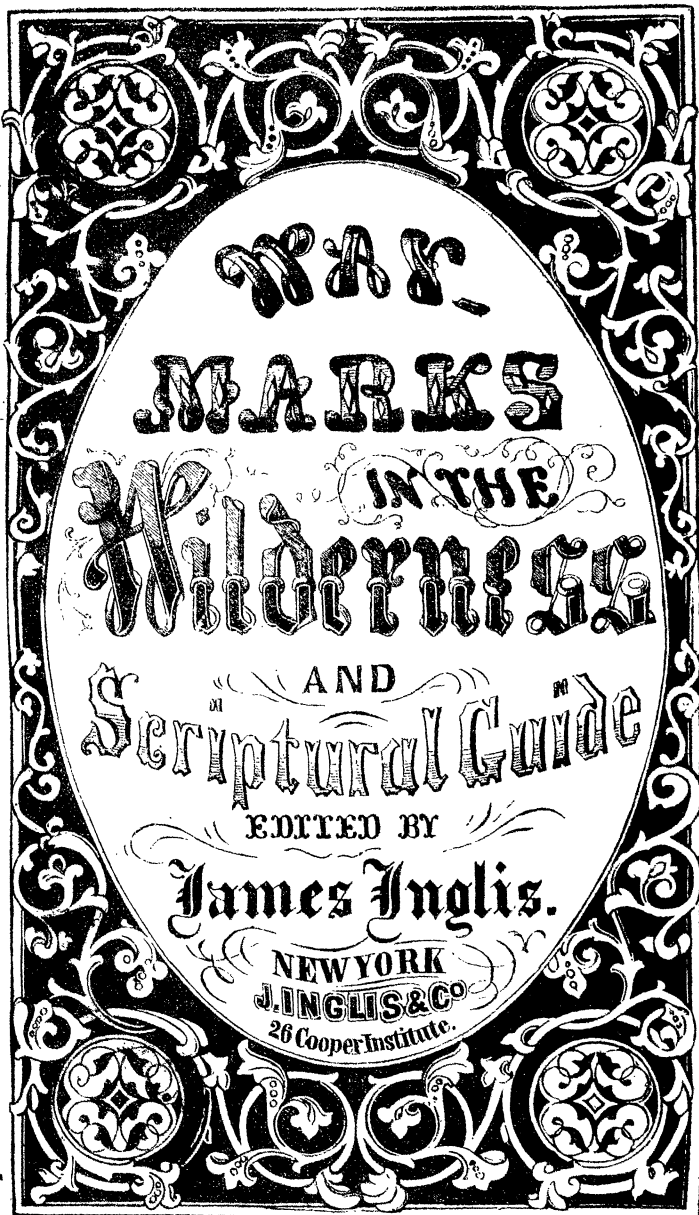
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ATTENTION is specially directed to the intimation made elsewhere, that the ensuing volume of *WAYMARKS IN THE WILDERNESS* will contain the Exposition of the Tabernacle, by Henry William Soltan; an extract from which is given in the present number.

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WAYMARKS

IN

THE WILDERNESS.

ANTICHRIST.

IN entering upon another chapter of the revelations of God regarding the character, career, and doom of Antichrist, we must ask our readers still to bear in mind the prominence of this wicked one in all prophecies of the last times, and the important bearing which our views of this personage must have upon the whole scheme of prophetic interpretation. In the preceding chapter, we brought together a few prophecies, as examples of a very large class, in which his course and doom in relation to Israel's future are portrayed. Amidst all the defections of the chosen nation, there were still a faithful few, who, with weeping eyes, looked upon all that dishonored the name of the God of Israel. The special mission of the prophets, so far as their own times were concerned, was to comfort this faithful few; and, while they clearly showed that God would vindicate His insulted majesty and rejected grace, by His

awful judgments on the rebellious, to comfort these mourners in Zion, by enabling them to look through their tears with assured hope to the day when God would fulfil all His gracious promises in Messiah's victory. But this victory could not be described without reference to the great head and final leader of earth's combined ungodliness, in whose final overthrow and destruction all the deliverances which God had wrought for Israel will be summed up, and they shall at length be introduced into the rest of their long promised inheritance.

We come now to gather together a few examples of another class of predictions, which exhibit Antichrist in his relations to the earthly empire of which he will be the last and greatest head, in whom will be summed up all that is greatest and worst in the heroes and tyrants whose crimes make up what is called history. And it is important, first of all, to observe the time and circumstances in which this new chapter of prophecy opens. When the failure of Israel was manifest and complete, the God of heaven was pleased, in the execution of His great purpose, to transfer earthly supremacy to the nation which He had employed to chastise the rebellious and ungrateful people. Nebuchadnezzar, soon after he carried the Jews captive into Babylon, was exalted to the sovereignty of the nations of the earth; and "the times of the Gentiles" began. That must have been a dark day with the faithful few in Israel, and, to the eye of nature, all prospect of Israel's glory—or rather of God's glory in Israel—must have been as completely cut off as the prospect of blessing through the promised seed seemed to be when Isaac was bound upon the altar and Abraham's hand

was raised to slay him. It was then that God graciously showed by His prophets the limits of the times of the Gentiles, and the character and destiny of Gentile dominion. In the vision and its interpretation recorded in Dan. ii., it was revealed to the first great head of empire that it should speedily be transferred to a rival and a conqueror; that thus, in turn, four, and only four, successive monarchies should sway the world; and that, on the final overthrow of all earthly power, the God of heaven shall set up a kingdom which shall never be destroyed. In Dan. vii. the character and history of these four monarchies are presented to Daniel in the vision of four beasts; and the course of events in the closing period of the history of the fourth and last monarchy is more particularly described, under the symbol of ten horns, among which "came up another little horn, before whom three of the first horns were plucked up by the roots." These symbols are thus interpreted: "And the ten horns out of this (fourth) kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings; and he shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hands until a time, and times, and the dividing of time: but the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end, and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

There are very peculiar characteristics by which we may with certainty recognize in this king, symbolized by the little horn, the Chaldean or Assyrian king, the wicked one, of the prophecies already considered. The insolent and blasphemous pride which exalts himself above all that is called God, and the impious and cruel war which he wages against the people of God, are identical. But if such characteristics may be traced more or less distinctly, in all the great tyrants and conquerors of the world, there are historical marks which cannot be mistaken or confounded. In this power represented by the little horn, we find the very king whom the Lord, in His glorious appearing for the deliverance of His people, meets in fatal conflict; and on whose defeat and destruction the reign of righteousness and peace, the kingdom of heaven, is established upon the earth; in other words, in this little horn we have the symbol of that wicked one "whom the Lord will consume with the breath of His mouth, and destroy with the brightness of His coming."

This being granted, then it is important to note that a period arrives when the Roman empire, the last of the four universal monarchies, shall be divided among ten kings; and that it is not until this tenfold division has taken place, that a new and previously unknown potentate shall arise, insignificant in his origin, but gradually advancing to a place of such preëminence, that it is under him as supreme, that temporal sovereignty receives its death-blow. Neither in the vision nor in its interpretation, is there a word that would enable us to determine in what part of the Roman empire this potentate shall arise—only "the ten horns out of this kingdom are ten kings that shall arise: and

another shall arise *after* them; and he shall be diverse from the first, and he shall subdue three kings." Before attempting to ascertain in what part of the empire he shall arise, it is necessary to remember that the Roman empire was not circumscribed by the geographical limits of Europe, as the popular expositions of prophecy seem to imply. There was an East as well as a West, distinctly recognized in prophecy as in history. In other words, the Roman empire, in addition to what was peculiar to itself in the West, comprehended the seats of the three great empires which preceded it, and it would be strange indeed, if these had been ignored in a prophecy written in the original seats of empire, while the seat of Western empire was '*terra incognita*.'

Let us now turn to the vision of the Ram and the He Goat, in Dan. viii. Though the vision glances at the history of the ancient kingdoms of Persia and Greece, the principal action belongs to the eventful period when the King of Assyria, the oppressor of the Jews, meets his doom, of which God says: "For yet a very little while and *the indignation shall cease*, and mine anger in their destruction." We say the principal action must belong to that eventful period, for it is intimated to Daniel, v. 19: "Behold, I will make thee to know what shall be, in *the last end of the indignation*." Accordingly, after glancing at the Macedonian conquest of Persia, the untimely fate of Alexander the Great, and the division of his kingdom among his four generals, forming four kingdoms, of which Assyria was one, the present ages of its oblivion are passed over, and the revival of these four kingdoms is intimated, "in the latter time of their kingdom when the trans-

gression is come to the full." So that these must be four of the ten kingdoms into which the Roman empire is ultimately to be divided.

Then out of these four kingdoms, represented by the four horns of the goat, another king is symbolically represented as arising: "Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." If this can be identified with the little horn of the preceding vision, which "came up among the ten, before whom three of the first horns were plucked up by the roots," it is decisive as to the part of the Roman empire in which the potentate of whom we are inquiring shall appear; and it will explain how, in other prophecies, he should be spoken of as "the Chaldean," and "the King of Assyria."

This little horn which came out of one of the four, represents a potentate of very marked character and history. "It waxed great even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given to him against the daily sacrifice, by reason of transgression, and it cast down truth to the ground, and it practised and prospered." The identity of this with the little horn of the preceding vision, "which had eyes, and a mouth which spake great things, whose look was more stout than his fellows," will be more apparent in the interpretation, where he is described as "a king of fierce countenance, and understanding dark sentences"—"and his power shall be mighty, but not

by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall he destroy many. He shall also stand up against the Prince of princes; but he shall be broken without hand." Dan. viii. 23-25. Can this be any other than the king whose career and doom are described in Dan. vii. 25, 26? As plainly is he identical with that king of Babylon, who, in Isaiah xiv., is addressed as Lucifer, who said in his heart: "I will ascend into heaven. I will exalt my throne above the stars of God. I will sit 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." The proof, however, will appear more striking, when we have compared all these prophecies with some which follow.

It will be observed that while the prophecies of Daniel show the relations of Antichrist to the Gentile empire, the chosen nation and the faithful few are never lost sight of; and the hostility of the impious tyrant to them as the people of God, constantly appears. In the vision of Dan. vii. he "wears out the saints of the Most High," and in Dan. viii. he "destroys the mighty and the holy people." In the close of Dan. ix. we have an outline of the whole history of the Jews, from the Babylonish captivity to the completion of God's purpose concerning them. Their rejection of Messiah, and the consequent destruction of Jerusalem by the Romans are predicted. Then, after a period of desolation, we find them again existing as a state, and, as in all the other prophecies, a prince, who shall arise out of the

people who destroyed the city, occupies a prominent place in the concluding chapter of their temporal history. Dan. ix. 27. "He," the prince that shall come, "shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and 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." The whole of this period is seven years, but from the middle of it we have a period and action precisely corresponding with those of the impious king of Dan. vii., "he shall think to change times and laws ; and they shall be given into his hands for a time, times, and the dividing of time," or three years and a half. His action, too, is the same as that ascribed to the little horn in Dan. viii. : "By him the daily sacrifice was taken away." The time, also, is the same with that in which it is predicted in Isa. x., that the Assyrian shall meet his doom. "For the Lord of Hosts shall make a consumption, (consummation,) even determined in the midst of the land."

In Dan. xi. we have a more minute foreshadowing of the career of a "king who shall do according to his will," evidently identical with the impious potentate of the preceding prophecies. He also "speaks marvellous things against the God of gods." After the league made with him he shall work deceitfully : his armies "shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." He shall prosper "till the indignation be accomplished ; for that, that is determined, shall be done ;" and at last he meets the same sudden and irretrievable overthrow. In the first

verse of Dan. xii., this overthrow is connected with the deliverance of the Jews, though that deliverance is reached through a time of trouble unexampled in the history of nations.

The deliverance of Israel is in all the prophecies, the glorious issue of the overthrow of the confederate nations under their impious leader; and everywhere, the issue is reached through scenes of carnage and terror, with which many a page of prophecy quivers. Such is the description of that day of the Lord in Joel—that day of which Zechariah speaks, when “the Lord shall go forth and fight against these nations, as when He fought in the day of battle;” that day of which Malachi says “it shall burn as an oven.” In many of the prophecies, the destruction of the King of Assyria—the king of fierce countenance, whom we have identified with the man of sin, that son of perdition—and the consequent deliverance of Israel, are directly traced to the interposition of the rod out of the stem of Jesse, who “shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay THE WICKED.” Then what scenes of blessedness succeed, “scenes surpassing fable, and yet true.” Not Israel alone is blessed; all the earth shares the joy. For, in the language of Habakkuk: “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” In the language of Zechariah: “The Lord shall be king over all the earth; in that day there shall be one Lord, and His name one.” In the language of Daniel: “The kingdom, and dominion, and the greatness of the kingdom under the whole heavens, 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." It is in view of this triumphant and blessed issue, that the prophet announces to the people who shall then be redeemed : "In that day shall ye say, Praise the Lord ; call upon His name ; declare His doings among the people ; make mention that His name is exalted. Sing unto the Lord : for He hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Isaiah xii.

When from the predictions of the Old Testament we advance to the New Testament, we find this same mysterious personage still connected with the closing scenes of temporal history, and, though it is very frequently overlooked by expositors, his relations to the Jewish nation are not lost sight of. Except in the Apocalypse, the notices we have of him are, indeed, few and fragmentary ; but they fully recognize the leading features of the ancient predictions. The Lord, for example, refers to a time subsequent to His own ministry, when the Jewish nation shall be seduced into new and more besotted idolatries than ever ; when, in the application of the parable of the unclean spirit returning, having taken to himself seven spirits worse than himself, He says : " Even so shall it be with this wicked generation." He predicts their acknowledgment of the blasphemous pretender when He says : " I am come in my Father's name, and ye receive me not ; if another shall come in his own name, him ye will receive." In describing the awful period which shall precede His glorious appearing, He gives this sign of His near approach : " When ye shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the

holy place." The scenes of terror and anguish which succeed, are precisely those which we have found in the Old Testament, accompanying the overthrow of the grand deceiver and tyrant, until "they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

We have already so frequently referred to the passage in 2 Thess. ii., that it is not necessary to point out its coincidence, both of ideas and language, with the prophecies we have quoted. We at once turn to the Apocalypse, which cannot be understood until it is recognized as a summing up of the ancient predictions regarding the closing period of Israel's history, and the last end of the indignation. Our present purpose leads us at once to the appearance of the beast out of the bottomless pit, in Rev. xi. There can be no doubt as to the scene of the vision therein recorded; there is but one city to which the description applies, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." There, in Jerusalem, God's two witnesses had prophesied forty and two months, corresponding with the first half of the seven years in Dan. ix., during which the prince that shall come has a covenant with the Jews. Then we are told, "When they (the two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them"—commencing his blasphemous course with an attempt to silence a testimony for the true God, and His Son, Jesus Christ. In Rev. xiii. we find his character and career graphically portrayed. His ten horns cannot fail to remind us of the ten horns of the fourth beast in Daniel's vision, which in both are interpreted as symbolizing ten

kings. And in addition to all that is peculiar to himself, we have the characteristics of the other three beasts of Daniel's vision—the leopard, the bear, and the lion—to intimate distinctly, that, in that reconstruction, the whole extent and resources of the ancient empires will be comprehended.

Of the king of fierce countenance in Dan. viii., it is said, "His power shall be mighty, but not by his own power;" this is explained, when it is said of the beast in Rev. xiii.: "The dragon gave him his power, and his seat, and great authority." Of the potentate symbolized by the little horn in Dan. vii., it is said: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of times," that is, three years and a half. Of the beast in Rev. xiii. it is said, "And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him, to continue forty and two months," that is, three years and a half. But the parallelism between almost every verse of the description of the beast, with some portion of the prophecies we have quoted regarding the King of Assyria, the little horn, the king of fierce countenance, the prince that shall come, and the king that shall do according to his will, are so obvious that we need not pause to point them out.

An agent of his delusion, in the person of the false prophet, is indeed introduced, of whom we find no trace in the more ancient prophecies which we have quoted. But that which is accomplished through the agency of this second beast, who performs miracles,

and sets up the image of the first beast, and causes men to worship it under pain of death, is but that which is spoken of as setting up the abomination of desolation, polluting the sanctuary, exalting himself above all that is called God, and that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. In the end, as it is said of the king of fierce countenance: "He shall also stand up against the Prince of princes, but he shall be broken without hand," so we read in Rev. xix. 19: "And I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, (whose name is the King of kings,) and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . These both were cast alive into a lake of fire, burning with brimstone; and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." This overthrow, which, in most of its details, has so many parallels in ancient prophecy, is succeeded by the establishment of the glorious reign of Messiah and His triumphant saints.

We have designed in this and the preceding chapter, to bring together examples of several classes of prophecies which depict the career of that wicked one. We design to illustrate the predictions thus collected in a future chapter. Those who have followed us thus far, are probably already prepared to admit that no person has yet appeared to whom these predictions can apply; but we shall endeavor to state the grounds of this conclusion more particularly hereafter. Meanwhile, as it is important that it should be clearly seen

that it is one and the same blasphemous tyrant that is described in all these prophecies, we present their leading features in a tabular form, using the clauses of that passage in 2 Thess. ii. as heads under which the parallel expressions of the prophets may be arranged.

I. THE PERIOD OF HIS CAREER AND ITS TERMINATION BY THE COMING OF THE LORD.

2 Thess. ii. 3. *That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition,*

Isa. x. 23. For the Lord God of hosts shall make a consumption (consummation) even determined in the midst of the land. Therefore, thus saith the Lord God of hosts, O my people that dwell in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

Dan. vii. 21. I beheld, and the same horn made war with the saints, and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Dan. viii. 19. I will make thee know what shall be in the last end of the indignation. Verse 24. He (the king of fierce countenance) shall prosper and practise, and shall destroy the mighty and the holy people, etc.

Dan. ix. 27. He (the prince that shall come) shall make it desolate, even until the consummation, and that determined be poured upon the desolate.

Dan. xi. 36. The king shall do according to his will, and shall prosper till the indignation shall be accomplished; for that, that is determined, shall be done.

Hab. ii. 3. For the vision is yet for an appointed time, but at the end it shall speak, and shall not lie; though it tarry wait for it; because it will surely come, it will not tarry.

Behold his soul which is lifted up is not upright in him ; but the just shall live by his faith.

Matt. xxiv. 14. Then shall the end come, when ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, etc.

Rev. xiii. The beast that rose out of the sea to whom power was given to continue forty and two months, and to make war on the saints and overcome them, meets his awful doom (Rev. xix.) at his appearing, who sat on the horse with the armies of heaven following him.

It can scarcely be disputed that the period referred to in these passages is the same, and that they relate to the course and doom of the same person. But the identity is made more plain when we notice,

II. HIS UNEXAMPLED BLASPHEMY AND IMPIETY.

2 Thess. ii. 4. *Who exalteth and opposeth himself above all that is called God, and that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.*

Isa. x. 15. Referring to the arrogance of the Assyrian, it is asked: "Shall the ax boast itself against him that heweth therewith? and the saw magnify itself against him that shaketh it?"

Isa. xiv. 13. 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.

Dan. vii. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

Dan. viii. 21. Yea, he magnified himself even to the prince of the hosts; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Dan. ix. 27. In the midst of the week he shall cause the sac-

rifice and oblation to cease, and for the overspreading of abominations he shall make it desolate.

Dan. xi. 31. And armies shall stand on his part; and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Verse 36. He shall magnify himself above every God; he shall speak marvellous things against the God of gods.

Hab. ii. 19. Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver: and there is no breath at all in the midst of it.

John v. 43. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.

1 John ii. 22. Who is the liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son.

Rev. xiii. 4. And they worshipped the beast. Verse 5. And there was given unto him a mouth speaking great things and blasphemies. Verse 6. And he opened his mouth in blasphemies against God to blaspheme His name, and His tabernacle, and them that dwell in heaven. Verse 15. And he had power to cause as many as would not worship the image of the beast to be put to death.

III. THE PECULIAR CHARACTER AND SOURCE OF HIS POWER, AND THE EXTENT TO WHICH HE SHALL DECEIVE THE WORLD.

2 Thess. ii. 9. *Whose coming is after the working of Satan, with all power and signs and lying wonders, and with deceivableness of unrighteousness in them that perish, etc.*

Isa. xiv. 16. Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof?

Dan. vii. 20. That horn that had eyes and a mouth that

spake great things, whose look was more stout than his fellows.

Dan. viii. 23. A king of fierce countenance shall stand up and his power shall be mighty ; but not by his own power, and he shall destroy wonderfully, and practise and prosper, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself ; and by peace shall he destroy many.

Dan. ix. 27. And he shall confirm the covenant with many for one week, etc.

Dan. xi. 23. And after the league made with him he shall work deceitfully : for he shall come up and shall become strong with a small people. He shall enter peaceably upon the fattest places of the province ; and he shall do that which his fathers have not done, nor his fathers' fathers. Verse 37. Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all. Verse 39. Thus shall he do in the strongholds with a strange god whom he shall acknowledge and increase with glory. And he shall cause them to rule over many, and shall divide the land for gain.

Matt. xxiv. 24. For there shall arise false Christs and false prophets. And shall show great signs and wonders, inasmuch, that if it were possible they shall deceive the very elect.

Rev. xiii. 2. And the dragon gave him his power and his seat and great authority. Verse 12. Another beast exerciseth all the power of the first beast before. And causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in sight of the beast, etc.

IV. THE MANNER OF HIS OVERTHROW AND DESTRUCTION BY THE APPEARING OF THE REDEEMER.

2 Thess. ii. 8. *And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming.*

Isa. x. 17. And the light of Israel shall be for a fire, and His holy one for a flame: and it shall burn and devour his thorns and his briers in one day.

Isa. xi. 4. He shall smite the earth with the rod of His mouth, and with the breath of his lip shall He slay THE WICKED.

Isa. xiv. 5. The Lord hath broken the staff of the wicked and the sceptre of the rulers. Verse 19. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under foot.

Dan. vii. 11. I beheld, even until the beast was slain, and his body destroyed and given to the devouring flames. Verse 26. But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end.

Dan. viii. 25. He shall also stand up against the Prince of princes; but he shall be broken without hand.

Dan. xi. 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. Yet he shall come to his end, and none shall help him.

Rev. xix. 19. And I saw the beasts and the kings of the earth and their armies gathered together against him that sat on the horse, and against his armies. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast also into a lake of fire burning with brimstone.

We may leave without remark, these proofs that the King of Assyria of Isaiah, the Prince of the Chal-

deans of Habakkuk, the little horn of Daniel vii. and viii., the king of fierce countenance of Daniel viii., the prince that shall come of Daniel ix., the king who shall do according to his will of Daniel xi., the ten-horned beast of Rev. xiii., are one and the same with the man of sin, the son of perdition, that wicked of Paul, and the Antichrist of John. The proof will appear much more impressive when these passages are studied in their connection; and the student of prophecy will have no difficulty in greatly multiplying the parallel passages from the psalms and the prophets. We are now prepared to consider whether the predictions of the career of that last great head of human wickedness and dominion, have been fulfilled in any person or system that has yet appeared upon the earth; but this inquiry must be postponed till another opportunity. Though it seems as though, without further argument, the inquiry must already be decided in the negative, by all who are convinced that the passages to which we have referred apply to the one Antichrist, and we are left to the anticipations of heights of human wickedness and depths of human misery, which have not yet been reached in the dark sad history of this present evil world. Yet the children of God, knowing something of what is in store for the world, and even if they can now see the darkness deepening and the storm-cloud gathering, can look with joyful hope to the morning that is to burst out of night's darkest hour, and the serene glory which will settle down on a renewed world, when the storm has wreaked its fury. .

'THE VEIL OF THE TABERNACLE.

To a large portion of those who would be regarded as intelligent Christians, and who are something more than mere routine readers of the Bible, the types of the tabernacle, with its priesthood, service, and offerings, are barren of comfort and edification. Yet it is generally acknowledged that they are pictures by which God, in His condescension, would teach His children things otherwise all but incomprehensible. It is generally admitted also, that the key to unlock these treasures of spiritual truth lies ready to the hand of every student of the New Testament. Without inquiring particularly why these treasures have fallen into such general neglect in our day, the following suggestion is worthy of the consideration of the earnest among us: "The real secret of the neglect of the types," says one who is entitled to be heard on this point, "I cannot but think may, in part, be traced to this—that they require more spiritual intelligence than many Christians can bring to them. To apprehend them requires a certain measure of spiritual capacity, and habitual exercise in the things of God, which all do not possess, for want of abiding fellowship with Jesus. The mere superficial gaze upon the Word in these parts, brings no corresponding idea to the mind of the reader. The types are, indeed, pictures, but to understand the pic-

ture, we should know something of the reality. The most perfect representation of a steam-engine to a South Sea savage, would be wholly and hopelessly unintelligible, simply because the reality, the outline or which was presented to him, was something hitherto unknown."

Paul arrests himself in speaking of Christ as a priest for ever after the order of Melchisedec, by the reflection that those whom he addressed were incapable of receiving such instruction, on account of their spiritual childhood. A child of a king is unconscious of the dignity and the inheritance to which it is born; but it is none the less a king's child: and so there are many true children of God who seem to remain babes, content, apparently, that they have life and are children; and so they need milk. This accounts for the spiritual feebleness and inactivity of the Church in our day. Babes, indeed, must be fed with milk, but it is not necessary that Christians should continue babes. May we not, therefore, exhort them, in the words of the Apostle, "to leave the principles of the doctrine of Christ and go on to perfection"—to manhood—to the condition of those who, "by reason of use, have their senses exercised to discern both good and evil"?

Impressed with the importance of the study of these neglected portions of Scripture, which are given, "that the man of God may be perfect, thoroughly furnished to all good works," we have looked with much satisfaction upon the publication and republication of a number of works designed, and some of them eminently calculated, to revive the study of the types. Some writer on belles lettres remarks, that "no one has ever yet written unpoetically of flowers;" perhaps that may be

because none but poets would be attracted by such subjects. This much we can say: that, although there may be many things in some of these expositions of the types from which, as expositions, we should be compelled to dissent, there is not one of them in which we are not refreshed by spiritual, tender, and elevating views of the person and works of Christ; and perhaps it might be said, that none but lovers of Jesus would be attracted by the subject.

One of the most edifying and attractive of these writers is comparatively little known among us. We refer to Henry William Soltau. A few copies of his work, "On the Holy Vessels of the Tabernacle," published by Samuel Bagster and Sons, of London, have been imported, though the expense of it at the present time has limited its sale. Mr. Soltau is now publishing, in monthly numbers, a full exposition of the Tabernacle, the holy garments, and the garments for glory and beauty, the camp and the service of the Levites. It will be an acceptable service to many of our readers to present an extract or two from a work which, for the present, is beyond the reach of most of them; and it would be a matter of thankfulness, if such notices were instrumental in creating a demand which might encourage the republication of it here.

The first number is occupied with "the veil," which, the author says, "has been selected by way of commencement, because we have a distinct scripture in the New Testament directing us to its typical signification: 'The veil, that is to say, *His flesh.*' Heb. x. 20. And if we can, by means of this key, unlock some of the hidden treasures contained in this type, we shall

be better able to arrive at the true interpretation of the other parts."

The material of the veil was "fine twined linen," upon which the colors blue and purple and scarlet were displayed—God was manifest in the flesh. The author, by a comparison of passages of Scripture, arrives at the conclusion that the *blue* fitly represents the grace and love which the Saviour manifested as declaring the character of God—"God is love;" the *scarlet* seems to typify the perfect human, kingly glory of the Lord Jesus; the *purple* is the peculiar blending of the two, as in Him are combined the deep thoughts and counsels of God with the feelings and affections of man. We extract a beautiful illustration of these conclusions from the earthly life of Jesus :

"Three instances are recorded in the Gospels, of the dead being raised to life by Christ: Jairus's daughter, the widow of Nain's son, and Lazarus of Bethany. Together, they afford us a complete display of His mighty power: for, in the first case, death had only just seized its victim; in the second, the sorrowing mother was on her way to commit the body of her only son to the grave; in the third, the corpse had already been deposited some time, and had become corrupt in the tomb. In each of these remarkable scenes, the colors of the Veil may be traced. We can have no hesitation in recognizing the *blue*, in the manifestation of the love of God, when His blessed Son, at the entreaty of the sorrowing father, went to the house to heal the dying child. On the way, the message came to the ruler: 'Thy daughter is dead; why troublest the Master any further?' Little did they, who spake these words, understand who that Master was, or the

depths of trouble in which He would be overwhelmed, in order that the dead might live. They knew not that God was present with them, manifest in the flesh: but He at once stilled the fear of the damsel's father; thus doing what none but God could do; commanding peace into his bosom in the very presence of death. Again the voice of the mighty God sounds forth, to hush the boisterous grief of those who had no hope, saying: 'Weep not; the damsel is not dead, but sleepeth.' But they perceived not who it was that thus spoke. Death was to them a familiar sight; they knew its power; but they laughed Christ to scorn. Ought not the believer exactly to reverse this? In the presence of the Lord he may well laugh death to scorn. Lastly, how were the power and the grace of the One from heaven made known, when he spake those words: 'Damsel, I say unto thee, arise?'

"Let us now turn to the *scarlet* in this beautiful picture. Who but the Son of Man would have pursued the path of kindness and sympathy, notwithstanding the rude scoffs with which His ready love was met? and who, but one that knew what exhaustion and hunger were, would have added to this mighty miracle the command, 'Give her something to eat'? And does not this also exhibit to us the *purple*? With sympathy and love for the child, deeper than the mother's, and yet present in the scene as one who was Lord in it and above it; He can call the dead to life, and at the same moment, enter into the minutest want of the little maid. The mere human beings who were present—even the very parents—were so overjoyed with what they had witnessed, and with the joy of receiving back the dead one to life, that their human sympathies failed.

None but God could thus have abolished death; and none, but He who was God and man, could so have combined power, majesty, grace, sympathy, and tenderest care.

“The next instance, already alluded to, depicts, in few but full sentences, the beautiful tints of the Veil. Unsolicited, the Son of God went to the city where He knew the stroke of death had fallen, and had inflicted another wound upon a heart already stricken with grief. He timed His visit so as to meet at the gate the mournful procession, bearing to the grave the only son of a widowed mother. If any hope of God’s interference had at one time cheered her whilst she watched her dying child, all such hope must now have fled. A little interval only remained, and the earth would close over her lost son. But attracted by the very extremity of the case, He, who declared the Father, drew nigh. With the authority of God He touched the bier, and arrested the bearers in their progress to the tomb. Struck by a sudden consciousness that they were in the presence of One who had a right to stop them on their way, they stood still; they did not, like the attendants on the dead in the former case, laugh Him to scorn, and therefore they had the blessing of witnessing His mighty act. He commanded the young man to arise from the bier, as He ordered the child to arise from her bed; and in like manner He was obeyed. ‘He that was dead sat up, and began to speak.’ Here, then, the heavenly color was evident, so that even they that looked on said: ‘God hath visited His people.’ But the heart of Christ was occupied with the mother as well as with the son. As the voice of the risen youth reached His ear, He knew how the widow felt as she

heard it. Himself undistracted by the exercise of His life-giving power, yet fully occupied in sympathy and grace with the yearning of the mother to embrace her son, and thus to assure herself of the reality, which even the evidence of her eyes and ears scarcely enabled her to credit, He gave completeness to the scene by delivering him to his mother. Here was the perfection of human sensibility, such as no man could have exhibited in such circumstances, unless that man were also God.

“But perhaps the most complete manifestation of ‘the Word made flesh’ is to be found in John xi., if we except, as we must always do, the Cross, where all was marvellously concentrated. It seemed to the sisters as if the Lord had strangely disregarded their urgent message: for He still abode at a distance, and allowed not only death to bereave them of their brother, but the grave to close upon his remains. His very reply to their announcement, (‘Lord, behold! he whom thou lovest is sick,’) contained in it a paradox which they were unable to comprehend, and which the subsequent circumstances apparently falsified; for His answer was: ‘This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.’ And yet He tarried till death had, for four days, retained its victim.

“Thus, love and truth in Him who is Love and who is the Truth, for a while appeared to have failed, but in reality the glory of God was the more to shine forth in His Beloved. It was, to Mary and Martha, as if the Veil had suddenly lost its colors. The short suspense, however, helped them to discover fresh and deeper beauties in that curiously wrought fabric.

“What mingled feelings occupied the heart of Christ when, seeing the grief of Mary and of those around, He groaned in the spirit, and was troubled! He grieved over their unbelief and ignorance of Himself; and yet He wept in sympathy with them, and sorrowed for the very sorrow which His presence might have prevented. Who could have shed tears in such circumstances but Christ? Had a mere man been gifted by God with the power to raise the dead, he would be so eager to exhibit that mighty power, and thereby to still the mourners’ grief, that he would be unable to weep whilst on the way to the grave. He must be more than man who could display what man in perfection is. The tears of Jesus are precious, because they are those of true human feeling; but they are most precious because they flow from the heart of Him who is the Mighty God. And when those tears plenteously fell from His eyes, all questions as to His love were at an end; and even the Jews exclaimed: ‘Behold, how He loved him!’ Again another groan burst from Christ, as He drew nigh to the sepulchre; for not only was His heart sorely pained, because of the inroad that death had made in this once united family, tearing asunder the most cherished human relationships, but it may be also that the cave, with its door of stone, presented to Him in anticipation the sepulchre to which He was fast hastening, and that fearful death upon the tree, where He, for a season, was to experience the forsaking, even of His God, whose bosom had been His dwelling-place from all eternity. The second time He groaned *in Himself*.

“As with authority He had touched the bier, so now He commanded that the stone should be removed.

But Martha interposed her objections; and though she owned Christ as Lord, and had heard, from His lips, the wondrous words, 'I am the Resurrection and the Life,' yet she believed not that there could be a remedy for one who had already seen corruption. It was then that Jesus reminded her of the message He had returned, when they sent to inform Him of Lazarus's sickness—that it should not be unto death, but for the glory of God, by answering: 'Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?' God's glory was ever His object, and to accomplish that He had been content to bear the questioning of those dear to Him, who could not understand why he had not at once come to their aid.

"The sepulchre was now laid open; and Jesus lifted up His eyes from that receptacle of death to the heaven above, resting His spirit in the bosom of His Father, and audibly expressing His dependence on Him, before He cried, with a voice of almighty power: 'Lazarus, come forth!' What a wondrous blending was here of subjection and authority—of obedience and command—of 'the opened ear,' and of the great 'I Am!'

"The dead, hearing the voice of the Son of God, came forth. The corrupting corpse stepped out in life. What a moment of astonishment and delight must that have been to the sisters, as well as to their brother! But here again the Lord alone entered into the minutest details of this astonishing act of His power. He saw, or rather felt, (for he loved Lazarus,) that His friend was still encumbered with the relics of the grave, and He left it not till others awoke from their surprise, to perceive the clothes that bound and troubled the risen one, but gave another command: 'Loose him, and let him go.'"

PERFECTED FOR EVER.—II.

“FOR by one offering He hath perfected for ever them that are *sanctified*.”—HEB. x. 14.

“WE are *sanctified* through the offering of the body of Jesus Christ once for all.”—HEB. x. 10.

MANY a child of God, who has been redeemed by blood from the sins and judgment of Egypt, and who has been led into the wilderness to be with God, apprehends the value of the slain Lamb, and the immunity from condemnation that belongs to him, while yet he may know little of his present and everlasting standing *in the temple* of God. He knows that he is perfectly justified, and that none can bring any thing to his charge since it is God that justifieth,—that none can condemn him since Christ has died and risen again, and is at the right hand of God making intercession for him. But, while knowing all this to the joy and rest of his soul, he may not yet apprehend how much further the work of Christ for him extends in all its blessed perfectness. The same divine Word, which teaches his perfect justification teaches also his complete and changeless sanctification, as we read in Heb. x. 10, “By the which will we are sanctified, through the offering of the body of Jesus Christ once for all;” Christ, who is our redemption, being in like manner made unto us sanctification, 1 Cor. i. 30. It is “the

temple that sanctifieth the gold," and "the altar that sanctifieth the gift."

The redeemed Jew in the wilderness could only come into the tabernacle after sacrifice, and the moment he left it, the first time that he came into contact with a bone, or a dead body, or a grave, or even accidentally breathed the air that death had tainted, he became instantly unclean, and he must be "cut off" until the uncleanness could be removed by the appointed sacrifice. The believer in Jesus, on the other hand, having "one sacrifice for sins for ever," should know that his sanctification is unchangeable, "for both He that sanctifieth, and they who are sanctified are all of one," (Heb. ii. 2,) and "as He is so are we in this world." 1 John iv. 17. He should have "therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us," (Heb. x. 19,) to stand before God consciously "complete in Him." Col. ii. 10. He should understand that nothing can mar his heavenly standing before God, that does not first mar the glorious perfectness of his Surety and Substitute, in whom he is found trusting; and instead of talking about himself and his poor doings before God, his heart should exclaim: "Thank God that One came into the world able to *do our* work for us—and to do it perfectly—we'll speak of *Him!*"

When the believer realizes this, he no longer even desires to rest in a human righteousness; as the beggar, who is clothed with a new and costly robe, casts from him in disgust the filthy rags which he once carefully gathered around him. Paul, who at one time trusted in the fact that he was as touching the right-

eousness which is in the law, blameless, when he had once beheld Christ's perfect work for him, counted "all things but loss for the excellency of the knowledge of Christ Jesus his Lord," (Phil. iii. 8,) seeking only to "be found in Him, not having his own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. 'Who would choose a carnal righteousness, a human righteousness,—even if he could accomplish it,—when he had seen a righteousness bright with the glory of Christ? What was the righteousness for which Paul had labored, now that he possessed the all-perfect righteousness which God gave by faith? *Not sins alone were put away, human righteousness was made worthless by it.*'

Beloved! no less than this is our blessed standing before God, as revealed in His own Word on which we found all our knowledge of salvation, and the believer whose faith takes to himself the benefit of the atonement in the forgiveness of sins, should also embrace the truth that the blood of Jesus has sanctified him to stand as a priest in the temple of God, as truly and as fully as it has justified him before the courts of God's justice. The greater nobles of Spain have each a golden key that brings them at any hour, without let or hindrance, into the immediate presence of the sovereign. It is such privilege of continual access in heavenly standing that faith in God's Word gives to every believer; and if we fail to use it, how much of joy and of power to walk in Christ do we lose! Untold treasures placed at his command at the banker's, benefit nothing the struggling pauper who will not summon courage to draw on them for his needs; but

blessed be God, all the treasures that are hid from the view of the Christian, weak in faith, are still his own; and though he may fail of the present privilege of his priestly standing before God, his eyes shall yet be opened in another age to sing: "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!"

To one who has been long and wearily trying to find, or to make in himself, a moral fitness for a transference to the unclouded presence of God, how great is the rest when he discerns

"His beauty this, His glorious dress
Jesus the Lord, our righteousness!"

and happily trusts Jesus not only for the forgiveness of sin, but also as his righteousness and sanctification. All that pertained to the offering was attributed to the Jew who brought it; and God has provided our perfect Offering, God has caused it to be offered, and the moment we believe, God imputes to us ALL the value of Christ's sacrifice. As we acquaint ourselves with it, however we may strengthen our faith in the contemplation of its glorious reality, we do not strengthen the certainty of our blessing.

The fruits of the work of Christ do not end with revealing to us this knowledge of our perfect and eternal justification and sanctification. Jesus shares His own eternal life with the believer, and we are born "out of" (see Gr.) God and made partakers of the Divine nature. A Christian is not merely a changed man. God's method is not to mend old things,—sewing new

cloth to an old garment, or putting new wine into old bottles,—but to make a new thing. “If any man be in Christ, he is a new creation,” (2 Cor. v. 17,) and it is with this “new man” that the Holy Spirit can find an abiding dwelling. The vessel is fitted to the gift, and the “new heart,” begotten of God, becomes the temple of the Holy Ghost, ‘thus attesting the completeness and perpetuity of the sanctification provided in the blood of Jesus. The Holy Spirit comes not to secure the heavenly standing already secured by the work of Christ, but to make known these blessings’—“that we might know the things that have been freely given to us of God.” 1 Cor. ii. 12. As we have been sanctified by the blood of Jesus, so now He sends the Holy Spirit to teach us what He has made us before God, and it is the knowledge of the believer’s abiding sanctification in Christ that is the appointed means of strengthening us to act as those who have been sanctified unto God. It is in this conformity to our eternal condition in which believers most differ. Some build hay, wood, and stubble on the sure foundation, only to find them all burned up, and themselves saved ‘as those grasped by a strong hand and drawn through the flames of their burning habitation,’ (1 Cor. iii. 10–15;) while to others an entrance is ministered abundantly into the everlasting kingdom, and they receive a reward according to their labor. So perfectly are God’s rewards to His believing children for loving service adjusted, that the cup of cold water only, given to one of the little ones in the name of a disciple, shall find an eternal remembrance of it in the coming ages!

The Apostle addresses the Corinthians as those who *are* sanctified in Christ Jesus, (1 Cor. i. 2,) and yet it is quite evident that they had fallen very far short of

laying hold of that for which they had been laid hold of by Christ, (Phil. iii. 12,) while for the Ephesians Paul ceased not to give thanks; and he praised God on every remembrance of the growing conformity to Christ of the Philippians.

The sanctification of the Spirit is, therefore, the leading of God's re-born children first into the apprehension of their complete sanctification by the one offering of Christ, and *then* into a practical conformity thereto. We would point, therefore, the Christian believer who has so far misunderstood God's Word as to suppose that he can find any filthy rags of his own righteousness, or even any imperfect developments of the work of the Holy Spirit, as a moral fitness for Heaven, to Christ as his complete sanctification, and say:

"Then cease your doing, weary one!
Why toil you so?
Every thing was fully done
Long, long ago."

At the same time that we would urge him by every motive of love and gratitude to God for this marvellous provision for all his needs, to seek to be conformed to that wondrous salvation which has been wrought out by Christ and so freely bestowed on him.

May you, beloved reader, come to know the breadth, and length, and depth, and height of the glorious temple of the love of Christ; whose foundations were in eternity, whose height is in the unmeasured future; and whose breadth and length are beyond our conception. Christ will do for us exceeding abundantly above all that we can ask or think, according to the power that worketh in us.

"I *therefore* beseech you that ye walk worthy of the vocation wherewith ye are called." R. P. S.

GRACE BRINGS SALVATION AND TEACHES THE SAVED.

“FOR the grace of God that bringeth salvation hath appeared unto 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,” etc.

The doctrine of some who use the word grace frequently but loosely, would lead us to suppose that the passage read: “The grace of God hath appeared unto all men, teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present evil world, in order to salvation.” Yet nothing could be farther from the truth; for such a reading would contradict itself, since, in that case, grace would be no more grace. The grace of God brings SALVATION; vast, inestimable, unspeakable gift! held out in an open hand, whether men receive it or not. And then, says the Apostle, the grace which brings salvation “teaches—not all men—but us” who have received the salvation which it brings—who are saved by grace—“that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly”—not in order to salvation, but because we are saved.

One of the most striking illustrations, both of grace bringing salvation and of its influence on the saved, is

found in the case of Zaccheus, the rich publican, Luke xix. 1-10. But, in order to perceive the force and beauty of the illustration, it is necessary to turn back to the case of another rich man in the eighteenth chapter; and when we have done so, it will be impossible to suppose that it is without design that these two cases are recorded in juxtaposition. In the eighteenth chapter, we have the case of a young man of great wealth, and who, at the same time, had received the highest testimony to his worth which his countrymen could bestow, for he was 'a ruler of the Jews.' There must have been something singularly attractive about his character, since, in Mark's account of the incident, we read: "Then, Jesus beholding him, loved him." In the presence of his neighbors he could claim: "All these things have I kept from my youth up." So far as the eye of man could follow him, his life was blameless. He was not a rich man, reckless of every thing beyond the present life; but was evidently in earnest about the inheritance of eternal life; and, doubtless, would have professed his readiness to do and sacrifice every thing to obtain it. He, in some measure, appreciated the character of Jesus. Like Nicodemus, he was at least convinced that Jesus was "a teacher sent from God." Surely, if salvation could be won by works, this was the man to achieve it.

Men would have said to him: "Thou art not far from the kingdom of God." But the event showed that he was of the world, and that the love of it held him in chains which no created power could dissolve. He was one of those who dream of making the most of both worlds. Only let him enjoy life in affluence, with his cultivated taste, elegant pursuits, refined pleasures, and

the honor which belonged to his station, and then, if the Lord had proposed to him any splendid charity or imposing devotion, he would have met the demand with a free heart and open hand. He will do or give any thing if he may cherish the hope that, when he has drained the cup of earthly enjoyment, he may enter upon the joy of heaven.

But tell him that he might as well attempt to unite light and darkness, heaven and hell, Christ and Belial, as to combine the enjoyment of this present evil world with the inheritance of the saints in light; show him that they are opposites, and that either must be relinquished for the enjoyment of the other; then let the Lord call upon him to sell all that he has and give to the poor, and take up his cross and follow a Crucified One, and is it surprising if he clings to the world which he loves, and turns his back on Christ and heaven? He went away sorrowful indeed, that he could not enjoy both worlds. His great possessions now, *and* heaven afterward, would be a delightful choice; to enhance present enjoyment by the joyful anticipation of eternal life—to abandon himself to the delights of to-day without fear of the worm that dieth not and the fire that is not quenched. But if instead of this world *and* heaven, he must choose between this world *or* heaven, then his great possessions must in no case be given up. It is not merely that to men accustomed to walk by sight, heaven is at the best dim and distant, while the world spreads out its charms at their feet. But it is, moreover, that the charms of the world are all congenial to the carnal mind; while the character of heaven, its glory, its joys, its companionship, and, above all, the presiding presence of the Lord God, in as far as they

can be known by the carnal mind, are its dread and aversion, for "the carnal mind is enmity against God." Heaven, even at an unrenewed man's conception of it, is only a last resort when he must choose between it and hell. Had the ruler come to Jesus a convicted sinner, and had he there learned the grace of a sin-pardoning God, an overmastering affection would have made the world contemptible in his eyes and offensive to the sensibilities of a new nature. But coming, as he did, self-satisfied and secure, it was only to show what the conduct of the mass of mankind, in every age, shows as plainly, that if heaven could be bought by relinquishing the world, infatuated man would not pay the price.

The young ruler was dealing that day with One who searches the heart, and who was not only able to look through the thin veil of virtue and perceive the passion that reigned in his heart, but who could also tear off the fair disguise and bring the truth to light, the truth which it may be the man was concealing from himself as well as his neighbors. When He read the heart of the ruler, He read the universal human heart. It may, indeed, at first seem that Jesus saw in him the representative of only a very small class when He said: "How hardly shall they that have riches enter into the kingdom of God!" But it is evident that the words of Jesus searched the hearts of those who heard Him, though it is certain that few of them could be called rich, for they said: "Who then can be saved?" They felt that it was not money but the love of money that was the root of evil, and that this love of money, the desire of possession, might reign in the soul of the stupid and indolent as triumphantly as in the soul of the shrewd-

est and most enterprising and most successful. In another familiar incident of the evangelical narrative, it was not the conduct of the rich brother who had usurped the inheritance, but the conduct of the poor brother who had been defrauded, which called forth the most impressive warning of the sin and danger of covetousness.

At the same time, we should poorly interpret the lesson of this passage did we overlook the increased temptation which possession brings with it or forget how the unholy craving grows with that which it feeds upon. "He went away sorrowful, for he had great possessions." Did men really know the peril into which they are rushing in the eager pursuit of gain—would they but reflect what it is they are hazarding in their efforts to heap up perishing treasure, we might suppose it would check their vain ambition. But do they not know it? Are they not rushing upon perdition in a blaze of light when they are prosecuting their career of worldliness in the face of a divine announcement, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God"? The case of the young ruler is a striking and impressive instance of that which was common to him and all worldly men, the impressive illustration of the utter impossibility, so far as man himself is concerned, of breaking the bonds of worldliness. And the case is striking and the illustration is impressive, not on account of the greatness of his possessions—for these might easily be matched—but on account of all that there was about the young man's character and position which we might suppose would have raised him above the influence of so ignoble a passion, and might

have broken the spell of the world's enchantment. Could any example possibly be found, which would promise more fairly, or do more ample justice to the human side of the question, or, in its issue, more loudly echo the Saviour's testimony, "With man it is impossible"?

But there follows the case of that other rich man, to show that "with God all things are possible;" and this case is as unpromising as the other was fair. Instead of a blameless observer of the law, we have here a notorious sinner, a Jew so sunken in baseness as to lend himself to be the willing instrument of oppression to the Gentile conquerors of his country. What a contrast there is between that chief of the synagogue and this chief of the publicans—the latter distinction proving only his preëminence in baseness, and the unscrupulous rigor with which he executed his disgraceful office. There is every reason to think that the riches of the ruler were tainted by no wrong or dishonor in the acquisition of them. The riches of Zaccheus were the wages of infamy, increased by the most cruel and fraudulent exactions. No wonder that men, who could not understand His errand, should murmur when they saw that He was gone to be guest with this man.

We have no information regarding the motives which prompted the eagerness of Zaccheus to see Jesus. Perhaps it was more than idle curiosity. But how differently these two men display their eagerness to see Him! The ruler came running and kneeling to Him, perfectly self-satisfied he had no sins to confess, no mercy to crave; he only asks what good work he could add to the long catalogue of his virtues. He has yet to learn that with all his virtues he was wedded to the

world, and that, with all his noble aims, he was capable of bartering a heavenly inheritance for a mess of pottage. Zaccheus "climbed up into a sycamore tree to see Him, for He was to pass that way"—fancying, perhaps, that he was concealed by its foliage, at least never dreaming that the Holy One would deign to notice one so vile as he. We know not how far a sense of guilt and spiritual need had been awakened in the heart of Zaccheus, but he could not deceive himself with any thought of his goodness. Conscience must have echoed the public sentence of infamy; and all enjoyment of his ill-gotten wealth was poisoned. We know not how far he understood the mission of Him who came to seek and to save the lost. At any rate, there was conviction both of his guilt and of the power of Jesus to save in the summons, "Zaccheus, come down." Guilt, startled in its hiding-place, doubtless grew pale with the apprehension of exposure and condemnation; but grace at once dispelled the terror of a guilty conscience by the assurance of condescending love: "To-day I must abide at thy house." The Messiah is going to be the guest of the man that was a sinner. And the expression must be marked: "Make haste and come down." The Saviour is in haste to embrace the lost one found, and to fill a saved soul with the joy of His presence. All things are ready, why should there be any delay? There was no reluctance on the part of the Saviour, and no preparations to make on the part of the sinner. There were no stipulated terms, no qualifying conditions. The grace of God brought SALVATION. If there was reluctance in the heart of the sinner, grace conquered it; if there were guilty fears, grace banished them; and, responding to the call, "he

made haste and came down, and received Him joyfully." A Saviour could not be received otherwise than joyfully. O what joy! A Saviour come to him full of grace! What if the self-righteous murmured? Jesus was there. What if their reproaches reached his ear?—a man that was a sinner? Yes, but a sinner saved. Jesus was there—grace has appeared and salvation has been received.

Now mark how the grace of God that brings salvation teaches the saved. He stood forth, in the presence of the Holy One and before those who reproached him, to confess his sin and renounce it. "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." It would violate the whole spirit of the narrative to suppose that he either boasted of what he had done, or that he was seeking to bribe Heaven by his charities. The Saviour had made no stipulations—the salvation which faith humbly received was clogged by no terms, nor was it in any way conditional. "This day salvation," not the hope or the possibility of salvation, but "salvation"—free, perfect, and everlasting—"salvation is come to this house." And already it is evident that grace has broken the power of worldliness, and has taught him to do what Jesus in vain told the ruler he ought to do. Then and there he gives half of his goods to the poor. Jesus, indeed, had said to the ruler, "Sell *all* that thou hast;" but grace taught Zaccheus to be just as well as generous, and to make restitution to those whom he had defrauded. The language, "If I have taken any thing from any man," is not meant to raise a question about his guilt, but is a common Greek idiom for 'whomsoever I have defrauded.'

Upon this evidence of faith, Jesus announces to those who murmured against him, what was already an assured reality in the heart of the publican : " This day is salvation come to this house, forasmuch as he also is a son of Abraham." Yes, now in the highest sense, a son of Abraham's faith. He was, before, His son according to the flesh, but one of the lost sheep of the house of Israel, whom the Son of Man came not only to save but to seek. And unless He had sought the lost, they would never have been saved. In every soul where Jesus abides, He is a self-invited guest ; as He says : " I was found of them that sought me not." And now, when we remember what Zaccheus was, and see salvation come to his house, can we fail to acknowledge that, " The things which are impossible with men are possible with God " ?

Sinner ! The grace of God which bringeth salvation hath appeared to all men. It depends upon nothing you can do. Your title to it is not your penitence, your services, or your sacrifices—but that you are a lost sinner. The Son of Man is come to seek and to save that which was lost. That means *you*. Do you not hear His call, " Make haste and come down " ? All things are ready. All is done. It is finished. Neither guilt nor weakness need hinder you an instant, for it is a Saviour not a judge who calls ; it is SALVATION which the grace of God brings. When you have summed up your guilt and its aggravations, then you may say : " It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." And when you have summed up all the difficulties and disadvantages which seem to render your salvation impossible, then remember that : " With God all things are possible."

SANCTIFICATION.

TREASURED among the dearest recollections of the saints of God, whose path we have seen traced in light through the world's darkness—and the ministers of Christ, whose voice we have heard in manifest sympathy with Him who made it a glory of His mission that “to the poor the Gospel is preached,” is the character and ministry of Horatius Bonar, the author of a little book which comes to us, opportunely, in the midst of our investigation of the scriptural doctrine of sanctification.* Writing at a distance of many years from the time to which these recollections belong, and separated by the wide Atlantic from the lovely scene of his truly evangelical labors, we may, without impropriety, say what would seem offensive eulogy if it were published where it was likely to meet his eye. Yet it might be best said where he is best known, that rarely indeed has the Gospel, which he preaches so clearly and so tenderly, been better illustrated by a pure and loving life; or, as it may be expressed, rarely has the life of Christ been more attractively manifested in one who preaches the doctrine of Christ faithfully and—we were about to say—eloquently; but the

* *God's Way of Holiness* By Horatius Bonar, D.D. New-York: Robert Carter and Brothers.

charm of his preaching is not what men call eloquence. Many of our readers can form their own conception of his preaching ; for their warmest love and their most fervent gratitude have found expression in his hymns, their sorrows have been soothed by the waters which he has drawn from the wells of consolation, their hearts have been melted by the pathos of his delineations of the sufferings of Christ upon the cross, and animated by his glowing anticipations of the glory of Christ upon His throne.

Of honorable lineage, and born into a social position from which every walk of honorable ambition was of easy access to his varied talents, God, who was pleased early to reveal His Son in him, enabled him by grace to turn his back on the allurements of this present evil world. As a young minister of the National Church, whose course as a student gave promise of distinction, preferment was thrust upon him ; but the same grace enabled him to thrust it aside ; and, to the chagrin of fond friends, and amidst their pity if not their indignation, he withdrew to a field of evangelical labor, which was commended to his choice only by its great spiritual destitution. There, hiding talents and attainments from which his friends hoped so much, behind the cross, he has for more than a quarter of a century done the work of a humble but true missionary. Intimately associated with McCheyne, Purves, Burns, Milne, Smeaton, and others whose names and labors are less widely known, he was instrumental in a widespread revival, the fruits of which remain to this day to the glory of the Master. We need not speak again of the character and influence of his writings, which are numerous, ranging from the popular tract to the elaborate

treatise, from the most graceful poetry to the most vigorous defence of the faith once delivered to the saints, and embracing the whole circle of theological questions which have been agitated in our day. At the time to which memory points, the people of Kelso would have believed any thing you could have told them of his self-denying devotion, or, as some of them would have called it, his fanatical enthusiasm; they would have smiled incredulously if you had spoken of his genius and his accomplishments. They could not suppose that the man whom they saw laboring among the neglected poor, and gathering "publicans and sinners" around his pulpit, was, at the same time, instructing and delighting two continents by his pen. His life of humble love they witnessed, his fame reached them slowly from a distance, and, so far as might be judged by his demeanor, it never reached *him* at all.

Viewed from the merely human point of view, it did not detract from the charm of his character that he cherished an enthusiastic, we might say a romantic attachment to the ecclesiastical establishment to which he had hereditary relations that could be traced through several generations of its most honored ministers. He was one of the ablest and most influential advocates of what he regarded as its constitutional rights, in the struggle with the government and its Erastian supporters, which issued in the formation of what is now called "the Free Church of Scotland." The Church and its standards have no more loyal champion than he; and however this may appeal to our natural sympathies, it must be regarded as, so far, a disqualification to an inquirer after divine truth, and to a public

expounder of it. His loyalty, however, is not an arrogant intolerance, which treats all beyond its pale with disdain; nor a contracting bigotry, which shuts up the fountains of brotherly love. Neither has he any professional fear or fastidiousness, which would restrain the utterance of his honest convictions, however unpopular. Yet, without going beyond the volume before us, we may find proof of the extent to which such an attachment may influence an honest and fearless man, both as an inquirer and an advocate.

In tracing the denunciations by the "advanced theologians" of our day, of what they style "the legal fiction of imputation," to Thomas Erskine and the earlier "Irvingites," he quotes a passage from Edward Irving, in which the doctrine of imputed righteousness is denounced as "the vilest of all vile doctrines, comforting and encouraging a sinner in his wickedness, under the false notion that faith entirely covers and protects sin from the judgment of God." And was there no way in which Dr. Bonar could rebuke this slanderous misrepresentation of the Gospel of the grace of God, but by throwing in the misguided man's teeth the reproach, "The author of the above must have forgotten that he had subscribed a confession which teaches that 'those whom God effectually calleth, He also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought by them, or done by them, but for Christ's sake alone,' etc."?

At the hands of those who are bound by such subscriptions, no man less deserved to be reproached with disloyalty to his sect than that splendid man, whose

errors and aberrations render the story of his life one of the saddest in our language. His biographer furnishes a key to many of the aberrations into which he fell after setting out in an apparently earnest and fearless desire to know the truth of God, when, speaking of the martyr legends of the region in which Irving was reared, she says: "And perhaps few people out of the reach of such an influence can comprehend the effect which is produced upon the ardent, young, inexperienced imagination by those familiar tales of torture endured, and death accomplished by men bearing the very names of the listeners, and whose agony and triumph have occurred in places of which every nook and corner is familiar to their eyes. The impression made is such as nothing after can ever efface or obliterate; and it has the effect—I confess not easily explained to those who have never experienced it—of weaving round the bald service of the Scotch Church, a charm of imagination more entrancing and visionary than the highest poetic ritual could command, and of connecting her absolute canons and unpicturesque economy with the highest epic and romance of national faith." It must have been some most potent spell that so moulded a boy's mind that he could be entranced by Hooker's "Ecclesiastical Polity," and led him to expend his pocket-money in the purchase of kindred books. Those who are acquainted with the story of Edward Irving, know that, whatever his errors, it was indispensable that he should be able to reconcile them, to his own mind at least, with the standards of his Church. So far from forgetting or repudiating his subscription, his biographer remarks: "No man in modern times so much proclaimed the merits of these

ancient standards, or so pertinaciously ranged himself under their shelter, as this man, whom the Church that holds them cut off as a heretic."

The true lesson of Irving's life is, that a reverent submission of soul to the Word of God is a very different thing from reverence for antiquity, though historically the Word of God antedates all ecclesiastical antiquity. The Word of God does not belong to the past. It does not wax old, but is living, and, fresh with the dew of perpetual youth, it comes God's Word to us, as directly as it came to those to whom it was first addressed. Yet how many who set out, as we think honestly, to know, and fearlessly to maintain the truth, have left, as Irving did, the record of their shipwreck to be held up as a warning to future inquirers by the time-serving upholders of hoary errors. Irving, and those who may be classed with him, failed, because, while persuading themselves that they were looking back to the inspired standard of truth, they viewed it through the highly colored and distorting medium of an intervening antiquity.

In ordinary minds, a reverence for authority and tradition simply stifles inquiry, and substitutes a lifeless formalism, or an equally lifeless orthodoxy, for the living and life-giving power of truth. The highest doctrinal soundness has no living power when it rests on human authority. Paul, writing to the Thessalonians, found an occasion of thanksgiving in the fact, not simply that they were orthodox, but that they received the truth *as the word of God*. "For this cause," says he, "thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it, not as the word of men,

but as it is in truth the word of God, which effectually worketh in you that believe." The passage implies, what post-apostolic ages so abundantly prove, that the truth may be received on merely human authority, but that the word so received will be inoperative. Possibly, Edward Irving speaks of the doctrine of imputed righteousness as encouraging sinners in their wickedness, from what he saw of the lives of thousands who contended strenuously for the doctrine as held by their Church, but who were strangers to the effectual working of the truth in believers who receive it, not as the word of man, but as the word of God.

Dr. Bonar could have told Edward Irving that so far from encouraging men in sin, it is only in a knowledge of it that a life of holiness begins; that the apostles of Christ "had no misgivings as to its bearing on morality, nor were they afraid of men believing it too soon, or getting too immediate relief from it; that as the strongest motive to a holy life, they preached the cross, knowing that

The cross once seen is death to every sin;

and that, in the interests of holiness, they stood and pleaded with men to take the proffered peace."

But there are true believers, whose testimony is marred by their attachment to a system of theology. Sometimes this is seen in the habit of mind which embodies the specious but fallacious maxim: "We must bring all our doctrines and principles to the test of the sacred oracles." But where, it might be asked, do you get your doctrines and principles which you bring to this test? From whatever source

they are derived, to follow this maxim is a very different thing from coming to the only true source of doctrine, and sitting down with child-like reverence to take our lesson as God gives it. In many of the class to which we refer, their faith happily goes beyond the system to which they are attached, and they never appeal to it except when they are pressed in controversy, or are challenged by bigoted partisans to show their loyalty to the traditions of their sect. Then they seem practically to acknowledge the obligation to adjust their views to the system to which they are formally bound, and, by inheritance, attached. This seems the explanation of certain marvellous inconsistencies and self-contradictions in the volume before us, in which, nevertheless, as in all of Dr. Bonar's works, we find much to admire.

In a preceding chapter on Sanctification, it was remarked, that the modern and prevailing notion that sanctification is a gradual process in contrast with justification, which is an act completed at once, rests on a defective view of our natural condition, of our standing in Christ, and of the new creation. In the volume before us, we find what we regard as the very doctrine of Scripture, stated as unequalled as we have stated it, and with a clearness and force of which we are incapable.

Read, for example, the opening paragraph of the volume: "It is to a **NEW LIFE** that God is calling us; not to some new steps in life, some new habits, or motives, or principles, or prospects, but to a *new life*."

"For the production of this new life, the eternal Son of God took flesh, died, was buried, and rose again. It was not life producing life, a lower life rising

into a higher ; but life rooting itself in its opposite, wrought out of death by the death of the Prince of Life. Of the new creation as of the old, He is the author. For the working out of it, the Holy Ghost came down in power, entering men's souls, and dwelling there, that out of the old He might bring forth the new."

Again : "The old man is slain, the new man lives. It is not merely the old life retouched, and made more comely, defects struck out, roughnesses smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleansed, a defaced inscription filled up, an unswept temple whitewashed. It is more than all this, else God would not call it a 'new creation,' nor would the Lord have affirmed with such awful explicitness, as He does in His conference Nicodemus, the divine law of exclusion from, and entrance into, the kingdom of God. John iii. 3. Yet how few in our day believe that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. John iii. 6." And then follows a page of quotations from Scripture, a string of pearls, in which the truth is testified.

Again, he says : "Holiness is likeness to God ; to Him who is the Holy One of Israel ; to Him whom they laud in heaven as 'Holy, Holy, Holy.' Rev. iv. 8. It is likeness to Christ ; to that holy thing which was born of the Virgin ; to Him who was holy, harmless, undefiled, and separate from sinners. It is not only disjunction from evil, and from an evil world, but it is separation to God and His service. It is priestly separation to God and His service. It is distinctiveness such as that which marked the taberna-

cle, and all its vessels; separation from every common use; separation by blood, 'the blood of the everlasting covenant;' this blood, or that which it signifies—death being interposed between us and all common things; so that we are dead to sin but alive to God, alive to righteousness, having died and risen in Him whose blood has made us what we are—SAINTS—holy ones."

Again, read the Scriptural description of a Christian: "A Christian is one who 'has tasted that the Lord is gracious,' (1 Pet. ii. 3;) who has 'been begotten again unto a lively hope,' (1 Pet. i. 3;) who has been 'quicken'd together with Christ,' (Eph. ii. 5;) 'made a partaker of Christ,' (Heb. iii. 14;) 'a partaker of the divine nature,' (1 Pet. i. 4;) who has been 'delivered from this present evil world,' (Gal. i. 4.)

"Such is God's description of one who has found his way to the cross, and is warranted in taking to himself the Antiochian name of 'Christian,' or the apostolic name of 'saint.' Of good about himself, previous to his receiving the accord of free forgiveness, he cannot speak. He remembers nothing lovable that could have commended him to God; nothing fit that could have qualified him for the divine favor, save that he needed life. All that he can say for himself is, that he 'has known and believed the love God hath to us,' (1 John iv. 16;) and in believing has found that which makes him not merely a happy but a holy man. He has discovered the fountain-head of a holy life."

We might multiply extracts, and we would gladly multiply them did space permit; because, though we find here and there an objectionable phrase, we find

clear, forcible, and soul-refreshing exhibitions of the doctrine of Scripture ; often stated in the language of Scripture, and always sustained by plentiful references to scriptural authority. We have quoted enough to warrant the claim that we could not go further, or speak more unqualifiedly or unhesitatingly on the point in question.

With these statements before us, it seems unaccountable that the same hand should have written such sentences as the following : "The cross makes us whole, not all at once, indeed, but it does its work effectually." What! the new creature only a Darwinian development, after all ! "The cure is not perfected in an hour!" Then, "the look, or rather the object looked at, has 'not' done its work;" the serpent of brass is only a gradual remedy, aiding the *vis medicatrix* of the moral nature ; that of which "God speaks so strongly as being born again, a new creation, a new man," is, after all, only the "sweetening of the Marah well of a corrupt nature," by a gradual process.

We are at a disadvantage in dealing with a book which is evidently designed to counteract the influence of certain views which threaten the orthodoxy of another country, while we do not exactly understand the exigency which it is designed to meet. Nor can a book be regarded as a valuable contribution to our religious literature which controverts errors, real or supposed, which are either unknown, or which exert no influence here. If the views which it controverts be really erroneous, then it may serve to propagate them ; and, at any rate, we regret its publication, because it distracts and perplexes those who are already in conflict with errors of a very different kind, which have

already been disseminated among us. And it is on this ground only that we are called to notice it.

Dr. Bonar has felt himself called upon to bear testimony against certain views of the "advanced theologians" of Great Britain; and he takes the opportunity in the same connection to rebuke a very different class of writers, we can scarcely say the exponents of a very different theological system, for their views have not yet been crystallized, or, the more correct word would be, congealed into a theological system. He mentions no name, either of any individual or of a class, but we cannot be mistaken when we say, that he aims at a class usually designated "the Plymouth Brethren."

We have indigenous sects enough, without the importation of exotics; and there is no great likelihood of "Brethrenism" taking root here. But it is due to the Plymouth Brethren that, when they are represented as opposed to a holy life, or as the apologists of sin, it should be testified that, except as they have been betrayed into the usual asperities of religious controversy, or have cherished the bitterness and arrogance of party spirit, under cover of a zeal against religious partisanship, there are no writers of our day who have maintained a higher standard of Christian character, and that there is no body of professing Christians which has furnished a greater number of men who have adorned the doctrine of God our Saviour in all things. The movement, which was so promising in its origin, may, in itself, have added another to the sad list of man's failures; but no uninspired writings have exercised a wider influence than theirs on the side of truth and holiness. The denominational book-societies

have drawn some of the most valuable additions to their catalogues from this source; and there are few of us who may not willingly and gratefully acknowledge our obligations to them in our study of the Word of God. It may be an impression which, though we cannot avoid it, we have no right to utter, that the writings of Dr. Bonar show that he ought to take his place with us in acknowledging himself their debtor.

Now, is it possible that he has found it necessary to purge himself from the reproach of "Plymouth Brethrenism," by this display of allegiance to popular systems of theology? Or has he been provoked by a sense of injustice and misrepresentation at the hands of controversial writers among the Plymouth Brethren? Or is their sect, so far as it is a sect, making inroads upon his own denomination which require to be checked? We have no right to impute motives, but we involuntarily seek some explanation of flagrant inconsistencies on the part of a writer who is usually clear and unambiguous in his statements of Christian doctrine.

The phrase, "flagrant inconsistencies" will, it is believed, be justified by a comparison of the views of "the new life," and of the Christian's standing which have been quoted above, with the views contained in his chapter on "the saint and the seventh of the Romans." He who has spoken so emphatically of the new life—a new creation—argues in the chapter referred to, that it is only a transformation of the old man—a cure gradually effected. He objects that "it is to be feared that some are carrying out their idea of 'no condemnation,' of resurrection with Christ, and of the perfection of the new man to an extreme;" and says: "Scripture teaches that the whole man advances,

increases in the knowledge of God ; the *old* element becoming weaker, and the *new* stronger, and the individual growing in hatred of sin, love to God and Christ, the righteous law, and every holy thing. But how those who insist on the perfection of the new man, and the unchangeableness of the old can speak of progress we do not see." The new man, therefore, according to Dr. Bonar, is not perfect, the new creature is still a thing that needs to be amended and improved ; while the old man is capable of being sanctified and changed into holiness ; the old life may be retouched, and made more comely, the broken column repaired, the soiled picture cleaned, the defaced inscription filled up, the unswept temple whitewashed.

If there is any ground of alarm about extreme views of no condemnation, resurrection with Christ, and the perfection of the new man, we know of no more dangerous writer than Dr. Bonar. For who goes beyond him in urging the assurance of no condemnation as being not merely safe, but absolutely indispensable to a holy life in the way of removing terror and liberating the soul from the pressure of guilt ? "Forgiveness," he says, "at the end or in the middle, a partial forgiveness, or an uncertain or a grudging forgiveness, would be of no avail, it would only tantalize and mock ; but a complete forgiveness presented in such a way as to carry its own certainty with it to every one who will take it at the hand of God—this is a power in the earth, a power against self, a power against sin, a power over the flesh, a power for holiness such as no amount of suspense or terror could create." And then we have pages of felicitous quotations from Scripture in support of these views.

Or, again, whose views of resurrection with Christ and the perfection of the new man are more utterly irreconcilable with the thought of the transformation of the old man than the views contained in the following paragraph? "These are weighty words of the Apostle, 'We are His workmanship.' Of Him, and through Him, and to Him, are all things pertaining to us. Chosen, called, quickened, washed, sanctified, and justified by God Himself, we are in no sense our own deliverers. The quarry out of which the marble comes is His, the marble itself is His, the digging and hewing and polishing are His—He is the sculptor, and we the statue.

"We are His workmanship, says the Apostle, but this is not all; we are, he adds, 'created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' The plan, the selection of the materials, the model, the workmanship, all are divine; and though 'it doth not yet appear what we shall be, we know that we shall be like Him;' His image reproduced in us, Himself represented by us, for 'we are renewed after the image of Him that created us.'" On this point also we find pages of scriptural proof, which are summed up in the remark: "It would seem as if no figure, however strong and full, could adequately express the closeness of contact, the nearness of relationship, *the entire oneness* into which we are brought in receiving the divine testimony to the person and work of the Son of God."

Yet Dr. Bonar complains that those who teach the same thing which he so strongly states, "seem to teach that the regenerate man is made up of two persons, two individuals, the old man and the new man,

constituting two separate and independent beings—an angel and a devil linked together, the old man unchangeably evil, and the new man perfect and impeccable.” And then, forgetting that this is only the construction which he puts upon their teaching, he proceeds to show the absurdity of such a representation, as though they actually and formally taught it, by pressing on them a number of questions borrowed from the arsenal of infidelity—the very taunts by which sceptics have been wont to impeach the morality of the seventh chapter of Romans.

Who is responsible for sin committed? asks the infidel; not the Christian, for he says: “It is no more I that do it, but sin that dwelleth in me.” Who is responsible for sin committed? asks Dr. Bonar; not the new man, for he is “perfect.” Without going over Dr. Bonar’s seven questions or taunts, we may say, that no man, whether infidel or theologian, has less right to assail the scriptural doctrine of the old and the new man with these taunts than the man who writes: “When the Apostle adds, ‘I am carnal, sold under sin,’ is it really Paul, the new creature in Christ, that he is describing? It is; and they who think it impossible for a saint to speak thus, must know little of sin, and less of themselves.” In plying his taunts, and urging his seven questions, our author not only loses sight of his own application of “the seventh of the Romans,” but seems to forget that “the old man” and “the new man” are scriptural terms, and not the phraseology of those whom he opposes. He repudiates the idea of “the insertion of a foreign substance called ‘the new creature,’” and we doubt if any of those he assails ever made use of language at all re-

sembling such an absurdity of expression. But Dr. Bonar himself speaks of "the old element becoming weaker, and the new element becoming stronger." And one is tempted to ask, How came the new element there? In the very sentence in which he speaks of the transformation which begins at regeneration, he speaks of "two conflicting elements," which those whom he ridicules style "two natures—flesh and spirit—which are contrary, the one to the other." It might be a question, which of these words—"elements" or "natures"—is the more appropriate; but it would surely be a strange result of the conflict between them, that the one should be transformed into the other. And it is difficult to see how the use of the one word rather than the other, should involve the idea of two persons, two individuals, two separate and independent beings. We must not leave this subject without saying that these writers have guarded against misapprehension, by expressly disclaiming what, in this volume, we are told they seem to teach; and besides have been careful about the form of words they employ, in anticipation of such objections.

While Dr. Bonar complains that they seem to teach that the regenerate man is made up of two persons, in another paragraph he charges them with leaving no room for conflict after conversion. But how could a conflict be made more inevitable and interminable than by linking an angel and a devil together—the old man unchangeably evil, and the new man perfect and impeccable?—and that is the construction Dr. B. puts on their view of the believer's condition. They doubtless would prefer to use scriptural expressions in stating the essential contrariety of these two natures, or

conflicting elements. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that YE cannot do the things that YE would." This is not said of the unregenerate. *They can* do the thing which they would, and that is sin; but *ye cannot*, for in you, that which is born of the flesh lusteth against that which is born of the spirit, and will do so to the end of an earthly existence.

Dr. Bonar says: "These are not perfected at once, but the transformation begins at regeneration; though there are two conflicting elements, there is one responsible self or person." Well, then, they are perfected some time, and that on this side the grave; for Dr. Bonar does not teach that there is an intermediate state, like the Romish purgatory, and he does not hold that the conflicting elements are carried into heaven, and the transformation there completed. But when the transformation is completed, the conflict must cease, and what becomes of the apostolic testimony, that "the Christian cannot say that he has no sin without making God a liar, and showing that the truth is not in him"?

There seems to be a striking harmony between Dr. Bonar's statement of the truth concerning the new life, Christ for us, the Spirit in us, the root and soil or holiness, strength against sin, etc., and the teaching which he opposes in this chapter. And so far from teaching that such truth comforts and encourages men in sin, these writers find in it the strongest arguments to a holy walk. Listen, for example, to one of the most prominent of them: "The one nature is holy—essentially so—the other is essentially evil. In the

one, the new man—the Spirit—dwells, producing its divine fruits ; in the other, self is the animating, ruling principle. Though we are not now living, as formerly, *in the flesh*—that is, a life in which self is the ruling principle—we still have the flesh *in us*. But we are not to own it. We are not to mind the things of the flesh. We are to walk not according to the flesh, but according to the Spirit. We are told by Paul, in Galatians, what are the works of the flesh ; but he says, if we *walk in the Spirit*, we shall not fulfil *them* ; we shall not, in fact, do the things—the evil things—which otherwise we would. This is our walk ; a walk in the Spirit, and according to holiness ; to live and act, not according to the evil which is in us, but according to the instincts of the new life—according to the Spirit which dwells within us—according to Christ. It is affirmed of the Christian that he hath put off the old man with his deeds, and hath put on the new. The two courses are open to him, and they are opposed. If he walk in the flesh, he grieves the Holy Spirit of God, whereby he is sealed to the day of redemption. If he walk in the Spirit, he mortifies the deeds of the body.

“This, I repeat, is *our walk* as believers—not to own the flesh ; not to mind the things of the flesh, but, as we have put on Christ, to live and act according to Him. It is in proportion as we do this that we are practically holy, and are, as seen by others, growing in holiness. But as the rich fruit-bearing branch receives all from the vine, so this life of holiness finds its root in Christ, it is all of Him. Knowing Him, His grace, what He is to us, and what we are in Him, what our life, our rank, our holiness, our inheritance, and our glory—all that, as Head, He is to His members, as re-

vealed to us in the Word—this is the power that enables us to mortify the deeds of the body, and makes us, with more and more emphasis, morally and practically, what we are judicially—crucified, dead, dead to the world, dead to sin.”

This seems very much what Dr. Bonar would teach, and when he gets beyond the doctrinal discussion, in which he seems to aim at the vindication of his orthodoxy, there is little in his concluding counsels which those whom he opposes would not accept as wholesome exhortation. We are led to ask whether the whole controversy does not arise out of a misapprehension. He is speaking of the manifestation of the new life in the believer's daily walk, while they are speaking of the life itself, which will only be fully manifested when we are no longer in this tabernacle, groaning, being burdened. This is the more probable, since he has admitted that “in one respect, sanctification is an act, a thing done at once, like justification. The moment the blood touches us—that is, as soon as we believe the testimony of God concerning the blood—we are clean, sanctified, set apart to God.”

Yes, surely, clean every whit, and none know, save those who rejoice as purged worshippers in the holiest, what that means,—“He that is clean needeth not save to wash his feet.” One only has walked through this world with feet unsoiled, and that because it was impossible that its mire should adhere to Him. This is no other than He who taught what He is both able and willing to do for us daily, when He took a towel and girded Himself, and began to wash His disciples' feet.

Better than all argument as to the bearing of this truth on the Christian's walk, will be a living illustra-

tion of it, in a letter written by one who, for thirty years, has rejoiced in the knowledge of the perfection of the new man, and has walked with lowly loving faith in the footsteps of the Master. It is all the better for our purpose that it was written out of an overflowing heart to his child on the occasion of a public profession of her faith, shortly after her conversion. "I bend my knee, commending my precious child to *Him* who will now present her, having washed her in His precious blood, faultless before the throne of God. May she also keep herself blameless and harmless, a child of God, without rebuke. O my J——, may you ever remember whose you are, not in this one act only, but in dying daily; no longer your own, raised up together with Him. Let your light shine before this crooked world, amongst whom you are to be a light-house.

"Dear, dear J——, now can my heart rejoice, in your first birth, and all the anxious period of watching since that day. Now can I forget all the travail of the days of my child's childhood, when my poor heart used to sigh over manifestations which but too plainly showed me that I had begotten a child in my own likeness. But it is past; the Lord has met my child by the way, has spoken peace to her soul, has quickened her together with Himself, has made her a partaker of the divine nature, that when the little season of discipline is accomplished, she may be made a sharer of that glory which the Father hath given Him. O my child, what a calling! what a heavenly calling, indeed! Cultivate a sense of it; cherish it. Be not ignorant of the many devices of the adversary, who will now daily, nay, hourly, watch your steps. It is *now* that he will

desire to tarnish the unspotted garment before men. Before the Father there will ever be One to plead for you against him. No accusation can come there. But my child is called to witness before men, and must live blameless and harmless before them.

“ Oh! how different now will be all the little acts of service, when called to bear, and endure, and yield up! Forget self, and do what you do as unto Him. He will accept it all, so full of grace and love are all His ways. My J—— will not forget that she is still in the body, and *that* a body of sin and death. But it is dead and buried, not to be served. It will assert many a claim, but now henceforth you know it no more. You have now a loving Master to serve; may you indeed be an obedient child, not fashioning yourself according to the former lusts in your ignorance, but as He who hath called you is holy, so be you also holy.”

We cannot, of course, say that the doctrine we have advocated has never been abused and perverted, as a means of escaping responsibility and an encouragement in sin. For what truth has not man abused and perverted? We would meet any who may be disposed so to pervert it with Paul's demand: “ How can we that are dead to sin live any longer therein?” But if Dr. Bonar urges the fact of this abuse as an argument against the truth of the doctrine, then Dr. Bonar himself must furnish the reply. “ Some ask the question, Is it not a suspicious sign of your Gospel, that any of the hearers of it should say, May we continue in sin, that grace may abound? On the contrary, it is a safe sign of it. Had it not been very like Paul's gospel, it would not have led to the same inquiry with which the Apostle's preaching was met.”

We gladly escape from what has been an irksome task. And we do so with this satisfaction, that if the attempt to set aside the doctrine of our completeness in Him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, betrays such a man as Dr. Bonar into such inconsistencies ; if his bare assertion of a gradual cure, without the support of a single proof from scripture, stands in such marked contrast with the affluence of scriptural quotation with which his statement of the doctrine of the new life and of our standing before God in Christ, is sustained ; if, instead of simple arguments from the book to the study and elucidation of which his life has been devoted, he is obliged to resort to the attempt to show the absurdity, not of the doctrine which he would refute, but of his own inferences from the language of some advocates of the doctrine ; and to use objections borrowed in tone, manner, and matter, from the impugners of the cardinal doctrines of grace—then there is no other man whose opposition to the truth we need to fear. Our application of this truth to the daily walk of the believer in this world, must still be delayed to a future opportunity. But we could not proceed to the practical improvement of the subject, without noticing a book which the name of its author is likely to make influential, not in convincing earnest inquirers, but in still further bewildering those “struggling ones” who are groping their way out of the dense fogs in which the subject has been wrapt by the advocates of perfection in the flesh, and the sanctification of the old man.

LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE IX.—THE PERSECUTION IN SMYRNA.

REV. 2 : 10, 11. Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

THESE are words of consolation and encouragement addressed to an afflicted church. The calumnies of their enemies had proved the occasion of grievous trouble. Their benevolent and pious efforts had been rewarded by tribulation, greatly to the injury of their temporal interests. The Saviour had known and noticed their works, and tribulation, and poverty, and speaks of them as though He would have them understand that their trials had been induced, in a great measure, by the slanders or evil-speaking—for this is the meaning of the word blasphemy—of the Jews, who claimed to be the people of God, and to have a purer religion, but were, in fact, “the synagogue of Satan.”

The first promptings of Satan, when he instigates men to persecute or try the people of God, is generally

to slander them and injuriously to affect their temporal interests. This is done through his emissaries or agents, by impeaching their motives, circulating falsehood, and thwarting or oppressing them in some way in reference to their property or means of support. It was thus he attacked Job. By various means he deprived him of his property: by sore disease prevented him from supporting himself by his personal industry; and by exposing him to the taunts and reproaches of his wife and professed friends, annoyed him exceedingly. Such has ever been and continues still to be the method adopted by "the god of this world," to afflict and try the humble and faithful servant of Jesus Christ.

These, however, are sometimes but preparatory to more formidable trials and persecutions, which, when the providence of God permits, aim at the destruction of life. In Job's case God forbade Satan to destroy his life, by that very fact intimating that it was in his heart to do so if he had liberty. But, for wise and holy ends, that God who suffered Satan to harass and persecute Job in every way but by the extinction of life, is sometimes pleased to let him accomplish his malice toward others of his servants, by persecuting them even unto death. Thus the Saviour intimated it would be in the Church of Smyrna. To prepare them and their pastor for these yet more grievous trials, he forewarns them of what some of them should suffer, and exhorts them to dismiss all their fears, to endure their sufferings manfully, and to be faithful, even though it would cost the sacrifice of their life, promising abundant and glorious rewards hereafter. V. 10, 11.

We have in these words a very important and remarkable disclosure made to us as to the machinery

and influences at work in this world opposed to the usefulness and labors of faithful pastors and churches. The veil is, as it were, here lifted up, and we are allowed to inspect the secret springs and moving power of a providence and cause in this world directly opposed to the providence and cause of Jesus Christ. There is a vile, malignant, invisible, and powerful enemy at work, a wicked, fallen spirit, who has intimate access, by various means, to the minds and hearts of men, and who instigates to deeds of malice and murder. The persecution which Christ predicted should befall the Church of Smyrna, and which would try even unto death their fidelity, He refers to the providence of "the devil" or "Satan." It is not possible for language to be more pointed and explicit than that used here, asserting both the existence and providence of Satan. And yet there are men claiming to be Christians, and calling themselves rational divines and liberal-minded persons, who scout at the very idea of a devil. They will fain have us believe, according to their loose system of spiritual interpretation, that there is no devil, no such being as Satan, and that all such expressions used in the Bible as "the serpent," "the old serpent," "the devil," "the god of this world," "the prince of this world," "the prince of the power of the air," "Beelzebub," "Satan," and the like, are mere rhetorical propopœias or personifications — figures of speech intended to denote sin or evil in the abstract! The common belief in the reality of such a being is stigmatized as credulity, superstition, fanaticism, the dreamings of the dark ages, to be classed with stories of witches and fairies, "ghosts, hobgoblins, and chimeras dire."

On this subject it behoves us, as we pass along, to remark that this is but one of the many applications which have been made of the system of spiritual interpretation, by which some of the most obvious truths of the Bible, those which lie upon its very surface, have been explained away as an antiquated superstition unworthy of the present advanced stage of philosophy, and the wonderful march of human intellect in these modern days. Thus the eternal deity of our Lord, the Trinity of persons in the Godhead, the Saviour Jesus Christ, the reality and necessity of His atonement, the agency of the divine and personal Spirit of God, regeneration, and indeed all the great essential facts revealed to evangelical faith, have been sophistically and artfully attempted to be explained away from the Bible, and its teachings reduced to the simple elements of natural religion, or a mere system of moral government, the ethic code embodied in the Deist's creed. It is by the very same principles of interpretation, namely, by assuming the preconceived absurdity or impossibility of the thing stated in the sacred Scriptures, and therefore inferring that the language *must* be figurative—that the plain and literal meaning of the Bible has been so extensively repudiated, so that many now are emboldened to scoff at the idea of the Jews' restoration and reestablishment in their own land, the return of Jesus Christ to this world, the destruction of the nations, the resurrection of the bodies of the saints, the general conflagration and overthrow of the works of men, the visible appearance of Christ at the day of judgment, and other great themes foretold by the prophets.

It is not at all surprising that those who spiritualize these things should be brought, as many have been,

to laugh at the idea of a literal devil, to reject the obvious import of the Mosaic account of creation and of the deluge, and treat the whole as myths or fables, and even to deny the existence of created spirits, angelical or human. So did the ancient Sadducees. Nevertheless, our Lord Jesus Christ, as did the prophets before Him, from Moses down, distinctly, pointedly, and frequently taught the existence of a devil, and the determined, incessant, and malignant opposition which he waged against Himself, the rightful Sovereign of heaven and earth, and against the kingdom of heaven He has promised to establish. We speak with reverence, but logically are constrained to say that of all the instructors who ever claimed respect from men, appearing as prophets sent from God, this divine and glorious Lord Jesus Christ is not only undeserving of the least confidence and regard, but deserves the severest censure and scorn of mankind if there is no devil, and if He did not intend to warn and guard His disciples against his power and providence! For no language can be more precise and pointed, and no actions more definitely designed than were His, to impress His hearers everywhere with the belief of this fact. And they did so believe, and He knew it and saw it. The great mass of the Christian world has also, from that day down, so believed; and therefore, if there is no devil in reality—we speak with reverence, yea, with horror, in stating the legitimate conclusion flowing from such principles of exposition—then Jesus Christ has been the most arrant and successful impostor that has ever deceived the world! Here, in the passage before us, in its obvious meaning, as in multitudes of other places, He unequivocally affirms the fact. When He

states to the Church of Smyrna, "the devil shall cast some of you into prison," etc., He teaches not only the reality of Satan's existence, but his providence also.

By providence we understand the exercise of a fore thought and agency in the prosecution of measures pursuant to some plan, or for the accomplishment of some design entertained by an intelligent agent. Thus Tertullus speaks of the providence of Felix, Acts xxiv. 2, understanding by it his administration and rule. The sacred Scriptures call the satanic agencies the organized forces of intelligent spiritual wickedness, "principalities and powers." See Eph. vi. 12, Col. ii. 15, and Jude 6. The Greek word is *αρχαι*, organized governing authority. They speak expressly of "the prince of this world," John xii. 31, xiv. 30, the one preëminent above all the rest, who assaulted Christ personally, and who has been ever prosecuting his purpose to counteract, thwart, and defeat His benevolent plans and work.

The Saviour predicts ten days of persecution by imprisonment. This, of course, would be immediately by the imperial and municipal authorities. They would be the proximate agency or instruments of this persecution, yet they are not even mentioned by the Saviour. Overlooking the authority of Cæsar, and all his executive functionaries, He directs attention to the great prime author, instigator, and mover of the whole, the devil, teaching us this solemn and important lesson, that the persecution of His ministers and people, by whatever instrumentality, is the work of the devil. So said Christ in the days of His flesh, addressing Himself to His fellow-citizens, the Jews, who were reviling and persecuting Him. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer

from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." John viii. 44.

There is some doubt among those commentators who devoutly believe these solemn truths, as to what persecution is here referred to. Some suppose the number of ten days is used indefinitely to denote a long period; others, that the word day is used in the sense of period, and that he refers to the ten different seasons of persecution waged by the pagan Roman emperors against Christians, namely, those of Nero, Domitian, Trajan, Antoninus, Marcus Aurelius, Severus, Maximin, Decius, Valerian, and Diocletian. But the date of the Apocalypse—having been written long after the death of Nero—forbids this supposition. Nor is there any thing in the particular history of the Church of Smyrna, showing that there was any special and peculiar persecution, for ten literal days, confined to it. Others suppose that the word days here is taken in what is called the prophetic or symbolic sense—a day, in certain symbolic prophecies being used as the symbol of a year—and that the reference is to the persecution, which, beginning with Decius and ending with Diocletian, raged for ten years over the whole Church of God, and was, decidedly, the greatest, severest, and most direful in its results to Christianity of all that had preceded it. Of this opinion is the very learned Vitringa. We do not regard it as a matter of moment to determine whether the word is thus to be understood, or to be taken, as the number ten often is in the sacred Scriptures, as an indefinite number, to denote a large sum or long period. We rather incline to this latter opin-

ion. On either supposition the Church of Smyrna, as here depicted and predicted, regarded as a prophetic symbol, aptly sets forth the second great phase of the Christian Church—its character and condition generally, from the Decian persecution, A.D. 250, when the aspect of things had changed from the apostolical age, until the end of the Diocletian persecution, A.D. 311.

The leading characteristics of this period were precisely those here stated. The churches were often and deeply in tribulation; their property frequently pillaged or confiscated; their members poor in the things of this world; and persecution in some form or other prevailing. The number of martyrs was greatly increased; and many, forced to fly from the haunts of civilized life into the catacombs and desert places, became hermits, and lived in solitude. The Jews contributed greatly, in different places, to instigate these persecutions; and Christians had to suffer, not only from the prejudices against the Jews prevailing in pagan nations, very generally identified by the heathen with them, but also from those which they artfully and assiduously, by their blasphemy and lying slanders, endeavored to excite.

There are some features about the persecution in the Church of Smyrna that deserve a moment's attention. It was an imprisonment; not of all, but only of some of the church. So in every general persecution, however violent or widely spread, some parts, from various causes, escaped. Mere imprisonment, however, was not all. Part here is put for the whole; and as imprisonment is generally the first step, and often inflicted where death does not follow, so it is used to indicate persecution generally, which in some cases should result in

death. It was an imprisonment at once ; no show of previous trial, but judgment and arrest without opportunity of defence. Such were the pagan persecutions generally, differing from the Jewish, in which a synagogue process intervened. It was the devil, too, that cast the saints into prison. Whatever natural and secondary and instrumental causes may have operated, it was the devil who set the whole in motion. The Jews excited the Romans. They furnished the wrath and the Romans the power, just as false professors are almost always the means of irritating and leading on impenitent and unbelieving men to deeds of persecution. Both the wrath and power were, however, those of the devil, for he excited and employed them. He was the prime persecutor and murderer. God suffered him to use instruments. The synagogues of the Jews, by their blasphemy and slander, were used to blow up the coals of wrath, and the Roman government to put forth its power against Christ's people, that they might be tried, and proved, and elevated to greater honor and renown, even to receive the crown of glory. Note the stages of persecution. The devil first tries to cool the love of Christian professors for Jesus Christ, and render them unfaithful. In this task the false professor, like the dagger dipped in oil, becomes the convenient instrument. When he fails in this, then he tries to terrify them, and throw them into a panic by the wrath and violence of persecutors clothed with power. Both these means he tried on a grand scale in the Christian Church during the first three centuries. But failing in both, he resorted to that great and mightiest engine of his power, as Cecil has called it, his masterpiece, his *chef d'œuvre*, hoping, by its delusions and caricatures,

to convert the Christian Church, as he had previously done the Jewish, into "the synagogue of Satan." But, as in the Church of Smyrna, the Lord has ever supported by His grace the men that put their trust in Him, and though they yielded up their lives upon the rack or in the flames, they gained the martyr's crown and the promise and pledge of God that they should not be hurt of the second death.

An illustrious specimen of this sort was given in the martyrdom of Polycarp, one of the early pastors of this church. The account of the death of this eminent servant of God has been carefully preserved in a letter written by the Church of Smyrna to that of Philomelium, a city of Lycaonia. According to Archbishop Usher in his *Prolegomena* to Ignatius, Polycarp was the angel of the church addressed by Christ. He had been ordained by the Apostles, was the friend and pupil of John, and for seventy-four years continued the pastor of the Church of Smyrna. He was the means, toward the close of his life, of preventing a rupture between the Church of Rome and the Asiatic churches, growing out of the disputes then beginning to arise relative to the keeping of Easter. He treated it as a matter of indifference, and left it optional with the parties. Subsequently, this very dispute, so trifling in its nature, rent the churches where true piety had so far decayed that they attached controlling importance to forms and prescriptions of men. During the visit of this eminent man to Rome, he encountered Marcion, one of the heretics called Docetæ, who denied the true and proper humanity of Christ, rejected the Old Testament and mutilated the New, and philosophically attempted to account for the origin of moral evil, by the assump-

tion of two principles, after the manner of the Manichees and some pagan philosophers. Polycarp would have no intercourse or fellowship with Marcion, whose influence and heresy were strong in that city. It was not, however, in Marcion's power to undermine the authority of the venerable Polycarp, although he resorted to various acts and efforts to do so. Failing in all his attempts against him, and finding it necessary, in order to retain his own influence and recover lost ground, he proposed a coalition, which would have just as well suited his purpose. Meeting him one day in the street, he called out: "Polycarp, own us!" Polycarp replied, "I do own thee to be the first-born of Satan," thus bearing his testimony against his errors, and following the apostolical rule to keep no company and have no fellowship with those whose errors tended to overthrow the fundamental doctrines of the Gospel. The persecution raged violently for a time in Smyrna, and closed with the martyrdom of this venerable man. Their letter states that although the sufferers were torn with whips till the frame and structure of their bodies were laid open, even to their veins and arteries, yet they meekly endured. The fire of savage tormentors was cold to them when compared with that fire which cannot be quenched. They looked for the recompense of reward. Some were condemned to be thrown to wild beasts, who underwent for a time cruel torments, being placed under shells of sea-fish, and exposed to other tortures that, if possible, says the letter, the infernal tyrant might tempt them to deny their Master. Much did Satan contrive against them, but thanks to God, it is added, without success. An outcry at length was made against Polycarp, and he was sought for. Poly

carp, at the earnest persuasion of friends, retired to a village not far off, and spent the time, night and day, with a few friends in earnest prayer for all the churches. By a dream he became convinced that he should perish in the flames. Yet he observed all proper caution to preserve his life; and when pursued to the village whither he had retreated, he retired to another. A terrified domestic betrayed the place of his retreat. With arms, they pursued him, as they would a robber; and when arrested he calmly remarked: "The will of God be done." When brought before the tetrarch and the crowd in the stadium, he was exposed to malignant scorn and ribaldry. He asked liberty for one hour to pray, which was granted; but he continued for two, praying for all his enemies in such a strain that his hearers were astonished, and many of them repented.

Having finished, he was set upon an ass, and led into the city. The tetrarch, with his father, met him, and taking him up into their chariot, began to advise him kindly—as the carnal policy of false professors and unbelieving men dictates—"What harm is it to say, Lord Cæsar, and sacrifice, and be safe?" At first he was silent, but being pressed said: "I will not follow your advice." Then they abused him, and thrust him from their chariot, so that in falling he severely bruised his thigh. Unmoved, as though he had suffered nothing, he went on with the guards. Amidst a great tumult he entered the stadium. There, amid the rage and noise of the angry crowd, a voice from heaven, (for the age of miracles had not ceased yet,) said to Polycarp: "Be strong, Polycarp, and play the man!" The proconsul asked if he was Polycarp, to which he assented. "Pity thy great age!" said the judge, with other sooth-

ing words; and added, "Swear by the fortune of Cæsar; repent, say—take away the atheists," meaning Christians. Polycarp, looking round upon the pagan multitude, waving his hand to them, and then looking up to heaven, said: "Take away the atheists." "Swear!" said the proconsul, "reproach Christ, and I will release thee." "Eighty-six years," said he, "have I served Him, and He hath never wronged me; how can I blaspheme the King who saved me?" When urged again by the proconsul to swear by the fortune of Cæsar, he avowed: "I am a Christian, and if you desire to learn the doctrine, assign me a day, and hear." "Persuade the people," replied the judge. "To you I have made the request," said he, "for we are taught to honor the magistracy with a good conscience. Them I hold not worthy to apologize before." "I have wild beasts," said the consul. "I will expose you to them." "Call them," said the martyr; "our minds are not to be changed from the better to the worse, but from evil to good." "I will tame your spirit by fire," said the consul. "You threaten me with fire," said Polycarp, "the fire that burns for a moment and is soon extinct; but know not the future judgment and the fire of eternal punishment for the ungodly. But why delay; do what you please." Saying this, his countenance became radiant with confidence and joy, and the consul was embarrassed. Presently the herald was sent to proclaim thrice through the multitude, that Polycarp avowed himself to be a Christian. The Jews became clamorous, and with the pagans shouted with insatiable rage, "This is the Doctor of Asia, the father of Christians, the subverter of our gods, who has taught many not to sacrifice nor adore," and demanded of the consul: "Let

loose a lion against him!" He refused, saying: "The wild beast spectacles of the amphitheatre have closed." "Then burn him alive!" the crowd replied with an angry shout; and quickly the pile was prepared with combustibles from the workshops and baths, which, Polycarp observing, remarked to the faithful that stood near him: "It has been prophesied I must be burnt alive." The Jews in this work distinguished themselves with their usual malice. As soon as the fire was prepared, he stripped off his clothes and loosed his girdle. The appendages of the pile were placed upon his person, and they were about to fasten him to the stake. "Let me remain as I am," said he, "God will give me strength to sustain the fire without your nails to hold me fast." When placed on the wood, he commended himself to God in prayer, consecrating himself to Him, and praising, and blessing, and glorifying Him by the eternal High-Priest, Jesus Christ.

As he closed his prayer the officers applied the torch, when the flame bursting forth formed the appearance of an arch, like the sail of a vessel filled with wind, and was as a wall round about the body of the martyr, which appeared not as burning flesh, but as gold and silver refined in a furnace, and a fragrance arose as of frankincense or some other precious perfume. The body remaining untouched and untinged by the flame, the confector, whose business it was in the Roman games to dispatch any wild beast that became unruly, was ordered to plunge his sword into it. This done, the issuing blood extinguished the flame, to the utter astonishment and confusion of beholders. It was refused to his friends, at the instigation of the Jews, but

under the direction of the centurion, it was consumed afterward in the flame.

Thus did this venerable pastor obey the mandate, "Fear none of those things which thou shalt suffer." He remained faithful to death, and thenceforth there was reserved for him in heaven the crown of glory which the Lord, the righteous Judge, shall give to him, and to Paul, in that day, and to all that "love His appearing." The second death shall not hurt them—that death so awful and horrible to unbelievers. Twice in this book it is expressly called the lake of fire, and they who inherit it are declared to be "all liars, and the fearful ones," that is, those who are afraid and ashamed to avow truth and principle and testify against error and wrong, the unbelievers, the men who do not know what it is to trust in God, but trust in their own cunning and wisdom and intrigue and an arm of flesh, "all whoremongers and sorcerers and idolaters," etc. Oh! what a society among which to dwell to all eternity! A thousand martyrdoms were better than to be doomed to such company for ever.

REMARKS.

1. The persecution of Christ's people is referred by the sacred Teacher, the Lord Christ, to the agency of Satan. It is the malignity of the devil, let it be in what form it may.

2. What a frightful, yet truthful view does the Saviour give us of the condition of the pagan world under the power of the devil!

3. The devil employs professors of religion and governmental authorities for starting and accomplishing his deeds of malice and murder.

4. Satan has no direct immediate power to accomplish his wicked designs, but operates through means. For such he is at no loss, but finds them ever ready at hand in corrupt, wicked men.

5. Satan first deceives before he destroys the victim of his malice.

6. As the death of the body, the first death, excludes the soul from earth and all its scenes and interests, its gaiety and delights and honors; so the death of the soul, the second death, excludes the poor castaway from all the bliss and life and glories of spiritual things to be enjoyed in fellowship with God through our Lord Jesus Christ.

7. The second death is separation from Christ and the communion of the blessed, banishment from the presence of God, and consignment to the pit of perdition, body and soul to be tormented for ever.

8. The second death is the consummation and perfection of the wretchedness of the lost and guilty soul. What more horrible than to become the loathing and abhorrence of all holy beings, shut out from God and heaven and the society of that bright world where Christ and His redeemed reign in glory, and for ever incarcerated with devils and damned spirits, shut up with the vile outcasts, filth, and reprobates of every name and grade!

NOTE.

THE present number completes the year and the second volume of *WAYMARKS IN THE WILDERNESS*. In reviewing the past, amidst many reasons for humiliation, we find abundant occasion of gratitude to Him who has owned the truth, in spite of the weakness and imperfections of the witness, to the comfort and edification of many of His children, and who has given us the kind sympathy and prayerful aid of an increasing circle of subscribers, without any of the efforts and appliances by which the success of a periodical is usually sought.

All the servants of the Lord can sympathize with us in the consciousness that the performance has come far short of the desires with which the work was undertaken. The editorial care of it has been embarrassed by the supervision of the business, which is now, however, placed under experienced management. The labor has been lightened by the attention and efficient arrangements of the printers. And the responsibility has been relieved by the generosity of a friend of the cause, who has stood prepared to meet any pecuniary deficiency. He, with those who have aided by their pens, since they sought not the honor which comes from men, will look to Him whom they esteem it their privilege to serve, for the true acknowledgment of what they have been enabled to do.

In this connection, it may be proper to allude to the complaints or several correspondents of a want of agreement on some points between the Lectures on the Epistles to the Seven Churches in Asia, and other articles on prophetic subjects. For articles published anonymously, we desire to be held responsible. But since editorial infallibility cannot be claimed, it may not be thought inconsistent with editorial responsibility that articles expressing opinions from which we differ, should be admitted under the name of one of the age and standing of Dr. Duffield, and the truth will not suffer by a

comparison of these differences ; though our readers have a right to expect that the extent to which our pages are thus occupied, should be very limited.

We have no new prospectus to offer, but seek grace better to fulfil that which was first issued. We have the promise of additional contributors, and hope to be enabled to devote more attention and space to "reviews, notices of millenarian literature and of current events, as bearing upon the main objects of the publication." A part of each number during the ensuing year will be occupied with "The Exposition of the Tabernacle," by Henry William Soltau, which is at the same time being published in monthly parts in London. So much of the work will be given in each number as will enable us to complete it within the year. When completed, it is believed that it will be the most satisfactory and profitable treatise on the subject in our language.

To the greater number of readers we can appeal for an interest in their prayers on behalf of a work designed to bear testimony to truth which becomes increasingly precious to them, as our salvation draws nearer. Special attention is requested to a series of papers commencing with the articles on "Antichrist:" in course of which, it is hoped that views will be presented which, through the divine blessing, will throw light on the whole field of prophetic exposition.

Our friends will confer a favor by renewing their subscription at their earliest convenience. Those to whom it is sent free, are requested to notify us of its reception, and those who send the names of Christians unable to pay for it, are requested to inquire if they receive it ; as in some cases in which it has been sent, it has not reached its destination ; probably because the parties are not accustomed to receive periodicals through the post-office.

We proposed to send *The Witness* to those who pay three dollars a year in advance for *WAYMARKS IN THE WILDERNESS*, instead of prepaying the postage ; but it is found to occasion so much inconvenience in arranging the mail-book, that we shall continue, as before, to prepay the postage on the *WAYMARKS* to all subscribers, and to send *The Witness* to all who pay strictly in advance.

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