

Poetry.

THE MINISTRY OF ANGELS.

We will encamp around by night,
Your holy rest to keep;
Like the hills that watch in shadow; night,

Rev. T. E. Hawthorn.

BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND AT JERUSALEM.

(From the London Ecclesiastical Gazette for January.)

An Act was passed in the last session of Parliament (5 Victoria cap. 6), empowering the Archbishops of Canterbury and York, assisted by other Bishops,

The Archbishop of Canterbury, having first consulted the Bishops who attended the convocation in August last, has exercised the power so vested in him, by consecrating the Rev. Michael Solomon Alexander, a Bishop of the United Church of England and Ireland, to reside at Jerusalem, and to perform the duties hereinafter specified.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the bishopric, his Majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly in advance, till the capital sum, (together with that which is to be raised by subscription for the purpose of completing the Bishop's annual income of twelve hundred pounds) can be advantageously invested in land situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted: but we may reasonably hope that, under the Divine blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Church of England and Ireland and the ancient Churches of the East, strengthening them against the encroachments of the see of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace.

Saviour's kingdom, and for the restoration of God's ancient people to their spiritual birthright.

While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have ever strenuously resisted, the two great Protestant Powers of Europe will have planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over whom they cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline.

The Bishop of the United Church of England and Ireland at Jerusalem is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto, with respect to those nominated by the Prussian crown.

The Bishop will be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem, under the Bishop, whose chaplain will be its first principal. Its primary object will be, the education of Jewish converts; but the Bishop will be authorized to receive into it Druses and other Gentile converts; and if the funds of the college should be sufficient, Oriental Christians may be admitted; but clerical members of the orthodox Greek Church will be received into the college, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church; and sanctioned by the Bishop with consent of the Metropolitan, for the special use of those congregations: such liturgy to be used in the German language only. Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the articles of that Church; and, in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the confession of Augsburg.

The rite of confirmation will be administered by the Bishop to the catechumens of the German congregations, according to the form used in the English Church.

Subjoined are copies of the Commendatory Letter, addressed by the Archbishop of Canterbury to the rulers of the Greek Church, and of the same translated into Greek, both of which the newly consecrated Bishop carries with him to the East:

LETTER COMMENDATORY FROM THE MOST REV. THE LORD ARCHBISHOP OF CANTERBURY, &c.

To the Right Reverend our Brethren in Christ, the Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the countries adjacent, greeting in the Lord:

We, WILLIAM, by Divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the ordinances of our holy and apostolic Church, and, having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the Clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop our Brother not to intermeddle in any way with the jurisdiction of the Prelates or any Ecclesiastical Dignitaries bearing rule in the Churches of the East, but to show them due reverence and honour, and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our Brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a Brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that anti-

* The Greek is omitted here.—Ed. Ch.

cable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.

In this hope, and with sentiments of the highest respect for your Holinesses, we have affixed our archiepiscopal seal to this letter, written with our own hand at our palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand eight hundred and forty-one.

THE AFFLICTION OF THE JEWISH PEOPLE.

(By the Rev. A. M'Cauley, D.D.)

We may look for temporal woe, or spiritual misery, and we shall find that as Israel had once a superiority in privilege, so they have now a pre-eminence in affliction. Where is the nation that has been so universally oppressed as the Jews? The heathen idolater of ancient and of more modern times has oppressed the Jews. The Mahometan has laid the full burden of his tyranny and cruelty upon the shoulders of the Jew. And truth compels me to add that the professing Christian has not been behind either the heathen or the Mahometan, in dealing out to the Jew a full measure of oppression. In every nation of the earth this people of Israel should be the prediction, "Among these nations thou shalt not cease; neither shalt the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and fainting of eyes and sorrow of mind." Where is the nation that has been subject to such universal contempt? All mankind seems to have conspired to despise the Jews. Every sect of every creed, however differing on other points, agrees in this, to make the name of Jew a proverb, a by-word, and a reproach. None of those things which mitigate or remove contempt resting upon the other classes of mankind, has relieved the Jew. Great genius, in whatever other nation it may be found, has attracted admiration. Profound learning has universally earned respect. Great wealth has generally purchased honour, and at last bribed the good will of mankind. Devoted suffering in the cause of religion, whatever that religion may be, has commanded the reverence, or called forth the eulogies, even of the thoughtless and irreligious. But to all these general truths there is one exception, and that is in the case of the Jews. They have had, and still have, talent and genius more liberally bestowed upon them than upon other nations. They have had men of profound learning and extensive erudition. Their wealth has become, however extensively, the object of attack; and in Mohammedan countries "their life still hangs in doubt before them." They fear day and night, and have none assurance of their life." Other nations have lost their political existence as well as the Jews; but in a few generations their national reproach has ceased, and they have been adopted into the common family of mankind. The Jews have been preserved distinct, that all the world might know that they inherit not merely the common evils and sorrows of human nature, but that all the peculiar calamities consequent upon the curse of God have come upon them. This is one of the most awful features of Jewish calamity. It is the immediate infliction of an offended God. "Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." It is not a mere chastisement. The chastisement of God is a blessing, a mercy, a token of the Divine love and care.

The present misery of the Jews can be regarded as nothing but a curse—the curse of God. It is not the curse of a human father, like that which rests upon the descendants of Canaan. It is the curse of an offended God, which pursues them in every business and in every life, and burns like fire in their bones. When I speak, I speak not the language of religious hate; I speak not the rage of judgment of short-sighted men. Far be it from me, or from any Christian man, to be guilty of such presumption as to deal out judgment upon fellow-sinners. I repeat merely the sentence of a most righteous and most merciful God. He has set before this nation a blessing and a curse. He has limited their national state to one of these two modes of existence. The blessing was possession of the land of their fathers, with peace, plenty, and happiness; but of this we see a present no trace. We must, therefore, conclude that they are now in the other state—that is, that they are under the curse. How fearful that curse is, we may see by referring to the twenty-eighth chapter of Deuteronomy: "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy vine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." This is the recorded judgment of God. This is the sentence, not of the Mohammedan or the Christian, but of the Jewish lawgiver, written in Jewish books, and handed down by Jewish hands. Oh, how strange is it that Christians should be found professing to believe this record; professing to believe that the whole Jewish nation lay under the curse of God, and yet being unwilling to avert the wrath of God, but by changing their political position in the lands of their captivity. Oh how inconceivable, that the Jews themselves, who glory in their faith in this law of Moses, should ever turn aside to seek worldly honour or distinction, or should ever cease from one continued and universal cry to God, until this curse be removed from themselves and their children. Yet so it is. Those upon whom this curse has pressed so heavily for centuries, seem the most insensible to its existence. And this leads us to consider their spiritual misery. Their temporal calamity is unnecessary to their spiritual state that we can take up the words of the prophet, and say, "Behold, and see if there be any sorrow like unto my sorrow." And here again we can appeal to Moses, in whom they trust. It is not the New Testament that describes their spiritual destination. We can neither find nor say anything more awful than has been said by their own lawgiver. He declares, "The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon-day as the blind gropeth in darkness; and thou shalt not prosper in all thy ways." What is the meaning of this? Does it signify that they are walking in the path that leadeth to eternal life? Impossible! The very mild interpretation that can be given of such words is, that they are as dark as the organ of vision in the blind; and that they are lost in the mazes of falsehood, whilst others are guided by the noon-day light of truth. It may be said, that in this respect the state of the Jews is nothing worse than that of millions of the heathen; and in one point of view this is true. The ignorance and blindness of the heathen are judicial as well as in the case of the Jews. "Because they chose not to retain God in their knowledge, he has given them over to a reprobate mind." Yet still there is a peculiarity of misery in the darkness of the Jews. They bear the torch of truth in their hands; they hold up the torch of truth to others. But no ray of that blessed light illumines their own vision. They stumble and fall; and their fall is the means of preserving others from destruction. They perish for lack of knowledge, and yet they have the treasure in their own keeping. In the midst of plenty, and with the bread of life in their hands, they die of hunger. And if from the Old we turn to the New Testament, we find the state of this people far more melancholy and more awful than that of the heathen idolater. The heathen are ignorant of Christ; the Jews have rejected him. The heathen know not their Master's will; the Jews have rebelled against it. The heathen call not on the name of Christ, because it has not been proclaimed to them:

the Jews have turned that ever blessed name into an execration. If sin against light and knowledge be worse than sins of error; if willful rebellion be worse than mistaken neglect; if fearful blasphemy be more atrocious than simple ignorance, then was the state of the Jews incomparably more awful and more dangerous than that of any heathen nation under heaven.

"Behold, and see if there be any sorrow like unto my sorrow." But there is one fact more that distinguishes their calamity from that of all the other sons of men.—Their sorrow is unparalleled, but it is also unpitied.—Every form of human woe has excited sympathy, and found compassion. Not only the sicknesses and infirmities of human nature, but even the evils arising from vice and sin, have touched the hearts of the beholders, and called forth the exertions of charity. The prisoner whose crimes have hid him in his dungeon, has been spied out by the eye of pity. The slave who groans at the other side of the mighty ocean, has been heard by the sharp ear of compassion, and has obtained comfort and relief. The brute creation has found its defenders against the cruelty of the wicked. The sorrows of the Jew alone have been passed by unheeded and unpitied. Is it nothing to you, all ye that pass by? That the world should pass by, we cannot wonder. That the heathen or the Mohammedan should neglect him, can excite no surprise. That the mere self-loving nominal Christian should heed him not, is all natural. But that the devoted, compassionate, and zealous follower of the Lord Jesus Christ should pass by the sorrows and danger of the Jews, may well excite astonishment. Yet such is the fact. Missions to the heathen were in full operation for nearly a century before any attempt was made to preach Christ to the Jews.—Missions to the heathen flourished and abounded at this present moment. Every denomination of Christians has its society for the conversion of the heathen: until within a few months ago one society alone cared for the souls of the Jews. The funds of all these societies for the heathen flourish. The Society for promoting Christianity amongst the Jews is cramped in its labours on every side, and obliged to decline new and promising openings of usefulness, because its funds have been inadequate to its wants. The Christian who actively engages in every other cause, is too frequently dead in this; he whose heart bleeds for every other form of want and woe, is ice-cold in this; he who nevertheless acknowledges as the worst, the most awful, and the most fatal of all. Men may readily be found who will volunteer a profession of their faith that the Jews are more ignorant, more bigoted, more blinded, more immediately exposed to the wrath of God, than any of the heathen; and who yet, with a strange inconsistency, bestow all their care upon those whose state is less dangerous. This is the very worst feature in the Jewish affliction. They seem to be unpitied simply because their sorrow and their danger are unparalleled.

THE DEAD IN CHRIST.

(By the Rev. Isaac Williams, B.D.)

Here, in the grave of Christ, our souls, being planted in the likeness of His death, shall be planted in the likeness of His Resurrection also; and it is the same with our bodies. His death is the life of our souls, and of our bodies also by His quickening Spirit. This His Body is that seed of which He spake in the deep groanings of His suffering soul, which, if it die, shall not abide alone, but bring forth many seeds like unto itself. For our vile body, if we be buried with Him, shall be fashioned like unto His glorious Body. Here, therefore, must we come, not only that we may learn to live, but also that we may learn to die, and to contemplate with comfort the death of our friends; for here may we be not only dead, but faithful departed. In Him also dead, in some sense, with the weary are at the death of Christ that we learn to reflect on the death of our friends and our own with peace and consolation, and in the depth of this grave to learn Christian hope.

Here the solemn calm of the great Sabbath hath already begun. In the deep stillness which is here exchanged for the anxieties and agonies, and the feverish passions and excitement of the scene that has passed, we seem to participate in the awful calm of death; and as in life we mingle and blend our sympathies with the condition and state of our friends, and borrow their feelings, so in this calm we seem to partake of the stillness of those souls which are released from the body in that place, "where the wicked cease from troubling, and the weary are at rest." And if this stillness be so striking, contrasted with death when we contrast it with that which is to come, the great Morning of the Resurrection; deep is the suspense that watches in that awful expectation; here is that night, of which our Lord spake, wherein no man can work; He hath done our work for us; our righteousness is no longer of works, but we may rest in Him.

Blessed therefore is this Grave, because we therein approach to the dead in Christ; and because this is the home where we ourselves shall have to dwell; for we, too, shall soon have to make our bed in the dark, and the grave shall close its doors about us; and, before then, it is the some of our buried affections, and Nature itself as sitting at a tomb, for our life is a natural bareness; and as soon as we begin to know affection, we begin to mourn the loss of it. No one can have lived for any time in the world, but his best treasures and his best affections must be with the dead. And there is no reflecting person who does not find, that those parts of his life, in which he sinks most deeply into himself and his knowledge of his condition, are made up of those hours of stillness and solitude, where he seems to sit at the grave of those who were once like himself, full of the same thoughts, and feelings, and affections. Stillness and solitude draw near to us, and in that in which they are ever to be found; and to draw near to them is to draw away from the world; for, wherever it is that the faithful departed are, we know that to be with them is to be with Christ.

The grave of Christ, therefore, is the best place for our abode, for this reason, that we there draw more near unto our friends that are gone, and to the place where we ourselves are fast hastening. However we may forget it for a time, yet, even in the very act of forgetting it, the thought will be brought to our minds that it is the home of our abiding and stable, than that of our sojourn in this world. It is more our home, to be with them that are there, than with those that are here, on account of the greater permanence of our abode with them. However man may forget it in the flow of spirits and health, yet God hath so constituted him that every sense is an avenue to the heart, and calculated to convey to him the feeling remembrance of death,—of the death of his friends, and of his own drawing near to the same;—the sound of distant music or a plaintive note, a passing word, or the momentary scent of a flower, or the sound of a bell, or the retiring of the day, or the falling leaf of autumn, or a picture that has been set aside, or a lost letter that comes to the thoughts of him, and fill his mind with the fullness of their contemplations, and from our merciful Father, and the good Angels that He has planted around us,—calls that would take us from the business of the world, from the buying and the selling, and planting and building, and marrying and giving in marriage, wherein the children of this world will be overtaken by the great morning of the Day of Judgment;—calls to the awful silence of that state which is beyond the grave, to the sepulchre of Christ: "The shadows of evening are stretched out, and the day goeth away;" "The day is far spent," and Christ bids us to enter in and stay with Him.

This rocky tomb, therefore, we must make, in some sense, the thoughts of those whom we love that are out of our sight, and prepares us ourselves to die. It is here that we draw near to them with hope. It is the consciousness of their sinful flesh, and of the infirmities to which it is subject, that makes the death-bed of our friends so painful, and breaks with heavy thoughts on the stillness of that peace which surrounds them. But there are no such thoughts in this grave, for perfectly sinless is this Flesh which in death cannot see corruption; and this thought it is that sheds consolation both on the death-beds and on the graves of our friends.

The Wise Man hath said, that "to go to the house of mourning is better" than to go that of mirth: "for that is the end of all men, and the living will lay it to heart." This house of mourning is no other than the grave of Christ; for it is His grave that renders blessed the house

of mourning. So much is this contemplation for our soul's health in the school of Divine Wisdom, that in order to withdraw us from the stir and business of this world, God has appointed the continual returns of night, wherein we may be as in the midst of this grave, in darkness, in stillness, and in solitude; in order that He may so recall us, and admonish us, every night, of the solitude and stillness and darkness of the grave. For in that return of night, wherein we are continually thus laid, He has forced upon us, who are so unwilling to learn, the daily contemplation of our latter end,—of this, the death of Christ, which sanctifies and blesses that end, and of the necessity of our being conformed thereto. For night is nothing else but being conformed thereto. For night is the preparation for the morning; and the duty and necessary preparation for the morning; and that morning is the great Morning of the Resurrection and the coming of Christ. And so intimately is the consideration of this great morning connected with the sleep of Christ in the grave, that the early Christians used to keep the night of our Lord's rising from the grave, in prayer and watching, in expectation of His return, on that same night to Judgment. Let us throughout the night of this world be buried thus with Christ, and watching for His return.

And if our nightly return of sleep thus resembles death, and is calculated to remind us of death; and to be sanctified and rendered solemn by that association; our Lord also, in His unbounded charities, has taken great pains to teach us, that death also is to be considered but a sleep; that it is to be in our minds associated with sleep, and to be lightened and cheered by that association. By so often emphatically calling death a sleep, He has doubtless intended to alleviate and to strengthen our minds by faith in Him, showing us thereby His desire that we should look on death as but a sleep, in ourselves and others. And this His own lying in the grave sets before us in the clearest manner this truth exemplified in Himself, which He had so often taught in words. For although this His death be indeed the real separation of soul and body, yet when we contemplate Him thus lying in the grave, we are disposed to look upon it as a sleep, because He is so soon to awake from it; as in all other things so in this, the example seen in Himself gives a peculiar energy and efficacy to His own expressions, such as "she is not dead but sleepeth." And sleep itself, which He has given us to be a constant image of death, seems to bring us into a nearer fellowship with the things unseen, and the state of dreams is like another spiritual world, like an opening into a new and untried scene; to represent to us some faint image of our souls being separated from the body, alive to a sense of joy and pain while the body sleeps.

CHRIST'S RESURRECTION A PROOF OF HIS DIVINITY.

(From Bishop Beveridge.)

That which was most extraordinary in the resurrection of Christ was, that it was a plain declaration and demonstration of His eternal power and Godhead, as might be easily shewn from those words of St. Peter, where speaking of Christ, he saith, whom God raised up, having spoken the pains of death, because it was not possible that he should be holden of death, Acts ii. 24. For if he had not been God himself, but one of his creatures, it would have been possible with God to have held him in the state of death, for all things are possible with God: He can annihilate, or destroy, or keep any of his creatures in what state he pleaseth; and therefore if Christ had been only a creature, it would have been possible for him as well as others, to be holden of death, which God himself by His Apostle absolutely denies, and thereby declared him not to be a mere creature, but his own eternal and only begotten Son. But that God declared him to be so by raising him from the dead, appears most plainly in that he thereby declared himself fully satisfied and well pleased with what he had said and done while he lived upon earth; for if Christ had done any thing contrary to God's will, or said any thing that was not perfectly true, he would have been a sinner as most men are, and so obnoxious to that death which God threatened against all sinners: never to rise again so as to die no more till the last day, when all sinners must be judged. And therefore his resurrection from the dead so soon after he died, was as clear a testimony as could be given to the world, that God approved and confirmed all that he had either said or done, that his actions were all most perfectly good, and his whole doctrine most certainly true, every thing just as he said it was.

Now the great doctrine that Christ taught all along, was, that he was the Son of God, and at his very trial too, when the High Priest asked him, Art thou the Christ the Son of the blessed? Jesus said, I am, Mark xiv. 62. This the High Priest and all the Jews that were present, judged to be blasphemy, and accordingly condemned him to be guilty of death for it, verse 64, which they could never have done, if they had not understood him so as that, according to the meaning of that phrase those who, by calling himself the Son of God, he made himself equal with God, as they said also upon another occasion he did, because he said that God was his Father, John v. 18; and, indeed, it was in this sense that he constantly affirmed that God was his Father, that he himself was the Son of God, the only begotten of the Father, and the like. And lest he should be mistaken, he took all occasions to let the world know, that although he now appeared only as a man upon earth, yet that he was indeed the great God of heaven, equal to the Father, and one with him, What saith he, if ye shall see the Son of Man ascend up where he was before? John vi. 62. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven, chap. iii. 13. My Father worketh no man, and I work, chap. v. 17. The Father judgeth no man, and I work, chap. v. 17. The Father who hath sent me hath sent the Father, chap. xiv. 9. Believe me, that I am in the Father, and the Father in me, ver. 11. I and the Father are one, chap. x. 30. Many such expressions came from him while he was upon earth, whereby he asserted his eternal Godhead and unity with the Father, and God the Father has plainly asserted the truth of what he said, by raising him from the dead; and therefore by his resurrection from the dead, he was declared to be the Son of God.

The same thing appears also from the power by which he rose again; when a mere man dies, his soul being separated from his body, he ceaseth to be the person he was, he is no longer a man, nor can act any thing at all as such, much less can he reunite his soul to his body, so as to make himself alive again; that is only in the power of God, all acknowledge it is he alone that can give life; but this did Christ do, he raised himself after he was dead and buried, he gave life to himself, or made himself alive again, Destroy this temple, saith he, and in three days I will raise it up, John ii. 19. This, as the Evangelist there observes, he spake of the temple; that he himself would do it. And so he himself saith also in another place: Therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again, John x. 17, 18; which could not possibly be any other than the power of God, and therefore he who had it in himself, as he saith he had, must needs be God. If he had been only a creature, howsoever he had been raised again, he could never have done it himself; for being dead, he was no longer himself, the Person he was before; but being God as well as Man, and both in one Person, his Manhood not constituting a Person of itself, nor ever subsisting but in his Divine Person, though one part of his Manhood was separated from the other, he was still the same Person that he was before, and whatsoever he then did, the same Person did it; when he was raised from the dead he raised himself, and therefore is often said to have risen again in an active sense, to shew it was his own act; it was he that did it, but that he could never have done himself if he had not been a Divine Person, of another nature besides that in which he rose; for that nature be sure could never have raised itself, neither could any other have done it, but that which is Divine; this being an act of Divine power, or Omnipotence itself; who therefore seeing he himself rose, or raised himself from the dead, he thereby most evidently discovered himself to be the one Almighty God.

But he is sometimes said to be raised up by God, Whom God raised up, saith St. Peter, Acts ii. 24. But God raised him from the dead, saith St. Paul, chap. xiii. 30. It is true, but this is so far from weakening that it strengthens the argument, and makes it invincible; for seeing he is sometimes said to have raised himself, and at other