

most valuable pigment, ultramarine, more precious than gold!

The analysis of lapis lazuli represented it to be composed of silica, alumina, and soda, three colorless bodies, with sulphur and a trace of iron. Nothing could be discovered in it of the nature of a pigment, nothing to which its blue color could be referred, the cause of which was searched for in vain. It might therefore have been supposed that the analyst was here altogether at fault, and that at any rate its artificial production must be impossible. Nevertheless, this has been accomplished, and simply by combining in the proper proportions, as determined by analysis, silica, alumina, soda, iron, and sulphur. Thousands of pounds weight are now manufactured from these ingredients, and this artificial ultramarine is as beautiful as the natural, while for the price of a single ounce of the latter we may obtain many pounds of the former.

Review.

PEDEN'S HIDDEN GOSPEL. (CONTINUED).

We like much Mr. Peden's view as to the reality of God's dealings with man since the fall, and the substantial *unity* of the dispensation under which these dealings are announced as in progress. The following passage we select as a specimen of thought and of style:—

"THE GOSPEL ESSENTIALLY THE SAME IN ALL DISPENSATIONS.—The Gospel by which we are saved, is essentially the same in all dispensations. The great object of revealed truth is to set Christ forth to the attention of the sinner. Gospel truth seeks, by showing that Christ has been lifted up—that is, by what death he died, John xii. 32, 33: 'to draw all men to him.' It seeks that Jesus Christ be 'evidently set forth before our eyes, crucified among us.' Gal. iii. 1. Christ is the great Sun—the central orb; all divine truth radiates from Him, as the great centre, and around Him, as the great object. But it is not merely to Jesus, in the two-fold aspect of His character, as God and man, as once humbled and now exalted, once crucified and now glorified. Though these are both prominently brought before our attention, and require to be viewed untidily: yet there is a prominence given in the Scriptures to the *deeds* of Christ, as that which is to draw the sinner's attention, and as the great foundation of his acceptance before God. It is not so much His life, as His death; His example, as His atonement, His glory, as His cross. All dispensations harmonize in this—all Divine truth concentrates and converges towards this great point. The former dispensations looked forward to this—the new dispensation looks back to it. To all there is a common centre—there is but one foundation. It is thus that our Saviour, after His resurrection, in upbraiding his disciples for unbelief, says: 'O, fools, and slow of heart to believe, all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, he expounded to them in all the Scriptures the things concerning Himself.' Luke xxiv. 25–27. It is thus Paul as well as the other Apostles, could say: 'I continue witnessing, both to small and to great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead.'—Acts xxvi. 22, 23.

"Look to the first promise made to our first parents. That first ray of hope in the darkness of despair was a ray from that same Son of righteousness, that has now arisen with healing under his wings.—Mal. iv. 2. Christ, in bruising the head of the serpent, was to have his heel bruised by the serpent. Here was a pointed reference to Christ's sufferings. If we look to the whole system of sacrifices, we shall see there is a pointed and emphatic reference to what Christ did in dying for

us. He is the Lamb of God—the great sacrificial victim provided by God for the sins of men. Whether we look to the sacrifices under the patriarchal dispensation, when they might be presented by any person at any place, or at any time; or under the Mosaic, when they are restricted to particular persons, places, and times, we see a pointed prospective allusion to the same great truth. It is thus that it is not merely what is written in the prophets, but the emblematic or typical language of sacrifices that made the whole of the former economy converge to the great essential truth of the Gospel. That prophecy harmonizes in the same great end, has been seen in the extracts we have already made; and this is still farther beautifully seen, in the case of Philip and the Eunuch. The man of Ethiopia, as he sat in his chariot, read Isaiah the Prophet. The particular passage is mentioned: 'He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so he opened not his mouth; in his humiliation, his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.'—Acts viii. 32, 33. We are told that Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. He did not need to begin elsewhere, but he began at the same Scripture; and, surely, in preaching Jesus from that Scripture, there was prominent importance given to His death, and what he did in dying."

At page 37, we have the following sentence: "From the first believer who saw Christ's day afar off, and was glad, down to the latest posterity, the Gospel is the same, essentially the same. 'all are one in Christ Jesus.'" We have two remarks to make on this sentence: first, as it was of Abraham that our blessed Lord specially affirmed that he saw his day afar off and was glad, it occurs to us that as that venerable patriarch was not the first believer, it would have been better to have made reference either directly to Abel, or to any one of the early saints generally, and without specification of the language applied to a later saint. Secondly, the meaning put on the Apostle's words, in Gal. iii., seems to be rather different from what the connection requires. Paul is reasoning in favour of the admission of Gentiles at once, by faith, into the grace of the Gospel by the removal of the "middle wall of partition" between Jews and Gentiles, believers from among whom are declared to be all one in Christ Jesus. We acknowledge, however, that by implication, the idea of sameness of dispensation is indicated.

In quoting from Rev. v., the language of the redeemed in Heaven, as illustrative of his views of the Gospel offer, we wonder that Mr. P. did not observe that the phraseology of those blessed ones, is far more favourable to the Calvinistic view of redemption, than to that of the Arminian: "Thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation." The redemption here is ascribed expressly to the "blood" of the Saviour; and those actually redeemed, and whose song this is, are not conscious of any unbecoming interference with the peerless grace of Jehovah-Jesus, when they celebrate his worthiness to take the sealed book and open it, not on the ground of his having paid a price for all men in the literal and strict sense, but for *some*, and them among the rest. "out of" all men. We notice, also, the use of these terms, "kindred, tongues, people, and nation," as furnishing a sort of key to the interpretation of all those passages which seem to carry with them the idea of universality. In the verses which follow, indeed (11–14), "every creature" is represented as joining in the song of praise; but it is to be observed, that in that song no reference is made to the *purchase* by the Redeemer, nor to the general and unlimited bearings of it. The certain salvation of an innumerable multitude "out of" one vast mass of wretchedness and imbecility, is a more glorious display of Divine perfection, than an indefinite reference, with a hypothetical or uncertain true.

"Be assured that *sincerity* will not save you, unless you know the truth. Many think that sincerity will do. Paul was sincere when he was a persecutor; but his sincerity did not compensate for want of truth."—p. 38. With the principle here stated, we find no fault, but we think that the expression "want of truth," is somewhat short and indefinite, when opposed to "sincerity." It is to the doctrine of salvation by the Cross of Jesus, that our author obviously refers, as "the truth," and he is right. Moreover, we would have guarded against the notion that even "the truth" will save, unless there be effected on every one such a change as that which Paul himself refers to, when he says (Rom. vii. 9), "I was alive without the law once, but when the commandment came, sin revived, and I died." We never (except once, and that was in the case of an open unbeliever) met with one individual on a death-bed, who did not say in so many words, that he looked to "the truth," or to Christ, as "the truth," for a dying man is ready to look any where for hope. It is not in these circumstances that a proud self-righteousness shews itself, but, alas! how seldom have we seen any symptom of a "broken and contrite heart." Then? or of the *real experience* of the Apostle's words elsewhere, "If any man be in Christ, there is a new creation!"

We demur to the application of Zechariah ii. 5, in p. 40. The original is thus: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." It is plainly a promise to the Church of God, that he will be her defence and her glory. Mr. Peden applies it to the difficulties which guilt interposes between the sinner and salvation. We have no objection to the plan of occasionally *accommodating* passages of the Word of God, but it requires to be done very judiciously; and in no case would we incline to apply any portion of God's Word to a purpose altogether foreign to the original and designed meaning, and even in direct opposition to it.

We object seriously to the view which Mr. Peden gives in p. 71, of the doctrine of election, as too often exhibited by preachers, and held by professing believers. Inasmuch as he tells us that "it is not the doctrine itself that hides the Gospel," yea, that "it is a blessed and gracious doctrine, full of comfort," we think that he was bound first of all to let us know what the doctrine, according to him, *really was*; for we are persuaded there is not a man of any sense at all, who will not at once go along with him in the views he gives, p. 75, of the principles that reign in the election of grace. These are two—first, that sinners are chosen in Christ; and, secondly, that the sinner must believe in Christ in order to salvation. Are there any who will question either the one or the other of these? Mr. P., indeed, maintains that "the idea of God first choosing certain sinners, and then giving them to Christ to be redeemed," is inconsistent with the principle of a choice in Christ. We would ask him, Does he mean to deny that it is the doctrine of Scripture, that all who are redeemed were given to Christ by the Father? Were they chosen then after they were given? If so, in what sense did the fact of their having been given to Christ constitute a principle of discrimination between them and others? Let him answer these questions if he can, consistently with the view he seems to us to entertain of the turning point of salvation.

With regard to the necessity of faith in all that are saved—what body of men (we mean among the advocates of free grace) denies it? But is not "faith the gift of God?" and will the possession of it not ultimately resolve itself into the sovereignty of God?

In p. 70, Mr. P. declares it as no part of his plan "to analyze *creeds* or *confessions*," but in the same sentence he speaks of "false religious views and impressions," as having "mostly had their origin *there*;" and he speaks further of the "floating mists and lowering clouds" by which the "atmosphere" is "rendered dark and hazy."