

any assertion, the whole scheme we are considering is founded. It is said that these writers have fifteen different methods of demonstrating the certainty of their conclusions; but as far as I have seen they all move on this fulcrum.

As to the "times, times, and half a time," or 1260 years, pointing to the continuance of Papal Rome, we know the only difficulty is in fixing on the point from whence to date the commencement. All here is mere conjecture, and accordingly it has been made by different writers to terminate at different periods, according to the events they fix upon: as marking the rise of that power. But of course to preserve consistency in this scheme, it must be shown to be on the eve of termination; and, here too, it is in this paper attempted to be fixed by the process, and with the accuracy of a mathematical demonstration. The A. D. when the Papal power was established is said to be 538. This is made to accord with the former calculations on Daniel, synchronous with a period established only by imagination, supposition, and assertion. But in order to make all things accord, the writer is driven to the necessity of asserting that this power ceased in 1793! So we have had no Popish power since that date! To make good this assertion he states,—"then it was when the Papal Government was suspended, a Republic erected, the Pope taken prisoner; and that since then he has exercised no power over any of the Kings of Europe, or the Protestant Church. Now supposing he had exercised no power over any of the Kings of Europe, or the Protestant Church; how does this prove that Anti-Christian power is destroyed? for it is even now on the ascendancy. But is this fact? Have no kings of Europe since 1793 felt any of his power? To attempt to prove the contrary would be offering insult to your knowledge of the state of things.

What then are we to think of the blasphemous assertion, that "Gabriel (or other-wise the Holy Spirit, who spoke through him) is 'proved a liar,' if the 70 weeks, considered as years, are not a key wherewith to open the meaning of the 2300 days?!" Thus making the veracity of the Holy Spirit himself to depend upon a theory he has drawn. I cannot employ a term to express the abhorrence I feel, and all modest persons will feel, at such an expression.

That there will be a time when the Son of man will come in Majesty, and glory to judge mankind, is certain to all who believe the Bible. But as to the time of that event, we are expressly assured it is uncertain.—Our Saviour informs us, we know neither the day nor the hour—that he will come as a thief in the night—that the time and the seasons the Father hath put in his own power,—that it is not for us to know them, neither for angels in heaven, no, nor for the Son himself;—i. e. as Mediator. The Apostle St. Paul tells the Thessalonians (1 epis. chap. v.) there was no need that he should write to them about it, because they knew themselves that the day of the Lord so cometh as a thief in the night;—therefore he suggests that they ought to repress this vain curiosity, and to confine themselves to things useful. God knew those things would be hurtful to them; and therefore he concealed them, and commanded them to watch.

The knowledge of the time might be supposed to give us warning to prepare. Our Lord, however, teaches us, that because it is uncertain, we have a motive to watchfulness. And in another place he teaches us, that his clearly revealed truth is sufficient for this purpose; and that if this does not prevail to that effect, no other warning would be sufficient (Luke xvi. 31)

I can conceive various evil effects which will result from such speculations.

1. They will strengthen Popery. The priests will say to their people, "see what use the Protestants make of the Scriptures. What we have always told you is correct, that it is dangerous for you to search, and to endeavour to understand the Scriptures for yourselves. The Scriptures are not a proper book for you; you must depend upon our teaching."

2. They will encourage infidelity. It is to be feared the infidel will triumph at the supposed uncertainty of what, according to his phraseology, is called inspiration.

3. They will induce an utter carelessness of religion. The dupes of this scheme, finding these confident assertions have utterly failed of fulfilment; and the calamities

with which they have been excited ceasing, will, it is to be feared, relax into utter apathy, and unconcern. And no arguments or appeals will be able to arouse them to a concern for their souls' interests.

In this paper there is a warning given, to cease consulting the works of men, and to go to the word of God, and examine for themselves. But if they did not wish us to consult the works of men, why have we such a variety, and flood of publications poured upon us by themselves. But the plain English of all this is: Read our comment; receive our impression on this subject; and be careful to read nothing which might set you right. Very modest truly! But surely the ministers of the sanctuary, and all sound periodicals will not cease to proclaim, "Do not err in my beloved brethren."

In calling your attention to these remarks, I consider I have but performed a duty incumbent upon me. I shall not consider myself bound to notice any criticisms, or cavillings on any minor particulars. If the principles from which I have argued are attempted to be subverted, then perhaps, it may claim my attention. But at all events, I leave what I have advanced to the blessing of God, and your serious consideration.

THE UNITY OF CHRIST.

The root of our belief that Christ is God, is in the Scriptures; but we consider it spread into three branches: 1. The evident word itself, that Christ is God. 2. The real declaration thereof in his manifold miracles. 3. The conclusions that arise to our understandings, thus illumined by the Scriptures, thus established by his miracles.

In every month, in every pen, of the Holy Scripture, that delivers any truth, the Holy Ghost speaks; and, therefore, whatsoever is said by any there, is the testimony of the Holy Ghost for the Deity of Christ. And from the Father we have this testimony, that he is his Son.—"This is my beloved Son;" and this testimony that his Son is God.—"Into the Son he saith, Thy throne, O God, is forever and ever." The Holy Ghost testifies, and his Father, and Himself; and his testimony is true.—"I am Alpha and Omega, the beginning and ending saith the Lord, which is, and which was, and which is to come, the Almighty." He testifies with his Father; and then their angels and his Apostles testify with him.—"I Jesus have sent mine angel, to testify unto you these things in the church, that I am the root and the offspring of David; not the offspring only, but the root also.—God and his angels in heaven testify it, and visible angels on earth, his Apostles.—"God hath purchased his church with his own blood;" he who shed his blood for the church was God. God, that is, God in all the Persons; angels, that is, angels in all their acceptations, angels of heaven, angels of the church, angels excommunicate from both, the fallen angels, devils themselves; testify his Godhead.—"Unclean spirits fell down before him, and cried, Thou art the Son of God."

This is the testimony of his word: the testimony of his works are his miracles. That his Apostles did miracles in his name, was a testimony of his Deity. "His name, through faith in his name, hath made this man strong," says St. Peter, at the raising of the cripple. But that he did miracles in his own name, by his own power, is a nearer testimony. For, *Mulier naturam, nisi, qui Dominus naturæ est, non potest*: (Ephraimianus) "Whosoever is able to change the course of nature, is the Lord of nature;" and he that is so, made it; and he that made it, that created it, is God. Nay, it is more to change the course of nature, than to make it; for, in the creation, there was no reluctance of the creature, for there was no creature; but to divert nature out of her settled course, is a conquest upon a resisting adversary, and powerful in a prescription. *The recedat mare and the sistat sol, let the sea go back*—"the sun stand still;" met with some kind of opposition in nature; but in the *fat mare and fat sol*, "let there be a sea," and a "sun." God met with no opposition, no nature: he met with nothing. And, therefore, *interregnum miracula, quæ nobis de Christo loquantur*: (Augustine) "Let us ask his miracles, and they will make us understand Christ." *Hæbet enim, si intelligent, linguam suam*: "If we understand them, they speak loud enough and plain enough." In his fasting, his inability, his walking upon the sea, his resurrection, his body at the resurrection, Christ

spoke in himself, in the language of miracles. So had they also a loud and a vigorous voice in other men, and other things. 1. In his miraculous curing the sick, raising the dead, dispossessing the devils; in his miraculous change of water into wine, in feeding five thousand with five loaves, in bringing plenty of fish to the net. Christ speaks it all these in the language of miracles. So the Scriptures testify of his Deity, and so do miracles, and so do those conclusions which arise from them. For we reason thus: God gives not his glory to others; and his glory is in his essential name, and in his attributes: and to whomsoever he gives them, because they cannot be given from God, he who hath them. God. Of these, none is so peculiar to him as the name of Jehovah, the name which, for reverence, the Jews forbore to sound, and in the tongue thereof ever sounded Adam, and Adam is Dominus, "the Lord." Christ, by being thus "the Lord Jesus, is Jehovah; and if Jehovah, then God." He is Lord with the Father, as he was con-Creator,—his colleague in the creation, but for that dominion and lordship which he hath by his purchase, by his passion—calvary column. "He trod the winepress alone," not only no man, but no Person of the Trinity, redeemed us by suffering for us, but He. All that was written in the Scriptures, all that was established by miracles, all that is deduced by reason, conduces to this, determines in this,—"that every tongue should confess that Jesus Christ is the Lord."—*Dr. Donne's Sermon on 1 Cor. xvi. 22.*

BIBLICAL ANECDOTES.—Rah Morice, the secretary and friend of Archbishop Cranmer, relates a pleasing story of an ignorant Popish priest who resided near Scarborough. This man, sitting among his neighbours at the ale-house, and talking of the Archbishop, opposes those who commended him, and peevishly exclaimed, "What make ye so much of him? he was but an ostler, and hath as much learning as the goslings of the green that go yonder." Information of this slander being given to Lord Cromwell, the priest was committed to the Fleet-prison, and confined there for eight or nine weeks, till upon application to Cranmer, who was ignorant of his imprisonment, he was sent for by the Archbishop. "It is told me," said Cranmer, "that you be prisoner in the Fleet for calling me an ostler. Did you ever see me before this day?" "Nay, forsooth," answered the priest. "What meant you then to call me an ostler," said his grace, "and so to detace me among your neighbours?" The priest attempted his excuse by saying that "he was overseen in drink." "Well," replied his lordship, "now ye be come, you may oppose me to know what learning I have. Begin in grammar, if you will, or else in philosophy, or other sciences, or divinity." "I beseech your grace pardon me," said the priest; "I have no manner of learning in the Latin tongue, but altogether in English." "Well then," said the Archbishop, "if you will not oppose me, I will oppose you. Are you not wont to read the Bible?" "Yes, that we do daily," answered the priest. "I pray you tell me, then," continued his lordship, "who was David's father?" The priest paused, and then said, "I cannot surely tell your lordship." The Archbishop added, "If you cannot tell me that, yet declare unto me who was Solomon's father?" The poor priest, who was at a loss to answer the Archbishop's inquiries, apologized by saying, "Surely, I am nothing at all seen in those genealogies." "Then I perceive," said Cranmer, "however you have reported of me, that I had no learning, I can now bear you witness that you have none of all;" and after some expostulation with the priest, dismissed him by saying, "God amend you, and get ye home to your cure, and from henceforth learn to be an honest man, or at least a reasonable man."

EDWARD VI. AND LADY JANE GREY.—Many pleasing instances of the attachment to the Bible, and the ardent piety of this excellent prince, have been related by his biographers. "When he was once in one of his childish diversions," says one, "some what being to be reached at, that he and his companions were too low for, one of these laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time." "When crowned King," says Fuller, "his goodness increased with his greatness: constant in his private devotions, and as successful as fervent therein, witness this particular: Sir John Choke, a schoolmaster, fell desperately sick, of whose condition the king carelessly inquired every day. At last his physicians told him that there was no hope of his life, being given over by them for a dead man. "Nay," saith King Edward, "he will not die at this time, for this morning I begged his life from God, in my prayers, and obtained it;" which accordingly came to pass, and he soon after, against all expectation, wonderfully recovered.

The hopes which had been entertained of the progress of the Reformation under the youthful and amiable monarch, were with the great grief of the nation, disappointed by his premature death on the 6th of July, 1553. During his last sickness he settled the crown on Lady Jane Grey, his cousin, married to Lord Guildford Dudley. On his death, this lovely and learned female, who was then about eighteen years of age, and versed in the Hebrew, Chaldean, Arabic, Greek, Latin, French, and Italian languages, was, in opposition to her own wishes, proclaimed Queen. Her regal splendor was sustained only a few days. Mary obtained the throne, and Lady Jane Grey and her husband were beheaded on Tower-hill, February 12th, 1554. The evening before she suffered, she sent her sister, Lady Katherine, a letter, written on the blank leaf of a Greek Testament, and which is so excellent in its sentiments, and so clearly exhibited the piety of its author, that it well deserves to be inserted:—

"I have here sent you a good sister Katherine, a book, which although it be not outwardly trimmed with gold, yet inwardly it is worth more than precious stones. It is the book (dear sister) of the Law of the Lord. It is his testament and last will which he bequeathed unto us wretches; which shall lead you to the path of eternal joy, and if you with a good mind read it, and with an earnest mind do purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you to live, and learn you to dye. It shall winne you more than you should have gained by the possession of your wofull father's lands. For, as if good had prospered him, you should have inherited his lands, so if you ply diligently this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thieves shall steal, neither yet the moles corrupt Desire with David, good sister, to understand the Law of the Lord God. Live still to die, that you by death may purchase eternal life. And trust not that the tenderness of your age shall lengthen your life; for as soone (if God call) goeth the young as the old, and labour alwaies to learn to dye. In the world, deny the self, and despise the flesh, and delight yourself only in the Lord. Depend not for your sinnes, and yet despise not; be strong in faith, and yet presume not, and desire with St. Paul to be dissolved and to bee with Christ with whom ever in death there is life. Be like the good servant, and open at midnight be waking, lest when death cometh and stealeth upon you as a thief in the night, you bee with the evil servant found sleeping, and lest for lacke of oile, you be found like the five foolish women; and like him that had not on the wedding garment, and then he be cast out from the marriage. Rejoyce in Christ, as I doe. Follow the steps of your master Christ, and take up your crosse: lay your sinnes on his backe, and alwaies embrace him. And as touching my death, rejoyce as I doe (good sister) that I shall be delivered of this corruption, and put on incorruption. For I am assured, that I shall for loosing of a mortall life, winne an immortal life, the which I pray God grant you, and send you of his grace to live in his feare, and to dye in the true Christian faith, from the which (in God's name) I exhort you that you never swerve, neither for hope of life, nor feare of death. For if you deny his truth for to lengthen your life, God will deay you and yet shorten your dayes. And if you will cleave unto him, he will prolong your daies to your comfort and his glory: to the which glory God bring us now, and you hereafter when it please him to call you. Fare you well, good sister, and put your only trust in God, who only must help you."—*Tinsley's Illustrations of Biblical Literature.*