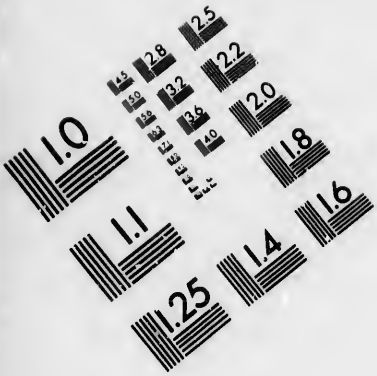

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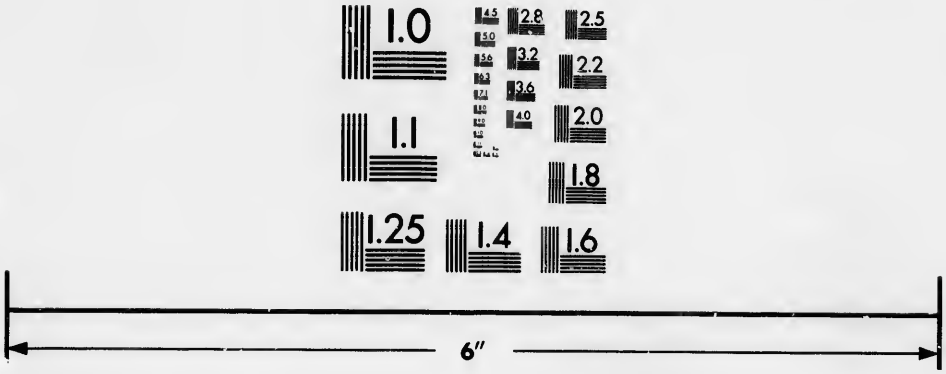

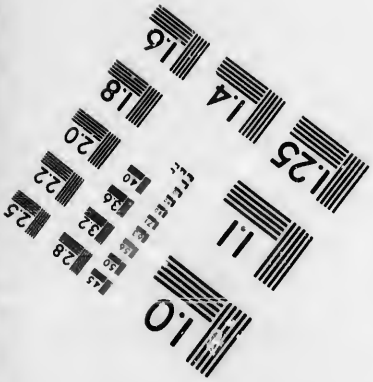

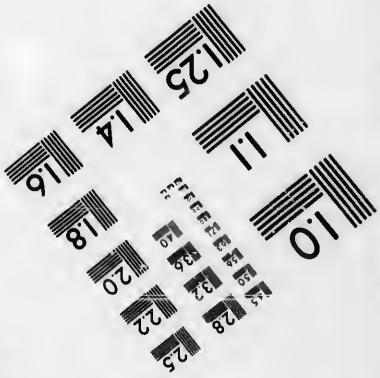

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DOCTRINE

OF THE

HOLY SPIRIT;

IN ITS APPLICATION TO THE WANTS AND INTERESTS OF CORPORATE MAN UNDER THE PROVIDENCE AND MORAL GOVERNMENT OF GOD,

STATED AND DEFENDED

FROM HOLY WRIT AND THE PRACTICE OF THE APOSTLES

OF

OUR LORD AND SAVIOUR JESUS CHRIST;

AND IN THESE DAYS REVIVED IN BRITAIN

BY

THE REV. EDWARD IRVING;

EXHIBITING

THE SOLE MEANS OF NATIONAL REFORMATION AND PRESERVATION.

BY THE REV. ADAM HOOD BURWELL,

MISSIONARY FROM THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Thus saith the LORD, Stand ye in the ways and see, and ask for the OLD PATHS where is the GOOD WAY, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.——*Jeremiah* vi. 16.

It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the Saints.——*Jude* 3.

TORONTO:

PRINTED FOR THE AUTHOR BY W. J. COATES—160 KING STREET.

1835.

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PREFACE.

The apology for publishing the following summary of the Doctrine of the Holy Spirit is to be found in a view of the great importance of the doctrine. That doctrine sets forth the means of the life and power of the Church, and directs men to pray for "the gift of the Holy Ghost," and for "spiritual gifts," that the life and power of God may be manifested "by the church," and our risen Head glorified in his members.

I am fully aware of the importance of the step I have taken in giving this compendium to my fellow Christians. As I have taken no human counsel in it, so I alone am responsible. The measure is predicated upon the assumption, that Protestants have never recovered from the apostacy of "the dark ages," nor gone back to "the old ways;" and that the church is living greatly below her privileges, and under the direct agency of most grievous errors.—I am fully sensible of the hostility entertained by very many to the views I maintain, and of the "burning fiery furnace" of human passions and prejudices that may be kindled by this means: but duty requires me to state the truth as far as I know it, and leave consequences with the Almighty. I have dared to unmask, though but partially, the ungodly and destructive character and tendencies of popular doctrines and practices which are concealed under the names of Christian Liberty and the Rights of Man; and I am satisfied that the word of God supports me in so doing to the full.

I have observed two especial signs of the times indicative of a deep and growing apostacy from God: 1. The extreme repugnance men in general feel towards hearing any thing from the clergy respecting their political duties as connected with their faith in Christ. This arises from the prevalence of that lie of Satan, propagated through the medium of *religious* periodicals, in common with the dirtiest infidel journal that God's ordinance and servant, the civil

state, has neither concern with nor interest in the doctrines and ordinances of Christianity. 2. The extreme jealousy existing as to the unrestricted operation of the devil's twin engines of moral and physical desolation—the political press, and popular elections. I have therefore applied the doctrine of the Holy Spirit to our political condition, on the principles contained in the following scriptures: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us:"—"The Lord shall judge his people:"—"The Lord judge between me and thee:"—"It is not in man that walketh to direct his steps." And I wish the reader to understand that I use these words in no loose unmeaning sense, but as reduceable to actual practice, as the terms would be understood in our courts of law in relation to the personal acts of the administrators of justice. Has our "God and Father" the *right* so to give statute law and judge among us? Has he the *disposition?* Have we the disposition to submit and ask it of him? Have we ever given him the opportunity either of denying or granting such a prayer? Is the experiment worth making by our rulers and people? Are we in a fair way of arranging our disputes, and clearing up our pressing and alarming difficulties by following the guidance of our perverted passions acting through the medium of a perverted and weak judgment and utter want of foresight and providence?—It is my aim in these pages to induce my countrymen to cast themselves unreservedly into the hands of a merciful God, and make the experiment.

I trust I see the necessity of boldly declaring, as far as in my power, "the whole counsel of God," regardless of the fear of man, in what I have undertaken. God sent his prophet Ezekiel "to a rebellious nation, ... impudent children and stiff-hearted;" and the book that was shewed him had "written therein lamentations, and mourning, and woe," which he was commanded to deliver whether they would hear, or whether they would forbear.—To my mind the Bible carries the same aspect towards this "wicked and adulterous generation;" and my desire is that men may see themselves by its light.—"Let us preach the whole Gospel in its simplicity, broadness, and fulness, not wresting any part to suit any system, form, or formality; dogma, or precise view of any human master; but striving to comprehend with all saints, what is the

breadth, and length, and depth, and height of the love of Christ, which passeth knowledge, and that peace of God which passeth all understanding." (*Charge of the Lord Bishop of Quebec to his clergy in* 1832, *page* 23). Strong and prevalent as is the aversion, and in many cases the bitter hatred, entertained against the doctrine here set forth, I am fully conscious that no man can fasten on me the charge of setting forth new and unheard of doctrines. Every one knows that they are a part of that "faith which was once delivered to the saints;" and there can be no reason for charging the man with heresy who now maintains them, which will not reach even unto those who first taught and believed them. "The word of God 'LIVETH AND ABIDETH,' and time cannot change or annul it."

I am happy in being able to add to the above excellent quotation from my Bishop, similar quotations from the Visitation Sermon of my Archdeacon, Dr. Mountain, delivered at the same time and place with the charge, namely, at Montreal, Aug. 9, 1832. Speaking in part in the words of St. Paul to Timothy, he says: "*Hold fast* the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus .... study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth .... in *doctrine* shewing *uncorruptness, gravity, sincerity*,"—these, as well as many passages of other epistles in which the Apostle speaks of his own preaching and of the unswerving sincerity and singleness of heart with which he declared the word of God as it truly was, may serve to convince us, that the pure Faith of the Gospel has not only to contend with the persecution or the profane ridicule of the ungodly. but is liable to be endangered by pernicious accommodations in the hands of its guardians, and to be wounded in the house of its friends." (pp. 3, 4.) —"That preaching must be the most faithful which is most truly in accordance with the real case and condition of man whatever these may be: Those doctrines must do the most honour to God which are actually WHAT IS REVEALED IN HIS WORD, precisely neither more nor less than what stands there declared" (p. 7.) And quoting from Doddridge in a note, page 8,—"*I hope that Christian divines will have the courage to speak with the Scripture even though it should be at the expense of their reputation for orthodoxy with some, who ne-*

vertheless profess to make Scripture their standard." Again, page 9,—" How many, many things are said in Scripture conveying a sentiment or declaration which, if without a particle of variation in the *meaning*, it were uttered by a modern writer, would cause some prevailing prejudices to rise in arms!" Again, page 10,—" We must keep in view the whole of the word of God."

The following paragraph from page 15, is too impressive, and too appropriate to the present aspect of the world, to be here omitted:—" It is not, indeed, for *us to know the times and the seasons which* the Father hath put in his own power,—but who knows that this *pestilence*, coupled as it has been already with other signs alike presageful in former instances, of mighty change and desolation,—with wars and rumours of wars, commotions, in divers countries,—the powers ordained of Heaven shaken upon their thrones,—distress of nations with perplexity,—men's hearts failing them for fear, and for looking after those things which are coming upon the earth,—who knows that thus coupled it may not be the prelude to other and yet sorer visitations? Who knows that convulsions are not at hand, which will shake the earth as it were, to her centre,—pangs perhaps marking the birth of future blessings to mankind, but designed while they last, as a searching test of the constancy of our service, and as ordained to try every man's work of what sort it is?"—For my own part, I fully believe that "the end of all things is at hand," and that the signs of the coming of the Son of Man in his everlasting kingdom, to judge the quick and the dead, to restore the human race from the fall, and to relieve the earth from the curse under which it groaneth and travaileth to be delivered (Rom. viii. 19-23,) are visible, not only in the pestilence, but in the wide spread infidelity of the times, and the shaking of the nations by means of that dreadful delusion, INFIDEL RADICALISM, which now rules so large a part of the world, and threatens the total desolation of Christendom.

The following scheme does by no means claim to be either complete or according to scholastic method and arrangement. It is a mere skeleton, and that imperfect. I make no claim to be free from error; for I do not interpret by the inspiration of the Spirit. I exercise my own judgment as to the consistency of the doctrine

with itself and God's word generally, with the parental character of our heavenly Father, and with the wants and the wickedness of mankind. I confess myself indebted to Bishop Butler's Analogy for much of the general character of the performance; and because such has been God's method of dealing with the faithful and the unfaithful, and since he "changeth not," but is "the same yesterday, to day, and forever," I am led to believe that if the church again turns to him in full repentance and persevering prayer, she may again enjoy "the gifts and calling of God" as she did in the beginning. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

I feel bound to declare my respect and love for the church of England, believing, with a few exceptions, in the entire soundness of her creeds and services as far as they go. I have often contemplated with wonder that great master-piece of human wisdom, the British Constitution of Church and State, alas, now no more! The world has been amazingly indebted to it, and God has greatly blessed the British Empire by its means. But it was not meant for endurance. This world passeth away, and all the works of man must be destroyed,—all must give place and make way for the coming of the Son of Man in his kingdom,—and for the new heavens and the new earth wherein dwelleth righteousness,—wherein "the former shall not be remembered, nor come into mind" (Isa. lxv. 17.) Which hasten, Lord Jesus, in thine own good time, and so prepare thy people that they may abide the day of thy coming, and not be ashamed at thy appearing! Thine is the kingdom; and thou has given it to "the people of the saints of the Most High," who, with thee, "shall inherit the earth." O come quickly!—take to thyself thy great power, and reign forever and ever on that earth which thou has won back from the usurpation of the Old Serpent!

THE AUTHOR.

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OF

THE HOLY SPIRIT, &c.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. AMEN.

Col. S. Barthol.

I. The Doctrine of the Holy Spirit lies at the root of Christianity, and from thence is intended by its Author to rise and flow through every part thereof, distributing light, life, and energy, wherever present.

II. The Holy Spirit is the Operative Agent in all the works of God. By him the Father and the Son are every where present and powerful in all the fulness of the Divine Nature. After matter was commanded into being, the Spirit of God moved upon the unorganized mass, and produced a CASMOS, or world of order, harmony, and beauty, organized according to the will of God in Christ. "The Spirit of God moved upon the face of the waters." (Gen. 1: 2.) "The Spirit of God hath made me, and the breath of the Almighty hath given me life."—"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." (Job 33: 4, and 26: 13.) "All these worketh that one and the self-same Spirit." (1 Cor. 12: 11.) The word used in the Greek Testament to denote the Spirit is *Pneuma*, which primarily signifies *the wind*. The air, though invisible, is every where; mingles in every thing and in every operation; supports all life animal and vegetable; feeds flame; scatters rain and dew; distributes and softens our light; and is constantly at work in a thousand beneficient forms in the economy of visible nature. So also is the Spirit in the economy both of nature and of grace; yet only "spiritually discerned;" viz: by His own assistance.

III. Man was made to hold frequent intelligible communication with God by rational speech. This we find in the case of Adam, in whom the whole human race stood represented, both before and after the fall; and again in Noah, in whom the race again stood as in a second head. So also the faithful in Abraham, with whom God often held familiar converse, and called him his friend. The child inherits from the parent: hence a covenant with the parent, in all God's dealings, includes his posterity also. So we find that God

did not confine himself to the patriarchal line from Noah to our Lord, or to the Jewish people, in regard to personal intercourse, as might be shewn by various examples; for instance, the book of Job. God did not suspend his intercourse with the heathen till they had forsaken him. "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," fancying the counsel of God unnecessary. "And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind." (Rom. 1: 21, 22, 28.) This fully accounts for the cessation of that personal intercourse between God and the human race at large: yet still the memory of it was kept up in all their idolatries and fables.

IV. Man was made to have dominion over all God's works; but this can be only in subordination to the will of God. It does not, however, appear possible for creatures to exercise the dominion, either with honour to God or advantage to themselves, even on the smallest scale, unless by a continually derived sufficiency and guidance, ministered direct from God by the power of the Holy Ghost, and working in and with the creature. Light is not in the eye that sees, but enters it from without; and when the eye is shut, the whole body is full of darkness. Jeremiah saith: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (10: 23.) Hence man fell on the first temptation, because not upheld by the Holy Ghost, and at the outset, proved the suicidal lie of creature dependance. Whatever we rightly do must be done of God as well as of man; "for it is God that worketh in you to will and to do of his good pleasure" (Phil. 2: 13.) Nay, even "the Son can do nothing of himself." (John 5: 19;) much less the creature. Yet man was made to hold the dominion over all things. "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left *nothing* that is not put under him. But now we see not yet all things put under him." (Heb. 2: 7, 8.) The fall proves his utter incapacity of himself, and thus shews forth the divine wisdom in making it a living demonstration of creature nothingness, and of the necessity of the continued upholding of the power of the Holy Ghost.

V. The doctrine that man, whose way is not in himself, but in God, and his strength in the power of the Holy Spirit, was made to have dominion over all God's works, requires that other doctrine, *i. e.* that man was made for constant intelligible communication with God. For if such communication were not kept up, how could man keep God in all his thoughts, as a free moral agent, and act by His special direction in subordination to the Divine Will?

VI. The above appears necessary from the doctrine of Divine Providence; for as that is not general which does not embrace every particular, so that is not a general providence of God over man which does not reach every individual of the race. And this is true; for not a sparrow falls to the ground without our heavenly Father; and even the very hairs of our head are all numbered by Him. It is then as worthy of God to manifest himself miraculously for the sake of one human creature as for the whole race; and to my mind this explains that part of the economy of God's providence under which, in the Old Testament times, private persons were in the habit of going to enquire of God for direction in their private affairs. And what but this is the true end and object of private prayer among Christians in regard to their worldly matters? And I would ask, Would it be less worthy of God to give distinct answers to Christians concerning their private affairs than it was of him in regard to the private affairs of the Jews, and of the heathen, before they apostatised? God's law is for the direction of *all* man's conduct, and His providence for the care of *all* his interests. "Receive, I pray thee, the law from *his mouth*, and lay up *his words* in thine heart." (Job 22 : 22.) And would not this MANIFEST him as a living God, present among his people, and actually caring for and pitying them as a father pitieth his own children? (Psa. 103 : 13.) God is not a theological abstraction, to be entertained in the intellect like a scientific or logical proposition, to be known *about*, but not known; but a living, life-giving, and holy Agent, dwelling in the soul and body of man, and making him "partaker of the divine nature." I would extend the principle of divine superintendence and direction even to fashions in dress; because it is certain that the purity and simplicity of faith and practice are more or less affected by the inordinate desire after such things, and by the things themselves in many cases. (2 Pet. 3 : 3–6.) And that which has a tendency to corrupt the heart and estrange it from God cannot be beneath His notice and special interference.

VII. Man being proved in himself totally incompetent for holding and exercising the dominion for which he was created, the way to it is opened by the incarnation of the Son of God, and by taking Manhood into union with Deity in the person of the God-Man, Christ Jesus. This provides for the investiture of the dominion in Manhood, without risk of failure on the part of man, or in any sense surrendering the Divine Prerogative, or interfering with the office of God, the Holy Ghost, as the All-in-all Operator and Universal Co-Agent in all good works. And as the Holy Spirit of God is also the Spirit of Christ our new and indefectible Head, the Lord of all, visible in Manhood as God manifest in human flesh, Godhead has taken up its eternal residence in Manhood for the perpetual outactings and manifestations of divine power, and for holding communion and intelligible communication with human creatures for their

guidance and direction in all things. The Holy Ghost descended upon our Lord at his baptism, and abode upon him, to qualify him for his office and work. He was anointed with the Holy Ghost and with power; (Acts 10: 38;) and it was exclusively by the Spirit that he knew all things as being every where present; that he spoke and acted with infallible wisdom during his whole ministry. "If I, with the *finger* of God, cast out devils:" (Luke 11: 20.) "If I, by the *Spirit* of God, cast out devils:" (Matt. 12: 28:) that is, by the power of the Holy Ghost, the divine OPERATOR,—the finger, the hand, the arm, the power of God. And furthermore, Jesus did nothing as God, but every thing as a man of faith and prayer, anointed with the Holy Ghost and with power, just as his faithful disciples did. When the multitude saw his mighty works, "they marvelled, and glorified God, which had *given such power unto men*;" (Mat. 9: 8;) not merely to one man, but *unto men* in a generical sense;—mankind.

VIII. As all things are to be put under the feet of man, so the Man Christ Jesus takes possession of all things for and on behalf of man. For "being found in fashion as a man (in the form of a servant) he humbled himself, and became obedient unto death.—*Wherefore* God hath highly exalted him, and given him a name which is above every name. (Phil. 2: 8.) "All power is given unto me both in heaven and in earth." (Mat. 28: 18.) And God hath exalted him "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things TO THE CHURCH, which is his body." (Eph. 1: 21.) And as the wife in marriage is put in possession of all her husband's property on the ground of their being "one flesh," and but one person in law as regards estate; so when the marriage of the Lamb takes place, the Church, which is His body, bone of his bone and flesh of his flesh, will be formally put in possession of the empire of the universe in subordination to her Head.

IX. "It is not in man that walketh to direct his steps:" none but God can do it. He needs more than a written law: he needs spiritual eyes to understand it, and strength ministered of God to enable him to keep it. And as God deals with him as a rational creature, he needs a rational communication with God by speech to engage the rational faculties of his mind, and give exercise to his will in contradistinction from the instinct of brutes. For this end God gave prophets of old to be the expounders of revelation to the people; and they spake as they were moved by the Holy Ghost. But our Lord, as the Man Christ Jesus, for man, received the Holy Ghost without measure, to give in measure to all that should be baptized into the name of the Holy Trinity, and, with some exceptions peculiar to himself, as the Saviour and Head of the body,

for precisely the same purposes for which he as man received the Spirit. 1. Because they are members of his body, of his flesh, and of his bones; and the Spirit of the Head is for the whole body, both for life and function. A palsied member does not partake of the Spirit; nor obey the will of the body it belongs to. 2. Because by baptism into Christ our bodies are constituted and set apart to be the eternal temples of the Holy Ghost. (2 Cor. 3: 16; 6: 19; Rom. 8: 4–16.) 3. Because he endowed the Church with the Spirit for the performance of the same works which he performed while on earth. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2: 33.) 4. Because the Church (Eph. 2: 22) is built together for an eternal habitation of God through the Spirit, for the outactings and manifestations of Godhead under the indefectible headship of the Son, who is God manifest in flesh: and *thus* it is to be in man that walketh to direct his steps. The Spirit of the Head will be in the members by a continual procession from the Head; as the human Spirit, though residing in the Head, is yet present and active in all the sound members by a constant procession, guiding and controulling them as it will.

X. It is seen that the law of headship runs throughout the dealings of God with man;—that multitudes stand in the headship of particular individuals in regard to general condition, both good and bad, and are affected by their privileges and their conduct. "As in Adam all die; so in Christ shall all be made alive." Adam was one head, weak and fallible by his creatureship Christ another, strong and indefectible. The race stood in Adam in regard to rational communication with God by speech. It again stood in Noah after the flood. The family selected to preserve the church in continuity so stood in Abraham; and according to their faithfulness God was always ready to communicate with them and sensibly answer their prayers. God promised the church by Abraham the gift of the Holy Ghost, to be fulfilled in another and better Head, in whom all baptised men now stand, and in whom the whole race is yet to stand after the coming of the kingdom, even in Him who "hath redeemed us from the curse of the law,—that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3: 13, 14.) As the mystery of God went on unfolding towards perfection, he was pleased, in each successive dispensation, to grant more abundant spiritual privileges, and more diversified manifestations of the power of the Holy Ghost operating through the medium of manhood. And though holy men of old wrought miracles and spake as they were moved by the Holy

Ghost; yet we do not find that the gift of the Holy Ghost was bestowed on the Church until after that Jesus was glorified. (John 8: 39; Acts 2: 33.) This was the promise of the Father, reserved to be fulfilled by Him in whom dwelleth the fulness of the Godhead bodily, received by him as man for the "anointing" of all his members by baptism, constituted the temples of the Holy Ghost. As saith the Apostle: "Ye have an unction from the Holy One, and ye know all things.—The anointing which ye have received of him abideth in you." (1 John 2: 20, 27.) In his person he included by representation the whole baptised church, as Abraham did the circumcised church, and thus became the pattern and example to all believers; not merely as to bearing his Cross and living unto God, but also as regards the reception and use of the miraculous gifts of the Spirit. All this is set forth both in the headship of Jesus over "the body," by which headship he "received gifts for men," and also in the consequent transactions of the Day of Pentecost.—*(Note.)*

XI.—1. As to the transactions on the Day of Pentecost,—It is submitted, that the Disciples who on that morning were all assembled in one place, did represent the whole future Christian Church, and stand both as its representatives and first fruits. 1. Peter spake of the outpouring of the Spirit as contemplating, in the eye of prophecy, not themselves only, but "all flesh."—2. Paul tells the Galatians (3: 14) that Christ was made a curse for us, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith;" and in accordance therewith, Peter told his audience that Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."—3. By the law of headship and representation by the first of a class in the order of time, (as well as in the order of dignity) Cornelius and his company represented the Gentiles in distinction from the Jews. This is evident from the event; for "they of the circumcision which believed were astonished, as many as came with Peter, because that on *the Gentiles also*" (not merely a few of them) "was poured out the gift of the Holy Ghost. (Acts 10: 45.)—4. In agreement with pouring out the Spi-

NOTE.—I deem it expedient, while stating the Doctrine of the Holy Spirit, to answer some objections against it as occasion offers. Among these I shall select some from "Two Discourses upon the Trial of the Spirits," preached in October, 1833, at Chelsea, England, by the Rector, the Rev'd Henry Blunt, M. A., late Fellow of Pembroke College, Oxford, and Chaplain to His Grace the Duke of Richmond. Other objections have been furnished me by letter from different friends, in the desire of reclaiming me from supposed error. I thank them for their kind intentions, and trust they will not think hard of me for thus making use of the means put into my hands for the "the defence and confirmation of the Gospel." I am particularly obliged to the Reverend Brother who *so opportunely* sent me Blunt's "Trial of the Spirits."

rit upon "all flesh," and "upon the Gentiles also,"—"Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—5. In both instances there was an outward and sensible sign of having received the gift of the Holy Ghost; for they spake with tongues as the Spirit gave them utterance.—6. No reason can be shewn from Scripture, why, in all cases among the represented, the *sign* should not follow as in the representatives and first fruits: and as far as the New Testament History speaks, it did follow —7. The baptismal promise, as stated by Peter, distinctly sets it forth as designed of God to follow, when we compare him with other Scriptures; and the Jews could not have understood him in another sense; for in the promise he referred them to what was then before their eyes.

2. Now to Mr. Blunt's objection on this point.—In a note to page 13 of his "Trial of the Spirits" he says; "The author does not think it necessary to allude to the often quoted promise of Joel, ii. 28, 29, because the Holy Ghost having declared in Acts, ii. 16, that it was fulfilled on the Day of Pentecost, before it can be available in the present case, it must not merely be asserted but *proved*, that this promise is to receive a double accomplishment." Now the Holy Ghost said no such thing as is here attributed to him.—He said: "This is that which was spoken by the prophet Joel:" but he neither said that the whole prophecy cited by Peter was fulfilled, nor that it could not receive a double accomplishment. The promise is, 1. The gift. "I will pour out of my Spirit upon all flesh." Did that literally take place on the Day of Pentecost?—Was "all flesh" then present at Jerusalem? By *representation* in the persons on whom the Spirit fell it might have been.—2. Its effects. "Your sons and your daughters shall prophecy; your young men shall see visions; your old men shall dream dreams." Are we sure there were any visions seen or dreams dreamed on that day? If we are not, how can we say the prophecy received its fulfilment on that day? And are we sure that God has given no dreams nor visions since then? For that would be of the nature of double accomplishment, which the author of the "Trial" wholly rejects; by which it is presumed that in his estimation it should have fulfilment on no day but the Day of Pentecost. But this would go to prove that no man, since the Day of Pentecost, could receive the Holy Ghost, as that would fall under the denomination of "double accomplishment." Yet he claims a *partial* perpetual fulfilment of the prophecy and promise; for he says, pp. 16, 17, "That the gift of the Holy Ghost, which all, without exception, received" (namely, on the Day of Pentecost) "and from which no true believer has ever been debarred .... which is bestowed indiscriminately upon

all, &c. It by no means follows of course that all baptised on that day received the Holy Ghost on that day. The history does not say they did. There was the laying on of hands to convey this gift, which presumes that it was not necessarily consequential upon mere baptism or "the hearing of faith." Who pretends to say that in these days the baptism of a believing adult is immediately followed by the Gift of the Spirit? I do not see that that gift is now generally believed in as it stands in the New Testament. But by what authority does Mr. Blunt thus divide the prophecy, confining what the prophet said was to be the effects of the pouring out of the Spirit to that day; yet claiming that the pouring out of the Spirit should be perpetual? Peter spoke of the whole prophecy; but it does not appear that it was more than begun to be fulfilled in part on that day; and thus the whole might be in a course of fulfilment to the end of the world. And surely if one part of a prophecy, whereof no one part is limited by Scripture more than another, may receive a perpetual accomplishment, the other parts may by the same rule.

3. But what shall we do with "the last days" in Peter's quotation from Joel? If by these is meant the last days of the present dispensation, the prophecy had no accomplishment at all on the Day of Pentecost, and may not yet have. If the last days of the Jewish dispensation are meant, the fulfilment was not *in*, but *after* the last days. If on the Day of Pentecost, as the author contends, it was in no last days at all, but the very first days of the Christian Church. If precisely on *the Day* of Pentecost, it was in no *days*, but a single day. The prophecy as cited by Peter mentions days, but no particular number: hence it is certainly fairer to extend its accomplishment through the Christian dispensation than to confine it, as this author does, to the Day of Pentecost. But if by "the last days" the present dispensation be intended, all difficulties are avoided except an unbelieving heart. St. Paul speaks (1 Cor. 10: 11) of the things written in the Old Testament for our admonition upon whom *the ends of the world are come.* Another apostle saith (1 John 2: 18.) "It is *the last time:* and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is *the last time.*" Again: "God who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, hath in *these last days* spoken unto us by his Son" (Heb. 1: 1.) These therefore can mean nothing less than the whole Christian dispensation from Pentecost to the second coming of the Lord, namely, "THE LAST DAYS." And St. Paul represents Jesus (Heb. 12: 25) as speaking from heaven even after the Ascension: "See that ye refuse not him that speaketh"; namely, by the Spirit of Christ, in the Churches.

4. But this is also a part of "that which was spoken by the prophet Joel," namely: "And I will shew wonders in heaven above

and signs in the earth beneath; blood, and fire, and vapour 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." *(Acts 2: 19–21.)* This evidently alludes to the Day of Judgment, and, as I think, to the darkening of the Sun of Righteousness by apostacy, and bloody persecutions of the church, and brings us even to the dawing of "THAT DAY;" but the whole that has been recited must have been accomplished on the Day of Pentecost, or *the prophecy* quoted by St. Peter was not then fulfilled, and may not be "*till that day.*"

5. As the cloven tongues of fire are not in Joel's prophecy, they do not come under discussion.

XII.—1. The gift of the Holy Ghost was no doubt intended to be perpetual in the church, as indeed is claimed by Mr. Blunt. But why should the external sign of his reception, as exhibited in the Gospel history, be separated from the thing signified, and so rejected as unnecessary in the ordinance, namely, of laying on of hands? For such separation the Scripture furnishes no authority. If it does, produce it. The rite of laying on of hands was instituted as the ordinary means of conveying the Holy Ghost to the baptized; and wherever we find the rite administered we find the "sign following." Others baptized, as Philip at Samaria; but the Holy Ghost was given by the laying on of the Apostles' hands. Peter and John were sent to Samaria (Acts 8) expressly for that purpose: "And when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money" as the purchase of that power. Here the outward sign, namely, speech as the Spirit gave utterance, must have followed, or Simon could not have "seen" that the Holy Ghost was given. So the sign followed in Acts 19: 6, when Paul laid his hands on "about twelve:" for "the Holy Ghost came on them; and they spake with tongues and prophesied." This was "the *manifestation* of the Spirit," declared to be common to all by the very fact of the ordinance of laying on of hands, in which the sign followed the thing signified; one of the signs to "follow them that believe." And I think this is included in the saying of Paul, that "the manifestation of the Spirit is given to every man to profit withal." In Heb. 6: 2, he mentions the laying on of hands along with the doctrine of baptisms as one of the fundamental doctrines of Christianity: and in Scripture, it is evidently connected with the baptism of the Holy Ghost. Water baptism is for the remission of sins by the blood of Christ: the baptism of the Holy Ghost for introducing the Spirit into his consecrated temples for the life of God in man. As the administration of the rite was committed to an order of men in the Church for common benefit, it opens the way for "the *manifestation* of the Spirit" in *every member* of Christ's

body, independently of standing gifts in particular individuals.—That the rite is perpetual, is witnessed by the Confirmation Service in the Church of England; and the perpetuity of the rite takes for granted the perpetuity of the order of Apostles to which its administration was committed; the same as the fact of Ordination to the Ministry by persons having power to ordain takes for granted the perpetuity of the Christian ministry. But by the argument advanced above concerning the fulfilment of the prophecy of Joel, it is clear that the original object of laying on of hands cannot be *fulfilled*, unless both the Holy Ghost be given, and his manifestation accompany the gift as it did in the gospel history: for no valid reason can be given why an ordinance of God should ever vary so as to lose sight of its original character and object, unless by the appointment of God himself. If one may, all may; and so the Church might cease to be what God made it, and fail to perform all the functions he ordained it to perform.—God's Ordinance, the state, has, in the estimation of most men, lost its original character and objects by the power of human intellect and the march of improvement towards perfection, and become the ordinance and the slave of the subject; and thus, instead of serving God, it is made to serve the devil. Look at Lower Canada!

2. And here I deem it not improper to notice the rite of Confirmation in the Church of England. The Church does not regard it as the means of conveying to the baptised the gift of Holy Ghost from the person of Christ, the fountain head of the Spirit to the members of his body, as the New Testament word and practice set forth the laying on of hands; but a ratification and confirmation of the vows of baptism previously entered into. Here the Gospel exhibits the object of the laying on of hands to be one thing: the Church of England declares it to be another and different thing; yet in the rite professes to be guided by the example of the Holy Apostles. The prayers in the Confirmation Service appear to hold a middle place between the doctrine of the Gospel and the doctrine of the Church as to the object of the rite, speaking against both and for both, and decidedly for neither. They did not, however, always do so; for Shepherd tells us in his book on the Common Prayer, that,—" Instead of *strengthen them*, &c. the words in our first Book were, "Send down from heaven, we beseech thee, O Lord, upon them thy Holy Ghost the Comforter, with the manifold gifts of grace, the spirit of wisdom," &c. In the second Book these words were changed into their present form. The words "now and ever" at the end, were added in 1661." (See Vol. ii. page 311.) The expunged words are in strict accordance with the Gospel, and calculated to keep in sight the true object of Confirmation; while the substituted words are calculated to keep it out of sight. They have been more consistent who have thrown away Confirmation altogether.

3. It appears by the case of Cornelius, Acts 10: 44, and by Gal. 3: 2, 5, that in some instances the Spirit was "ministered by the hearing of faith," in distinction from laying on of hands. But this can be no authority for man to dispense with the regular use of a divine ordinance. On the Day of Pentecost the Spirit was ministered by neither, but, as I think, in the answer of prayer for the fulfilment of a promise; for the Apostles "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." And our Lord teacheth us that God will give the Holy Spirit to them that ask him. So the Spirit may be given without the use of the ordinance, especially when the majority have no faith in it as God's appointed means of giving. When the Church forgets the meaning of the ordinance, God may see cause to give to them that ask without it.

XIII.—1. "The gift of the Holy Ghost" is to be distinguished from "Spiritual gifts." The first is, the gift of the Lord Jesus to the members of his body: the others are given by the Spirit himself, "dividing to every man severally as he will," and are, in fact, his own outactings through the medium of redeemed humanity,—a subordinate manifestion of God in Manhood: in which case "God is in you of a truth." (1 Cor. 14: 25.) In short, religion is altogether a work of the Holy Ghost in man, and all its outward appearances, in as far as they proceed from God working in us to will and to do, ought to be regarded as the manifestations of an indwelling God by the Spirit,—"Christ in you the hope of glory." And should it be deemed an incredible thing that, if the Holy Ghost makes the bodies of men his temples and dwelling-places, they should occasionally think, feel, speak, and act by a supernatural agency,—in a miraculous manner? The wonder should be on the other side.

2. The Holy Spirit in Scripture stands opposed to the devil and all unclean spirits: hence he is appropriately named The Holy Spirit; and his inhabitation in Manhood, both in the Man Christ Jesus and in his faithful members, is the opposite of being possessed of devils and under the power of Satan. He is the Lord and Giver of Life; the Comforter; the Sanctifier; the Preserver; the Peacemaker in truth, love and unity; the Operator in all good works; the Helper of all human infirmities; the Physician of the body as well as the soul. He is the Spirit of wisdom and understanding; of Counsel and Ghostly strength; of knowledge, godliness, and the holy fear of the Lord; of obedience, order, government, prosperity, and happiness: the Author of love, of light, of a sound mind, and of the peace of God. On the contrary, the Devil is the contriver and instigator of all evil. He is a liar and the father of lies and liars; a slanderer, deceiver, accuser, murderer; a polluter of soul and body; a destroyer: the author of error, contention, wrath, strife, debate, deceit, treachery, pride, revenge, cruelty,

hatred, confusion, rebellion, war, bloodshed, destruction, delusion and madness. He is especially "the Spirit that NOW worketh in the children of disobedience;" emphatically "*the printer's devil,*" if we may judge by a large proportion of the press. He tempts men into disgraceful and ruinous sins; deprives them of their reason; torments them with despair and "the sorrow of the world which worketh death;" drives them to suicide. He bows them down with diseases, and kills them with premature death. The devils possess men's bodies and deprive them of their senses; "they enter in and *dwell there*:"—"He hath a devil and is mad"—making men the temples of devils and the worm that dieth not, in opposition to the Holy Ghost, by whom believers are "builded together for an habitation of God through the Spirit." As the Holy Ghost sometimes imparts supernatural power to the human body, as in case of Samson, of David, (1 Sam. 17: 35) and others,—at the same time that he renders them gentle, social, harmless and lamb-like, like the Lamb of God, whose dove-like Spirit he is;—so the devils impart supernatural strength to their unhappy victims, rendering them unsocial, cruel, wild, and savage. "There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs,—exceeding fierce, so that no man might pass that way;—and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." And as holy men speak as they are moved by the Holy Ghost, so the possessed of devils do speak as the devils give them utterance, of which many examples are recorded in holy writ. And what is our defence against such wily, powerful, and malignant enemies? Nothing but the power of the Holy Spirit; a cheap, though Almighty Defence, which men may have for the asking!—Yet, how full is the world of the fearful works of the devil!

XIV.—1. Let us now endeavour to state the principle upon which the church of Christ is founded, as touching its perpetuity and integrity.—There is a certain foundation principle, which lies at the root of existence in all things, by which they *continue* to be, essentially and formally, what they were at their constitution. Thus God constituted plants and animals at their creation, as well as the general system of nature, to be and continue what they were when he made them, and to live in succession of time and individuals, having seed in themselves, or the constitutional principles of existence in successive generations. Were this not so, their constitution would be a lie, because it would contain no provision for the perpetuation of plants and animals in their original integrity. It is a branch of the same law of constitution which lies at the root of

existence in continuity of all bodies politic, charters, corporations, title deeds, entails, descents, covenants, codes of law, and all the constitutional forms of things designed to live in succession of time and persons. In agreement with that law of Providence which constitutes or constructs its generality out of its particularity, all these are meant to exist in the detail of their parts, *because* they are meant to exist in the gross, from the time of their constitution to their final dissolution, (if that is to be;) and where it is otherwise, the parts not intended for such perpetuity in the body corporate, or as the case may be, (for even plants are such) are pointed out in the constitution itself, or in the title deeds, by *limiting clauses*,—"for so long a time and no longer." Were it not so, a constitution would be a mockery, and indeed no constitution; for it would lack the law of self-preservation: for if the whole is to be preserved, all its parts must be preserved also. A thing under a constitutional existence is not an indivisible unity, but a complexity made up of parts, and fitted together in a working system of machinery. This is the true notion of a body corporate; and it is furnished from the idea of the human body. "For we have many members in one body, and all members have not the same office." (Rom. 12: 4.) "But now hath God set the members every one of them in the body, as it hath pleased Him....And the eye cannot say to the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.....There should be no schism in the body; but the members should have the same care one for another." (1 Cor. 12: 18, 21, 25.) And why this care? Because "the body" cannot be preserved entire, nor its proper functions performed, unless all its original members are preserved also. That is not a general Providence which is not particular, even to "the very hairs of your head:" that is not a proper constitution, one of whose principles is dilapidation and waste; that is not a good title deed to an estate, which does not secure *all* its hereditaments and appurtenances to the owners *forever*. Of the soundness of this kind of argument, every one who can understand an argument, must be sensible. All men acknowledge its validity, by acting on it in all the great concerns of life, except perhaps in Radicalism, either in Church or State, which involves the contempt and abandonment of all fixed principles.

2. The Church was constituted for stability and perpetuity, not only through the present dispensation, which is the Dispensation of the Holy Ghost, (the Lord Jesus being absent in body, while His blessed Spirit is sent as the Executor of his Will and Testament, during his bodily absence in the Holy of Holies,) but for eternity. "The gates of hell shall not prevail against it;" "Lo I am with you always, even unto the end of the world," or present dispensation. All human contrivances are made with a view to stability and permanence; and it is on this principle, that reforms

in public institutions are called for, namely, to ensure stability and permanence to the nation, as a body corporate. The same holds good in the arts of life, and in fact, is the foundation of the creed of the "Utilitarians;" yea, of those who esteem atheism a better material out of which to construct the state machinery and political economy than Christianity, and better calculated to ensure national immortality. The Archbishop of Dublin must have thought so, when he declared, in his speech in the House of Lords, advocating the necessity of admitting Jews into the Legislature, that a Christian Legislature is no security to the sectarian, for life and property. Indeed they cannot, politically speaking, think Christianity a thing that "liveth and abideth" with life-giving efficacy, but a murderous lie, or they could not seek to expunge it from the state machinery, and supply its place with atheism. The fact, that human contrivances so often need repair is nothing against the argument for constitution with a view to perpetuity; for that is only confessing, that man is unable to construct for eternity, however he might wish it. He would never either pull down or rebuild, if he were satisfied with the old fabric; and if he had the power, he would so construct at the outset, as not to need reconstruction, or the introduction of any new principles. But God can do this, and has done it. He never altered the Jewish state at all, much less on the ground of original imperfection as to the work he designed it to perform. It was previously so constructed that the addition of a king was merely the addition of a permanent head in place of occasional chiefs. He altered not the constitution or the statute book: but the act was his own, and not the people's. They sinned in asking a king, not because God never intended them to have a king, for the law of Moses provided for one; (Deut. 17: 14 to 20,) but in asking too soon: for God had ordained that Messiah should be of the royal stock of Israel; and it was promised to Jacob that "kings should come out of his loins." (Gen. 35: 17.) —And so also God at first founded and organized the Church of Christ by the general law of constitution, not only for perpetuity, but to be what he designed it to be, and to perform the functions he ordained it to perform, till the Lord come again. He constituted it "the House of God" with all the furniture and functionaries for its appointed work, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. Groweth,—not by any new framing or alteration in the structure; for it was at first, as a "whole body,"—"*fitly framed together*,"—and "*fitly joined together and compacted by that which every joint supplieth*" (Eph. 4: 16,)—but groweth by "the perfecting of the Saints" until the elect number mentioned in Acts 15: 14, and in our Burial Service, be completed for the "perfect man" of Christ's

mystical body, or "the Bride the Lamb's Wife," in resurrection glory. St. Paul calls the Church the body of Christ, and compares it in its functional organization to the human body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body—(and all the members have not the same office, Rom. 12 : 4 :) so also is Christ." (1 Cor. 12 : 12.) But the human body is "fitly framed together" before it begins, as an inhabitant of this world, to grow up "to a perfect man;" and functional member is neither added to it nor taken from it in order to its healthy growth and proper functions. Nor can I conceive that man has any right to alter any work of God to suit his own notions of convenience; for that would be to declare himself wiser than God. (I speak here in a theological and moral sense.) He can have right neither to take from nor add to it. Our twentieth article saith: "The Church hath power to decree rites and ceremonies, and authority in controversies of faith." To this I cannot agree, unless "the Head of the body" be included under the title of "the Church," and his will be distinctly known in the premises; for why has "the body" a "Head" except for direction and guidance in all cases where there is not a previously known commandment in point? I have no good opinion of a body doing things of such importance without the expressed consent and authority of its lawful head, especially when the body is sinful dust and ashes, and the Head the eternal Son of God. When did Christ give the Church such authority, to be used independently of a distinct reference to himself? If he ever did, let it be shewn: I call for the proof of it: I call for the proof of the Church's right so to do. And who but "the Head" can know certainly that rites not appointed by him, and decrees in controversies not made by him, will involve nothing contrary to sound doctrine, and open no door to innovation? I know that certain additions in the economy of public worship were made by David and Solomon; but I also know it was by God's especial direction; and I see the same necessity for that direction since Christ came as before. Man is the same weak and wicked creature that he ever has been; and "it is not in man that walketh to direct his steps." For as a kingdom cannot exercise a legislative power in which the will of the king is not known and exercised; so neither do I conceive that the Church has power to decree and decide controversies unless it be done by "the Head of the body," in whom alone is infallibility and legislative power, and in whom alone resides the proper will of "the body;" for "the Lord is our Law-giver;" and "it is God that worketh in you to will and to do of his good pleasure," and not human intellect and will. The Church should always be able to preface her decrees with—"It seemed good to the Holy Ghost and to us."—(Acts 15 ; 28.) Who can deny this, or prove the Church's right to dispense with it? But who can say it in truth unless the Holy

Ghost has distinctly and intelligibly revealed his approbation of the measure? This is a part of the law of Christ to the Church: but no church or sect observes it, or pays the least respect to it in any practical way: therefore, on this point, they are all in open rebellion against their Lord and Master. The only people who claim to obey this law are those in England called "Irvingites," for which they are reviled and persecuted; their name cast out as evil, and they treated as under "satanical delusion." I do not lay it down as matter of certainty that they do enjoy the guidance and direction of the Spirit as the Church of the New Testament did: but certain am I that they are in a far more probable way of obtaining it than those who mock and scoff at the principle, and reject it as the privilege of God's people.—I have observed an unmanly attempt of the Editor of the Christian Guardian (Nov. 17 & 26, and Dec. 3, 1834) to prejudice the public against this scripture principle by the cunning artifice of ridicule and selections from the writings of the "Irvingites," which he thought would be most offensive to the prejudices of his readers; but in which the cunning man has carefully abstained from quoting even a solitary text of Scripture against the *theoretic* soundness of the principle. That Editor well knows that such is the Scripture theory and practice, and that no other is revealed to us for our guidance: hence he dare not argue the point on Scripture grounds, or attempt to bring Scripture to disprove the theory, namely, to prove that *such is not* God's revealed method of dealing with and guiding the Church. If the theory is false, God must have declared it to be so. Why then did not that Editor appeal to God's word for the disproof of the doctrine, instead of reviling persons, and thus drawing the attention of his readers entirely away from the sole point he ought to have considered? Such conduct is exactly parallel with that of the Scribes and Pharisees, who, instead of searching the Scriptures for the testimony they bore to the Lord, excited the rabble to destroy him. This conduct the Lord reproved as hypocrisy and wickedness; and I know not that it has lost, since then, its essential qualities.

"We heard, (says Mr. Ryerson) what Mr. Irving immediately pronounced the *Holy Ghost* speaking through certain gifted females; and we saw several persons ordained to the offices of *elder* and *deacon* by what was termed calling and ordaining in the Spirit." Why did he not show that these are not Christian privileges—that the word of God restrains our sons and daughters from prophesying, and forbids us to speak with tongues—that it prohibits calling and ordaining in the Spirit?—Again: "Many of our readers are aware that a Mr. Caird (by special order of the Spirit, in Mr. Irving's Church, as stated,) came to this province in May last."—Why did not the wily Editor show that the Gospel *forbids* sending missionaries "by a special order of the Spirit;" and that *therefore* Mr. Cairds came with a lie in his mouth? See Acts xiii. 1–4, and

various other places where it is said that the Holy Ghost directed the movements and work of the Missionaries. It was the Editor's duty to show from Holy Writ that such are not the privileges of God's people, rather than to ridicule those who claim them as their heritage in Christ. But by the course he pursued, he did in effect hold up to mockery and scorn the method pursued by the Holy Ghost in conducting the operations of the Church in the times of the Gospel History. Why did he not attempt to show that the operations of the Church ought not now to be so conducted? A single text in point would be worth all the sophistry and political "agitation" the worthy Editor ever penned and published. He has been very laborious in disseminating political atheism, and teaching men to deny God and Christ in all their political relations; and now he must come forward as a Champion against the doctrine that men, as churchmen, should acknowledge the guidance of the Holy Ghost in a way distinguishable from the guidance of man. He appears very wrathful at what is said in the Morning Watch against certain Societies, and appeals to "thousands and millions of the human race" for proof of their christian character and tendencies. But is this proving that they are ordinances of God; that they stand on his authority; and therefore are entitled to, and have received, his special blessing? When did God authorize men to enter into these "confederacies?" (Isa. 8: 12.) And if he has not, on what grounds are they to be pressed upon men's consciences? I regard them as the parallels, in the Church, of political unions in the state; and both go to destroy the principle of subordination to all lawful authority. Yet I do not deny that, in some cases, they may appear unto men to do partial good: but God has a better means of judgment than the outward appearance and the praise of men.

XV. As the Holy Spirit is the Operative Agent in all that God worketh, so did he construct, organize, and constitute the Church or body of Christ, and prepare it for its diversified work, as we may learn from the following Scriptures: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal: For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. 12: 4-11.) "When he ascended up on high, he led captivity captive; and gave gifts unto men....And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some,

Pastors and Teachers." (Eph. 4: 8, 11.) "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues;" (1 Cor. 12: 27, 28:) the next verse adds the interpretation of tongues. Here we see an enumeration of the members and functional parts of the constituted and organized body of Christ for the varied out-actings and manifestations of the living God from such his holy temple; (1 Cor. 3: 16:) and should it be thought incredible that, if God dwelleth in man, he should act miraculously by man? Should he be "a *dumb* Spirit?"

XVI.—1. "The body of Christ," thus organised by the Holy Ghost, for "the MANIFESTATION of the Spirit" by the out-acting of Godhead from his temple of humanity, is by the Apostle compared with the human body organized "by the same Spirit" for its own functions. "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. For by one spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. For the body is not one member, but many .... Now ye are the body of Christ, and members in particular. And God hath set some in the Church,"&c. (1 Cor. 12.) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy," &c. (Rom. xii. 4.) Now, the comparison of the body of Christ with the human body, as to the facts of its organization, members, and offices, furnishes a palpable argument for its duration as organized and set to work. We see no change in the constitution and organization of the human body. We do not believe with Lord Monboddo, that men were made with tails, and, by "the march of improvement," have shed them. We see the human body continue the same that God made it in the beginning. No man believes that it has now a member, or requires a function, more or less than when God created man, and made them male and female. And if the comparison means any thing, it means to teach that God organized the Church at first as he intended it to continue till His second coming, and by consequence, to perform continually the same work, or be in a condition to perform it as at the first. "The world, the flesh, and the devil," are the same they were at that day; and I can see no reason for disabling the Church from fighting against them in the manner she commenced her warfare. For as it is impossible rationally to infer, from the constitution of the human body, that it was ever to be a different and contradictory body to what it ever has been; so it is in the present case impossible to infer the Church's present condition from the facts of the Church's constitu-

tion and first commencement of her work: though the Christian Guardian informs us, (December 21, 1831) that God never gave it, and never intended it to have either constitution or government. "Must there not be numberless accidental variations in the government of various churches? There must in the nature of things. As God variously dispenses his gifts of nature, providence, and grace, both the offices themselves, and the officers in each, ought to be varied from time to time. Why is it that there is no determinate plan of Church government appointed in Scripture? Without doubt because the wisdom of God had regard to that necessary variety." That is, that God never founded and built a Church, but left that work to human ingenuity and adventure; and consequently, that the Churches are not the Churches of God, but Churches of Man's own contrivance, and rightfully subject to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," in a condition of undefinable disorder and limitless change, and ever fleeting uncertainty. The Guardian professed to borrow this ecclesiastical curiosity from the Rev. John Wesley. But no man pretends that God, after the close of the Canon of Scripture, pulled that Church to pieces as a poor contrivance, which was "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," and put it up again on a new and better plan, which totally excluded "the MANIFESTATION of the Spirit." I say no man pretends to exhibit the records of so momentous a transaction. All confess that she began in the Spirit, under an organization for the out-actings of miraculous power; yet nearly all pretend, that having begun in the Spirit, she was somehow to be made perfect by the flesh, (Gal. iii. 3) according to the management of human wisdom, unaided by any recognized or cognizable communication with the Spirit. Such reasoning is destitute of every particle of rationality, and exhibits merely the power of sophistry in sealing up the eyes of the understanding to the apprehension of the comely proportions of divine truth, and in cutting off the means of forming a true judgment through the medium of evidence.

2. But these two points, namely, the work to be done, and the time during which it was to be done, under the Church's primitive constitution and organization, are clearly and distinctly stated by St. Paul. For God the Son "gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers"—that is: "God hath set some in the Church: first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues, interpretation of tongues." And for what purpose? "For the perfecting of the Saints; for the work of the Ministry; for the edifying of the Body of Christ." For how long? How long is the Church into which they were set for this work? "*Till we all come* in the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, until the measure of the stature of the fulness of Christ:" till the people taken out of the Gentiles for the name of the Lord (Acts xv. 14) be completed: till the elect number spoken of in our Burial Service be accomplished: till the Bride hath made herself ready, and the Lord comes in His kingdom. And for what other purpose? "*That we henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up in him which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working (of the Holy Spirit) in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Eph. 4.) And this organization and out-acting of the Spirit had also a special aspect to the *perpetual infallibility* of the Church, (as will appear hereafter) by means of continual communication with "the head of the body."

3. Note 1. That unless it can be shewn that the saints are all perfected; that the work of the ministry is finished; that the edifying of the body is completed, for which purposes God gave those "spiritual gifts," no reasonable claim can be set up for the necessity of their being taken away. 2. That unless we are all actually come in the unity of the faith, &c. the claim is equally unreasonable. 3. That unless it can be made appear that they were not ordained for a constant security against being tossed to and fro, &c. and that the compass of human wit is a safer guide through the hideous anarchy of heresy and schism, than those despised "gifts," the claim set up against them must be positive rejection of the infallible aid of the Holy Ghost. 4. The objectors are bound to show that the present use of the miraculous gifts would be an actual curse to the Church; which indeed the present Bishop (Hopkins) of Vermont has attempted in his "Christianity Vindicated;" but unfortunately he has not seen cause to rest his *vindictive* accusation of miracles on any authority higher than his own: he has not appealed to the Word of God at all in it.

XVII.—1. I shall here introduce an objection furnished me by a clerical brother,—one for whom I entertain no small personal regard,—viz: That "God withdrew the miraculous power from the Church when she had gained strength sufficient to progress without it." Here the questions present themselves—On whose authority is this assertion made? To whom did God communicate his intention of withdrawing the miraculous power, and the reason why its longer continuance was about to become unnecessary? When he did withdraw it, what power did he leave behind, "the power of the Holy Ghost," or "an arm of flesh?" And on what principle?—that the Spirit, which "lusteth against the flesh," and seeks to

crucify it, was an impediment to the "strength sufficient" of human wisdom?—Alas, that such things should be esteemed sound divinity! Miraculous powers were then to be regarded as merely a sort of scaffolding around "the House of God,"—of swathing bands around "the body of Christ" during its feeble infancy, until it had "gained strength sufficient" to stand, and walk, and work, and "progress without them." St. Paul, however, shows that they were not scaffolding and swathing bands, soon to become a nuisance, but the limbs and "very members incorporate," and the organization of the body itself: hence the claim that they should cease on that ground is about as rational as it would be to pretend that the horses which draw a coach, and the wheels on which it runs, are the work-bench on which it was made, and therefore ought to be taken away as impediments to the speed of the vehicle. But the Holy Spirit foresaw these objections and excuses for unfaithfulness, and provided the proper reproofs for them. The reader no doubt remembers the fable of the different members of the body falling into schisms and factions, and refusing to perform their appointed functions till they all starved out of envy to the belly, each saying to that feeder of all, "I have no need of thee." Something like this seems to have been in the mind of the Spirit when he directed his servant Paul, after he had given a catalogue of the members and functional organs of "the body of Christ" as above stated in the preceding section, to caution "the members" against the same schismatical and heretical conduct, in the following manner: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him;" because, being "a God of order," he cannot admit of "*numberless* ACCIDENTAL *variations*" as the "NECESSARY VARIETY," with "NO DETERMINATE PLAN" for their organization, in any "body" of which he is the artificer, and because he is the sole judge of how many members ought to be in the body, of the work to be done by them, and of the capacity and place of each. "And if they were all one member, where were the body?"—where that beautiful variety without confusion—that organization into a working body for the "differences of administrations" and "diversities of operations" by and in which "it is the same God that worketh all in all?" "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you:" I have "gained strength sufficient to progress without you:" you shall be cut off as cumberers of the body. I have no more need of "miraculous power" and "extraordinary gifts," *i. e.* the word of wisdom and of knowledge by the Spirit;

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working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues. These were all well enough when I was a child, and spake as a child, and understood as a child, and thought as a child, and acted as a child: but now, having become a man, and "gained strength sufficient to progress without them," I shall put away all these childish baubles; and instead of the Word of wisdom and of knowledge, and prophecy, and miracles, and healing by the Spirit, I will spin contradictory commentaries on the Word out of my own brain, and pen cart-loads of "Evidences of Christianity," which the mob of unbelievers will never take time to read. But stop, saith the Spirit: "Nay, MUCH MORE those members of the body, which seem to be more feeble, ARE NECESSARY, because the chosen instruments by which the presence and power of an in-dwelling God are outwardly manifested: "and those members of the body which we think to be less honorable, upon them we bestow the more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret." All these were of the body when the Holy Ghost constituted it the body of Christ, and commanded that there never should be any schism among them, and that they should all, from a common principle of self-preservation, as standing in perpetual need of each other's assistance and support, have the same care one for another; no one presuming to say to his brother member, whom God had set in the body in his place and honoured, "I have no need of thee." But what is now the common cry? The same that the Spirit predicted in these very exhortations; and indeed far worse; for those who have contended for these Gospel truths and Christian privileges have been reviled and persecuted as madmen, fanatics, heretics, and under "Satanical delusion." And all this outcry is raised against them from a supposed zeal for the good ways of the Lord. As saith the prophet, (Isa. 66: 5.) "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but *he shall appear* to your joy, and they shall be ashamed."

But they are written in matter of fact and by recent witnesses

2. From the foregoing premises, the following proposition is as evidently true as any one whatever: "The body of Christ" was constituted for perpetuity: a scheme of miraculous out-actings and manifestations was wrought into its constitution; or rather it was organized for such manifestations: miracle was not by its constitution limited to a duration short of the duration of "the body" organized to work miraculously: God has not since that time taken "the body" down, and reconstructed it under an economy from which miracle is excluded: therefore, miracles were intended to be as perpetual as "the body," or its constitution and organization were a lie.

No - the miracles, after the manifestation of the law

3. The evidence from the premises as above gathered is *infinitely* stronger than all possible objections; and until I can find contrary and invalidating evidence drawn out of the same elements of proof, and the positive constitution and organization of "the body" requiring me to reject this doctrine of miracles, I shall hold fast and "earnestly contend for the faith which was once delivered unto the saints." The things set forth are not mere probabilities, but positive truths exhibited in a charter form in the Lord's Will and Testament to the Church: and as a legal title deed to real estate is the highest possible proof of the right of the heirs at law to all its privileges for ever: so is the charter of the New Testament the highest evidence of the Church's right and interest in all the gifts of the Holy Ghost to be found in the charter, especially as no subsequent revelation or act of God curtails its terms. St. John saith, "We have an unction from the Holy One, and we know all things," or have the means thereof in his teaching: so that if these things were no more than probabilities, their certainty should be admitted as matter of course, Revelation in the mean time indicating no contrary probabilities. Or I may put it in this form: "When all the testimony of Divine Revelation, so far as the Spirit of Truth condescends to reveal, is sufficient only to establish a preponderance of evidence on one side of a question, without demonstrating either side thereof; then *faith* is exercised to the perfecting of the proof. For I maintain, that when all the testimony of the Word of God, upon any given point, establishes such or such a probability, and invalidates the contrary," (as it must do in such case) "then, inasmuch as we possess the knowledge of all things, and possess no more than that probability, that probability is a truth; and its evidence, being in no place interfered with in all Scripture, amounts in the believer's estimation to demonstration"—(*Morning Watch.*) But how many times more palpable and forcible is the demonstration when made with such an overwhelming body of positive evidence as I have adduced, unshackled by the drawback of a single probability to the contrary? For I maintain, that the objections raised against the miraculous gifts to the Church in perpetuity, are *not* probabilities, but merely the forms of preju-

dice and unbelief; they not being derived from God's word, the sole and only source of evidence on either side, but from the evil suggestions of the human heart, or the temptations of the devil.

4. "Concerning (the) spiritual gifts" as above shewn, St. Paul saith: "If any man think himself to be a prophet, or spiritual," (and *many* deem themselves spiritual who contradict Him and reject the commandments He gives) "let him acknowledge that the things that I write unto you, are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore brethren, covet to prophesy, and forbid not to speak with tongues." (1 Cor. 14: 37.) This is said of the one miracle working body of Christ, into which he tells us, we are all baptised by one Spirit. But if these "commandments of the Lord," to the one Catholic and Apostolic Church, concern not us, then it logically follows that *we are not of the body.*

5. The whole New Testament is addressed to the Catholic Church, in its catholic totality; that is, to all baptised men from the Day of Pentecost to the day of the Lord, and not to scraps and fragments of it. It is on this Catholic principle, that all men are taught to regard the Gospel as addressed to themselves as well as to others; and that the Church of England appointed, among other things of like kind, St. Paul's account of "spiritual gifts" for the Epistle on the Tenth Sunday after Trinity; presuming she was giving her people a lesson of instruction, in *practical and practicable truth*, and not reading to them a "dead letter" out of the repealed and abrogated "commandments of the Lord." The Lord saith, in commandment to the church: "Follow after charity, and desire spiritual gifts", (those enumerated in the Epistle for the tenth Sunday after Trinity) "but rather that ye may prophesy." (1 Cor. 14: 1.) It is plain that all who are commanded to follow after charity, are also commanded to desire the miraculous gifts. But if those gifts do not concern us, individually and collectively, then it follows logically, that we have no concern with charity. "Full well ye reject the commandments of God, that ye may keep your own tradition." (Mark 7: 9.)

6. These now rejected "commandments of the Lord," were once received by the Church, as the glorious Gospel of the blessed God, and formed an important part of the faith which was once delivered unto the Saints, which St. Jude exhorts the Church earnestly to contend for, as not a transient thing, but one which "*liveth and abideth.*" But if we, by the good covenant of our God, have no present lot nor part in these things; then does it follow logically, that the Gospel is not now all that it once was, and part of the faith once delivered has ceased to be Christian faith, even all that part which *manifested* a living God abiding in his holy temple. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not

These inferences unsound

another; but there be some that would trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1 : 6.)

7. If miracles ceased and departed from the Church by God's arbitrary appointment, irrespective of man's faithfulness, they have ceased to be Christianity, and the doctrine of them, as applied to ourselves, is quite as heretical as abolished Judaism. Then, why is this hated doctrine taught in the Church Services as Gospel, in which the people need instruction as if it concerned their practice? Why say our clergy to their flocks, "Concerning spiritual gifts, brethren, I would not have you ignorant," and yet deny that the instruction therein contained, as to present practice, is better than teaching them to follow the delusions of the devil? If we have no present interest in these things, why do they stand in our public services? If God has set them aside, why has he not sealed their reprobation as distinctly as he sealed that of the Mosaic ritual? I ask why?

8. St. Paul contrasts the ministration of the law before Christ came, with "the ministration of the Spirit" after he is come. "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more *that which remaineth* is glorious.... Therefore, *seeing we have this ministry*, as we have received mercy we faint not" under it. *(2 Cor. 3: 7, 11.)* Now the ministration of condemnation continued till it was done away in Christ, and so stands in contrast with "the ministration of the Spirit," which is during the dispensation of the Holy Ghost, and the Lord's bodily absence in heaven. For this ministration,—"that which remaineth,"—the Church or body of Christ was at first organized by the Spirit; concerning which body, in its living corporate capacity, fitted for "the ministration of the Spirit," St. Paul writes thus: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.....But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." What is now called "the ministry," is but a fraction of this "ministration of the Spirit," and even that is more in the deadness of the letter, than in the "demonstration of the spirit and of power,"—ministered by the power of human intellect rather than by the "unction from the

Holy One." Paul could say of the Christian ministry,—"Not that we are sufficient of ourselves *to think* any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life..... Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty." (2 Cor. 3: 5, 6, 17.) So far are we living below our privileges! yet in true Laodicean self-sufficiency we say, that we are rich and increased in goods,—in systems of divinity, books, societies, and other human inventions; and know not that we are wretched, and poor, and miserable, and blind, and naked. (Rev. 3: 17.)

N. B. *Laodicea* means the judgment, or the righteousness of the people; and according to public opinion, the world was never so wise as now.

9. The following is extracted from a letter from a friend: "I lament that your abilities are applied in the maintenance of pretensions made for the Church, which I find it impossible to regard otherwise than unfounded in themselves, and hurtful to her cause." Yet God gave them for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Again: "The fact also, (I should rather say the immense series and continually growing aggregation of facts) that the MOST VALUABLE influences of the Spirit, those which are incomparably more to be prized and sought after than miraculous gifts, have been and are given from above, when the latter are not displayed, constitutes, in my mind, an irrefragable proof that the source of power, and light, and life, is not dried up from want of faith in the Church." That source is the Spirit, and of course cannot be exhausted; but the warning of —"Quench not the Spirit—Despise not prophesyings,"—and the command to "covet to prophesy, and forbid not to speak with tongues," show that we may stop the full flow of the fountain into ourselves. The phrase, "Influences of the Spirit," as a substitute for "spiritual gifts" and "the power of the Holy Ghost," I am constrained to regard and protest against as unscriptural. It conveys no definite meaning, and rather serves to mystify and bewilder the mind as to what the gifts of God really are. But to say that those "influences,—(does the word mean "flowings of the Spirit into a man?"—if it does, it means the baptism of the Holy Ghost, as I conceive)—whatever they may be, are "MOST VALUABLE," and "incomparably more to be prized and sought after than miraculous gifts," appears to me like contemning the "spiritual gifts" as actually pernicious in themselves, and hurtful to the church, even those very gifts and "members of the body" which God has declared to be "more necessary," and worthy of "more abundant honour," and not to be said to, "I have no need of you." Strange that those things which God set in the Church, with such marks of honour, should have now become, by some unaccountable pro-

cess, "incomparably" inferior to some other blessings in which there is *no outward manifestation* of an in-dwelling God!

XVIII. Our Lord added the promise of all these things to the general commission for preaching the Gospel. "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." And this is in strict accordance with the subsequent organization of "the body" for "the ministration of the Spirit." Against this, the Rev. H. Blunt, in his "Trial of the Spirits," objects, page 14, that "then must this be equally true with regard to *persons*, and we must understand that the promise means that these signs shall at all times follow all persons who believe; yes, *every individual* who believes to the saving of his soul." Now, had the text read, that "every one who believes to the saving of his soul shall always be able to exhibit every one of these signs," then would there have been ground for this cavil. As it is there is none. A man may have faith to be saved without having faith "to remove mountains," or to work any miracle. These signs also might all follow "the body" organized to work them, on the simple principle of distribution among the members. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts *differing*" &c. (Rom. 12: 4.) All these worketh that one and the self same Spirit, *dividing* to every man severally as he will." It is by no means wonderful that a Master of Arts should exhibit great ignorance of the Bible. It was so among the Rabbis and Doctors in our Lord's day.

XIX. The five signs promised to follow them that believe are all directed against the different manifestations of permanent evil in the world, and which will be in it until the Lord's kingdom is established and Satan cast out. These forms of evil and works of the devil are all of them destructive of the souls and bodies of men. At the head of them stands the devil and his hosts of evil spirits, and they are first mentioned in the promise, to wit:

1. "In my name they shall cast out devils." The devil stands at the head of all evil, natural and moral; for there was no curse on the material creation till man had sinned at the instigation of Satan. Over him and his works our risen Head gave the Church the mastery, by opposing to them the power of "the Holy Ghost, which God hath given to them that obey him," in the variety of his glorious manifestations. To be possessed of a devil is a most appalling misfortune, and to be delivered from him is an equally great deliverance. But man is in himself perfectly powerless in the devil's hands, and none but God the Holy Ghost can cast him out. When the Church became weary of the miraculous aid of

the Spirit, (because she could only obtain it by a constant crucifixion of the flesh, and renouncement of human wisdom and power,) she began to persecute, hang, drown, and burn those whom the devil had deceived and overcome, instead of following the example of the Lord and his Apostles, who cast out the devils and restored the poor sufferers safe and sound to their friends. So Paul cast out of the damsel at Philippi the foul spirit of divination which possessed her. But when "the march of intellect" had taught us to deny the doctrine of spiritual possessions, both good and bad, and the "spirit of the times" had broken down so many of the distinctions between God's truth and the devil's lies, we very charitably built mad houses for "all those oppressed of the devil" in this department of his warfare against us: in both cases rather assisting than overcoming the destroyer.

2. "They shall speak with new tongues." This is the assertion of the Spirit's supremacy over the spirit and the tongue of man, who uses his tongue so much to the dishonour of God and his own hurt. As the devils speak by man's mouth in lying prophecies, blasphemies, and false doctrine; so by man's mouth the Holy Ghost has been often pleased to speak in the pure words of truth, and hold spiritual communion between the Father and his adopted sons and daughters. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries unto God, (1 Cor. 14: 2). The tongue in itself is a deadly evil, which no man can tame, a world of iniquity, and setteth on fire the course of nature, and is itself set on fire of hell. But the Holy Spirit can tame it and quench its fire of hell, and purge away its deadly poison, and sweeten the bitterness of its gall, and tune it to the high praises of God, in all wisdom and in all utterance, by taming and converting man and making him the temple of the Holy Ghost, and subduing him to the obedience of Christ. And among the spiritual gifts there is one for the tongue of wisdom, and another for the tongue of knowledge, and another for the tongue of prophecy, and another for the preaching of Christ, besides the unknown tongue.

3. "They shall take up serpents." The serpent with his venom is, among brute creatures, a special type of the devil, as he was his instrument in deceiving the woman; and his bite may be ranked for malignity at the head of evils in the natural world which torment man, and is a fit emblem of the bite of the old Serpent. In this sign is Christ's power again manifested over all evil "by the Church," and redemption of brute creatures from under the curse asserted, and their final reconciliation with man and with each other foreshewn.

4. "If they drink any deadly thing it shall not hurt them." The whole creation is not only at variance with man, but for his sin groaneth and travaileth in pain to be delivered from under the curse, at the manifestation of the sons of God. (Rom. 8: 19—23.)

Deadly poison holds a corresponding place in the inanimate world with the venomous serpent among brute animals.

5. "They shall lay hands on the sick, and they shall recover." Sickness is but the manifestation of sin in human flesh, a declaration of the devil's usurped power over the human body; for we know that sickness and death are by sin, and that the devil causes both sickness and death, directly and indirectly. Was not Christ manifested to destroy the works of the devil? And if sickness were a work of God, why did God's servant put it away from man, and declare the cure, not the sickness, to be for God's glory? Is not long life promised (Eph. 6: 3) to those who honour their parents? So one of God's gifts to the Church was to prevent premature death by recovering men from the devil's inflictions. But now the Physician hath for centuries usurped the office of the Holy Ghost in healing men's bodies; and the consequence is seen in the multiplication of diseases and the shortness o life. But this gift also foreshows both the power of the resurrection, and the time when, on the "new earth,"—"the inhabitant shall not say, I am sick."—(Isa. 32: 24.) He that can examine these five points in all their bearings, and say that miracles would now be an actual curse, as Bishop Hopkins has said in his "Christianity Vindicated," and as all must presume who oppose the doctrine of the gifts;—that can say that "God withdrew miraculous power from the Church when she had gained strength sufficient to progress without it,"—must love to go down to Egypt for help far more than he loves the good old ways of God our Saviour. And I humbly conceive that these signs following would be to the full as acceptable to suffering humanity at this day as they ever were; and, therefore, on that ground, as necessary as they were in the days of Peter and Paul. And it might be, too, that this "glorious ministration of the Spirit" would be as edifying to the Church in the promotion of holiness, faith, and good works, as our present system can be. It certainly could not drive men away from God, or tend to seduce them to put confidence in human wisdom and human resources, and in their hearts to depart from the Lord. And surely the "manifestation of the Spirit," in his "diversities of operations," would be as cheap and convincing "Evidences of Christianity" as ever were exhibited.

XX. Let us attend here to the objection contained in the following extract from "the Trial of the Spirits," page 15: "Even in the days of the Apostles themselves, their converts, though abundantly partakers of the ordinary gifts of the Spirit, were not in every case partakers of the extraordinary gifts of the Spirit."—This classification of the gifts of the Spirit into ordinary and extraordinary, I protest against as a human invention and gross corruption of God's word. The Gospel simply calls them "spiritual gifts," and makes no distinction at all in the sense of miraculous and not miraculous, extraordinary and ordinary, between working

Notice the distinction supported by the author of Revelation

miracles and preaching, speaking in an unknown tongue, and ruling in the House of God. Each spiritual gift designated a functional "member of the body;" and hence could in no sense be "extraordinary" as a part of an organized body. A king is not an ordinary man; yet he is the ordinary head of his kingdom. A body wanting a head, a hand, an eye, or a leg, is not in the ordinary condition of a human body; for each of these is essential to an ordinary body. Bodies monstrous or defective are extraordinary bodies, because they are not as God constituted the human body.—And so it is submitted that "the body of Christ," in any condition other than in which "God tempered it together as it pleased HIM," is either monstrous or defective, or both, and so unfit for the "diversities of operations" designed to be wrought by the Spirit in his "diversities of gifts" and "differences of administrations." So it appears to my weak judgment. But by the organization of the body, pastors and teachers are just as extraordinary as miracles and tongues, prophets and apostles; and the opposers of miracles are only consistent with themselves if they also oppose bishops, priests, and deacons, baptism, laying on of hands, the Lord's Supper, the Church itself. It amounts to rejecting one or more ordinances of God, and that is all; and he who rejects them all together, merely acts upon the principle of rejecting one of them.—"He that breaketh one commandment is guilty of all." He that makes God's ordinance, the State, the ordinance of the mob, originated through the medium of the diversified crimes and abominations of popular elections, no more than acts out to the extremity of God denying presumption, the example of which is set in denying the miracles which "God hath set in the Church." We know that those now rejected "commandments of the Lord" were once a glorious part of the faith delivered to the Saints. They were involved in the limbs and members of the organized body of Christ, which the Holy Ghost fitly framed together and compacted by that which every joint supplieth, and sat to its appointed work.—But the division of these "members of the body" into ordinary and extraordinary, lays the foundation for an ordinary and extraordinary body of Christ; (for a body must be extraordinary when fitted up with extraordinary members;) an ordinary and extraordinary Church, faith, gospel, and every thing else. Away with this solemn burlesque upon the plain word of truth!

XXI.—1. The author of the "Trial of the Spirits," in contending that God never intended the miraculous gifts to continue in the Church (though he himself says the contrary, namely, that "the gifts and calling of God are without repentance," Rom. 11: 29—and I trust those who reject the gifts will not blame me if I challenge their right in the calling, and say that God has repented and taken it away with the gifts)—contends, that the Apostles never prayed for their converts to receive miraculous gifts. His mean-

ing may be gathered from his own words, viz: "We are ready to acknowledge that God's true children can never ask *bread*, and receive a stone or a scorpion. We are equally willing to admit, that many of these claimants are God's true children. But we deny that they have been asking for bread. In seeking for miraculous powers, for extraordinary gifts, we contend that they are *not* asking for *bread*. Such things are needful neither for the life of the *body*, nor for the life of the *soul*;" ("Heal the sick, raise the dead, cast out devils" —"He that speaketh in an unknown tongue *edifieth* himself")— "and if they presume to ask them, they cannot be surprised that their heavenly Father absolutely denies their request, or gives them that which is an evidence of his anger rather than his love, and which shall turn to them as a judgment rather than a blessing."— Why did not Mr. Blunt rather shew, that *God has forbidden* us to pray for these things, than assume it on its own authority? A single text in point is worth a volume of unfounded assertion: it is a cheap evidence when it can be had. I gather God's willingness to give, not from such vile calumny upon his character, but from the facts of what he has been accustomed to do for his most faithful servants. His character, as far as we are concerned to know it, is to be learned from his own declarations of himself, and from his recorded dealings with his people; and not from the spiritual poverty of those who know him not in "the manifestation of the Spirit"—"in the demonstration of the Spirit and of power"—and their negative speculations upon things not revealed; *for he has not revealed to us* one word or thing in support of Mr. Blunt's sophistry. He has revealed to us, that those who ask not shall not receive; and his Son hath said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." (John xiv. 12.) Has this the cold, negative, forbidding, repulsive aspect that the Reverend Henry Blunt, M. A., is endeavouring to fix upon the character of "OUR FATHER," in order to make us love him and "come boldly to the throne of Grace, that we may obtain mercy, and find grace to help in time of need?" He goes on: "Men ask that which God has never encouraged them to ask, and God gives that of which the possession forms their severest punishment." Oh! what a dreadful punishment it would be if God should, in the fierceness of his wrath, restore the long lost "spiritual gifts" to the earnest cry of faith! "I say, in the present instance, men have asked that which they are not (at least by apostolic example) encouraged to ask." Not by apostolic *example?* What did the apostles pray for and obtain on the Day of Pentecost? What did the whole New Testament Church obtain in answer to their prayers? And they are NO EXAMPLE TO US in the

matter and manner of prayer? Alas! alas! "The prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isa. 9: 16.) "For it is well worthy of our notice, that although there are scattered through the Epistles many beautiful examples of prayers by the Apostles, for all the *graces* of the Holy Spirit to be poured upon their converts,"—(What is the meaning of the *graces* poured, &c.?) "I believe it would be difficult to find a single instance in which they ever asked for these *miraculous powers or extraordinary gifts.*" So, then, they obtained them without prayer for them: they got them without asking. Yet Daniel, when he "*knew by books,*" that the term of the captivity was actually expired, set his face to seek God by confession, fasting, and supplication, that God would please to fulfil his promise and restore Israel. *(*Dan. 9: 2.*)* "Think not, then, that when you are tempted to seek such things you are asking *bread.*" (pp. 60—62). No, no! What was once "*bread*" has now become stones, and scorpions, and death; and let not him that is tempted to ask it think he is drawn of God, and enticed by the glory of the good gifts of the Spirit, but tempted of the devil to ask death and destruction! But observe,

2. Christ's body, the Church, having been constituted and organized expressly, as a body corporate, whose Head is Christ, and whose proper spirit and will is the Holy Ghost, for the out-actings and manifestations of supernatural power, it were rather gratuitous to suppose that "these miraculous or extraordinary gifts" were an object of prayer other than as to their preservation in the body, against the pride and presumption of "I have no need of you."

3. That they might be so preserved in "the body," as long as its warfare against "the world, the flesh, and the devil" should continue, St. Paul gives such exhortations as these: "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy. I would that ye all spake with tongues, but rather that ye prophesied. Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues. For ye may all prophecy one by one, that all may learn, and that all may be comforted." (1 Cor. 14: 1, 5, 31, 39.) "Be ye filled with the Spirit; *speaking,*" &c. (Eph. 5: 18,) namely, as the Spirit giveth utterance. "Quench not the Spirit. Despise not prophesyings," (1 Thes. 5: 19) one of his permanent gifts, saying, "I have no need of thee." If it be objected, as I have often heard it, that these were merely for a temporary purpose, till the Church had gained strength sufficient to progress without them;" by the same rule, I say, so was every thing else for that time only, and we of this day have neither part nor lot in the Gospel. The rule is as fair for me as for you, seeing God gave it to neither of us. If he has given your rule against what I maintain, prove it. Give me chapter and verse for it and I will be satisfied. I ask you to believe nothing which God's most faith-

ful people have not believed and rejoiced in "with joy unspeakable and full of glory;" while you present me with a creed of *negatives and denials*, of "the gifts and calling of God," and require me to accept and live on it in direct contradiction to the whole tenor of the Gospel Charter and "Bill of Rights" to the Church of God. Disprove the Charter on that authority which gave it, or cease your vain jangling, "speaking evil of the things you understand not." Paul addresses those "commandments of the Lord" (1 Cor. 14: 37) to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1: 2.)

4. Paul thanks God for the Corinthians in the following terms: "I thank my God always on your behalf, for the Grace of God given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Jesus Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1: 4—8.) "For we write none other things unto you than what ye read and acknowledge; and I trust ye shall acknowledge even unto the end." (2 Cor. 1: 13.) This is certainly equivalent to prayer for "*these extraordinary gifts.*" But observe, 1. Coming behind in no gift is the possession and use of all the spiritual gifts. 2. Waiting in that condition in "the manifestation of the Spirit" for the coming of the Lord Jesus, and acknowledging all these things *unto the end*, certainly means something; but it cannot possibly mean that miraculous gifts were extraordinary and presently to cease. That is a meaning which all the powers of sophistry cannot extract from it; but "Oh! that there were an heart in them" to see the alternative! 3. The assurance of Christ's faithfulness to confirm them unto the end therein, cannot mean that he intended to take them away for no fault of the Church, or that she would "gain strength sufficient to progress without them." 4. The next verse adds: "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ." This fellowship consisted in part in the use of these miraculous gifts, in which the Lord himself so abounded; as he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) His absence from the Church with the Father is the reason he assigns why the Church should possess and exercise such power; and hence it is the reason why we should all unite in confession of sin and apostacy, and in earnest prayer for its immediate restoration. Again: "The glory which thou gavest me I have given them. . . . . As thou has sent me into the world, even so have I also sent them into the world." And that God is faithful herein, is but another version of the saying, that the gifts and calling of God are without repentance. 5. The terms

used in these quotations forbid us to understand the time of their action as confined to that age, or the sphere of it to a particular spot. They are living universal truths, as long and as broad as the holy Catholic Church, to which they apply.

5. Again: "I cease not to give thanks for you, making mention of you in my prayers; that the God and Father of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know," &c. (Eph. 1: 16.) "And this I pray that your love may abound yet more and more in all knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." (Phil. 1: 9.) "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; .... strengthened with all might according to his glorious power." (Col. 1: 9.) How the Apostle contradicts the Master of Arts! And how the fulness of these prayers can be accomplished without a continuance of the miraculous gifts, I certainly know not. Sure am I, that "the Spirit of wisdom and revelation in the knowledge of him" is neither the spirit of man nor of devil, and points neither to Popish Infallibility nor to Protestant Private Judgment as the means of understanding the written Word, which contains the elements of the knowledge of him. Paul saith to Timothy: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us....That thou keep this commandment without spot, unrebukeable, *until the appearing* of our Lord Jesus Christ." (2 Tim. 1: 14. & 1 Tim. 6: 14.) How was Timothy in person to do that? But the Catholic Church was charged in the person of Timothy; as she is charged in every word I have quoted. Here let me repeat the warning and earnest caution of the Rev. H. Blunt: "Think not, then, that when you are tempted to seek such things, you are asking for *bread*." Aye; but "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5: 20, 21.) What evil, and darkness, and bitterness, they would persuade us the gifts of God are!

XXII. The author of the "Trial of the Spirits" takes some pains in the course of his work to make it appear that the subjects of his judicial investigation are under the power of satanical delusion rather than that of the Holy Spirit. At pages 43 and 51 he says: "For every age of the Church, as well as for every age and condition of man, Satan has his appropriate temptation;" (which indeed is true)—"and he who, when the influences of the Holy Spirit of God were beginning to be neglected and despised in the

Church, introduced *Pelagianism*, (about the year 404) which would have excluded the operations of divine grace altogether, prepared such delusions as those of which we are speaking, for the brighter and better ages of the Church, when the offices and gifts of the Spirit were made the prominent features in the discourses of her ministers, and the continually sought for blessings in the prayers of her people."—"Whenever there has been a revival of true religion, whenever the offices and gifts of the Holy Ghost have been brought prominently before the minds of Christians, as the objects of their desire, and the subjects of their prayers, those also are the periods when Satan has presented delusions similar to the present to mislead the unstable, and to perplex and harrass the minds of the real children of God." And in summing up at page 66, he says: "The result of the trial of the Spirits, therefore, is, that we believe that they are "*not of God*," but whether the offspring of satanical delusion, or of the natural infirmity of highly wrought and over excited minds, we pretend not to determine."—"The *result of the trial* is, that *we believe*," &c. not that we have tried and convicted them. "We believed" the same before hand, and we appear to have been endeavoring to confirm others in our belief, rather than ascertaining the truth.

What should be understood by "the influences of the Spirit," I do not know, as the term is unscriptural, and, as I think, has no foundation in Scripture meaning: but in intimating that the Spirit *began* to be neglected and despised, so late as A. D. 404, our author manifests at least inattention to Scripture facts; for both St. Paul and St. John assure us that the mystery of iniquity had begun to work in their day, and that "*many* false prophets" and antichrists had arisen in the Church. These of course could see no "*bread*" in the gifts of the Spirit, and probably they cautioned their followers, as Mr. Blunt has cautioned us. But the thing I chiefly wish to remark is, the enormous falsehood contained in the assertion concerning the preaching up, and the praying for, "the offices and gifts of the Holy Ghost." What these are we can learn only from God's word; and many of them I have sufficiently pointed out already. But so far are the greater part of them from being "made the prominent features in the discourses of her ministers, and the continually sought for blessings in the prayers of her people," that they are not only *not* preached and prayed for, and never have been by the Protestant world, but are now violently opposed as the delusions of the devil, and the people taught not to pray for them lest God should curse them for their presumption. Witness this very preacher. And the very men who have endeavoured to "bring them prominently before the minds of Christians, are treated as impostors, madmen, under "satanical delusion," disturbers of the Church, and corrupter's of God's people. "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the

kingdom of heaven against men: for yo neither go in yourselves, neither suffer ye them that are entering to go in. (Mat. 23: 13.)

The "offices" of the Spirit have shared a common fate with his gifts, because the use of the gifts stood in the exercise of the offices. Thus the offices of witness-bearing to Christ and his word written; of interpreter of the word to the Church; of physician to the body, by casting out devils and healing the sick; of guarding the Church against the delusions of Satan; of gradually unfolding prophecy as the Church needed to know it; of conducting the Church safely along by a miraculous providence;—these were all connected with the spiritual gifts, and to be exercised in their use: but with the gifts every one of these offices is rejected, and the Holy Ghost is denied in them all. "When the Son of Man cometh, shall he find faith on the earth?" (Luke 18: 8.)

He is a liar who believes in a lie, who preaches a lie, and acts upon a lie. He is to all intents and purposes a lying prophet, and the people who are taught by and follow him are liars like unto himself. This is unavoidably so from the moral constitution of all things. A man's ignorance, and sincerity, and zeal in the lie, cannot change its essence, nor restrain its natural consequences to those concerned. And since it is declared that all liars shall have their portion in the lake of fire, how important is it that we be led by the Spirit of Truth into the freedom of the truth! I say not these things in the spirit of angry denunciation, but of earnest and solemn warning: I utter them as abiding truths of fearful aspect, which every man should understand and duly appreciate. Oh! how merciful is our God that he so long delays entering into judgment with us!—that he puts away from us the wages of our lie in any degree, and saves us for the truth of his Son! "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions." (Ps. 99: 8.)

XXIII.—1. One of the signs promised to follow them that believe, is the casting out of devils. One of the gifted members of the corporate Christ is for the discerning of spirits; and St. John gives a rule for trying the spirits, whether they are of God. These all appear to have an intimate connexion, and to stand together in contrast with the doctrine that believers are the temples of the Holy Ghost, and therefore liable to speak and act by his power. The Rev. Mr. Blunt wrote and preached his "Trial of the Spirits" *professedly* in obedience to the command of St. John, to try the spirits:—and here I shall examine his mode of proceeding, and the judgment he pronounces, with a view to state the true doctrine, and to defend it from the perversions of the preacher. He takes his text from 1 John 4: 1. "Beloved, believe not every spirit, but try the spirits whether they are of God." At page 11 he divides his work of trial into three heads, "1. By the written Word of God. 2. By the experience of the Church of God. 3. By their

own professions," not *confessions*, "as the act directs." He goes on: "First, then, we shall try the spirits by the revealed Word of God, in compliance with his command to the prophet Isaiah, under no very dissimilar circumstances, namely, 'To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.'"—rather an unfortunate outset, as will appear in the sequel. The law saith, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. HEREBY KNOW YE the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth no that Jesus Christ is come in the flesh is not of God." Compare this with 1 Cor. 12: 3—"I give you to understand that no man, *speaking by the Spirit of God*, calleth Jesus accursed: and that no man can say" (speaking by a supernatural power) "that Jesus is the Lord, but by the Holy Ghost,"—and they demonstrate beyond rational doubt, that the sole object of the trial should be, to ascertain whether a person, speaking supernaturally, spake by the Holy Ghost or by a devil. And, true enough, "their own profession" (rather confession) was to decide the matter, namely, confessing or not confessing upon requirement that Jesus Christ is come in the flesh. This is the mode of trial "by the written Word of God." And in this case "the experience of the Church," *viz.* what the by-standers heard in confession, would fill up the course of trial marked out by the preacher.

2. Here let it be noted, that when our Lord was on his ministry, he suffered not the devils to confess him; which proves that they are physically able to make the confession. This circumstance, coupled with the matter of the texts from St. John and St. Paul, convinces me, that this confession that Jesus Christ is come in the flesh, is the countersign of the Holy Ghost, which he will not permit the devils to use, and for the same reason that an officer of guard keeps his countersign from the enemy. "And no marvel; for Satan himself is transformed into an angel of light;" (2 Cor. 11: 14.)so that if it were possible, he would deceive the very elect. Behold the Lord hath told us before. (Matt. 24: 24.) And let it further be noted, that the mode of trial, given by St. John, was committed to canonical scripture in the year ninety, not merely for that day, but *prospectively of future antichrists:* "This is that Spirit of antichrist whereof ye have heard that it should come: and even now already it is in the world." (1 John 4: 3.) And this too was drawing near the time when it is pretended that "God withdrew miraculous power from the Church, when she had gained sufficient strength to progress without it." But why the rule of trial was made so late a part of canonical scripture, in reference to future false prophets, and the spirit of antichrist, or the devil in them, and addressed as a *command* to the Catholic Church, *indefi-*

nitely prospective of future time and circumstances, if God had predetermined it so soon to become useless in the counter view of the Church's self-sufficiency to discorn the devices of Satan, is a thing I can reconcile neither to consistency nor probability.

3. But did Mr. Blunt follow the enjoined formula of trying the Spirits? No such thing. He went into his own pulpit, and there, in the absence of the party, he accuses, but tries not,—without a particle of evidence, (for his mode of trial in such case admits of none) and directly contrary to the law, in such case made and provided,—and instead of trying the spirits, (which in this way he could not try,) attempted to invalidate some of the most precious bequests of the Lord to the Church, and harden the hearts of his hearers against truths, which neither he nor they understood.

4. In concluding his "Trial," the preacher says: "My *desire* has been to lay before you, in this investigation, "*the mind of the Spirit*," unfettered by any preconceived opinions, and unbiassed by any human system, or human partialities; and the result at which I have arrived has not been reached hastily or carelessly, but after much consideration, and deep and anxious inquiry, and, I trust, not without sincere, though imperfect prayer. Had I been led by the Spirit of God to a different conclusion," &c. "Every thing I have read, whether by the opponents of these extraordinary claims, or by the claimants themselves, has led me onward, without the passage of one warning thought, or one uncertain feeling across my mind," (so said Saul the Pharisee up to a certain time) "to this complete and entire conviction, that 'the spirits,' when weighed in the balance of the Sanctuary, when exposed to the test of the experience of the Church, when tried by their own confessions, have "*been found utterly wanting*"—wanting in their *foundation* in Scripture promises on which to build—wanting in their *superstructure*, in every resemblance to those 'holy men of old, who spake as they were moved by the Holy Ghost,'—wanting in their *object and end*, in all that can promote the glory of God, and the welfare of the people." On this I observe,

5. What is here meant by "the mind of the Spirit?" Is it the judgment and decision of the Holy Ghost given upon the point under discussion? This appears to be the preacher's meaning. But what does he mean by saying, that he gives the judgment of the Spirit unbiassed by human systems and prejudices, and unfettered by human opinions? Does he mean to say, that the Holy Ghost is liable to be swayed in making up his judgment, by human prejudices and partialities, and that he, the preacher, has from these expurgated "the mind of the Spirit?" Or that he, the preacher, had been employed in removing from the decision of the Spirit the obscurations of human glosses, and had presented to his readers the pure truth, in the aspect in which it stands in "the mind of the Spirit?" Be his meaning what it may, this is very loose and ran-

dom language for a learned theologian, unless he is sure that he gives an *inspired* interpretation of disputed scripture. In this case he may say confidently, that he gives "the mind of the Spirit;" but he need not to say it is "unfettered," &c., as the oracles of God are never given in this manner. They come recommended with a "Thus saith the Lord," and stand on that authority alone.—It appears to me that we need a better guide in the truth, than human interpretations of human interpretations of the divine word, and commentaries upon commentaries. If my candle can not throw light upon the sun, the addition of my neighbour's candle cannot help it much. Mr. Blunt has in his "Trial" heaped together a mass of human speculations, out of which he fancies he has extracted "the mind of the Spirit" in all the naked simplicity of self evident truth. For instead of laying before his audience "the mind of the Spirit, unfettered by any preconceived opinions, and unbiassed by any human system; or human partialities," without making one solitary reference to the scripture mode of trial, he gave his own opinions concerning a scripture doctrine; then scraped together a batch of human opinions, from other authors as biassed as himself against the cause he stood to judge, which opinions he calls, "the experience of the Church;" and then pronounced that cause "weighed in the balance of the sanctuary, and found utterly wanting!"

6. That had he proceeded to the trial "as the law directs," and thus obtained "the mind of the Spirit," it would have been a simple confession from the persons having "the Spirits" that Jesus Christ is come in the flesh, or a refusal so to confess. Yet he boasts of convicting them of imposture, or the delusions of Satan, "by their own confessions," when all he did in this way was to contradict their views of the Church's privileges, and cite the retractions of some two or three persons who had "fallen away" from the party he is combating; not considering that desertion from any cause can go to establish neither its truth nor its falsehood. Certainly truth must stand on a surer foundation than a popular vote.

7. That had the "mind of the Spirit" been obtained as to the disputed doctrine, it must have been his own interpretations of the Scriptures involving the doctrine, and not Mr. Blunt's or any other man's. Mr. Blunt did not obtain this: he did not seek it: he explicitly rejects the only means of obtaining it! although he says he used prayer in the matter: for before he could think of seeking it in the rational hope of obtaining, he must be converted to the doctrine he is fighting against as the delusions of the devil!

8. That he, notwithstanding, insinuates that the Holy Ghost MAY BE the real author of his "Trial of the Spirits;" which is in effect arrogating to himself that which he so severely rebukes others for thinking possible to believers on Scripture promises; by

which he makes himself justly chargeable with even greater iniquity and diabolical infatuation than he can succeed to fasten on the others; for what they claim for themselves they claim for all baptised men. "*Had I been brought by the Spirit of God to a different conclusion,*" &c. How could he be so brought except by a supernatural, that is, a miraculous guidance? How could he himself believe it to be such without doubt, unless he had a sensible and unmistaken revelation from the Holy Ghost certifying him thereof? How dare he say his decision is that of the Holy Spirit if he is not sure of it? How could others be assured of it without a sensible miraculous attestation to him as one inspired of God? And how could it be ascertained that he was "moved of the Holy Ghost" rather than of a devil transformed as an angel of light, unless he first submitted "to the law and to the testimony," as laid down in the canonical formu' for trying the spirits? It is curious to see men claim for themselves under a mask what they deny to be attainable at all; to see them so stoutly deny the doctrine of *cognizable* miracles, and in the very denial assert the real occurrence of wholly uncognizable miracles, wrought too for the overthrow of the doctrine that there *may be apparent* miracles as well as those inscrutably secret. A miracle wrought to disprove miracles! The Holy Ghost asserted as a witness against his own ordinances and gifts to the Church, but not permitted to bear public testimony! This is fully equal in absurdity to the doctrine of popish infallibility—an infallibility which consists in the infallible delusion of all who believe in it, but which has also infallibly eluded the grasp of all who have attempted to get hold of it:—a light which consists in total darkness! a certainty which consists in infinite uncertainty!

9. As to "the Spirits" having been "found utterly wanting in their foundation in Scripture promises on which to build," the reader of these pages may by this time be enabled to judge. As to the second head, that they are "wanting in their superstructure in every resemblance to those holy men of old who spake as they were moved by the Holy Ghost," the Judge has evinced his utter incompetence to conduct a fair comparison. As to the other, that they are found utterly "wanting in their object and end, in all that can promote the glory of God and the welfare of his people," what shall I say? Why, truly, that it would dishonour God and tend to the destruction of the Church, if the Holy Ghost should revive his gifts and manifestations in her, and take her under his infallible guidance and direction in word, work, doctrine, and discipline, as he did during the New Testament history,—"in all utterance and in all knowledge,"—"in signs, and wonders, and mighty deeds,"—"in the demonstration of the Spirit and of power:" Such is the impious conclusion to which this "accuser of the brethren" intimates the probability that the Holy Ghost has led him.

10. But this is not all. The bare attempt to "try the Spirits" is a real admission that the Spirit in any given case to be tried *may be* the Holy Ghost; for the sole object of the trial, as contemplated by the canonical formula furnished to the Church by St. John, is to ascertain whether or not persons confessedly speaking by a spirit or spirits, speak by the Holy Ghost or by devils. But what in this case has this man done? With all these facts within his reach,—without evidence, trial, or even sight of the accused,—he has pronounced, that if a spirit other than human be in them, it is the devil! A more appalling instance of ignorant presumption is hardly on record; for without being identical with it, it is the nearest possible to the conduct of the Jews, in saying of our Lord, "He hath a devil and is mad: why hear ye him?"

11. The conductor of this singular trial concludes with the prayer, "that in these days of delusion, God would lead us into all truth, bless us with a sound mind, keep us from all error, and 'grant us by the same spirit to have a right judgment in all things.'" But since all our schism, and delusions, and infidel politics, are the proper fruits of the misinterpretation, perversion, misapplication, and contempt of the word and principles of Divine Revelation, I can see no way of obtaining the answer to this prayer but by the very means this man rejects and spurns as the delusions of the devil. If God does not interfere and miraculously help us, according to his own ordinance, I see not how we are to recover out of our difficulties. It is impossible for human authority to settle disputes in which every man is taught the private right to judge for himself independently of any known and acknowledged interpretation of Scripture by its author. In this case no *public* authority is submitted to, or even recognized to be in existence; and no authority is thought of but that which every man fancies to be in himself—namely—he will act on Scripture principles just as suits his own notions of them, and as he chooses to understand them. Mr. Blunt, together with almost the whole Christian world, (the exceptions are among the subjects of "*satanical delusion,*") rejects the Scripture doctrine of an interpretation of Scripture publicly recognized and acknowledged as coming direct from God, and addressed to men's outward ears, on the principle of "He that hath an *ear, let him hear what the Spirit saith* unto the Churches." Yet he prays to be guided into all truth, and kept from all error. On what principle and by what means? The only alternative is, that God should reveal *secretly*—no, not *reveal*—but impress upon each man's mind a true interpretation of Scripture, together with an assurance of its truth; but yet so as that no individual could know it *as a revelation,* (for that would be *cognizable* miracle, [at least to the individual] which is under proscription and ban,) or know that his neighbour also had this kind of infallibility imparted to him. Does Mr. Blunt expect that men will ever be magnetized with this sort of polarity of divine truth, and

obey it as the needle obeys the magnetic power? Has this sort of thing ever happened? Has God ever promised so to deal with his people, to the total overthrow of that principle of order and subordination in "the body" by which "the members" should be held together by ordinances, and taught in the truth by instruction conveyed to the inner man by the organ of hearing, which God made to be the channel of instruction to the man? No, never. Rousseau (than whom Satan never employed a more faithful and efficient apostle) has put forth something like this of each man's private consciousness discharging the functions of infallible interpreter of revelation, namely, in his famous atheistic problem of a perfect constitution of government; that is: "To find a form of society according to which each one uniting with the whole, shall yet obey himself only, and remain as free as before." This was to be in the total absence of revelation from God. Our Protestant lie is: the total absence, not of the written Word of God, but of God's own revealed interpretations of it. The Popish lie is the infallibility of total darkness and ignorance in the great multitude. Our lie has led us to symbolize with atheism in the expulsion of God and his Word from our political economy; and in this it shows its affinity with the atheistic lie of Rousseau. In fact, they both spring from the same bitter root of human pride and self-providence, and government. Our resort to infidel legislation and government cannot possibly fail to increase our delusions, and involve us in blacker crimes and deeper difficulties than we have yet fallen into. We adopted it as the evasion of the obligation of the State to "do all in the name of the Lord Jesus," who is "the Prince of the kings of the earth;" and the atheistic expedient is like to render back to us a most terrible retribution. Having NO STANDARD AUTHORITY in matters of religious obligation and truth, (and such are all possible matters that concern man) and our system admitting of none which rests on a superhuman basis, which proves to be none at all, and lighter than vanity and weaker than cob-webs in the hand of Infidel Radicalism and Belialism, we have deprived the State of all claim to moral jurisdiction over its subjects, and opened the seats of legislation and government indiscriminately to him who acknowledges God, and him who acknowledges him not. Our political unity is that of atheism, or the absence of all positive and practical religious truth; and its working is anarchy, or that state of action resulting from each one asserting the dominion over himself, and endeavouring to extend it to the general mass. All these lying unities are forgeries of Satan upon that "unity of the Spirit in the bond of peace; [where] there is one body, and one spirit, [to guide it] even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all; [while] unto every one of us is given grace according to the measure of the

gift of Christ; .... that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4.) Hence the awful necessity that all unite in prayer to God for the restoration of those "spiritual gifts" which nearly all deny and blaspheme, but which "God hath set in the Church" expressly to be the means of saving us from our present delusions and dangers. But these God will not restore while men reject and pray against them as the devices of Satan. The folly of praying to be led into all truth and preserved from all error blindfold, and at the same time spurning God's appointed ordinances for being led with open eyes therein, is not a whit behind the hypocrisy and self-sufficiency of the Scribes and Pharisees. "Ye hypocrites! well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (Mat. 15: 7.)

12. I have in part reviewed Mr. Blunt's "Trial of the Spirits" in this statement of the doctrine of the Holy Spirit, with the double view of stating the doctrine, and of showing in contrast the impious absurdities into which those who oppose it are unavoidably precipitated. I claim not to interpret scripture by divine revelation, as I know it ought to be interpreted: I am only endeavouring to rescue some part of it from the barbarous treatment it receives at the hand of those expositors, who involve it in palpable contradictions, and to induce Christians to see, acknowledge, and act upon their high and holy calling. I have one more short notice of the "Trial of the Spirits," and then I have done with it. At pages 10 and 11, it charges the accused with pretending, "*in all cases*, to speak the words of God himself, *from which there is no appeal to the written word*—in fact, to all intents and purposes, *a new revelation*:" yet, be it remembered, that in the conclusion of his two sermons, the author virtually charges them upon the Holy Ghost, by saying, in a sort of matter of course way, as if referring to the acknowledged fact, that he himself preaches by divine inspiration, —"Had I been led by the Spirit of God to a different conclusion, I trust I should have had the grace as plainly, as clearly, and as fearlessly, to have stated the result to you as I do the present." But what I remark on in this charge is asserted in the words I have put in italics, which contain a malicious and abominable falsehood. Take in explanation one example out of the Morning Watch, which the author recognizes in an appendix as "their accredited organ," which examples I take from Vol. V. page 436, from a reply to the same diabolical slander:

"Then, as to the 'advocates,' &c., we can only meet the charge, as it has been met by others, with positive contradiction,

and by direct reference to the writings hit at, but not quoted from, by Mr. McNeile. 'Does this living voice supersede the Scriptures? No; by no means. Can it contradict the Scriptures? Never. If it should, then say, It is not the Spirit of God, but an unclean Spirit which hath spoken.'" *(Day of Pentecost, p. 65.)—Note.* "The Trial of the Spirits" was preached about a year after the last number of "their accredited organ," the Morning Watch, was published. I have in my possession six volumes out of seven, or 3586 pages, the whole of which I have read with the exception of some pages of extracts in French, and some chronological papers, without discovering the least sign of this imputed blasphemy; and I have found "their accredited organ" to advance no opinion whatever as to matters of faith and practice which it aims not to support from Scripture. There is therefore not the shadow of an excuse for writing, preaching, and publishing so foul a calumny against the objects of his persecution. Could the author of the trial have been led by the Spirit of God to "begin by examining, in the present case, what appearance has been assumed by these Spirits which we are called upon to try," and to make his beginning in the utterance of so gross a falsehood and calumny? What a comment on such a beginning is the closing prayer, to be led by the Holy Spirit into all truth!—From this treatment of the "Irvingites" by a popular clergyman, the reader may form some idea of the general treatment they have met with from the public press, which acknowledges but few of the restraints of gravity and decorum.

XXIV. There is a law of evidence laid down in Holy Writ, namely, the law of testimony *by word of mouth*, in this form: "*In the mouth* of two or three witnesses every word shall be established." This principle of evidence is rarely departed from in a British court of justice. Now the Lord Jesus appointed *two word of mouth* witnesses to bear oral testimony to himself continually in the Church; namely, the preaching ministry, to whom he committed the preaching of the word in public, and the Holy Ghost, speaking by man's mouth, and testifying to the word preached as the word of the Lord, and to the person of the Lord himself; which would serve the double purpose of testifying to the Lord Jesus, and of checking the preacher should he need it. And this I gather from the following Scriptures: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness." (John 15: 26.) If this be objected to on account of the words immediately following, *i. e.* "because ye have been with me *from the beginning*," as indicating that this evidence could not be intended to be perpetual, because all the christian ministry could not be personally with him from the beginning of his ministry; I answer, 1. The whole ministry stood in headship in the Apostles in corporate succession of persons from those

who had "companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us;" (Acts 1: 21, 22.) and the care taken that such an one "must be ordained to be a witness with us of his resurrection," goes to confirm it.—This rule of bearing witness to the resurrection was even adhered to in the case of Paul, who saw his risen Lord, and was made by him a "minister *and a witness* both of the things which thou hast seen, and of those things in the which *I will appear* unto thee;" (Acts 26: 16) and Paul pleaded to the Corinthians, (9: 1) that he had "seen Jesus Christ our Lord." Paul, as the special Apostle of the Gentiles, stood at the head of the Gentile ministry. This would give witness by *living tradition* running parallel with *written history*, and being, at the outset, its foundation: for the subject of history must be transacted before it can be recorded. Both, namely, the written word and the ministry, were intended to be under the constant supervision of the Spirit of Truth, as they both originated in his acts. 2. The ministry was to be perpetually this witness, by "preaching *Jesus and the resurrection*," though they never saw him. 3. "Lo, I am with you always, even unto the end of the world." 4. The Comforter was sent to abide for ever; and unless the two witnesses should run parallel in their witness-bearing, *as they began*, namely, by word of mouth, their appointment and work is out of joint, defective, and crippled. When the Apostles were brought before the High Priest, (Acts 5: 31) Peter said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins. And *we are his witnesses* of these things; and *so is the Holy Ghost*, whom God hath given to them that obey him." Now as it is evident that the witness-bearing "of these things" should be just as perpetual as the preaching of the Gospel, which is by word of mouth; so should the *verbal* testimony of both the witnesses be perpetual also. "This Gospel must be preached *for a witness* unto all nations." (Mat. 24: 14.) And there can be no better reason assigned for the cessation of the "utterance" of the Spirit than for that of the ministry in preaching. "He shall not *speak* of himself; but whatsoever he shall hear, that shall he *speak*" to men's ears. (John 16: 13.) "The Holy Ghost is also a *witness* to us. (Heb. 10: 15.) "Save that the Holy Ghost *witnesseth* in every city, *saying*, that bonds and afflictions abide me." (Acts 20: 23.) Agabus "took Paul's girdle, and bound his own hands and feet, and said, Thus *saith* the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle." (Acts 21: 11.) "In every thing ye are enriched by Him in *all utterance*, and in *all knowledge;* even as the *testimony* of Christ was confirmed in you. (1 Cor. 2: 5.) "I am thy fellow-servant, and of thy brethren that have *the testimony of Jesus*:....for the

testimony of Jesus is *the Spirit of Prophecy.* (Rev. 19: 10.)—"He that hath an ear, let him hear what the Spirit *saith* unto the Churches. The Spirit and the Bride *say,* Come."—"And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One. And there are three that bear witness in earth, the Spirit, and the Water, and the blood, and these three agree in one;" the water of baptism, and the wine (blood) of the Eucharist being *sensible* things in the hands of the ministry. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." (1 John, 5: 6—9.) And here let it be remembered, that "the body of Christ" was constituted and organized expressly with a view to this witness-bearing by the Spirit; for there was the word of wisdom, and the word of knowledge, and prophecy, and miracles, and the gift of tongues, and the interpretation of tongues, all for the outward manifestation and "ministration of the Spirit," besides the "utterance" accompanying the gift of the Spirit by the laying on of hands: of all which I say, "This is the witness of God which he hath testified of his Son." Yet of it we hear said, that it can neither promote the glory of God nor the good of his people, except in as far as it is destitute of all miraculous character—of all actual *manifestation* of the Spirit! "My speech and my preaching was not with enticing words of man's wisdom, but IN DEMONSTRATION OF THE SPIRIT AND OF POWER: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 4, 5.) What is a *demonstration* of the Spirit?

XXV. Let us now attend to those Gospel facts which exhibit and enforce by practice, THE LAW OF QUALIFICATION for the different functions to be performed by the various members of the one body. The prominent point I shall notice under this head is, "the gift of the Holy Ghost." Jesus, as Head of the body and all its ministries, was QUALIFIED for his work by the Spirit, and by the Spirit he thought, spoke, and performed every thing. The Spirit descended and abode upon him at his baptism; "and being full of the Holy Ghost he returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." (Luke 4: 1.) He told the Jews that he cast out devils, "by the Spirit of God;" and by the same Spirit he knew all things, and taught his Disciples, "until the day in which he was taken up, afterthat he through the Holy Ghost had given commandments unto the Apostles whom he had chosen." (Acts 1: 2.) Now he himself taught that the Disciples should be as his master; as God saith: "Be ye holy, for I am holy:" as the Lord saith: "Be ye perfect, as your Father in heaven is perfect." And if the Son of God, our Lord and Master, did not undertake to discharge the duties of a minister

of the Gospel until he was qualified and fitted to his work by being "filled with the Holy Ghost," how much less should we, who are sinful dust and ashes, presume to enter upon that office without the same qualification? May God pardon me for professing, in ignorance, to be moved by the Holy Ghost to take this office, when I was ordained, and supply that to me of his great goodness, without which, I am but a stumbling block in his house: but it was so explained away to me as to mean nothing more than a pious zeal with a belief that I was fit for the office, having been examined by competent judges. I make not this remark for accusation against any man; for I verily believe all concerned acted honestly in the matter with myself; but to notice the defects of our present system, (systems make men) and its great inferiority to that which the Apostles left behind them. This will further appear in the next section.—Tracing down the law by practice under it, from the person of our Lord to his successors in the ministry, we find in Acts, the first chapter, that before they began their work, "he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence....But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This shows that the baptism of the Holy Ghost is necessary to the Christian ministry, the whole of which stood represented at that time in headship, first, in the person of our Lord, and secondly, in his Apostles. When the seven deacons were appointed, in Acts the sixth, they were required to be "men of honest report, full of the Holy Ghost and of wisdom." Paul was qualified for his work in the same manner; (Acts 9: 17.) and so we find the Apostle Barnabas, "a good man, and full of the Holy Ghost and of faith." (Acts 11: 24.) And this is necessary: for as it is one and the same Spirit that gives the gift and that qualifies for its use; so in the diversities of gifts, and differences of administrations, and diversities of operations, it should be the same God that worketh all in all. The qualification is not a transient act, but an abiding power of action. It is God that worketh all in all. And how can he work by the instrument unless he is in it, or holds it in his hand? "Know ye not that your bodies are the temples of the Holy Ghost which is in you?" Of those named servants of the Lord, it was known publicly by "the demonstration of the Spirit," that they were full of the Holy Ghost. It was no uncertain matter of doubtful speculation, but a thing known to the faithful. St. Paul exhorts Timothy to "keep by the Holy Ghost which *dwelleth in us*," the ministry he had received, and on the same terms to commit it to faithful men.—Our Lord was "led by the Spirit," who dwelt in him bodily. He is declared to be our

pattern in all things. Men are made "the temples of the Holy Ghost;" and "as many as are led by the Spirit of God, they are the Sons of God," in the likeness, and after the pattern of the Lord Jesus, who is "the first-born among many brethren."

XXVI. Intimately connected with the above is the law of choosing to office, and what is now called Church patronage. In the New Testament history, the Holy Ghost *qualified* his servants for office; *named* them to their office; and *directed them where and in what to labour*. Has he still this right? Has he the disposition to exercise it as he then did? Who can do these things as well as he? Would it be praying for "*bread*," or for "stones and scorpions," at the risk of being cursed of God for presumption, as the Rev. Henry Blunt teacheth, if we should all unite in prayer to the Holy Spirit to come among us, and do these things for us as he did for the Church in the beginning? Let the objector answer these questions at his peril; but let him beware of "answering against God." We read, that "no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." And how was Aaron called? By the Holy Ghost speaking by the mouth of Moses. How were the Apostles called and sent? By the Holy Ghost speaking by the mouth of the Lord Jesus. How were others called? The Apostle Barnabas appears to have been called through man's mouth, as were other Ministers; for "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto *I have called them*. .... So they, *being sent forth by the Holy Ghost*, departed." (Acts 13: 2, 4.) Here the Spirit, as in other instances, exercised Church patronage, which has been taken from him and variously lodged in human hands;—some, in Congregations; some, in Landlords; some, in Committees; some, in Bishops; and some, in the Civil Magistrate;—but in no case as the Holy Ghost specially directs. Again: "Take heed therefore unto yourselves, and to all the flock, over whom the Holy Ghost hath made you overseers." [Acts 20: 28.] And since this is the law, we must take it for granted that they were all selected and sent to their work by him who gave them qualification; for there is no Scripture stating that men were or might be called and sent in any other way. We cannot reasonably *suppose* a practice which contradicts the law and the *recorded* practice under it; for "the ways of God are equal;" and God is true to his own ordinances, let men break them as they will. And as to his directing the labours of his Ministers, we may gather something in addition to the above from the following passages: "The Spirit said unto Philip, Go near and join thyself unto this chariot." [Acts 8: 29.] "They assayed to go into Bithynia; but the Spirit suffered them not." [Acts 16: 7.] "Then spake the Lord unto Paul by night in a vision, Be not afraid, but speak, and hold not thy peace:

for I am with thee, and no man shall set on to hurt thee: for I have much people in this city." [Acts 18: 9, 10.] "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden." [Acts 15: 28.] "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." [Acts 10: 19.] So careful was he to "guide" the Church in all things. [John 16: 13.]

But I need not multiply quotations, as these are sufficient to establish the principle, and to show, by contrast, what a sad plight the Church must now be in, when all these things are professedly done by human judgment, discernment, and discretion alone; and if the guidance of the Spirit be at all acknowledged in any thing, particular exception is carefully taken against the possibility of *knowing* it by any external proof or "MANIFESTATION of the Spirit." Men cannot bear to be led by the Spirit at all unless he is so inscrutably secret in his operations that they cannot distinguish between him and themselves. Hence the horror that is excited in them at the thought of the abomination of speaking with tongues, as they regard it. A God in any way *manifest* is no God for the multitude, especially if they be full of worldly wisdom and the gross idolatry of human intellect and fashion. So some desired our Lord to depart out of their coasts, when they learned "what was befallen to the possessed of the devils."—(Mat. 8: 33, 34.) They could not bear among them the manifestations of divine power, when they even knew that it was exerted for their deliverance from the terrible power of the devil.—The same God-hating disposition is stamped in legible characters on this very wicked and adulterous generation, and especially in all the attempts to reduce the civil power and the principles of the State to the level of Atheism. How many mistakes are made, for instance, in selecting men for the ministry? The secret of the matter is—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart;" (1 Sam. 16: 7) and the self-same Spirit divideth to every man severally as he will." (1 Cor. 12: 11.) Hence it is impossible for one man to know with certainty what work of God another is fitted for, unless God reveals it to him. "Every man hath his proper gift of God, one after this manner and another after that;" (1 Cor. 7: 7) and "now hath God set the members *every one* of them in the body, as it hath *pleased him.*" (1 Cor. 12: 18.) And as "it is not in man that walketh to direct his steps;" (Jer. 10: 23) so I deem it utterly impossible that the work of God, "by the Church," can succeed with the required success without the actual exercise of all the miraculous gifts, and the special direction of the Spirit in them all. This is the law laid down in the statute book of God, and it rests with the objector to disprove by Divine authority what I contend for. All offices are of God. He alone has the right to fill them as he pleases. He alone possesses the power of qualifi-

cation. He alone gives every one his proper gift; and if any one has an improper gift, it is of the devil. He alone knows the fitness of this or that man for this or that work. He alone can place each in his proper station, and work in him to will and to do in it: and he will acknowledge no work in which he is not a co-operator.—"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." (Rom.12: 3—8.) And all this is so reasonable, and so worthy both of God and man, each in his place, that I may safely defy mortal man to gainsay it without, as it were, declaring himself an infidel. But man does not "like to retain God in his knowledge," and so he has taken upon himself to do all these things by his own wisdom, to the utter exclusion of Divine guidance as an admitted practical principle. It is held merely in an indefinite, intangible, grasplcss, theoretical speculation, which cuts off all cognizable intercourse with a practical God—a God nigh at hand in all things. Hence we are all hastening to one common ruin as fast as the long-suffering mercy and preventing grace of God will permit. The leaven of ruin has been at work ever since the Reformation; and now. since the lunacy of "Liberalism" and Infidel Radicalism have gained the ascendency in the Counsels of the British Empire, and have actually unchristianized the State, the dreadful consummation is hastening on with accelerated progress.

XXVII. I shall now proceed to set forth the Infallibility of the Church, by showing the impossibility of agreement in the truth without it, and the Gospel promises and provisions for its perpetual exercise among men.

1. "Can two walk together except they be agreed?" (Amos 3: 3.) Certainly not. But what is the ground of agreement?—The truth of God, and that alone. There is no agreement in error except against the truth; and when that is out of the way, rival lies will turn like tygers upon each other. So when that great truth, the principle of Church and State, is effectually trampled down, those who clubbed together in one common rebellion against God to expel him from the political concerns of man, can no more agree together than they could with their common enemy. Popery is an exclusive system; so is Infidelity; so is each sect and schism.—

They are in themselves as mutually hostile to each other as to the Established Church: yet they found a point of union, and combined on the common principle of Infidel Political Economy in order to put it down. If this policy was meant to perpetuate peace, or to produce peace, its advocates were infatuated indeed: for how will they preserve the peace among themselves? What is to guide their feet in the ways of peace? The way of peace is the truth; and the means of peace is truth in the hand of power. Both truth and power are of God: hence, by the truth. did God ordain the powers that be to rule over men; and peace, by the truth, is properly the peace of God. Peace cannot originate in falsehood, nor be preserved by its means. The Infidel Political Economy, which shuts God out of the State, and prohibits the powers that be from acting upon the truth of God, as it is in his Son our Lord, is altogether of the devil, that old liar and murderer, and is exactly calculated to take peace from the earth; for it unchains every principle of evil in man, and lets loose Belialism, and gives the rein to Infidel Radicalism. I appeal to the example of the United States. These people have boasted and boasted that their infidel government, which disclaims acting upon the truth of God, is the most perfect that ever existed. And how does it work? It has nourished and brought up a strong political faction, composed of the *declared* enemies of Christianity. It has invited and tempted the ever watchful ambition of the Pope of Rome, whose subjects now threaten to seize upon and entrench themselves in the State of New York, and whose open operations cause the most serious alarms among all other Christian sects. Last year, 1834, there was a convocation of clergymen in the State of Vermont, which agitated the question of devising means to secure a Protestant ascendancy in that State, notwithstanding their boastings of the Infallibility of Political Atheism, and their hatred of Church and State. But they have incapacitated themselves from acting upon the truth of God, as a political means of preserving the public peace; and the instant it should be attempted there would be civil war of the most horrible description. They have sold themselves to the devil; and so they must continue under the hard bondage of their political God, "the God of this world—the Spirit that now worketh in the children of disobedience." They have acted upon the principle asserted by John Neilson in the Assembly of Lower Canada, namely, that "religion gave laws to our consciences and moral conduct; civil governments to our behaviour as citizens and in society. One was independent of the other." That is, that "conscience and moral conduct," and, by consequence, religion, their lawgiver, are UNNECESSARY to men in regard to their political relations and their "behaviour as citizens and in society." This sentiment embodies all the beastliness and all the malignity of atheism, and puts forth in its most tangible form the denial that "power belongeth unto God,"

and ought to be exercised in sole subservience to his revealed will. The people of the United States have acted upon this God-denying principle; and now they begin to find to their cost, that where God is denied and rejected, Satan is acknowledged and submitted to.—The old liar and murderer proves a bad keeper of the public peace; and the devil's commons, namely, the absence of God's truth, proves to be a field where men cannot meet in agreement, friendship, and peace, as the political economists prophesied they would do.—There is no neutral ground between God and Satan: for "he that gathereth not with me scattereth;" and "whatsoever is not of faith is sin."

England has adventured upon the same awful experiment of finding political infallibility, safety, and peace, in the expulsion of God and his truth from her political economy. The repeal of the Corporation and Test Acts led the way: then followed, the same year, that other act of apostacy from God and national suicide, the "Catholic Emancipation." These were the work of speculative infidelism, popery, indifference to Christianity, together with schism, and that form of infidelity called Socinianism or Unitarianism: and many renegade Churchmen joined this alliance of Belialism, for the destruction of the old Protestant Constitution. And how will they all stand affected to each other when they shall have succeeded entirely to destroy its remaining fragments? Look at France—look at the United States—look at Ireland. The popish members took their seats in Parliament under oaths contradictory of their religious principles, namely, "never to exercise any privilege to which they were or might become entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom." As they took their oaths for the purpose of carrying their principles into effect; so the moment they got the opportunity they trampled upon their oaths, acted on their principles, and attacked the Protestant Church Establishment, as "the greatest moral monster that was ever yet set up in the name of the Christian religion," as Mr. Shiel declared it to be in the House of Commons in July 1832. This the whole world knew beforehand they would do, and intended to do; and so the blame rests with those who were fools enough to put the power into their hands. The perjury surprised nobody. When men take oaths for the sake of power, in contradiction to their principles, they do it that, through perjury, they may use the power in support of their principles. Their principles govern them, not their oaths: and we all know that popery encourages all manner of perfidy towards "heretics," provided "holy mother church" can be served by it. Those in power surrendered the means of peace (which is truth in the hand of power) to an enemy whose hatred is unappeasable, and whose hostility is irreconcilable, as the price of that peace which was sought to be preserved. It never entered their calculations that as "power be-

longeth unto God," and as truth is its means of securing peace, God stands pledged to uphold his own ordinance against all aggression, when it is used in submission to his will for "the maintenance of true religion and virtue." The Protestant power gave up the Protestant truth, to appease its declared enemies and quiet its treacherous friends, and thus incapacitated itself from wielding its own defensive armour. It deserted God, and committed its life to the safe keeping of its bitterest enemies. Before the perpetration of these suicidal acts, the Protestant power of Great Britain had the means of national safety in its own hands; and thus stood in a real, and by no means unimportant, approximation towards national infallibility; for I am convinced that for the sake of the truth which was embodied in the system, short as it was in some points of great importance of "the faith which was once delivered unto the Saints," and on which the primitive Church acted, God would have upheld the nation and guided it safely through the coming storm, provided it were faithful to what it held.

As truth is the ground of agreement, so it is the ground of friendship; and there can be no cordial and hold friendship, such as God approves, without agreement in the truth. "Ye shall know the truth and the truth shall make you free;" free from all the enmities of sin. Persons of contradictory principles can as soon be friends as Christ and Belial. This remark will equally apply to the relations between human governors and their subjects, and to those between God and his people. One class of principles is necessary for them all. True friendship and lasting agreement must be in the truth, and by the Spirit of Truth, whom God gave to the Church to be the Spirit of unity among men, and between God and man, and to lead God's people into all truth. This spirit is the Spirit of Christ given to animate the body of Christ, and impart to it the mind of Christ, his will, wisdom, understanding, affections. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Hence it appears that all who name the name of Christ should agree together in the truth as one man—as one body and soul; for "ye are the body of Christ, and members in particular;" and "know ye not that ye are the temples of the Holy Ghost?" But what is the leading popular sentiment on this point? Why, that all sects may "agree to differ in things indifferent,"—namely, in all disputed truths, and deny God in every one of his doctrines and ordinances as much as they like without any breach of civil or political unity and charity. Our civil rights and duties, we are told, stand not in the truths of revelation, but in something else; and our relations originate not in true religion, but in the natural inalienable rights of man. In such case the assumed common ground of agreement, where man may meet man on terms of

civility, if not of friendship, is Atheism; and this ground is actually taken by all the foes of Church and State. An assembly of men agreeing in no positive truths, and acting upon none, as given of God for the direction of their conduct, is an atheistic body.—Such bodies are now become our popular legislatures; and so the whole of Christendom is in transit out of Christianity into Atheism. Every political movement, every new measure of societyships and combinations, not acting upon the truth of God and under the headship of Christ, turns the wheel of moral revolution one step nearer to that awful consummation of apostacy, and the revelation of that fearful mystery of iniquity. The starting points of this process are heresy and schism, which embrace the essence of sedition and rebellion; and the name by which men call the operative lie is LIBERALITY. But it is a God-denying process throughout. It begins by rejecting God as the God of *unity in the body*, and it ends by casting the Spirit of truth and unity out of the body. When the Spirit of truth, love, and unity is cast out, then rush legions of devils into the "swept and garnished body," which presently falls into violent convulsions, like a man possessed of devils, and so furious that none can tame him. These demoniac convulsions are seen in political unions, trades unions, infidel reform agitations, popular elections, radical meetings, mobs, &c.

2. But what is the commandment concerning the keeping of "the unity of the spirit in the bond of peace?"—concerning the obligation of all men to understand the word of God, as far as they claim to understand it, exactly alike in all things? It is this:—"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) This states the principle and the obligation: let us now hear the condemnation of their breach: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." (Rom. 16: 17.) These things are enforced in scriptures too numerous to transcribe.

3. But is it possible for Christians to agree together as commanded, and avoid the guilt and danger of heresy, schism, and final apostacy, with such means of unity and edification as Christendom has been experimenting upon until brought to the brink of a wide wasting apostacy? No; and the reason is, that human ingenuity is wholly incompetent to understand and interpret the Word of God, setting aside man's natural dislike to it, and his liability to be led astray from it by the temptations of the devil. Now, the Bible is *no revelation* to him who does not understand its meaning, and, consequently, no guide to him in the ways of God any farther than he

does understand it. "The flesh lusteth against the Spirit: .... these are contrary the one to the other." (Gal. 5: 17.) How, then, can "the carnal mind" understand the words of the Spirit? "The 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." (1 Cor. 2: 14.) How then *can* he know them? Spiritually—by the Spirit of God, and him only; for the Apostle adds: "But he that is spiritual judgeth all things:" that is, he to whom the Spirit unseals the Word. Let us take an example for illustration. Suppose I write a letter of instruction to some one in terms "hard to be understood," and he does not understand it, yet wishes to be guided by it: to whom shall he go for explanation—to all the world, or to its author? To its author of course. And who is able to unseal and read the Book of God in its true sense? None but its author. (Rev. 5: 1—5.) "For what man knoweth the things of a man save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2: 11.) And the context shows how man is to understand the Scriptures: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. .... Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know [understand] the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Studying the Scriptures by mere human intellect is not the way to understand them. As proof of this, Christendom is at this moment a mere chaos of heresy, schism, and infidelity, and the Bible is fast becoming the most obscure and soul-killing book in the world,—wrested and perverted, a savour of death unto death in them that perish. (2 Cor. 2: 15, 16.) "They cannot know them, because they are spiritually discerned." Without this, all our Lord's verbal instructions to his Disciples were in a manner useless; and when he was about to leave them,—"then opened he their understanding, that they might understand the Scriptures." (Luke 24: 45.) And of the same thing St. John saith: "We have an unction from the Holy One, and we know all things."

4. It is from the misinterpretation, misunderstanding, and perversion of the Scriptures; and from ignorance, contempt, and hatred of its holy and conservative principles, that all our disorders and calamities flow. Thus arose the great Papal apostacy; and after the great but imperfect Reformation, thus is now arising the still greater Infidel apostacy on the ruins of both Popery and Protestantism, making its fearful way over the wreck and ruin of all ancient principles and institutions. As all lies are based upon some truth, so the lie of Papal infallibility is based upon the precious truth, that the Church ought to be infallible in all things as the body

of a head whose Spirit is the Holy Ghost. But the Papal lie hid the Word of God under its own forgeries, and formed a satanical unity of darkness and ignorance, under the blindness of implicit faith in the word of man. The Protestant lie is based upon the truth that all men, having free access to the written Word, ought to understand it by the interpretation of the Spirit. It consists, not in giving every man a Bible, but in depending upon human judgment and learning for its interpretation: for be it remembered, that Protestants now treat the doctrine I am contending for as the delusions of the devil. The march of intellect, and the rights of man in political independence of God, have taught us that all men are equal, and that no human authority can exceed the flat equality of all human creatures. Thus Protestanism has opened the door to limitless heresy and schism, through the medium of human judgment, as the interpretor of the Bible; yet vainly attempting to keep men together by creeds, formularies, and establishments; and now that these, in the absence of "the manifestations of the Spirit," do fail "to keep the unity of the Spirit in the bond of peace," they are deserted and assaulted as the worst enemies of man. They cannot do the Spirit's work; and without the Spirit *manifested* in their use —without "the demonstration of the Spirit and of power"—they are incapable of self-defence. It is "the unity of the Spirit" we are required to keep, and that would keep us in the unity of the letter. I am fully convinced of the soundness of that most holy symbol of our faith, the Athanasian Creed; but my conviction I cannot propagate in the heart of my contradicting neighbour. And so of religious establishments. Yet I think that God has greatly blessed these things, even beyond their deserts, as they have been constituted; and had they indeed been subject to "the ministration of the Spirit," (2 Cor. 3 : 8.) he never had suffered their enemies to triumph over them.

5. We are now arrived at this awful predicament, namely, That God hath committed his word and ordinances to us with a positive command to "be *perfectly* joined together in the same mind and in the same judgment" concerning them; and that, by the means Christians adopt as the only means provided for this end, it is utterly impossible to keep that fearful commandment: for be it again remembered, that the point I am now contending for is almost universally treated as a delusion of the devil. But this involves the horrible blasphemy of charging God with laying a burthen upon us infinitely beyond our strength! This is a dilemma from which I see no escape. We must either charge God with conduct worthy only of Satan, or confess that he did provide for us that infallible interpreter of his Word, whom, in one or more of his offices, we have denied and rejected. And who shall dare the tremendous alternative of charging the fault upon God? Let him be true, though every man a liar.

6. Let us now turn to those Scriptures which assert the doctrine, remembering that it exists wherever the Spirit is said to *speak:* for he spake by man's voice, and used man's mouth in communication with the Church. He was sent to abide for ever—"Whom the father shall send in my name, he shall teach you all things, and bring all things to your remembrance." (John 14: 26.) "He will reprove the world of sin, of righteousness, of judgment....He will guide you into all truth: for he shall not speak of himself; but whatsoever he heareth, that shall he speak: and he will show you things to come. He shall glorify me: for he shall take of mine and show it unto you." (John 16.) Not only explain Scripture, and unfold prophecy, as the Church can bear it; for "I have many things to say unto you, but ye cannot bear them now;" but even show them things to come not written, as thus: "There stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world." (Acts 11: 28.) "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle." (Acts 21: 11.) But things of this kind, which concern local or temporary matters and individuals, can be no imaginable trespass upon written Scripture: but they illustrate the minutiæ of Divine Providence, and shew how God manifests a particular interest in whatever concerns his faithful people. It was a common thing among the Jews to "inquire of God" in common difficulties. So Saul inquired of Samuel concerning the strayed asses of his father. "(Beforetime, in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer.) Then said Saul to his servant, Well said, come, let us go." [1 Sam. 9: 6—10.] But "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope": (Rom. 15: 4) therefore Christians are entitled to the same privileges, or from these instances of God's care of others we can learn nothing for *our* comfort. Many persons believe in providential warnings to individuals concerning no higher matters than strayed asses; yet the same persons, there is reason to fear, would cry out "Satanical delusion" the moment the doctrine were pressed upon them in its proper Scripture connection with miraculous gifts. I have no doubt that the order of Prophets, upon whom, along with the Apostles, God founded the Church, (Eph. 2: 20) were intended for the same things among us, as appears by Agabus foretelling the dearth, besides discharging other important functions like the Jewish prophets; and I am confirmed in this by a word in Amos, 3: 7, that is, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." And, "God hath set some in the Church, first Apostles, secondarily Prophets." (1 Cor. 12: 28.) "Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy Apostles *and Prophets* by the Spirit." (Eph. 3: 5.)

But how is the Spirit to teach us all things, and to lead us into all truth, and to testify of Christ, and to shew us things to come, and to reprove the world, and to speak what he shall hear, and to shew us the things of Christ, and be actually known as the real doer of all these things without positive outward manifestation shewing him in distinction from men and devils? For these outward manifestations of the Spirit "the body of Christ" was organized, and compared to the human body: and as the living human body is organized for the manifestation of the human spirit, which resides in, governs, and acts by it: so "the body of Christ," the Church, was organized in its original structure for the manifestation of the Spirit of Christ. Every motion of the human body is a demonstration of the living invisible spirit within it: so also it was intended that the Church, as Christ's body, should be a perpetual manifester of the Holy Ghost, acting in and by the "many members in one body." Without these manifestations, I cannot conceive how the promises of the Lord could ever receive fulfilment. To this principle of manifesting and demonstrating the Spirit by miraculous operations, the following texts are to be referred: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God." (1 Cor. 2: 4, 5.) "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12: 4—7.) "How shall not the ministration of the Spirit be rather glorious? (2 Cor. 3: 8.) "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3: 5.) All these take for granted the outward manifestations of supernatural power by the members of Christ's body; and they are all connected with the Church's infallibility in the Spirit.

Again, "Ye have an unction from the Holy One, and ye know all things....*Let that, therefore, abide in you, which ye have heard from the beginning.* If that which ye have heard from the beginning *shall remain in you, ye also shall continue in the Son and in the Father*.... THESE THINGS HAVE I WRITTEN UNTO YOU CONCERNING THEM THAT SEDUCE YOU. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John, 2: 20, 24, 26, 27.) Reader! what think you of this? Read it over again, and compare it with the words of Jesus, given above. Again:

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye

are enriched by him in *all utterance*, and in *all knowledge*; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1: 4—8.) Observe, 1. The "all utterance" is evidently speech by the Spirit in all his forms of utterance. 2. The "all knowledge" refers to leading the Church into the true knowledge and understanding of the scriptures (John 14: 26; 16: 7—15; 1 Cor. 2. throughout.) 3. "The testimony of Christ" refers to the witness-bearing of the Spirit to the Lord Jesus by the mouths of his servants "in all utterance," and by other miracles. 4. "Waiting for the coming of our Lord," connects the whole with the Catholic Church in the sense of "Lo, I am with you always, even unto the end of the world," and refers to the Church's expectation of and readiness for the second coming of the Lord in his kingdom. 5. The utterance and knowledge are connected with the word of wisdom, and the word of knowledge and prophecy, and speaking with tongues in 1 Cor. 12: 4—11. (Knowledge is the instrument of operative wisdom.) 6. As the means of preservation in the unity of the Spirit and of the one body, these all refer immediately to the command following in the tenth verse, *i. e.* "Now I beseech you, brethren, by the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—Likewise Paul prays for the Ephesians, (1; 17, 18) that God may give unto them "the Spirit of wisdom and revelation in the knowledge of him," &c. So also in Phil. 1: 4—11, and Col. 1: 9—11. And lastly, God provided all these things "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking *the truth* in love, may grow up in him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4: 12—16.) The reader may easily make the application of these passages to the infallibility of the Church: for he cannot but see that if she lived these truths, and avoided these errors, she would "continue in the faith grounded and settled," (Col. 1: 23) in opposition to being tossed to and fro, and carried about by every idle wind of doctrine, and thus be infallible by the infallible guidance

of the Holy Ghost in all things. God has commanded us so to be guided: hence to question his willingness to guide us, or our necessity to be so guided, is to lie against God and deny the Gospel. He commands us to agree together in "the unity of the Spirit," and "in the knowledge of the son of God," as if we were all animated by one soul. But how stands the world? Can we find two individuals who agree together at all, much less in the truth of the Gospel? Every man has a way of his own, and so God's ways are despised. It is regarded as the perfection of liberty that every man may serve God "according to the rights and dictates of his own conscience;" that is, his own will and pleasure, taking it for granted that God is as pleased with it as he is. A soul-killing lie this, and twin sister of that other lie of Satan, that the people (whom some who preach the lie declare to be under the power, in the great mass of "*total depravity*") are the only true source of legislation and government. This last infidel dogma is thus stated in the Christian Guardian of the 11th December, 1830:—"in direct opposition to the above incontrovertible doctrine of Archdeacon Paley, and in absolute defiance of the universally received political maxim, that "civil government is founded upon the *will of the people*." But this gives the lie direct to the political doctrines of the Bible, which makes God the foundation of government, and declares rulers to be his ministering servants set by his ordinance over the people. The Guardian's doctrine is point blank Atheism; and men on acting on it do presumptuously thrust themselves into the place of the Most High, and assume his prerogatives to themselves. But it will appear in the sequel of this work, that not only "power belongeth unto God," but that no man can rightly use it unless the Holy Ghost do guide him.

XXVIII. I would earnestly request the reader to consult the Scriptures here named in connexion with the works and operations of the Spirit. 1. Being filled with the Holy Ghost, speaking, singing and admonishing as he gives utterance: Luke 1: 41 to 55; 67 to 79; 2: 25 to 38. Acts 4: 31—33. Eph. 5: 14—21; Col. 3: 16; 1Cor. 14: 15. 2. "Praying in the Holy Ghost;" Jude 20; Eph. 6: 18, 19; 1 Cor. 14: 14, 15. 3. Keeping the Ministry and the faith by the Spirit; 2 Tim. 1: 14; 1 John 2: 20—26. 4. "Filled with all the fullness of God:" Eph. 3: 19. 5. Baptised with or by the Holy Ghost; Mat. 3: 11; Acts 1: 5; 11: 16; 1 Cor. 12: 13. 6. The Holy Ghost ministered by preaching and the hearing of faith; Acts 10: 44; Gal. 3: 2, 5. 7. By laying on of hands; Acts 8: 15—19: 9: 17; 19: 6. 8. Men baptised to become his temples; Acts 2: 38, 39: Rom. 6: 3; 8: 7—16; 1 Cor. 3: 16; 6: 19; Eph. 2: 20—22. 9. Men made strong and bold by him; Mat. 10: 19, 20; Eph. 6: 10; Acts 4: 8, 31, &c.

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I cannot refrain noticing a passage in Hab. 2 : 19, 20, *viz.* "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. But the Lord is in his holy temple: let all the earth keep silence before Him." Observe, 1. The idol was in figure of a man, yet a breathless block, and stands here in contrast with a man made in the image of God, and from him having the breath of life. 2. "Arise, it shall teach!" The idol has no breath to speak with, but man has, by which instruction from God is conveyed to his fellows. 3. The heathen fancied that spirits dwelt in their idols, as the Holy Ghost dwells in man; first in the Lord Jesus, secondly in his living members. "For the temple of God is holy, which temple ye are." *(1 Cor. 3 : 17.)* "But the Lord is in his holy temple," in opposition to the dumb idol; which temple ye are, "builded together for an habitation of God through the Spirit:" Therefore, 4. "Let all the earth keep silence before him." Let men respect his ambassadors and servants, who speak his word and execute his judgments; yea, and one another, who are made in the image of God, and whose bodies are consecrated in baptism to be his holy temples. "He that heareth you heareth me—It is not ye that speak, but the Spirit of my Father which speaketh in you." But alas! what a heap of dry bones are we become. "Can these dry bones live? O Lord God, thou knowest!"

XXIX. I deem it expedient here to give the sentiments of the Church of England as expressed in the Homilies, to which our clergy subscribe, upon some points insisted on in these pages, namely, that the offices and gifts of the Holy Ghost were intended to be perpetual in the Church, and that the Spirit is the only interpreter of the written word and the ordinances of God:—

"The Holy Ghost *doth always* declare himself by his fruitful and gracious gifts, namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures by faith, in doing of miracles, by healing them that are diseased, by prophecy, which is the declaration of God's mysteries, by discerning of spirits, diversities of tongues, interpretation of tongues, and so forth. 1 *Cor.* xii. All which gifts, as they proceed from one Spirit, and are severally given to man according to the measureable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God's divine power."...."Eusebius, in his Ecclesiastial History, telleth a strange story of a certain learned and subtle philosopher, who being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man, of small wit and less knowledge, one that was reputed among the learned

as an idiot; and he on God's name would needs take in hand to dispute with this proud philosopher. The bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doings they should all be confounded and put to open shame. He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the philosopher to such point in the end, contrary to all men's expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth." *Lib.* xi. cap. 3. Was not this a miraculous work, that of one silly soul, of no learning, should do that which many bishops great knowledge and understanding were never able to bring to pass? So true is the saying of Bede: "Where the Holy Ghost doth instruct and teach, there is no delay at all of learning." .... "Our Saviour Christ departing out of the world unto his Father, promised his Disciples to send down another Comforter, that should continue with them forever, and direct them into all truth. *John* xiv. xv.—Which thing to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal Church of Christ, dispersed through the whole world." .... "The proper office of the Holy Ghost, is not to institute and bring in new ordinances, contrary to his doctrine before taught; but to expound and declare those things which he had before taught, so that they might be well and truly understood.—*When the Holy Ghost*, saith he, *shall come, he shall lead you into all truth.* John xvi. What truth doth he mean? Any other than he himself had before expressed in his word? No. For he saith, *He shall take of mine, and shew it unto you.* John xvi. Again, he shall bring you in remembrance of all things that I have told you."—*Homily for Whitsunday.*

I would respectfully ask my clerical brethren what they mean by professing to disbelieve in what they have subscribed to. This I say advisedly; for more than one have denied to me that the quotations given above will bear a construction favorable to the views held forth in these pages. True, they may say that I find in them more than they contain: but yet I cannot conceive why the example of the proud philosopher, the learned bishops, and the reputed idiot should be set forth in the Homily for instruction to the Church concerning "THE MIRACULOUS WORK" of the Holy Ghost, if the compilers of the Homilies, and the then existing authorities, had intended to teach in contradiction to the views I maintain. They certainly intended something by it: but if they intended to teach the Church that God never meant miracles to continue longer than till there should arise "a learned clergy," they took a strange method of doing it. The Homily says that the Spirit was sent "to expound and declare those things which he had before taught, so that they might be well and truly understood," namely, by "the

universal Church," and not the Apostles only. But who so recognizes the Spirit as the expounder of Scripture? Who hears him *expounding and declaring* things before committed to writing, "so that they may be well and truly understood" by "words which the Holy Ghost teacheth" in acknowledged distinction from the "words which man's wisdom teacheth?" The "Irvingites," as they are called in contumely, are the only people who believe here with the Homily; and they are said to be under "satanical delusion" in their belief, and their names are cast out as evil. Of what public utility could the expounding of Scripture by the Holy Ghost be, unless it were publickly given and acknowledged as coming from the Holy Ghost, the same as the canon of Scripture? And if we all took the expounding and declaring of Scripture from the Spirit, how is it possible that we should have so many contradictory systems of Christian economy, and so many militant sects all carrying a system of plunder and piracy upon each other? Is there in these things one solitary sign of "the unity of the Spirit in the bond of peace?" No, not one. Are these the works of the Spirit? No: they are the works of the flesh and the devil. If the churches and sects "walked in the Spirit," they could not thus set truth and unity at defiance and follow their own inventions.

Jenkins, in his Reasonableness of Christianity, chap. 31, gives the following reason for the cessation of miracles: "Because the Christians at first were ignorant men, and the Gentiles learned; but now on the contrary all the learning in the world is employed for the defence of the Gospel, and there is nothing but ignorance to oppose it; and there can be no need of farther miracles in behalf of so good a cause, when it is in the hands of such able advocates against such weak adversaries. The Homily seems of a different judgment, when it brings a reputed idiot to do what all the learned bishops and theologians could not do, "that the excellency of the power might be of God, and not of us." (2 Cor. 4: 7.)—But "the march of intellect," by means of penny magazines, and so forth, which distil science and knowledge, and send forth their essence within so small a compass, that any man, for a few pence, may become intoxicated with human wisdom and learning upon these high wines of "useful knowledge," has produced so learned, heady, high-minded a race of infidels and semi-infidels, that we again need miracles in order to silence their presumption. Here, however, is another difficulty. Men have become so drunk and besotted with human wisdom, and do so idolize the powers of human intellect, and are so determined to solve every difficulty by scientific and learned research, that the belief in supernatural agency has nearly become extinct. As the London Christian Observer decided in the case of Miss Fancourt's cure, "any solution must be admitted rather than a miracle" for any the most extraordinary appearances and facts." For instance, the case of Mrs. Cass, at

Stanstead, in Lower Canada, in 1834, who, during fits of profound insensibility and utter unconsciousness to all things, as far as *she herself* was concerned, performed things vastly beyond any human powers in a state of perfect self-possession. Her medical attendant relates, that while "in her reveries and paroxisms she conversed freely, exhibiting in a high degree ideality, wit, tune, time, and language—ridicule, raillery, sarcasm," &c. in her conversation: that "though she had never learned to sing, and had seldom been known even to hum a tune when well, yet in her paroxisms she was very fond of singing, which she did with great sweetness and correctness:" that "many of her mental faculties seemed excited in the highest degree, and to manifest powers that they were incapable of in a normal (healthy) state:" that she often "verified" what she uttered without the slightest apparent effort: that she made an appointment during one fit to lecture on quackery, which she kept in another: that she could tell the time by a watch without looking at it, and tell, too, how much it differed from the true time: that with her face to the wall and her *eyes shut* she knew all that was transacted in the room where she lay: that with her eyes shut she would read, even in the dark, any book or print that was given her, and that "the interposing solid or opaque substances between her eyes and the book, so as to render the passing of rays of light from one to the other impossible, seemed to have no effect in obstructing her vision;" that "attempts to deceive her" while in this state were utterly unavailing; "that it was often remarked by visitors that she appeared to possess, *two distinct spirits, each in its turn presiding, separate and uncontrolled by the other,*" because that when she awoke and came to herself it was "always suddenly and with an instantaneous and peculiar change in the expression of her countenance, and in her manner and appearance;" she being, when at herself, totally unconscious of any thing that had happened during her "reveries or paroxisms."—*See Boston Medical Journal, Nov.* 5, 1834. A previous number of the same Journal gives an account of a Mrs. Hanington who, in a sound state of health and natural self-possession, was about the same time exhibiting in public, feats as superhuman as those of Mrs. Cass. Other cases have occurred similar to that of Mrs. Cass, in which also the patients were more or less in a bad state of health. All the attempts at accounting for the cause of these superhuman effects which I have seen, place the cause in the disease and derangement of the animal economy. Now I regard it as the most absurd and senseless proposition possible, that disease and sickness can enable a human creature to achieve impossibilities; namely, to see with his eyes shut through an inch board, or a stone wall, as well as in the ordinary process of seeing, or know intuitively the true time, &c. while yet the operator in such a wonderful process is, as to memory afterwards, as senseless as a stone. It ap-

pears to me that nothing but the most besotted and stupid credulity and blind confidence in the omnipotence of human wisdom, could ever think of solving difficulties in this way; or fail of recognizing a *spiritual possession* in such a case. Mrs. Cass' physician said to her, feigning a doubt of her sincerity: "you surely cannot see, for your eyes are shut"—"Indeed, (she replied) that's very droll, *are you sure that your own eyes are open?*" A man who had studied his subject by the light of Revelation, and by similar facts in the Gospel history, in connexion with what those facts unfold of the spiritual world and its power over man, could hardly have had his eyes shut in so plain a case, and been liable to the rebuke contained in the arch and insinuating question. But so it is. Human wisdom and science are set up in opposition to faith in God's word; and as the political world is to be managed just as if there were no Deity higher than our Infidel political economy, the spiritual world is thrust aside for a refined system of materialism, in which the laws and powers of matter are recognized as achieving natural impossibilities, and performing operations peculiar to spirit, intellect, and will. On this hand "darkness covers the earth, and gross darkness the people;" and under this general disbelief in spiritual and miraculous powers and operations, Satan is preparing the world for the deifycation of man and matter, and for attributing his own miracles to the powers of nature, as well as those wrought by the Holy Ghost. For *He* is still future, "whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned that believe not the truth, but had pleasure in unrighteousness." (2 Thes. 2: 9—12.) The prevailing unbelief in the true doctrine of the Holy Spirit prepares men for this delusion of the devil. *Professing Christians are sure that God will not work miracles, because they are sure they would injure the cause of truth and godliness; and so they fancy he will not permit evil spirits to work miracles or possess human creatures.* Hence these wonderful phenomena, the devil's miracles, and all visions whether from God or Satan, pass for the operations of a diseased body and mind, and of the laws of nature variously acting on matter, and through matter, on the human spirit, mind, and imagination. Thus the cases of cure by faith in Christ, as in the case of Miss Fancourt, are attributed to the power of imagination over the animal economy; and all visions are resolved into "spectral illusions," which have no other origin or reality than such as exist in "a diseased imagination," or in "hypocondria." The subjection of these wonder-working laws of nature, as they are imagined to be, to human control, if I am not mistaken, is beginning to be believed in; which must tend

to the denial of all miracles whatever, whether past, present, or to come: so that when "*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," (Rev. 13: 13, 14) they will give glory to "the march of intellect," "which hath given such power unto men" over the elements of nature. The great discoveries of late made in chemistry and mechanics, and other arts and sciences, tend to confirm men in these delusions, and establish their faith in the supremacy of human wisdom to the exclusion of all belief in the interference of spiritual agencies both good and bad. I see evidently "the school-master abroad" in such public exhibitors as Mrs. Hannington; and men begin already "to wonder after the beast," without ever suspecting the Old Serpent to be at the bottom of it. She is "familiarly called *The Mysterious Lady*;"—and after being "allowed every opportunity that could be desired for experimenting, and detecting the cheat if any was practiced," the Editor of the Boston Medical Journal says: "In the sequel, we left the apartment, fully satisfied of our own inability to solve any part of the series of mysteries which constitute the enigma of her public entertainments."

But it seems never to have occurred to Jenkins, that "such weak adversaries" as the vulgar ignorant, by their very ignorance, are totally incapable of entering into "all the learning in the world," or knowing what it means: nor am I sure that the quintessence of all learning condensed into penny and sixpenny publications will ever open the eyes of the reading mob, whose chief learning is in fact derived from the periodical press: whereas, if "the march of intellect" had not destroyed all faith in miracles, a miracle could hardly be mistaken, and would have the advantage of being perfectly understood in an instant (as far as the human mind can grasp it) by the most unlearned, by being simply a manifestation of supernatural power. And thus God's method speaks the same language to both learned and unlearned, and treats them all as alike ignorant, maugre the school-master and the march of intellect, that he may have the glory, and not man. What are all our learned cart-loads of "Evidences of Christianity" but so many fortifications against the intrusion of the Holy Ghost, one of whose offices is, to testify of the Lord Jesus, and to bear witness to him in the Church? They are like making chronological calculations to find the time of day, instead of honestly looking up to the sun in heaven. "With the *heart* man believeth unto righteousness," not with the head, so that any man's head is good enough for faith. Miracles strike the heart directly through the organs of sense, because they *manifest* a supernatural agency: whereas human argumentation

"Plays round the head, but comes not to the heart"

in the strokes of conviction. It excites the very spirit of contra-

diction it aims to beat down, and which miracles, like the presence of a superior being, are calculated to awe into silence and reverence. And I pray the reader to balance this advantage against the spirit of utter contempt for every thing standing in any way on human authority, which now so universally manifests itself. Yet it seems as if the more contemptuously human authority is treated, the fiercer all parties become to decide all controversies by it, and the more determined to submit nothing to the decision of Almighty God. The natural result of such a state of the public mind must be legislation at the sword's point and club law; approximations to which appear in our associations for political purposes without the authority of government. I was never more forcibly struck with any thing than with this awful characteristic of the times as displayed at "the Glasgow Conservative Dinner" some months since, the object of which was to uphold the Established Church against the attempts of the infidels, papists and sectaries. It seemed to me as if they had met to feast and inflame themselves with wine, and in the spirit of self-righteousness, self-dependence, and riotous defiance, say to their enemies, as Gaal the son of Ebed said to Abimelech, (Judges 9: 29:) "Increase thine army and come out." Not one word was there of confession and humiliation for the sins of the nation! no sign of calling upon God for deliverance?—"And in that day did the Lord God of hosts" (the *God of hosts*, to whom, as *God of hosts and armies*, all men should look in time of national danger) "call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we die. And it was revealed in mine ears by the Lord of hosts, "Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts." (Isa. 22: 12—14.) All trust is placed in human wisdom to devise expedients, and human power to make them effective, and the Lord of hosts is either denied and rejected as having any concern with governments and politics, or forgotten and forsaken in time of national calamities.—But thus saith the same Lord of hosts: "Cursed be the man that trusteth in man, and maketh flesh his arm, and his heart departeth from the Lord". (Jer. 17: 5.) All our provincial associations and "constitutional" clubs lie under the same curse in common with those whose objects are confessedly treasonable and rebellious.—The party on the right side think no more of trust in God than their enemies; and unless they turn to him and seek his help, he will allow them to destroy each other. *His people must uphold his cause, which is their own, by faith and trust in him more than by their own powers:* for it is "Not by might, nor by power, but by MY SPIRIT, saith the LORD OF HOSTS." (Zech. 4: 6.)

XXX. I shall here notice a few more objections.

1. That St. Paul asserted the cessation of miracles in 1 Cor.

13: 8, where he says: "charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease." Granted: but surely this is not saying that all other miracles were to cease. The concluding member of the sentence, however, asserts also, that "whether there be knowledge, it shall vanish away." Now as he gives but the date of indefinite time to them all, it cannot be proven that he meant their cessation to be before "the end of the world." Besides, if the rule is good for my opponent, (who made the objection to me by letter) it is equally good for me. As he claims the cessation of miracles under it, I also claim the vanishing away of christian knowledge, and our return to heathen darkness or fall into atheism by divine appointment. Nay, more: his claim *requires* that we should utterly apostatize from God; because "the word of *knowledge* by the same Spirit," is one of the miraculous gifts which they presume to call extraordinary and temporary.—The passage may be expounded thus: "Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For *now* we know in part, and we prophecy in part." *Now*, during "*this present world*," or dispensation, which "is the last time," (1 John 2: 18,) and "the ends of the world," (1 Cor. 10: 11) our knowledge is imperfect, and our prophesying is in part. "But when that which is perfect is come," (will any one contend that it has now come and we enjoy it?) "*then* that which is in part shall be done away;" but not before. God has not "done away" the spiritual and miraculous gifts by taking them out of the Gospel charter of the Church's privileges: if he has, I call for the act of revocation,—for the act by which he annulled so much of the Gospel charter, and declared it unlawful to pray for any gift recorded in the New Testament as once given to the church. I call for chapter and verse in the Word of God declaring the thing which so many professors declare. Is there none forthcoming? No, not one sylable. Then why all this clamour and contradiction? Why do you lay down doctrines which you can find not one word of support for from God's Word? Why do you set up your own infidel prejudices against "the commandments of the Lord?" (1 Cor. 14: 37.) The Church has lost the gifts through unfaithfulness and love of human wisdom; and now, when put in mind thereof, she wickedly goes about to establish her own righteousness by attempting to invalidate the Lord's charter title to her for the privileges she has for so many ages neglected, and for which she denies all responsibility to her Head, affirming that "God withdrew miraculous power from the church when she had gained strength sufficient to progress without it." But why then, with her "strength sufficient," did she not *continue* "perfectly joined together in the same mind, and in the same judgment," and "keep the unity of the Spirit in the bond of peace?" The plea against the spiritual gifts

avails nothing in point of justification from unfaithfulness, but rather aggravates the fault by shifting the blame upon God Almighty, at the same time that confession is made of having all along had "strength sufficient" to do without them; as if "that which is perfect" had really come on the cessation of "the *manifestation* of the Spirit," and the commencement of human guidance. As the word of God, however, contemplates it, this present world is but a state of childhood, under the management of the Spirit, the end of which is to be the coming of the kingdom in resurrection glory, when Satan shall be bound, the race remaining in the flesh purified from original sin, and "the people of the Saints of the Most High" shall take "the greatness of the kingdom under the whole heaven."—(Dan. 7: 27.) Then that which is in part shall be done away, and looking back we may say: "When I was a child, I spake as a child; I thought as a child, I understood as a child: but when I became a man, I put away childish things."—And in this view he adds: "For *now* we see through a glass darkly; but *then* face to face: *now* I know in part; but *then* I shall know even as also I am known." All our present imperfections shall then vanish and be lost in that which is perfect: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.) Even faith and hope shall be no more; for faith shall be swallowed up in vision, and hope shall expire in the arms of possession. N. B. The Apostle is evidently contrasting *two dispensations*, and not parts of the one now present.

2. But of what use are the unknown tongues? Men have other means now of learning languages; and God never works miracles when men do not need them.—True, he never does, and not always when they do need them if they persist in rejecting the benefit of them. The cripple at Lystra "had faith to be healed" before Paul said unto him: "Rise and stand upon thy feet." But men could learn languages without the aid of inspiration in the days of Peter and Paul as well as they can now; and we have no proof whatever that the knowledge of a language he knew not before was committed by inspiration to the memory of a single individual. We have no proof that they who, on the Day of Pentecost, spake in so many foreign tongues, either understood themselves what they spake, or retained any knowledge of the languages; for "they spake as the *Spirit* gave them utterance," and not by their own self-prompting. The devout persons present from every nation under heaven were Jews, who had the written Scriptures in Hebrew and Greek; which last was a universal language; and not long after the New Testament was compiled in Greek.—This miraculous speech could not therefore have been necessary as a medium of spreading the Gospel; and presently after the Day of Pentecost, that is, within a few years, thousands of heathen converts were made all over the Roman Empire. With these things,

however, the *unknown* tongues have little or no concern. They were no *human* tongues: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no *man* understandeth him; howbeit, *in the Spirit* he speaketh mysteries."—(1 Cor. 14: 2.) It is therefore impossible that these tongues could be intended as a medium of preaching the Gospel. What then is their use? "He speaketh unto God—in the Spirit he speaketh mysteries.—He that speaketh in an unknown tongue edifieth himself.—Tongues are for a sign, not to them that believe, but to them that believe not." (Verses 4, 22.) They are for communion with God in the Holy Ghost—for self-edification—for a sign to unbelievers—yea, even for prayer. And as to their continuance in the Church,—why, in all conscience, as long as communion with God in the Spirit will edify man, or there are unbelievers to be convinced, of whom there are now a ten thousand fold majority among Christians, who deny and reject their privileges in the spiritual gifts. But how can one be benefited by what he understands not? Brother, I know not; but God tells me he may, and I believe it. I understand not the process by which food nourishes my body or my will commands it: yet will I both take my daily bread with thankfulness, and try to "keep my body under" for the good of both soul and body. "If I pray in an unknown tongue, my spirit prayeth,"—I know not how, for "my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also," (1 Cor. 14: 14, 15;) fully believing that if God worketh in me to will and to do so mysterious a thing, I shall be edified thereby. Who pretends to understand how the faithful are fed and nourished by the Lord's body and blood in the holy eucharist? Yet what faithful man refuses it on that account?

3. But the absurdity and indecency of the thing, and the interruption and confusion it would cause in public worship:—these are urged by the friends of decorum and civilization, as insuperable objections to the monstrous barbarism and indecency of the tongues. To this the answer is short but weighty. Human fashions are not the rules God works by; neither are his ways our ways. The carnal mind is enmity against him; and the flesh lusteth against the Spirit. Man is forever saying that the ways of God are not equal. (Ezek. 18: 25.) "An evil heart of unbelief in departing from the living God" (Heb. 3: 12.) lies at the root of the objection. The thing was just as indecent, just as contrary to good order and civilization and so forth, when Paul wrote, God himself being Judge, as it is now in this stage of the march of intellect and infidelity. How can such fastidious objectors bear to read the twelfth and fourteenth chapters of first Corinthians, in which St. Paul treats "concerning Spiritual Gifts," and tells them he would not have them ignorant therein? Or must we take it for granted that the Churches

in which these gifts were exercised, were nothing but mad houses? If however, God should again reveal himself by the Spirit among us, we must expect him to contradict us in every thing that we have not received from him. We have not learned of him our schisms, heresies, factions, infidel politics, and mob government. All these are of the devil, that old liar, deceiver, and murderer, who, it is to be feared, presides at our popular elections, and incites alike the ruffian demagogue and the riotous rabble who drink down the poison of rebellion from his demoniac utterance. But if our disorders are ever healed, we must submit our stubborn necks to the dominion of God's yoke, and be willing to be guided by his Spirit: for it is "not by might, nor by power, *but by my Spirit*, saith the Lord of Hosts." (Zech. 4: 6.) We must defer our disputes to a higher court, or destroy ourselves in coming to a settlement. It is not the part of Justice to surrender her seat to furious litigants; and hence if we wish to see "the madness of the people" restrained, we must earnestly call on the Lord to cast out the legion of devils that possess them. "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us," (Isa. 33: 22.) if we will only trust our cause in his hand. It is he that maketh men to be of one mind in an house. "Behold, the Lord's hand is not shortened, that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God; and your sins have hid his face from you." (Isa. 59: 12.) "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?" (Mal. 3: 7.)

4. The use of prophecy may also determine the time God intended it to continue. "He that prophesieth speaketh unto men to edification, to exhortation, and to comfort:—he that prophesieth edifieth the church." (1 Cor. 14: 3, 4.) Pray, Objector, do you seriously think that sort of thing needless now? Has the Church "gained strength sufficient to progress without it?" If the authority of the Church of England is of any value, it will teach you that it is not needless; nay, teach you to pray for its restoration. I allude to a Prayer for the Peace of the Church, in that excellent book, the *old* Whole Duty of Man, which is published as a standard work by the Society for Promoting Christian Knowledge, and circulated by the Society for Propagating the Gospel in Foreign Parts. The said prayer uses the following language: "O Lord Jesus, let thy Spirit stretch out itself upon these waters of evil wavering opinions. And because thy Spirit, which according to the Prophet's saying containeth all things, hath also *the science of speaking*, make that like as unto all them which be of thy house, is one light, one baptism, one God, one hope, one Spirit, so they may also have one voice, one note, one song, professing one Catholic truth.—When thou didst mount up to heaven triumphantly, thou threwest

out from above thy precious things, thou gavest gifts among men, thou dealtest sundry rewards of thy Spirit. *Renew again from above thy old bountifulness, give that thing to thy Church now fainting and growing downwards, that thou gavest unto her shooting up at her first beginning....Give to the Bishops* THE GIFT OF PROPHECY, *that they may declare and interpret Holy Scripture, not of their own brain,* BUT OF THINE INSPIRING." This prayer contains all that I am contending for, and its use by every member of the Church is sanctioned by the whole body of the clergy. But if I am justly chargeable with delusion and madness for contending for this faith which was once delivered to the saints, (and some of my brethren have told me that I am labouring under mental derangement because I do so contend) what shall be said of those who circulate the same doctrine in a book of instruction and devotion, and yet oppose it by other means as if it were a most damnable heresy? If I am guilty of heresy and lunacy in setting forth the doctrine in hand, what are they guilty of in circulating a book of religious instruction which teaches us that the Reformation was greatly incomplete in matters of the very first importance to the good of the Church, and calls upon us to pray earnestly to God to restore again to the Church, now fainting and growing downward, THE BOUNTIFULNESS of the gifts which he gave her at the beginning? For the terms of the prayer are a confession to God that the Reformation was vastly imperfect: and I pray those who have dealt thus hardly with me to consider well what they do lest haply they be found fighting against God, and resisting the Holy Ghost. Did I agitate doctrines *which never came from God, and which the Church never acknowledged and practised under*, then indeed ought I to be shunned as a pestilent heretic and a deceiver: but so far is it otherwise, that every man living knows that the Church at first did receive this faith from above, and did gloriously prosper and rejoice in works growing out of it. And if, for instance, any New Testament believer had given us a detailed account of his faith in the Holy Ghost, would he not have drawn it up in strict accordance with the daily experience of the Church "in the demonstration of the Spirit and of power?" And according to the unchangeable character of the Catholic faith, that word which "LIVETH AND ABIDETH," should not such account be the true one for all times and persons? When Paul came to the Corinthians, (2: 4, 5) his speech and his preaching were not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power: that their faith should not stand in the wisdom of men, but in the power of God. And should not preaching now be attended with the same demonstration, that the faith of the hearers might stand in the power of God rather than in the exhibition of a pleasing and popular orator? But we see *no demonstration* of the spirit at all—*no manifestation* of that Spirit which was given to the Church to profit every man. Does

not our faith in the terms of the Communion and Fellowship of the Holy Ghost require, in accordance with the unchangeable character of the Catholic Faith, that such as he was to the Church at the beginning, in communion, fellowship, and acts of communication and manifestation, such should he be to the end of the world?—"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness neither shadow of turning.*"—(James 1: 16, 17.) It is we who have erred from the faith once delivered; not he that has changed his covenant from his first dealing with the Church: for "the gifts and calling of God are without repentance." (Rom. 11: 29.) "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant." (Isa. 24: 5.)

5. One expressed surprise to me that I, who am a member and Minister of the *Reformed* Church, should entertain such views as I do, which claim for the Church now, all the gifts and powers God gave her at first; thus condemning the Reformation as incomplete. But before it is taken for granted that the Reformation was so complete as to place the Church in her proper condition,—in that which she enjoyed before any reformation became necessary—it ought to be shown that all departures from her primitive standing and condition have been retraced, and that she is now as God constituted her in the beginning, and performs the works he gave her to perform: I say the condition God put her into at her constitution into a body politic to live in succession of time and persons: for to stop in the work of reform at any thing short of that, is evidently to claim an exemption from the obligation to retrace every false step, or a proclamation of ignorance as to how great the corruptions and departures from her primitive standing had been. It is on all hands confessed that the Reformed Church is not in the same condition the Church was at the death of the first Apostles: but at the same time it is claimed that she ought not to be. This claim is not supported by the Word of God; for at the close of the canon of Scripture the Church stood as constituted, (though she even then gave signs of apostacy,) and Scripture gives no authority for making alterations at any future period: THEREFORE THE CLAIM IS A LIE. Now man can deface and despoil God's works, but he cannot repair and restore them, else Christ had not been crucified to save sinners. The Holy Ghost did at first organize "the body of Christ," in and by which he designed to carry on the work of God in preparing the "lively stones" for the "habitation of God through the Spirit;" as saith Paul hereof: "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." "The body" was organized by himself for himself to work by "in the *demonstration* of the Spirit and

of power,"—for "the *manifestation* of the Spirit"—so that all men should have the means of actually knowing "that God is in you of a truth." (1 Cor. 14: 25.) And hence, as I conceive, he only, when "the body" became out of repair by human unfaithfulness, is the Being capable of restoring it to its original condition. No man claims that the Holy Ghost did *manifestly* reform the dolefully corrupted, mutilated, and disfigured body. It is confessed that it was done by human judgment, without one instance of known intercourse with the Original Master Builder, or one single direction from Him how to proceed or what to do. THE REFORMATION WAS THEREFORE NECESSARILY IMPERFECT, FROM THE INCOMPETENCY OF THE REFORMING POWER. *And because it was on account of human workmanship and trust in human means that the Spirit departed from the Church, as to his* MANIFESTATIONS; *so it could not be reasonably expected that he would return into the body with his manifold gifts and operations, unless he himself had first prepared the body for his own reception and out-actings.* And seeing it was a case of recovery from apostacy, the Church stood on different ground to what men could stand on before she was constituted; and so she should have humbled herself in great contrition for the loss of the gifts, and prayed the more importunately for the Spirit to reveal himself and reform the Church under his own special direction, and completely re-edify "the body," and fit her again for all her original functions, and himself again work all in all.—We may therefore take it for granted, that we never can be cured of our delusions, and restored to the primitive standing in the body, without as clear a miraculous interference and work of the Spirit as there was when "the body" was first organized. It is madness to talk of any other means of reformation. There is nothing constructive and conservative in human wisdom, which is "earthly, sensual, devilish." It is all a lie from beginning to end; and if it were not, the perversity of the heart and the temptations of Satan would make it perform the work of a lie. Sickness and delirium in the hand of the grand Adversary are terrible medicines for mankind: and much am I mistaken if, unless we call mightily upon God to save us, and submit to be saved by him in his own way, with the devil's assistance, we do not soon destroy ourselves.

6. I have been told that the cessation of miracles in the Church is itself the proper proof that God had so ordained it.—This was in reply to a request for some Scripture proof that their cessation was of divine appointment, and not in consequence of human unfaithfulness. So I might claim that the title deeds to an estate had ceased to secure the right to cultivate certain parts of it, because it had been permitted for a time to lie waste. But if the bare cessation of the miraculous gifts be the proper proof that God had so decreed, then any extent of apostacy and wickedness may be vindicated by the same rule, and the Reformation from the

abominations of Popery is wholly indefensible. God never told the Church that he had limited miracles to any period whatever, and the claim that he has is not set up. The Prophet saith: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." (Amos 3 : 7.) But this strange rule takes for granted that the mind of God can be known without any revelation of it! The Church was organized by God the Holy Ghost into a body the whole of whose operations were to be miraculous, and of which operations it is said, "all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Before miracles did cease, even by this strange rule, there could be no evidence out of God that he had ordained their cessation irrespective of man's faithfulness: and hence, adding this fact to the declaration of God by Amos, and the facts of the Church's organization for miraculous out-workings, and we safely arrive at the demonstration of the impossibility of finding any excuse for the cessation of the miraculous gifts other than apostacy in the Church.

7. It has been objected to me:—If you believe these things, and that "these signs were to follow them that believe, why do you not work miracles? *Are you sure you believe?* If you are, try and cast out devils, and speak the Algonquin and Huron tongues if you can. Until you do that I shall never listen with patience to your positions." (*Admonitory Letter from a Friend.*) But would you have me do more than my Divine Master? With the Bible in your hand, you must have miracles wrought in your presence before you will believe in miracles: he could not in some instances work miracles because of their unbelief. (Mat. 13 : 58.) And what shall I say? What can I so properly as that "a wicked and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the Prophet Jonas?" You surely cannot be ignorant that the faithful minority are involved in the present evil consequences of the sins of the unfaithful majority. Why did the Lord refuse to reveal himself to Saul, and give instructions for the safety of the nation? (1 Sam. 28 : 6.) And why, then, should he work a miracle to cure your unbelief, when you have in your hand the Church's very charter of privileges and the bond of her obligation to be faithful in every talent lent her of her Lord, and neither to add to nor diminish aught from it? Your demand is unreasonable and wicked.

8. Another correspondent puts the matter of the promise of the Lord to the Church in the form of a syllogism, thus:

"Our Lord says, that 'these signs shall follow *them that believe*,' &c.

"If then this declaration is to be taken in an unqualified sense and made to extend to all ages, *they that believe* must, in all ages, exhibit these signs:

"But *they that believe* with the most glorious and eminent faith, through the whole series of ages, from the early cessation of miracles, and have sealed their belief with their blood, have not only *not* exhibited these signs, but have distinctly disclaimed the power to exhibit them:

"Therefore this declaration is not, and cannot possibly be, intended to be taken in an unqualified sense, and made to extend to all ages. *Q. E. D.*" Observe,

1. As the Gospel embraces many particulars, on each of which separately belief or unbelief may be exercised:—as our Lord informs us men may be "of little faith" and of "great faith," and as his Apostle Paul speaks of those "weak in faith" and "strong in faith;" and the disciples prayed—"Lord, increase our faith"—and he was wont to say "Be it unto you according to your faith:" so it cannot follow that they who have some faith have "all faith, so that they could remove mountains; (1 Cor. 3: 2.) nor that they who have not all faith have no faith. The cripple at Lystra "had faith to be healed;" (Acts 14: 9.) but that is no proof that he had faith to heal others.

2. There is therefore an evident propriety in stating the matter as our Lord did so as to comprehend all faith that men may exercise under the Gospel Charter.

3. There is the same propriety in stating it in positive and unqualified terms, because it is the legal form as it were of making over to the Church the full magnitude of her privileges as to the point in hand: for the language of grants is not the language of reservation and denial.

4. My learned friend's syllogism can therefore demonstrate no more than that the faithful men he names were not as "strong in faith" as the Lord permits his Church to be; and with the Lord I say: Be it unto them according to their faith, since not even a cup of cold water given in his name is forgotten by him: but let not their "*coming behind*" (1 Cor. 1: 7) in faith and gifts be our apology for the same thing. For they that compare themselves among themselves, and measure themselves by themselves, instead of taking the word of the Lord for their standard, "according to the measure of the rule which God hath distributed to us," "ARE NOT WISE." (2 Cor. 10: 12, 13.)—"*Q. E. D.*"

9. The last mentioned correspondent remarks: "That you have prayed to be rightly guided in your investigation of this subject, I do not for an instant doubt—but we know that an infallible judgment is not promised, and that persons praying with equal sincerity and devotion come to different conclusions on disputed points." But 1. Though "an infallible judgment is not promised" to reside in each or any one as part of his mental furniture independent of external teaching; yet an infallible teacher and interpreter is promised and given to the Church, as a speaking teacher

to man's outward ears, and not merely as an inward mover of the thoughts who cannot be distinguished from the man himself. God ordained ruling and teaching in the Church *by the Spirit*, but yet also by man under the power of the Spirit. "He shall teach you all things—he will guide you into all truth—whatsoever he shall hear that shall he speak—he will show you things to come—all these worketh that one and the self-same spirit, dividing to every man severally as he will." 2. These promises should lead us to pray for the restoration of the gifts, by which the Spirit at first led the Church into the knowledge of the truth "in the demonstration of the Spirit and of power," rather than to pray for the truth to be impressed secretly upon [illegible]nd *without* "the MANIFESTATION of the Spirit;" as this last would infringe upon the ordinances of ruling and teaching. 3. [illegible] commands us all to "be perfectly joined together in the same mind and in the same judgment;"—which is but a command to seek the infallible guidance of the Spirit in his own way. 4. There is no guidance by the word of instruction promised to the Church as a body but by the audible utterances of the Spirit in the gifted persons unfolding the written word, &c. *(1 Cor. 12.)* 5. The opinion expressed appears as if founded upon a presumption of the innocence of error, that is, disagreement upon "disputed points" which happen to embrace the whole Gospel: which amounts, in fact, to a total indifference to truth—the equalization of all opinions—the making *sincerity* a substitute for truth. If I may innocently remain ignorant of what I am commanded to know in distinction from error in any thing, it establishes the rule by which I may safely remain in total ignorance. If coming to different individual conclusions on the subjects of prayer be the general answer to prayer, God is a liar and a deceiver, and we have no encouragement to pray at all. Hence, that praying men do come to contradictory conclusions concerning the word and ordinances of God, is another weighty motive to pray for the speedy restoration of the long lost spiritual gifts; for the coming to contradictory conclusions on subjects of prayer is the proper proof that our prayers are not answered. Ye ask and receive not because ye ask amiss. *(James 4 : 3.)* We ask, *but not in accordance with the ordinance*, as laid down in first Corinthians, the twelfth chapter; and so God will rather let us suffer than give to the transgression of his own ordinance. My conviction that I am internally guided aright is not my neighbour's conviction that I am so guided, and cannot be; and so a secret inspiration to me can be of no use to him as a guide in the faith, for he does not believe that it comes from God. Hence the necessary unprofitableness of preaching when every hearer is a critic and a judge of the preacher by a rule of his own. The preacher is a special pleader before learned and disputatious judges; not the ambassador of God to sinners.

On the subject of being guided by the Spirit, the Church of England thus speaks in Nelson's Fasts and Festivals, in one of the Prayers under the article Whitsunday, from Dr. Hicks, "for the gifts of God's Holy Spirit:"—"And because I live in evil times, and am in danger of being deceived by the wiles and false pretensions of men, let him also be unto me a Spirit of wisdom, and conduct, and discretion, that in all my conversations I may be able to discern truth from hypocrisy, and sincere undesigning and faithful, from false, designing, and flattering friends." But could any man sincerely offer this prayer upon the supposition that, if it were answered, he should not know the guidance prayed for to be of the Holy Ghost in clear distinction from the naked exercise of his own judgment? Such a guidance could be nothing less than by Divine Revelation; and in order to glorify God in its use rather than be puffed up with pride in self-opinion, the favored person should know that it is not his own wisdom and sagacity alone; though I am free to confess they may have a subordinate share in it in subjection to the will of God.

10. A word more to the objection that miracles are unnecessary.—On what authority is this assertion made? If I am to believe it as an article of Christian faith, (negative though it may be called) I ought to receive it from "the Author and Finisher of our faith," or I am not bound to accept it. Miracles certainly have been necessary in the Church: but has God ever told us that they were to become unnecessary? Never: no one pretends he has. Then how is it known that they are unnecessary? Is man the proper judge of all the circumstances of the Church, so that he can say when and when not the miraculous providence of God, and "the manifestations of the Spirit" are needed in her? Seeing that God did organize the Church with the express view of miraculous outactings, and that he never has forbidden the Church to pray for the power and gifts of the Spirit, nor blotted these things out of the charter of her privileges, men ought to be very circumspect in claiming that the "Spiritual Gifts" are unnecessary. A third party could not but recognize in these bold and unfounded assertions nothing better than lying excuses for the sin of unfaithfulness.—Having lost the talent by "departing from the living God," and by quenching the Spirit, the Church now denies having received it, and being accountable for it.—"I have written to him the great things of my law, but they were counted as a strange thing."—(Hos. 8: 12.) O, how strange to us are they!

11. The improbability that the Church should so soon apostatize on the point in hand has been objected against the views set forth in these pages. But if we consider human nature by the light of history we need not wonder that it should be so. What of instruction is there in the Fall,—the history of Israel between Egypt and Canaan? How long did Israel serve the Lord after getting posses-

sion of the promised land? "All the days of Joshua, and all the days of the elders which outlived Joshua," (Judges 2: 7;) and the very next generation fell into idolatry. Paul said of his day: "The mystery of iniquity doth already work," (2 Thes. 2: 7;) and John said: "As ye have heard that antichrist shall come, even now are there many antichrists." (1 John 2: 18.) The famous dispute about the keeping of Easter, which occurred about the close of the second century, is ample proof that the Church had even then forgotten her privilege of settling disputes by the decision of the Spirit, as in Acts 15: 28; namely: "It seemed good to the Holy Ghost and to us, to lay upon you," &c. Paul's address to the Ephesian elders at Miletus indicates a speedy apostacy from the truth; and our Lord's epistles to the seven churches in Asia declare it begun in most of them.—The objection that these views are an imputation upon the faithful of all ages, particularly since the Reformation, is hardly worth answering; and of it I shall merely observe, that it shifts the question from the ground of truth and fact to that of feeling and prejudice. Truth is no respecter of persons, however; and when we judge it should be by law and evidence; not by the sighs and tears of the accused and their friends.

XXXI. Since the powers that be are ordained of God for his own glory and the good of man in Christ;—since our Lord is "the Prince of the kings of the earth," (Rev. 1: 5;)—since kings and all in authority are declared to be his ministering servants by constitution of the ordinance of the civil power;—and since the Bible sets forth the conduct of governments and the movements of the political world as having a direct bearing upon the interests of the Church; it follows that every clergyman ought to have his eyes open to all these things, and make them as they appear the special subjects of observation. They all possess a moral character, fair or foul, and all exercise a moral power upon the Church for good or evil. They affect men; and therefore they affect them as Christians. They either serve Christ or fight against him: they gather with him and edify; or they scatter and destroy. It is a war in which there can be neither neutral ground nor neutral persons; and of this important fact the Lord hath clearly warned us. This sketch of the doctrine of the Holy Spirit in its application to the concerns of man would therefore be greatly defective were I to omit taking a short view of our political condition and doctrines as they stand related to God and the Church.

1. The following Scriptures point to the interests Christians have in the political doctrines of the Old Testament:—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15: 4.) "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom

the ends of the world are come." (1 Cor. 10: 11.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3: 16, 17.) These texts assert in very plain terms, that the great political doctrines of the Bible are the true and only valid political doctrines for mankind. Civil rulers are declared to be "the ministers of God to thee for good," (Rom. 13: 4:) they are therefore "men of God; their appointed works are "good works;" and "all Scripture is given" them, that they, as men of God, "may be perfect, throughly furnished unto all good works" pertaining to "ruling over men in the fear of God." (2 Sam. 23: 3.) *Let this be disproven if it can.*—We acknowledge God to be our Lawgiver and Judge: but it is in so loose and indefinite a sense, and so utterly unreduceable to practice, that little or no good results from it: in fact none at all since "the people" have come into the place of God as the source of power and authority, and since religious government has come to be regarded as the abomination of abominations and the heading up of all iniquity. Yet "the Lord is our Judge, the Lord is our Lawgiver, the Lord is king; he will save us;" (Isa. 33: 22,) if we will but trust in him as a people; for, "should not *a people* seek unto their God?" (Isa. 8: 19;) and "there is one Lawgiver, who is able to save and to destroy."—(James 4: 12.) "A people" is not a multitude of unconnected individuals; but a *corporate body* of men held together by ordinances under one common head. This is the sense in which God always speaks of men *as nations and peoples:* but now the fashion is, to speak of "the people" as a mere multitude, and in contradistinction to the ordinance of government, and in independency of their rulers; often in opposition to them as faction against faction; having no head but "the many headed monster," a mob. This atheistic use of the term has an unavoidable tendency to make men "despise dominion, and speak evil of dignities,"—to make them heady, high-minded, rebels, and traitors. (Jude 8;—2 Tim. 3: 4.)

2. Our Lord is the sole proprietor of all things: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." (Col. 1: 16.) And God "hath put all things under his feet, and gave him to be Head over all things TO THE CHURCH, which is his body." (Eph. 1: 22.) "There is no power but of God: the powers that be are ordained of God.... For he is the minister of God to thee for good.... a revenger to execute wrath upon him that doeth evil.... he beareth not the sword in vain." (Rom. 13: 1–8.)

3. God therefore ordained government and rulers expressly for the good of the Church in the service of "the Lord Christ," and their sphere of duties are circumscribed within the bounds of the

Church, and are as sacred in their nature as the duties of the clergy. All men agree that the clergy should teach nothing but the word and ordinances of God in their true meaning. The same principle as strictly applies to rulers in their sphere of duty. Being God's ministers, bearing his sword, and required to execute his wrath upon evil doers, and to protect and encourage the good, it is just as necessary that they should know God's special will as to every part of their duty as it is for the clergy;—the contrary of which cannot be maintained from God's Word. They are required to judge between good and evil in human conduct, and by consequence in the principles by which men are actuated. This they are bound to do in the name and on the behalf of the Lord Jesus Christ, who is "the Prince of the Kings of the earth," their Lord and Head. But how can they do this unless by an intimate acquaintance with the very mind of God as touching their work? I ask, How can they?

4. Hence it is just as righteous in the eye of God to open the clerical office to Jews, Turks, Idolaters, Socinians, Heretics, and Infidels, as to make legislators, rulers, and magistrates of them. The rule will apply to both classes of God's ministering servants or to neither; and I can see no reason for an infidel legislator or magistrate, which is not as strong for an infidel clergyman. The insult offered to His Divine Majesty, and the contempt put upon his Person and Authority, are no greater in one case than in the other, and must as certainly bring down ruin in the end upon the nation or people that does it. And here we may see the reckless infidelity and daring apostacy of banishing God out of his own ordinance the civil state, and how faithfully those persons, periodicals, and policies have served the devil, who have labored so zealously in pulling down Church and State.—Inferior as is the Church of England to the Church as constituted by the Holy Ghost, it has been, as an Establishment, the greatest blessing ten thousand fold that the people of England ever enjoyed; and had they but been faithful even to the Reformation, God would never have suffered them to be moved by the enemy: and nothing can more strongly mark the "satanical delusion" of the whole nation than the voluntary and wanton destruction of the Protestant Constitution by the repeal of the Corporation and Test Acts and the "Catholic Emancipation" (as if they had been slaves;) or than the "Political Union" of the sectaries and apostate churchmen with the papists and infidel agitators for the effectuation of these anti-christian projects. The Reform Bill, which was the natural result of the other wicked measures, has effectually secured the ascendency of infidel politics, and put the seal to England's degradation. She is now radically an anti-christian power.

5. The moral conditions of holding power will, in all cases, be the moral measure as touching the ends and objects to which

power may be applied. They who have repealed religious tests as the condition of holding power, have granted the liberty of holding it unincumbered with the conditions of christian faith, and the acknowledgment of God as the Lord of Hosts and King of Kings. This policy is based upon the assumption, (it can be based upon no other) that the civil power has neither concern nor interest in religion; and that it is unjust and wicked to give the preference to faithful Christians to the exclusion from office and power—"the powers ordained of God,"—of idolaters, heretics, and infidels;—that God is honored and pleased in seeing the corrupters of his word, the deniers of his Son, and the blasphemers of his name and ordinances entrusted with that power which is from himself, and given for the good of his Church. This reduces the moral measure of holding power to the level of atheism; and by consequence, the moral measure of using it to the same level. So they aver that God has ordained it to be, or they lie wilfully in asserting the doctrine: for they cannot claim that to be right which God has not made so. In such case, God could ordain the state with no higher aim, and for purposes no more worthy than would fall under the views and intentions of infidels and heretics in using power: for God could not expect them to hold and use it in direct contradiction to their own moral economy and inclinations. If left to themselves, all men in power will use it in favor of their own views and inclinations. To expect otherwise, is to expect rivers to run up hill: and I defy any man to believe that an infidel will ever suspect that he ought to honour and obey God in any thing; notwithstanding he is bound on peril of eternal misery to do all that he does in the name of the Lord Jesus Christ, giving thanks unto God and the Father by him. (Col. 3: 17.) But the doctrine amounts to this: That God has ordained the powers that be for his own disgrace and infamy, and for the destruction of mankind; and that he is well pleased with such a diabolical service! And what led men calling themselves Christians to adopt a political creed based upon such execrable blasphemy? Chiefly the spirit of schism, envy, and faction, which is the spirit of rebellion against all God's ordinances: for rather than see his ordinance of the state in the hands of any one christian sect, and administered as for the upholding of God's truth, they chose to deliver up the state into the hands of Satan, and make him the guardian of "civil and religious liberty," and "the rights and dictates of every man's own conscience."

6. The believer in this accursed politico-religious creed, if ever he prays for those in power, namely, that God may enable them to execute justice and maintain truth, should, to be consistent in his wickedness, pray in accordance with his creed, namely, that God may also defend him from the tyranny of a government conducted on the principles of christian faith, and secure the ascendency of Satan in the affairs of state. Hence it is clearly demons-

trable that prayers for rulers by the friends of infidel government are nothing but lying and hypocrisy, and a service which God's holiness cannot accept, but must reject and curse. "Ye are of your father the devil, and the works of your father ye will do."—"When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood," (Isa. 1: 15;) even the blood shed in a manner under authority at our mob elections, when the infuriated rabble is called together by Proclamation to *create* a legislative assembly,—BEAT EACH OTHER'S BRAINS OUT, AND DESTROY EACH OTHER'S PROPERTY!—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also 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.—Then shall they call unto me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore they shall eat of the fruit of their own way, and be filled with their own devices."—(Prov. 1: 24—31.) I was forcibly struck with this passage not long since on reading an account of an election riot from the Albany Argus, which says: "For the first time in our history—and God in his mercy grant it may be the last—the military were called out to prevent the free citizens of this hitherto happy land from imbruing their hands in each other's blood upon ground sacred to freedom—upon the election field.—We pray God," &c. What have they to do with prayer in this case? They have rejected God, and made the mob and their demagogues the source of power and authority; and well might he say to them as he said to Israel: "Go and cry unto the gods whom ye have chosen; let them deliver you in the time of your tribulation." (Judges 10: 14.) The Jews rejected their king, and desired a murderer in his stead. Christians have done the same thing in rejecting him, "the Prince of the Kings of the earth," as the Head of the State, and his religion as the rule of political economy and government, and have taken in his stead the murderous election mobs as the source of legislation and power, and "the will of the people" as "the supreme law." Hence that epithet of outrageous blasphemy against God,—"the Majesty of the People." One of the late Whig Ministry, upon an election occasion, in his idolatrous adulation of the mob, used towards them the terms—"the offended Majesty of the People," in reference to their displeasure towards the measures of government; which is but another version of the idolatry of the mob who heard in king Herod "the voice of a God, and not of a man." The idolatry and sin is precisely the same in both cases: for in one,

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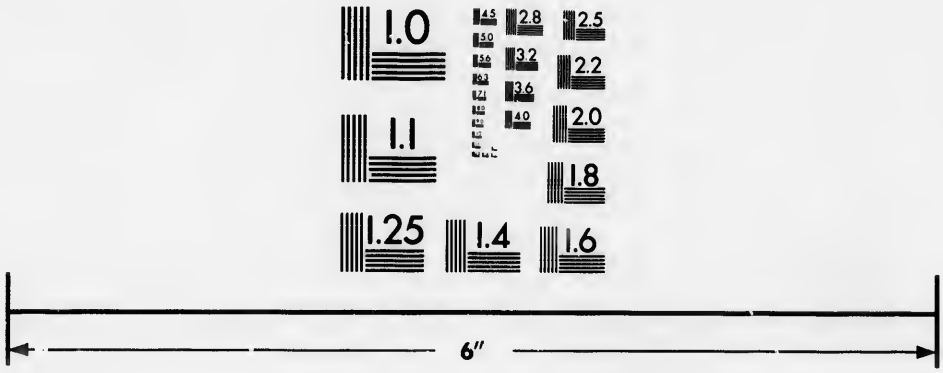

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the mob deified a king: in the other, a king's minister deified the mob. The same ministry carried the principle into practice; for it grovelled down even to the contemptible meanness of courting the political unions, (which are formed upon the rebellious principle of trampling down all lawful authority,) as a lawful means of upholding its own. The act was wilful suicide, besides being a direct act of treachery towards him "by whom kings reign, and princes decree justice." The elections have statute law in their favor, and that has at least a legal aspect: but Earl Grey's allies were confessedly treasonable associations against the existing government. These be the gods we worship. What wonder then that God should give us up to be "filled with our own devices?"—I have heard *educated* Americans BOAST, that, *as a nation*, THEY ACKNOWLEDGE NO GOD! What wonder then that he should "laugh at their calamity, and mock when their fear cometh?" The manifest and acknowledged designs of the Pope of Rome upon the United States, together with other serious causes of alarm, begin to fill numbers of the more reflecting with direful apprehensions for the future. But will they open their eyes to the true causes of all these pending calamities? Will they indeed turn and seek after God in their distress, and acknowledge him as the King of Kings and Lord of Hosts?

7. But "power belongeth unto God." (Psalm 62: 11.) By consequence it should be at his special disposal in all the affairs of state. Will any one attempt to prove the contrary? So we find it in the Old Testament history, which the Gospel tells us was written expressly for our learning and instruction, upon whom the ends of the world are come, that we, through comfort of the Scriptures might have hope, and be trained unto all good works. (Rom. 15: 4;—1 Cor. 10: 11;—2 Tim. 3: 16, 17.) The ruler is God's minister and servant; and He alone can enjoy the right to select him. Of Jesse, he said to Samuel: "I have provided me a king among his sons;" (1 Sam. 16: 1.) and in how many instances did he act upon this principle in raising up rulers and deliverers to his people? This is his recorded practice in the moral government of men: and as with him "there is neither variableness nor shadow of turning:" (James 1: 17.) he can have but one system of law for the government of men, and but one course of practice under it. As we find that he endued the members of government with the Holy Ghost as their qualification for office, there is every reason for believing that those upon whom it fell to select public servants were enabled to do so by the Spirit. He alone is capable of knowing what persons are fitted for such or such an office; for he alone has the power of qualification for any duty. "Every man hath his own proper gift of God, one after this manner, and another after that;" (1 Cor. 7: 7.) because the wants and functions of corporate man are various. It is not education, but God that makes

the gift; and if God has not given it, all the art of man cannot confer it. So neither can man of himself discern with any degree of certainty where it lies, or distinguish beforehand what this or that man is fit for. Hence the grievous disappointments men experience from human selection to places of trust and importance, and the pain and loss, both of money, care, and future usefulness, from the education of children at random, or from ambition for this or that profession or calling, to which God never adapted their proper gift: and this must be so with a people who live below their covenant privileges, and trust in their own wisdom and knowledge instead of the parental providence of their Heavenly Father. Listen here to his word, ye that think God hath forsaken the earth, and surrendered his rights over it to the hand of man: And "Samuel said, surely the Lord's Anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16: 6, 7.) God had put the gift into David, and he alone knew where to find it. And as the gift without the grace of God to use it aright is useless, he will glorify himself in fitting his creature for the use of his gift, "that no flesh should glory in his presence." (1 Cor. 1: 29.) So he fitted Moses to rule and lead his people, not by "all the learning of the Egyptians," or by any part of it, but by his own Spirit; and when Moses desired assistance in the government, he directed him to select seventy men of the elders of Israel, and said: "Bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down, and talk with thee there: and I will take of the Spirit that is upon thee, and will put it upon them, and they shall bear the burden of the people with thee....And when the Spirit rested on them they prophesied, and did not cease; (Numb. 11: 17, 25.) which I take to be the same utterences by the Spirit that we find in the New Testament. And so when Joshua was appointed to succeed Moses, the Lord said: "Take Joshua the son of Nun, *a man in whom is the Spirit*, and lay thine hand upon him, and set him before Eleazer the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient." (Numb. 27: 18.) Contrast this mode of filling office, with popular elections,—and pray do not forget the very important circumstance, that all the favourites of the multitude are invariably the objects of the utmost contempt the moment they displease "the sovereign majesty of the people." Remember too, that there is now remaining among the advocates of democracy and infidel government NO RESPECT WHATEVER to person or place in government. Indeed it is impossible that men can respect that which they can pull down and set up at

pleasure, or get rid of by law in three or four years, to make way for a new idol of their own choice. *That which can command respect must possess the means of being terrible.* It should furthermore be something the fartherest possible removed from liability to change. In short, it should resemble God Almighty. But consider, for instance, the tens of thousands of reams of paper that have been used, in Great Britain and America within ten years past, in publishing slander and defamation against men in power, and in dictating to government, and the vast numbers of men who earn their daily bread by this profane, filthy, corrupting, and destructive trade. So again, when Saul and David were respectively anointed to the kingdom, God endowed them with the Holy Ghost for the work of Government. (1 Sam. 10: 3–11; and 16: 13.) When Saul had forfeited the kingdom (not to the people, but to God who gave it) and David was anointed to succeed him, "the Spirit of the Lord came upon David from that day forward," and "departed from Saul:" and to this circumstance David alludes in the fifty-first Psalm, when he prays; "take not thy Holy Spirit from me." So we see also that the Holy Ghost is necessary to *sustain* men in the discharge of their duty; as he saith: "Without me ye can do nothing"...."It is God that worketh in you to will and to do of his good pleasure." And I ask the advocates of infidel government, and of the people manufacturing their own rulers, as the heathen did their gods, if they seriously think atheists and so forth better qualified to govern baptised men under God, than men filled with the Holy Ghost?—If they think at all on the subject they must think so, or they could not desire infidel government. Or by what rule will they determine that men do not now need divine assistance in the most arduous duties of life? And they must think that kings and those in authority are wise enough, especially when dictated to by such men as O'Connel and Papineau with their rebellious mobs at their heels, to manage the state without any of God's assistance, or they could not think that men ought to hold power without recognizing the Lord Jesus Christ in it. If this infidel doctrine be true, what need have we of a God at all? And if men be indeed Christians, how is it possible that they can believe in and act upon such hell-begotten principles? And if God is just, how, Oh, how can we escape the most dreadful judgments here, and the damnation of hell hereafter, unless we repent more deeply than Sodom needed to repent, and return from our dreadful delusions to the Lord our God?

The infidel political creed requires no moral qualification for office whatever, arising out of the truth of God and allegiance to his name,—and indeed no qualification but subserviency to "the will of the people" in political independence of all considerations of a higher power. And so we find that in proportion as the people are infected with this spirit of infidel lawlessness, men are selected by them expressly on account of the wickedness of their principles.—

Hence may be found in modern legislative bodies a selection of the most wicked and profligate men on the face of the earth; and there is no legal barrier to assemblies being composed entirely of such. It is true a christian may get a seat in any of them; *but not in consequence of his being a christian*, the law of qualification being judge; and should he presume to act as a consistent servant of God in any of them, HE WOULD RISK EXPULSION! Yet God saith:—"He that ruleth over men must be just, ruling in the fear of God," (2 Sam. 23: 3:) and the Bible teaches us to pray: "Give the King thy judgments, O God, and thy righteousness unto the King's son." (Psa. 72: 1.) Such is become our NATIONAL standing!—"They have set up kings, but not by me: they have made princes, and I knew it not." (Hos. 8: 4.)

8. The popular contempt into which all public office is now fallen, is a necessary consequence of our national apostacy from God. When rulers respect God, they will respect their office as from him, to be used to his glory, and will maintain their dignity in it to the best of their ability. The ordinance is his, and he stands pledged to honour them before men who honour him in the ordinance, and stand firm against popular clamour. It is written of Joshua, that the Lord commanded Moses, saying, "Thou shalt put some of thine honour upon him, that all the congregation of Israel may be obedient," (Numb. 27: 20;) and of Saul, that when he heard of the invasion of Jabesh by the Ammonites, "the Spirit of God came upon him, and he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. *And the fear of the Lord fell on the people, and they came out with one consent.*" (1 Sam. 11: 7.) This was written for our learning and instruction; and what do we learn by it? The converse of every truth may be seen by the truth itself. The converse of this truth is, that when rulers "obey the people," God will cause them to fall into contempt. There is a case in point in the example of this same Saul, whom God afterwards sent to destroy the Amalekites, —but he kept not his word. "And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord and thy words: *because I feared the people and obeyed their voice*," (1 Sam. 15: 24;) for which he lost the kingdom, and was miserable the rest of his life. It was on the same infidel principle of fearing and pleasing the people that the corporation and test acts were repealed, and "Catholic Emancipation" carried, those suicidal acts which destroyed the Christian character of the British Constitution. From that moment respect for the government rapidly declined until the delirium of the reform agitations; and the traitorous conduct of the ministry in calling on the mob to assist in mastering "*the faction*" of the House of Lords, and completely revolutionizing and

subverting the old Protestant fabric, completed the degradation of the powers that be in the eyes of the multitude; and no ministry in England ever bore the twentieth part of the contempt and abuse that poured out from the press upon the very ministry which truckled to the rabble in order to carry their wicked ends. "Them that honour me (saith God) I will honour, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30.) They that maintain the ordinance for God, shall by him be maintained in it; but they that betray it shall be given up to contempt. And this is a general law of all government, from that of a family up to the King on his throne. It is this line of cowardly man-fearing policy which has brought Lower Canada into its present deplorable condition. The first mistake was, in giving it an assembly at all, which was done in fear of the revolutionary example of the revolted provinces and France. The second was worse than the first, namely, in basing it on an infidel platform. The third, in admitting paupers and persons ignorant of the alphabet to the function of God Almighty in making laws to govern christians. The fourth, in that constant course of concession to the clamour and insolence of designing revolutionists, and the sacrifice of the firm supporters of the crown to their malice. And last though not least, the sacrifice of the national Church, in the destruction of the lands set apart for its support at the cry of demagogues, and the total indifference towards its existence in the colony manifested by the colonial ministry.—The same iniquitous policy has been pursued in degree towards Upper Canada, and the same spoilation of the church property, followed by similar results, though not as yet equal in the total amount. The first duty of government being, under God, the care of the Church, the Church in the Colonies ought to have been nursed with all care from the beginning, instead of being sacrificed to the indifference of the home government and the hostility of the republican spirit of the sects in the Colonies, and the ever watchful jealousy of the followers of the Pope of Rome.

9. One of the laws by which God deals with mankind, is that expressed in the second commandment of visiting the sins of the fathers upon the children. He himself applies this law to the relations between ruler and subject in the case of the heathen king, Abimelech, (Gen. ch. 20,) who had taken Abraham's wife. God threatened to destroy the whole nation for this act of the king: and the king said to Abraham: Thou hast brought on me, *and on my kingdom*, a great sin. The reason of this law is, that God has constituted all things under headships. The race fell in Adam, and is recovered in Christ. Kings are held responsible for their people, while the people are unavoidably involved in their misconduct, as they are blessed by their good management. The same is true in all families. A man who truly serves God has an orderly house, not only in a common but a christian sense; while he that does

not serve God cannot rear up a family for his blessing. Hence we see such over-spreading abominations, because of the apostacy of governments from the service and even the acknowledgment of God, and the infidel reliance upon human wisdom and expediency in all mtaters of state concernment great and small. God had placed England at the head of Protestantism, and constituted her, as I think, the chief national witness for the truth and the headship over man of the Lord Jesus Christ. Contrary to the most solemn warnings of many of the best of her subjects, she has, in her national capacity, apostatized from every principle of the Reformation, and in addition to this wickedness, destroyed even the Christian character of the fundamental principles of the Constitution. This fairly accounts for all the disorders that of late have broken forth throughout the empire, and is both the cause and the presage of England's approaching downfall. The burning of the Houses of Parliament and the public records at this juncture is a mournful and gloomy omen; those Houses, the sanctuaries of the nation, in which was consummated the awful drama of the national apostacy from God: and it may well be said to her in the language of prophecy: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and bring thee to ashes upon the earth in the sight of them that behold thee." —"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." "By the multitude of thy merchandize they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." (Ezek. 28: 18, 17, 16.) She is now radically an infidel power: she has fallen into the snare of infidel propagandism in the wake of France; and as such she must be treated in the providence of God.

But there is one circumstance in the history of Lower Canada, that I may not overlook under this head. I allude to the transactions recorded in the following public document:

"Aylmer, Governor-in-Chief.

"The Governor-in-Chief informs the House of Assembly, that availing himself of the earliest opportunity of the provisions of an Act of this Province, 1st Will. IV. cap. 57, intitled, "An Act to declare persons professing the Jewish religion intitled to all the rights and privileges of the other subjects of His Majesty in this Province," caused to be intimated to two gentlemen of that profession residing at Montreal, his intention of introducing their names into the Commission of the Peace, then about to be issued. The Governor-in-Chief having received for answer, that they would wil-

lingly avail themselves of the proposal, but that an obstacle presented itself to their assuming the office in consequence of the oath required to be taken by Justices of the Peace, concluding with the verification "upon the true faith of a Christian." The Governor-in-Chief, therefore, calls the attention of the House to the subject, with the view to make the necessary amendment in the oath required to be taken; that he may be enabled to confirm to a deserving class of His Majesty's subjects in this Province the full enjoyment of the rights extended to them by the Provincial Statute in question."

"*Castle of St. Lewis, 8th February,* 1834."

The desire of putting Jews into office could have originated in the first place in nothing but an infidel indifference to Christianity and contempt for the principle of "ruling over men in the fear of God." It is impossible that so profane a measure could have originated in Christian sentiment and feeling. It was the Governor-in-Chief's bounden duty as a Christian believer, and as the representative of a Christian King, to have prevented the passing of such a Bill in the first place: and it could not have been his duty to seek further occasion for pouring contempt upon the religion of Jesus Christ, by soliciting the two or three Jews in the Province to take office under it. But when they refused to take office burthened with the acknowledgment of the headship of "the Lord Jesus Christ" and of their obligation to discharge its duties as arising out of Christian Faith, what course does the Governor-in-Chief adopt? With the utmost urbanity and alacrity he hastens to call upon the Assembly to assist him to prostrate the Cross of his Divine Master for those who execrate that Master's name, to trample under foot on their way into an office which exists by His own appointment and for His own glory; thus publicly denying and rejecting the Lordship of the Son of God, and putting Him to an open shame before men! The whole transaction manifests a recklessness of Christian feeling, and a wantonness in trampling upon Christian principle truly alarming. But such is the infidel character of the times, that the transaction caused no sensation whatever, except in a few individuals whose voice was not heard. The great public were as indifferent to it as if it had been a matter of no moment whatever: and indeed the sacrifice of the late Attorney General as a peace offering to the demon of Demagoguism, insignificant as it was in comparison of the other (though essentially of the same class) has excited a ten thousand times greater public sensation!—If the sins of rulers are indeed visited on their subjects, according to the law of God, should we be surprised at the increasing power of anarchy in that province? And if the fear of God is so nearly extinct in a country as that such a transaction excites no apprehension, nor seems to call for humiliation and confession of sin, is it not a sign that men are almost ripe for judgment?—But these things are all

foretold in God's Word. We are fairly warned of that teaching in the political economy of the day which instructs men to deny the Lord Jesus Christ in all governmental principles and considerations; and those in authority are loudly admonished of their duty and allegiance to the Son of Man. For "there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," (2 Pet. 2: 1,) by means of Infidel Radicalism, which succeeds to Christian politics, and will "bring swift destruction" upon every nation under heaven which rejects the Headship of "the Prince of the Kings of the earth."—"*Be wise, now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.* KISS THE SON, LEST HE BE ANGRY, AND YE PERISH FROM THE WAY!!" (Psa. 2: 10...12.)—"For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," (Isa. 26: 21:) "Behold the Lord cometh with ten thousand 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;" (Jude 14, 15)—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." (2 Thes. 1: 7, 8.)

10. God, as universal king and judge, is the sole and only rightful lawgiver to mankind. Will any one deny this? But if you admit it, look where it leads, and see to what principles you are committed by the admission. But, has God ever delegated the power of legislation to man, to be exercised according to the dictates of human wisdom and "the will of the people?" It cannot be proven that he has: and if any one is disposed to examine the question, let him "search the Scriptures" for information, and not the writings of ignorant and presumptuous men. Does it seem rational to suppose he would do so when we find him so careful of his creatures, so desirous of upholding his fear and honour among them, and such "a jealous God" in every iota respecting his own supremacy over the world? I think not. Can it be proven that man ever attempted to legislate for man until "they did not like to retain God in their knowledge; but became vain in their imaginations, and their foolish heart was darkened?" I am sure it cannot. Yet now the business of legislation is transacted, among Christians too, exactly as if there were no God in existence! Is it possible that any man believing in a revelation from God for the regulation of human conduct can believe in such infidel doctrine? Look at our popular legislatures! But hear ye words from the book of God: "The Lord is our Judge, the Lord is our Lawgiver, the

Lord is our King; he will save us." (Isa. 32: 22.) "There is one Lawgiver who is able to save and to destroy." (James 4: 12.) And he saith—"Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." (Prov. 8: 14.) These premises take for granted that all laws ought to emanate from the "One Lawgiver." either directly or by explicit sanction. Couple these things with the facts that he first enacted a complete code of laws for his people by Moses, and then for their proper administration endowed the rulers with the Holy Ghost, and what does it all amount to? A warrant for our God-denying institutions and political atheism? What, when the Old Testament was written for our learning and instruction? There is not one word of *authority for human legislation* to be found in the Bible, even though Christians are commanded to submit to every ordinance of man for the Lord's sake, and even to suffer death sooner than "resist the power," because it is "the ordinance of God," though in wicked, God-denying hands. "Power belongeth unto God," who is a Father, as well as a Lawgiver, Judge and King; and therefore it ought to be used under his especial direction and control. The opposite and contrary doctrine is however taught the people by many who pretend to be their religious guides. Take for instance a sample from the *Christian Guardian* (of September 3, 1831); a paper which claims high, and which has laboured "more than they all" in Upper Canada, and *in professed concert with the infidel Joseph Hume;* (See Christian Guardian, July 16th, 1831, in which is a part of Hume's advice as to the best mode of demolishing all our institutions down to the standard of "the New England States of the U. N. A. States in particular.) "*Experience has, in a thousand instances, demonstrated that institutions,* whose success and usefulness *depend* (not upon God, but) *upon the general countenance and patronage of the people, must originate in the circumstances, judgment, feelings and exertions of the people.* This is the case with all free governments—it is the case with the laws of every free country—it is and must be the case with every successful system of general education." From this popular scheme God is entirely excluded: nor has the author of the quotation recanted his infidel political principles, although he has declared against *the person* of Joseph Hume, and some features of his system for managing Canada. He is still engaged in maintaining the atheistic dogma of a civil state, "without any Christ in it." But with all such teachers God thus expostulates: "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? if I be a master, where is my fear? saith the Lord of Hosts unto you, O ye priests that despise my name. And ye say, Wherein have we despised thy name?"—"For the priests' lips should keep knowledge, and they should seek the law at his mouth:

for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all One Father? hath not One God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Mal. 1: 6; 2: 7—10.) Human legislation, properly speaking, must therefore be direct rebellion against the "One Lawgiver," and contempt of his sovereign authority. The offence, however, as I think, is greatly mitigated, especially with those not guilty of the *original* offence, when the Bible is made the basis of legislation, when the king holds his crown as from God, and is regarded by the people as "the Lord's anointed," and when all public acts are done in the name of "the Lord Christ," as it was in the late British Constitution. Under it God signally blest England; but since its wanton destruction his curse has evidently begun to fall upon her. The business of man, under God, in the government of the world is, by his grace, to execute justice, and maintain truth; not to legislate and define truth and justice. If God indeed be our Lawgiver, every special statute ought to emanate from him, or receive his special sanction. This is of the essence of sovereign authority, and every king on earth acts upon the principle in regard to the laws of his dominions, for the simple reason that if he has not that right he has no authority over them, or any right to govern them. Why then deny that to God our Saviour, "the Prince of the Kings of the earth," which they all arrogate to themselves, and without the exercise of which they could not have a shadow of authority? Answer me, "ye baptized infidels," who have expelled God out of his own ordinances. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."—(Psalm 2: 1—5.)

It is in the nature of things impossible for man of himself to know, what laws are best adapted to glorify God and makemen happy. Hence all human legislation has ever been, in the great majority, of necessity mere bungling and quackery, and has in proportion been unproductive of the good it ought to have produced. I would ask our Houses of Assembly, who transact their business as regardless of God as if he had no existence, if they really fancy themselves wise enough to provide for the good of the people and the perpetuity of the state. "It is not in man that walketh to direct

his steps:—Unless the Lord build the house and keep the city, the workmen and the watchmen labour in vain." Will you presume to deny God's right to guide and direct us in all our ways, as he guided Israel in their best times? Will you deny his ability to guide us better than we can ourselves? You in fact do deny it when you attempt to expel him from the political world, and trust altogether to human wisdom, in taking care of human interests. But "thus saith the Lord, Cursed be he that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17: 5.) Will you presume to deny God's disposition and readiness to take all our affairs under his own special guidance and *cognizable* direction? From what we know of his character, as developed in the Old Testament, in his unremitting care of those in covenant with him, can you fairly infer that he *would not* have conducted Great Britain for instance, smoothly and safely through the stormy period of the last ten years, had she indeed trusted in him,—that he *would not* have stilled "the raging of the sea, the noise of his waves, and the madness of the people," and have silenced instead of nursing up into the proud consequence of independent sovereigns the demagogues, who, by ceaseless agitation, kept up "the noise of the seas, the noise of their waves, and the tumults of the people?" He having told us that all these things are written for our instruction as to the nature of his providence, are you yet sure that he will not be the same God to you that he was to Israel? "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." (Rom. 3: 29.) "What shall we say then to these things?....He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Is this enough to stagger your infidel distrust of God, and your confidence in "the arm of flesh?" Have you ever made the experiment? Do you think it worth making? Would you risk political destruction here and hell fire hereafter, rather than make it? Either God has no right to guide with his special direction the political world: or he is incompetent and cannot: or he is indifferent and will not: or he deems man sufficient to keep the world in order without his aid: or the Christian world is in a state of foul and doleful apostacy. But if God were really taken as our guide in both Church and State, how could the two disagree? How could the Church of England now stand in such fear of Reformation by the Papists, Sectaries, and Infidel Politicians?

11. Legislation by popular elections proves to be a great political lie. While the British Constitution continued Christian, and the elective franchise was confined to the better classes, and kept under some shew of Christian principle, the scheme worked better in Great Britain, than ever it did in any other country. But as soon as the national apostacy was consummated by the repeal of the Corporation and Test Acts, and the "Catholic Emancipation," that is, when

the enemies of the Constitution were authorised by law to hold the power they desired to use to its destruction, there was a general rush made by the incited multitude to sieze upon the power of Legislation. The revolutionary Reform Bill was the consequence, which has reduced the scale, in Great Britain, many grades lower than it was before, and thus diminished the still remaining elements of national existence, in exact proportion to the acquired power of the multitude. But as all self dependence in the creature is of the nature of suicide, so government by popular assemblies, is rapidly hastening to its own destruction. The delirium of infidel politics, undefinable liberty in prospect, the wild dreams of an infidel millennium under the providence of human wisdom and scientific knowledge, and excited lawless passions, is spreading and deepening in all directions. Popular legislation has already become impracticable in Lower Canada, and the Assembly there, it should seem, must be destroyed before legislation can be resumed. Of this the British party have become so sensible that they are preparing to assume the powers of government by self-constituted clubs in order to save their lives; justly deeming such an unlawful measure a less present evil than the crime-stained and murderous process of convening a legislative assembly of avowed rebels and desperate revolutionists, and giving up the country to their management. With this state of things the mother country is directly chargable, because she herself has nursed that spirit of rebellion into its present insolence and ferocity. Indeed the government of Lower Canada appears to be breathing its last, while the physical force of the country is being partitioned between two rival and irreconcilable parties (at least by any apparent means) one of which can have no confidence in the justice and energy of the parent state (unless the return of the tories to power should revive it) and the other she has carefully taught to despise and defy both. These things, and many more which I could enumerate, seem to indicate that popular government must soon give place to despotism; and perhaps to reach this a sea of anarchy has to be passed mingled with fire and blood. It is already so in France. But despotism cannot cure and tame the rabid animal: it can only chain him for a time; and the demoniac will be continually struggling to burst his chains and destroy his keepers. It is Infidel Radicalism kept down by Infidel Despotism; and both are "the habitation of devils?"

12. But let us look at the popular process of creating a legislative assembly. In many instances, from the commencement of the canvass to the winding up of contested elections, it is one continued process of iniquity; and in all I believe the evil predominates. Every wicked passion of the human heart open to temptation is called into activity. Thus charged and primed as if for deeds of darkness, the populace proceed to select men competent to provide for the good government and stability of a country in peace

and happiness, a word to which God alone is competent. The law under which this is done is a hypocritical lie; for it assures the mob that they are wise enough and good enough to choose the wisest, best, and most godlike men in the country to make laws for it; and it takes for granted that they will do so. And what are the means? Lying, slandering, railing, defamation, contention, deceit, fraud, bribery, subornation, treachery, perjury, violence, bloodshed, and murder. This is now becoming the ordinary process of giving birth to a popular assembly; and by these means the dec ision is made, and the body is formed which is to act the part of God the Lawgiver! And what is it when constituted? A house of God? No! it is a synagogue of Satan. It was originated under the agency of the devil; it stands on the principle of rejecting God as its master and guide; and so of necessity it takes its moral character from the Father of Lies. And what is its work? the work of God? No! it expressly disclaims all concern with God, his word and ordinances. "Ye are of your father the devil, and the works of your father ye will do: for be it remembered that he that is not on the Lord's side is engaged in building up the devil's kingdom. Is it possible that God can bless and preserve a country under the power and operation of such a system?

13. This state of society is foreshewn by the Spirit of Prophecy. "This know also, that in the last days perilous times shall come." (*Last days?* Does this mean the time immediately preceding the coming of the Lord?) "For men shall be lovers of their own selves, covetuous, boasters, proud, blasphemers, disobedient to parents, (to all authority) unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." (2 Tim. 3: 1—5.) The time would fail to illustrate each item in the enumeration, and so I will content myself with a remark on the last. This state of things has been amazingly accelerated by religious periodicals, religious liberty societies, &c. &c., which have industriously inculcated infidel politics to the destruction of respect for civil authorities and the powers ordained of God, and extensively rooted out the principle of subordination, from the head and heart of the multitude; filling its place with what St. Paul enumerates above,—"Not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God" (Col. 3: 19.) and not man. "Having a form of godliness, but denying the power thereof" over the whole body, duties, and interests of corporate man. To all these evils and multiplied abominations the language of the prophet is mournfully appropriate: "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered

perverseness. None calleth for justice" (in God's appointed ways) "nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.—Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they knew not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.—For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." (Isa. lix.)

14. As God is the sole fountain of power, so it emanates from him alone. Emanating from him, it takes with it more or less of his own character, which it attaches to him to whom it is entrusted. God is our Father; but only so in his Son our Lord. Power, therefore, as his loan to man, is necessarily invested with his own paternal character; and every man in power, even if over only one person or a dumb animal, is constituted a father in God through Jesus Christ, and bound to use it to his glory as under the headship of our Lord. Power should, then, be regarded as a continual manifester of God's character and relation to man, and a constant monitor to all of their dependence upon God in his Son, and of their responsibility to him for its use. But how is it in our new political economy? Exactly the reverse. Originating in the mob, as they think, it can have no character of divine paternity in Christ or of any other: for the subjects of a power cannot invest it with any character at all, strictly speaking. It cannot be the means of exciting a single Christian sentiment or pious feeling in any one; but the reverse. It leads away from God direct to the devil: for he who

feels himself accountable to the multitude for his use of power cannot at the same time feel himself accountable to God. "No man can serve two masters." Mob service is therefore atheism. When all power is in the hands of the multitude, it makes them proud, incontinent, fierce; despisers of those that so far respect themselves as not to flatter them: and this makes the candidates for popular favour and place mean, base, fawning, treacherous, cruel, and contemptible. God ordained the powers to be a constant means of reconciling man to himself in the obedience of a Son, and to his fellows in the love of a brother. He therefore ordained no "Citizen King" to be first the idol and then the iron-hearted tyrant of the people. Democracy has the direct tendency to widen the breach between God and man, and to set every man's hand against his neighbour in the continual scramble for power; rooting out Christian brotherhood, rendering men fierce and savage, and taking peace from the earth. Look for instance at the entire process of a Presidential Election in the United States, or one in Montreal or Quebec. A Democracy thus proves to be a damnable forgery upon a divine ordinance. In its operation it partakes of the character of the devil and of beasts of prey. It is depraving to the people, and unjust and cruel to them in their depravity. It takes no more care of their souls than as if they had none, but freely permits them to be as wicked in principle as they please; yet for certain overt acts against pockets and persons, which it takes no care to prevent by Christian instruction, it punishes them with the same severity it might had it previously discharged its duty to them under God.—Thus, like the devil, it acts the liar, the deceiver, the corrupter, and the murderer. Cecil says of Democracy: "I have fallen in with some democrats who knew nothing of me. They have been great subjects of curiosity, when I could forget the horrid display of sin that was before me. I saw a malignant eye—a ferocity—and intensity of mind on their point. Viewed in its temper and tendencies, Jacobinism is Devilism—Belialism. It takes the yoke of God and man—puts it on the ground—and stamps on it. Every man is called out into exertion against it. It is an inveterate, malignant, blaspheming, atheistic, fierce spirit. It seems a toss-up with these men whether Satan himself shall govern the world." *(Cecil's Remains.)* And this is the character of the Democratic Press. A late number of Blackwood's Magazine contains a plan for preventing it from destroying the whole world; namely, for government to take the press into pay, like the army and navy, and keep up an establishment for it. But as this is one of the plants which our heavenly Father hath not planted, (Matt. 15: 13.) I can have no more confidence in it than in the other branches of Infidel Political Economy. A state without God at its head must be rooted out, despite all human contrivances to keep it up. "Their webs shall not become garments, neither shall they cover themselves with

their works."—"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."—(Isa. 30: 1, 2, 3.)

15. "A king (saith Lord Bacon) is a mortal God upon earth, unto whom the living God hath lent his own name as a great honour." So he calls kings and rulers in his word. "He judgeth among the Gods." (Ps. 82: 1.) "He called them Gods to whom the word of God came." (John 10: 35.) Nay, rulers were made by him in a manner "partakers of the Divine nature;" (2 Pet. 1: 4.) for he put his Spirit within them to enable them to sustain unsullied the dignity he put upon them. Hence he has made it awfully penal for a subject to resist "the power," and "lift his hand against the Lord's anointed." And he makes no exception whether "the power" is in holy or wicked hands. "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Rom. 13: 2.) The rule admits of no exception whatever; and, following the example of their Lord, who, when he was reviled, reviled not again; when he suffered he threatened not; but submitted himself to him that judgeth righteously—the early Christians bore all their persecutions without a single attempt at rebellion, until "the power" was converted to the Gospel. Resistance is the devil's doctrine, and the practice of his children; and all our political agitators inculcate it in some form or other. Rightly enough, if democracy is truth; for they that can make can break. If the civil power is the loan on trust of the subjects of it, they have an undoubted right to "put down one and set up another" whenever they please. It is the subjects' duty to suffer under oppression, but not to resist; to entreat, but not to revile; to remonstrate if need be, but not to threaten and "agitate;" to pray to God for deliverance his own way; but not to take his cause into his own hands. Especially he should pray that God would convert wicked rulers and put his Spirit upon them. St. Paul fled and hid himself; but never resisted or called the mob to his aid. This doctrine is set forth in so superior a manner in the tenth Homily of our Church, intitled, "Concerning Good Order, and Obedience to Rulers and Magistrates,"—that I should have made it a part of this tract, had I not extended it farther than at first I contemplated.

The United States are now beginning to reap the fruits of their rebellion against their lawful sovereign. Out of it flowed their infidel government and political economy, and that lawless spirit now arising, which begins to fill their best men with alarm. Es-

pecially their God-forgetting-and-denying institutions have laid them open to the invasions of the Pope of Rome, against whose sleepless ambition and profound intrigue their boasted Constitution presents not the slightest barrier. And, alas! imperial England has at length fallen into the same snare.

I cannot here refrain from quoting a passage from a religious newspaper called the *Christian Guardian*, as a sample of the anti-christian and fiery spirit of resistance to lawful authority which has been instilled into the people of Canada, under the mask of religious instruction. It is from one of the editor's tirades against religious government and the Clergy Reserves:—"Will Canada be a free country in such a state of things? Will it not be the very Pandemonium of religious bribery, priestly degeneracy and domination? And what a large portion of the country will be perverted from good, and applied to evil purposes? Will this serve the interests of the Province? Will this serve the interests of Great Britain on the borders of a free country? Friends of Great Britain! look at this. Christians! ponder upon it and do your duty. People of Upper Canada! see ye to it. You cannot be despoiled of your liberties, and robbed of your rights, without your own consent. Political, as well as physical, power resides in *you*. *Teach* the principles of religious, and by consequence, civil liberty, to your children—*impress* them upon the minds of your neighbours—*enforce* them upon your representatives." (What a climax!)—"Bring them with you to the hustings, the great pivot of political, civil, and religious rights, and vote for no man whose character and word are not given, and may be depended upon, to support and promote, to the utmost of his power, with all possible diligence, principles of equal religious privilege. Church and state union in Great Britain has endangered the throne, and the prosperity and peace of the nation, and nothing but the renovation of both can preserve them. Shall, then, this "nightmare upon our Constitution," this proscription of the general education of the country, this unchangeable and relentless enemy to our liberties, this political and religious evil, this worthless and sinful prostitution of national property, be tolerated and sanctioned in Upper Canada?—The king expects every man to do his duty; and the King of kings says, be vigilant, be not weary in well doing?" (*Christian Guardian, May* 7, 1831.)

XXXII. We have had public thanksgivings for deliverance from Cholera. There was a shew of confession of our sins, but no adequate confession—not an allusion to our multiplied infidel abominations in political doctrines and practices, and the awful situation of our public affairs. The country at large has not manifested, that I can perceive, the slightest sign of repentance. The graves were hardly wet with the rain of heaven over the victims of the awful pestilence when the elections began, and in some places

exhibited scenes of Belialism truly appalling. Montreal, so late the theatre of death and mourning, was for two weeks kept in constant fear of mobs, riots, violence and outrage, blood and massacre: as if this were an appropriate after-piece to the tragedy enacted by the visitation of God in the destroying pestilence. "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1: 4—6.) To me, therefore, our confessions and thanksgivings, like our state prayers, appear like drawing nigh unto God, while our heart goeth after its covetuousness. (Ezekiel 33: 31.) "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold I will proceed to do a marvellous work among the people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isa. 29: 13—15.) We have made no confession for those crying political and national sins for which God sent us pestilence and death, and so we have taken no security against their return. Instead of humbling ourselves under the mighty hand of God with fasting and prayer, and confession of the sins of our fathers and our own, we go about seeking new schemes of security against Radicalism in clubs and associations, and in taking hold of the arm of flesh, which God hath cursed. There is no sign of turning unto God from our delusions, and seeking him while he may be found, before he choose our delusions for us, and make our breaking come suddenly at an instant. (Isa. 66: 4; 30: 13;—2 Thes. 2: 12.)

XXXIII. And what shall I say more? I can only call upon my countrymen, high and low, rich and poor, priest and people, governor and subject, to imitate the example of the heathen city Nineveh, when Jonas preached against it, and which example our Lord commends to the Jews. (Mat. 12: 41.) "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published

through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." O my countrymen! have I made out a less strong case, and one of less pressing necessity than Jonah did to those heathens? I say not that you have only forty days of grace; but this I say, that "he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29: 1.) Twice already has God reproved us with a direful pestilence, and we give no signs of repentance. We have turned again to our own ways like the dog to his vomit, some to contriving plans of rebellion, mobocracy, and the destruction of all government but that of demoniac demagogues, and some to plans of resisting them by mere human means and by "the arm of flesh." But none understandeth and seeketh after God: none considereth that unless the Lord keep the city the watchmen waketh but in vain. The Egypt of human wisdom is a poor defence in the day of trouble, for the princes of Zoan are become fools, and the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse Spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." (Isa. 19: 13, 14.) Alas! how true to this have been the counsellors and the counsels that have guided the British Empire for the last ten years! And shall these reproofs be lost upon us also? And if so, and we yet turn not to God, shall not the men of Nineveh rise up in judgment and condemn us? Where is our faith in the promises and the threatenings of our long-suffering God? Do we suppose, that we, being his covenant people, the children of Abraham by faith and heirs of the promises, and, as we profess ourselves to be, "the people of his pasture and the sheep of his hand," (Morning Service) do we suppose he would be less ready to hear us, as a whole people, from the highest to the lowest, than he was to hear the heathen people of Nineveh?—What, are not these things recorded for our learning and admonition upon whom the ends of the world are come? Let, then, our authorities in both Church and State imitate the example of the king of Nineveh and his nobles, and command their people in the name of the Lord God of hosts to humble themselves before him, by fasting and weeping, and confession of sin and devout supplication. Let them honour God in his ordinance which they fill, and act

boldly in his name, and he will put his fear upon the people, and restrain the sons of Belial, and cause them to be obeyed and honoured. Our Governors enjoy the right, under God, of commanding us in these things: and can they then be so faithless and fearful of the people as to think God would honour them less than he did a heathen king and his nobles in a similar case? And let not those who reject Church and State murmur and gainsay the right of our rulers so to do on the behalf of the Lord Jesus, whose ministers they are; but remember that God acknowledged and blessed the same thing in a heathen king.

As to our confessions—let them be as broad and deep as our sins: let them embrace all our departures from God both in Church and State: let them comprehend the sins of our fathers for many generations in addition to our own. They are all accumulated upon our own shoulders, and they are a burthen too grievous to be borne. We have all sinned and come short of the glory of God: churchmen against dissenters and dissenters against churchmen, and all against the Lord Jesus Christ. We are all alike guilty before him, civilly, politically, and ecclesiastically; biting and devouring one another; tearing to pieces the body of Christ; grieving and quenching the Spirit; forsaking him as the bond of union, and going about to form unions and churches by human contrivances and human reason. Let us not recriminate upon others and excuse ourselves, but confess our faults one to another, and pray for one another, that God may again reveal himself by the Spirit, and by the same Spirit root out our enmities, and bring us in peace and love into one fold under the One Shepherd. Let us also pray for our rulers, that God may reveal himself unto them also (for they are his ministering servants) and put his Holy Spirit within them, as he did into the rulers of his people Israel, that they may be guided by his counsel in these perilous times, and perform their arduous duties, "as unto the Lord and not unto men," by that wisdom which cometh down from above. "It is not in man that walketh to direct his steps." It is "not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts."

Let it be borne in mind that we are all in great ignorance of the ways of God as to any *practice* under "the manifestation of the Spirit." Should he manifest himself among his own, he would be a perfect stranger; and his own might not recognize and receive him: "for the flesh lusteth against the Spirit," and stands ready at all times to resist and deny him. We now stand in this very danger. We are saying that he ought to do so and so. But be assured, that if he should reveal himself, he would do it in a way to humble the pride of man, and put human wisdom to shame: for "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things

of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." (1 Cor. 1: 27—29.) Let us not then be surprised should God open the mouth of some obscure or despised person, some ignorant old woman; for by his Prophet Joel (2: 29) he hath said; "And also upon *the servants* and upon *the handmaids* in those days will I pour out my Spirit." Let none take offence at this, for it is the word of the Lord. His ways are not as our ways. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." (Isa. 2: 11.) The meek he will guide in judgment and shew them his ways, and bring them forth into THE OLD PATHS: but the captious, who seek a reason and a fitness after the commandments and ordinances of men, shall continue in ignorance and unbelief, and shall not be established." (Isa. 7—9.)

As to the subject of our prayers—let it be as ample as the promises of God—as large as ever has been manifested his disposition to give to his people. And should he deal less liberally with his chosen in Christ than he did with the Jews? Hear him and then judge: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my father. And WHATSOEVER ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask ANY THING in my name, I will do it. If ye love me, keep my commandments." (John 14: 12—15.) And what does he command on this point? "Ask and ye shall receive, that your joy may be full." (16: 24.) And again: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Hereon is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (15: 7, 8.) And can we then doubt of his disposition to restore to the Church the entire fullness of the spiritual gifts, and to "renew again his old bountifulness to the Church now fainting and growing downward, that he gave unto her shooting up at her first beginning?" * To ask less is to dishonour him, and to suppose that the Church needs less now than she then needed, which is to reject the Holy Ghost in favor of human wisdom and human strength. It is actual unbelief in his faithfulness; for the gifts and calling of God are without repentance on his part. He has revoked no portion of the Gospel covenant: and the manifestation of the Spirit was given for *every man* to profit withal. And we have every encouragement to pray that God will reveal himself by the Spirit to our rulers, and inform, guide, and

* The copy of The Whole duty of Man, from which this extract, and a preceding one, are made, is of the edition of 1756, p. 443.

direct them in all matters pertaining to their office under "the Prince of the kings of the earth," and put an end to those accursed popular elections and mob government, and newspaper cabinets and ministries.

As to our confessions—let them embrace all our sins and the sins of our fathers, our kings, our princes, our nobles, our rulers, our priests and our people—private, social, ecclesiastical, and political; especially the awful and horrible abomination of destroying our Christian Constitution, and adopting a system of political doctrines founded on atheism, which has caused such dreadful confusion and absolute delusion and bewilderment in the councils and counsels of Great Britain for the last few years, to the utter consternation of all sober-minded men, and to the great and continual alarm of the Colonies, the "suburbs" of the Empire: so that the words of the prophet seem to have a remarkable fulfilment therein. "Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. *The suburbs shall shake at the sound of the cry of thy pilots!*" (Ezek. 27: 26—28.) And may our offended and long-suffering God arise for our deliverance, turn our hearts back again unto himself, and lead us forth by the guidance of His Holy Spirit in the paths of national and individual righteousness; so that when the Lord Jesus Christ shall come in His kingdom, we may be found an acceptable people in his sight, and not be ashamed before him at his appearing.

O my God and Saviour! speed, I pray thee, thy word and work: raise up faithful witnesses to thy truth: bless the labours of thine unworthy servant; and suffer not his unskilfulness therein to be a stumbling block in the way of any. Thou knowest the integrity of my heart; and to thee I look for my reward: thou knowest the travail of my spirit; oh, strengthen me that I may endure, and be valiant for thy truth upon the earth. Amen, and Amen!

APPENDIX.

I DEEM it expedient to notice part of a reply of the *Christian Guardian* to some queries proposed for his consideration; as the reply contains much misrepresentation and falsehood, and is calculated to deceive the unwary reader upon points of importance.

I. "*Answer to the fourth query.*—We have no objections either to prophesying or speaking in tongues, provided the professing gifted persons exhibit the scriptural evidences of their gifts. Miraculous powers were the credentials of *scripture* prophets. Let the Irvingite prophets heal the sick, open the eyes of the blind, &c., and we shall rejoice to acknowledge their Divine commission. We are to judge them according to their *works*, not according to their *pretensions*. Again, the Apostles and many others spake in *tongues*, that is, *languages;* so that all heard in their own tongues, or languages, the wonderful works of God. Acts ii. Now let our gifted "author" prove that the Irvingites when they speak in tongues, (as they profess) do speak any tongue or language at all. If it be no language, then it proves the existence of delusion instead of spiritual gifts; if it be a language, let our author produce the same proof of it that the Apostles furnished on the day of Pentecost."—The query was, *First:* Whether the Bible forbids our sons and daughters to prophesy and speak with tongues, as the Spirit gives them utterance. *Secondly:* Whether it forbids calling and ordaining in the Spirit. To this the Editor evaded giving any reply, as may be seen above, but amused his readers with something else. His saying "we have no objections," &c., is no answer to the question; for it is shackled with a "provided" which destroys the seeming concession. It requires a proof "to prophesying or speaking in tongues" wholly unwarranted by sacred writ; for that allows "the scriptural evidence of their gifts" to be *the gifts themselves;* while this caviller calls for a second or third miracle to prove the first: for the tongue and the gift of prophecy is as miraculous as raising the dead. "Miraculous powers were the credentials of the *scripture* prophets." So they were, in as far as the gift of prophecy was miracle: and no one will claim that it was natural, or the mere exercise of human will and human reason. It did not of course follow that a man with one gift must have more than one: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ." (Rom. 12: 4, 5.) "For to one is given by the Spirit the word of wisdom; to another the word of knowledge," &c., enumerating in this distribution of one

gift to one member, faith, healing, prophecy, miracles, discerning of Spirits, tongues, interpretation of tongues; (1 Cor. 12: 4—10.) and then declaring that all these worketh that one and the self-same Spirit, *dividing to every man severally* as he will. Of necessity, when one member had but one office, the gift was its own evidence: but by the *Christian Guardian's* rule, it was, in such case, impossible for the gifted person to be credited for the want of "credentials." God protect his word from *such* Guardians!

As to the tongues, this most watchful "*Christian Guardian*" confounds the *unknown* tongues of the New Testament with the *known* tongues, "that is, languages," spoken to the multitude on the day of Pentecost; keeping out of sight the fact of the *unknown* tongues, as it would appear, for the sake of throwing ridicule on "the Irvingite prophets." Is this fair? is it honest? Is it not rather "handling the word of God deceitfully," for the end of upholding human inventions? "For he that speaketh in an unknown tongue, speaketh NOT UNTO MEN, but unto God: for NO MAN understandeth him; howbeit, *in the Spirit* he speaketh mysteries." (1 Cor. 14: 2.) The quick-sighted *Guardian* (his coat of arms is the Eye of Providence superintending an *open Bible!*) appears to assume that because men do not understand a *tongue*, it is not a tongue, but an unmeaning gabble. But did he that spake "in an unknown *tongue*," "speak any *tongue* or *language* at all?" Had it any meaning, the Spirit who dictated it being judge, and God to whom it was spoken being judge? Was it "delusion instead of spiritual gifts?" Finally, the Guardian proves himself to be TOTALLY INCOMPETENT to judge "the Irvingite Prophets," either "according to their *works*," or "according to their *pretensions*;" inasmuch as he shews both an inexcusable ignorance of Scripture facts, and a more inexcusable propensity to "turn the word of God into a lie." The query proposed had nothing to do with the pretensions of "the Irvingite Prophets."

II. "*Answer to the fifth query.*—This query is founded on quibbling. It is one thing to be "inwardly moved by the Holy Ghost" and *providentially* called by the Church to the ministerial or missionary work, and it is another thing for a man to get up in the Church and assert that "the Holy Ghost calleth William and George to go to Canada," and they pack up and embark at this order. The former is *our belief*; the latter is *Irvingism*, as we have *personally* witnessed." The query was—"Will Mr. Ryerson shew that the Scriptures *forbid* sending missionaries "by a special order of the Spirit," and praying to be able to distinguish his guidance and commands from the guidance and commands of men?" This was not "founded on quibbling," but on apostolic practice, (which I trust is both scriptural and lawful) as recorded in Acts 13: 2, 3, 4, (and other places.) "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for

the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, *being sent forth by the Holy Ghost*, departed into Seleucia, and from thence sailed unto Cyprus." Which, reader, in outward appearance and pretensions is most like apostolic practice, "*our belief*;" or "*Irvingism*, as we have *personally* witnessed?" And if THE CHRISTIAN GUARDIAN had intended a burlesque upon the above scripture transaction, could he have hit it off in better style? For we must recollect that in the New Testament times, it was no uncommon "thing for a man to get up in the Church and assert,"—"Thus saith the Holy Ghost"—"and they packed up and embarked at this order." The query remains—Is the Scripture method (the imitation of which "we have *personally* witnessed") a Christian privilege or not? N. B. Does not "*our belief*" go to prove that Barnabas and Saul were *not* "*Providentially* called by the Church to the missionary or ministerial work," since the Guardian sets "*our belief*" in contradiction to the precise *imitation* (to say the least of it) of the Scripture practice? For as we no where in the Gospel read of the Holy Ghost speaking otherwise than by the mouth of some man or woman, some man or woman must, in this case, have been the organ of utterance in calling and sending Barnabas and Saul.

III. "*Answer to the sixth query.*—The "guidance of the Spirit is *not* ridiculed and denounced." It is gratefully acknowledged and revered. But it is one thing to receive the guidance of the Spirit to give us "a right judgment in all things," and it is another thing to have the exercise of the judgment altogether superseded by imaginary inspirations. And a "Missionary Board" has ample ground to pray for and be assured of *that* guidance, but there is no ground for reliance on *this* phantasm."—This query was, as to whether it were better to manage missionary operations by the guidance of the Holy Ghost, or by human judgment. The first is Scripture practice; the other that of the present day; although the answer to the query claims the first, and asserts the ample ground of assurance of being guided by the Holy Ghost, whose guidance the Guardian tells us is not ridiculed and denounced, but gratefully acknowledged and revered. Yet in this very article the Guardian employs his pen in ridiculing and burlesqueing the principle of divine guidance as applied to the present day, *and as distinguishable from human guidance*. His talk of "imaginary inspirations" is a shuffling aside of the question as to whether or not it is a Christian privilege to be guided by the Spirit in the Church in a real and cognizable distinction from human guidance; that is, by revelations from God, as it was during the New Testament History. His ridicule of that practice, which claims to be after the New Testament practice, and which has the external aspect of that practice, falls on that practice. This I call blasphemy. But when the Holy Ghost said, Do

such or such a thing, was "the exercise of the judgment altogether superseded by imaginary inspirations?" or exercised in any way but in a willing act of obedience? How can a "Missionary Board" so "receive the guidance of the Spirit" as to have "a right judgment in all things," and yet have no means of themselves knowing, and assuring others, that they are undoubtedly under divine guidance? They disclaim all sensible and cognizable communication with the Spirit, yet claim to be under his especial guidance, as it would appear by this man's assertions. Did the Apostles behave in this manner? No, never. They honestly said—"Thus saith the Holy Ghost,"—"It seemed good to the Holy Ghost and to us," and honestly gave God the glory.—But to have "a right judgment in all things" is to be in possession of Infallibility: but how can it be known to be such unless by clear divine revelation? This the Guardian rejects as absurd and ridiculous; while of "the guidance of the Spirit to give us a right judgment in ALL THINGS" he says: "A Missionary Board has ample ground to pray for and be assured of *that* guidance, but no ground for reliance on *this* phantasm," namely, inspiration. In the absence of divine revelation, there can be nothing in this case but human opinion and judgment; and hence this sort of divine guidance is a revelation of—nothing! and this boasted assurance on naked human judgment is "ample ground to pray for and be assured of" God of a thing without any revelation or cognizable indication from him concerning it! This is a new and beautiful edition of Popish Infallibility on an improved plan.—"The guidance of the Spirit is *not* ridiculed and denounced. It is gratefully acknowledged and revered!"—"but there is no ground for reliance on *this* phantasm," namely, that we ought to know the guidance of the Spirit from the guidance of man or the temptations of the devil. Shame upon such "darkening counsel by words without knowledge!"—The Guardian here again shows his total ignorance of a subject on which he decides with an air of infallible authority and double assured assurance.

IV. The Guardian concludes by saying:—"We have now answered the queries of our gifted "Author," although probably not to his satisfaction; and if these silly queries are a fair specimen of his "standing up for the truth," we think his "*dis*couraged friends" have not much to *en*courage them. We might ask our "Author" why he did not reply to and disprove our "disproofs" of Irvingite interpretations of several prophecies and parables, certain passages of Scripture, and the doctrine of our Lord's humanity and his kingdom? He perhaps thought it was easier to ask questions than to answer arguments."

1. Before I consider his "disproofs" of "Irvingite interpretations," &c., I will notice the doctrine of our Lord's kingdom, as that forms the basis of many or most of the interpretations of prophecies and parables.—This earth or world, renovated and delivered

from the curse, is to be the place of retribution for the godly and the wicked in the two future states of happiness and misery—"the world to come" to both classes in opposition to "the world that now is." "Blessed are the meek: *for they shall inherit the earth.*" (Mat. 5: 5.) But both Scripture and popular theology teach us that in this present state we are strangers and pilgrims having no inheritance. Besides, it would seem a mockery to pronounce those words in the form of a living abiding truth, and then leave their fulfilment to be sought in the midst of sin and misery, and within the compass of threescore and ten years, in a world actually under the dominion of the devil. The words are evidently pronounced as a definitive sentence of final blessing upon the people of God. "Behold, the righteous shall be recompensed *in the earth:* much more the wicked and the sinners." (Prov. 11: 31.) "And thou shalt be blessed;...for thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) "Thou hast made us unto our God kings and priests: *and we shall reign on the earth.*" (Rev. 5: 10.) "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. 11: 15.) "And they lived and reigned with Christ a thousand years"—"and they shall reign forever and ever." (Rev. 20: 4; 22: 5.) "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed....But the Saints of the Most High shall take the kingdom" (from the great beasts which shall arise out of the earth) "and possess the kingdom forever, even forever and ever....and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High." (Dan. 7: 14, 18, 27.) "Blessed are the meek: FOR THEY SHALL INHERIT THE EARTH." In all these texts the locality is *confined to this globe or planet.*

Again: "Thy kingdom come." To what place? The earth. "Thy will be done *on earth* as it is in heaven." For how long a time? The answer may be found in the above numerous quotations, especially those from Luke and Daniel. But before it can be so done, *the race remaining in the flesh* must be purged from original sin, by a mighty act of the Lord Jesus, and not by infidel government, Temperance Societies, &c.; for surely no man will pretend that the will of God can be so done by men, in whom the law of sin and the lusts of the flesh constantly incite them to rebellion, and second the temptations of the devil. Did our Jesus so do the will of God while in our mortal flesh? No: for he did it bearing his cross, and fighting against the world, the flesh, and the devil.

There is to be on the earth "no more curse," (Rev. 22 : 3.) "as it is in heaven," which is shewn in Rom. 8 : 18–23. The New Jerusalem is to come down from God out of heaven to this planet; but we are told no where that it is to be peopled and go up again: "and *the nations of them that are saved* shall walk in the light of it: and *the kings of the earth* do bring their glory and honour into it: (Rev. 21 : 24.) "and the leaves of the tree" (of life growing in the city) "were *for the healing of the nations*:" (22 : 2.) for then and forever after there are to be men in the flesh, in "the natural body" as well as in "the spiritual body;" for THERE ARE both, and always will be for any thing revealed to the contrary. And these things are *after the resurrection and judgment.*

The earth was not made to be either annihilated, or rendered a perpetual desolation. This would be the devils' triumph, not God's, who brings life out of death, and glory out of fall and degradation. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; HE HATH ESTABLISHED IT, HE CREATED IT NOT IN VAIN, HE FORMED IT TO BE INHABITED." (Isa. 45 : 18.) He will renew the earth. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. (Isa. 65 : 17.) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 4 : 13.) "Then shall the earth yield her increase," (to support its inhabitants) "and God, even our own God, shall bless us;....and all the ends of the earth shall fear him." (Psa. 67 : 6, 7.) And the Jews are to be restored, and live as long as the trees live, *in generations*, in their own land, which was given to their nation "*for an everlasting possession.*" "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. For I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.....For as the *days of a tree* are the days of my people, and mine elect shall long enjoy (wear out, marg.) the work of their hands.....They shall not labour in vain, nor bring forth (children) for trouble; for they are *the seed* of the blessed, and *their offspring* with them." (Isa. 65 : 18, 19, 22, 23.) But the children of the resurrection neither marry nor are given in marriage, (Luke 20 : 35, 36.) and so can have no offspring. "Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" (Deut. 7 : 9,) *none of which have yet come, and cannot come, while the stock of Israel stands in original sin; for there has never been one righteous generation on the earth.* "They shall fear thee as long as the sun and moon endure, throughout all generations.....His name shall endure forever: his name shall continue as long as the sun: and men shall be blessed

in him: all nations shall call him blessed." (Psa. 72: 5, 17.) "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven; (Psa. 89: 35, 37.) that is, a witness that will not fail; for the sun and moon were made "for signs and for seasons, for days and for years;" and so they will remain to all eternity. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night....if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from *being a nation* before me for ever." (Jer. 31: 35, 36.) And in the 40th verse he declares that Jerusalem shall be rebuilt, and thrown down again no more for ever.

Again, "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the Prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles." (Acts 15: 14—17.) By this it appears, 1. That when a certain elect number (mentioned in our Burial Service) shall be completed, God will return and restore the Jews as a nation. 2. That the completion of this elect number or "people for his name," will be the completion of the present dispensation, and the commencement of a new one; as appears by comparing this with the texts adduced from Isaiah, Jeremiah, and the Psalms. 3. That after all these things, the remainder of the heathen nations shall be converted unto God, and *healed*, (Rev. 22: 2.) namely, of original sin, that, the kingdom being come, the will of God may be done on earth without let or hindrance. But this is after the judgment, and the coming down of the New Jerusalem. For the judgment of the great day, and the fiery ordeal to which the earth is to be subjected, will not put an end to men in the flesh, or the Jewish nation could not escape; and if there is a way of their escape, there is the same way of escape to the nations that have never received the Gospel: and that the Jews in the flesh will escape is evident from the facts of their restoration to Judea, under the promise of being a nation before God, in successive generations, world without end. Hence both the Old Jerusalem and the New will exist together on the renovated earth; the Old for the Capital city for men in the flesh; the New for the Capital of the universe under the Lord Jesus Christ. But "flesh and blood cannot inherit the kingdom of God;" (1 Cor. 15: 50.) will not be of that chosen generation, that royal priesthood, that holy nation, that peculiar people who are kings and priests unto God, who are the mystical body of Christ builded together for an habitation of God through the Spirit, who are the Bride, the Lamb's Wife. She, by the law of matrimony, will inherit the entire universe in right

of her Husband, and the New Jerusalem will be its capital; for it is to be their Head Quarters, and suitable in splendour for the resurrection glory of the Lord Jesus, and those who are to be glorified together with him as joint heirs of God, being sons of God by the Holy Ghost." (Rom. 8: 16, 17.) Parallel with the two Jerusalems will be the lake of fire and brimstone for the damned in open view, as is declared in the last verses in Isaiah. "For as the new heavens and the new earth, which I will make, shall remain before me continually, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall *all flesh* come to worship before me, saith the Lord. And they shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto *all flesh;*" that is, men in the flesh, in distinction from the resurrection body. For "there are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another....There is a natural body, and there is a spiritual body." But this in the three last verses of Isaiah, is necessarily after the judgment, and casting of the wicked into hell—after "the restitution of all things"—after the reconciliation of man with God, and of the inferior animals with man and with one another. This is a partial sketch of the "Irvingite interpretations" concerning the future condition of man and of this earth. I claim not to give it by inspiration; but as my judgment points it out to me on comparing Scripture with Scripture: but I utterly disclaim, both for myself and for all men, the possibility of having "*a right judgment in all things*" independently of the interpretations of the word by its author himself, and known to be such.

2. The unbiassed reader (if such there is) may now judge whether this scheme of interpreting those Scriptures which relate to "the world to come, whereof we speak," (Heb. 2: 5,) can be overturned in favor of that scheme which carries the future state *away from this globe*, nobody pretends to know where, and either annihilates it, or makes it the subject of eternal cursing and desolation. As to the Guardian's "disproofs of Irvingite interpretations," I need not further consider them, as I conceive what is above said quite sufficient to establish the fact, that they are quite as well intitled to credit and respect as his own system of interpretation. Every state must have place and locality, especially as man, whether in the natural or spiritual body cannot exist independently of space and place. But some people can never reconcile themselves to the idea of any permanent realities on this side of the most distant stars. To be desirable, it must be infinitely distant and improbable.—I shall now go back to the Guardian's "*answer to the third query,*" which contains his rule for interpreting Scripture, that is: "We have no au-

thority superior to that of the *Morning Watch* for our interpretations, except the harmony, and reason, and truth, apparent in the interpretations themselves." And is this the Infallibility of having "A RIGHT JUDGMENT IN ALL THINGS? this which at best is but human judgment and opinion? Is this what the Lord Jesus meant when he sent the Holy Comforter to lead the Church into all truth, to teach her all things, to shew her things to come, to speak in the Church what he should hear from the Father and the Son, to take of the things of Christ, and to show them to her?—Remember that the CHRISTIAN GUARDIAN's coat of arms is the Eye of Providence superintending an *open Bible!*—It had better be some device significant of "the March of Intellect," or "the Age of Reason;" since he admits of no higher authority than human reason in the interpretation of the Word of God.

3. As to our Lord's humanity—I have not much to say; only to state the Scripture doctrine concerning it, and add a very few observations. "Behold I and the children which God hath given me. Forasmuch then 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; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of Angels, but the seed of Abraham. WHEREFORE IN ALL THINGS *it behooved him to be made like unto his brethren,* THAT HE MIGHT BE a merciful and faithful High Priest in things pertaining unto God, to make reconciliation for the sins of the people.—For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2: 13—18.) "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but *was in all points tempted like as we are,* yet without sin," namely, transgression or short-coming. "LET US, THEREFORE, come boldly unto the throne of Grace, *that we may obtain mercy, and find grace to help in time of need.* (Heb. 4: 15, 16.) Now, of what kind of flesh and blood are "the children which God hath given" Christ partakes? Reader, do you know? Then you know the kind of flesh and blood your blessed Redeemer took upon him. Do you know what he took it for? It was to destroy the devil and sin for you, and to deliver you from eternal perdition. Why did it behoove him to take your own flesh and blood upon him, and in all things be made like unto you? That he might be to you a merciful and faithful High Priest unto God for you, and make reconciliation for your sins. At how many points are you tempted? At so many was he. For what purpose? That he might succour you in your temptations, being touched with pity for you in remembrance of his own temptations. What is the medium through which you are tempted? That flesh and blood, and frail, fallen humanity, which your Saviour took in order to be

See Van Mildert's Sermon
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tempted at all points like as you are, and to overcome for you.—What are the enemies which tempt you? The same that tempted him that is the world, the flesh and the devil. Are you to follow him in bearing your cross, to "continue with him in his temptations," (Luke 22: 28.) and to "suffer with him, that you may be glorified together with him," (Rom. 8: 17.) and to "take his yoke upon you and learn of him," (Mat. 11: 29.) in all things wherein you are called upon to deny yourself? So he tells you. And does not this, in part, consist in fighting against your own flesh and blood, part of which he took on him of the seed of Eve and Abraham, and of the stock of David, being made man out of the human substance of a fallen mother? Do you think that if he had taken any other than your own identical flesh and blood, as God's word tells you he did, that he could possibly be your pattern and example for you to walk in his steps, and resist temptations as he resisted? Do you think, in this case, you can take up *his cross, and follow him?* Do you know how to take up the cross of an Angel, and bear it after him? Or Adam's cross before the fall? Or the cross of a *newly created man, not a partaker of your fallen nature?* These are things you know nothing about, and which do not concern you. But you differ in one point from the Man, Christ Jesus; namely, in that you have a *forfeit life*, derived from a rebel father; while his life was *un*forfeit, and the law could take no hold of it on that ground, nor on any other, because he did not sin. The life that was in his flesh was kindled by the power of the Holy Ghost, by whom he was "anointed" in his conception; but the "seed of the woman" to which that life and anointing were given, was the true and proper flesh of his mother and of mankind. He was so under the law as to be bound to keep it, and he did so to the utmost. We have with him a perfect community of suffering, the ground of which is "*the same flesh and blood.*" He descended as low as man was, that he might fight and conquer all man's enemies at the greatest disadvantage. In short the sum and substance of this abominable heresy concerning "our Lord's humanity," which the Christian Guardian has undertaken to promulgate, ROBS US OF A SAVIOUR, AND LEAVES US UNDER THE POWER OF THE DEVIL, DEATH, SIN AND DAMNATION: and he that will persist in it, after considering the above quotations from the Epistle to the Hebrews, is not the subject of argument and remonstrance, but of prayer.

NOTE. Should any one think I have paid too much attention to the CHRISTIAN GUARDIAN in the foregoing pages, I answer: I have done so on account of its extensive circulation in Canada for more than five years past, and its exceedingly mischievous character, as the Champion of Infidel Politics and God-denying Civil Institutions; and especially the ungodly warfare it has maintained against the Church of England, on account of the Clergy Reserves; sometimes with the virulence of a demon.

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