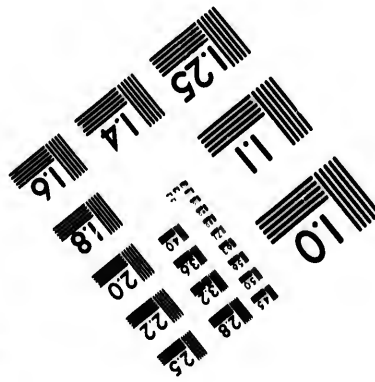
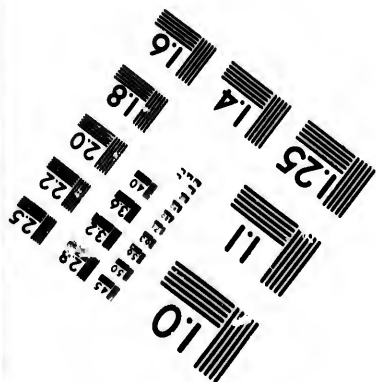
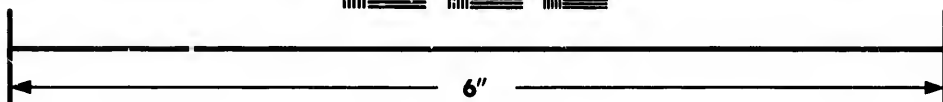
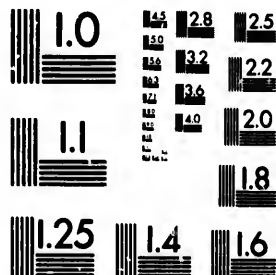


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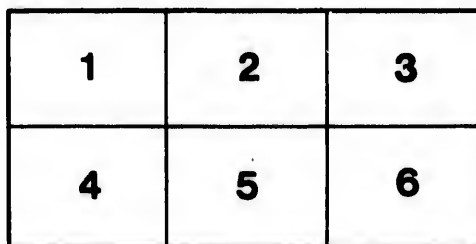
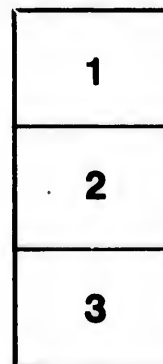
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*Sir John & Lady Colborne*

*A*  
*With the Author's*  
**VOICE**  
*OF best regards.*

**WARNING AND INSTRUCTION**

**CONCERNING**

**THE SIGNS OF THE TIMES,**

**AND THE COMING OF**

**THE SON OF MAN,**

**TO JUDGE THE NATIONS, AND RESTORE ALL THINGS.**

---

**BY THE REV. ADAM HOOD BURWELL,**  
MISSIONARY FROM THE SOCIETY P. O. F. P. AND AUTHOR OF  
"Doctrine of the Holy Spirit."

**BY TOWN, UPPER CANADA.**

---

Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it? Surely the LORD GOD will do nothing, but he revealeth his secret unto his servants the prophets. THE LORD hath roared, who will not fear? THE LORD GOD hath spoken, who can but prophesy?

Amos iii. 6, 7, 8.

Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgement of the LORD.

Jeremiah viii. 7.

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**KINGSTON,**  
**Printed at the Upper Canada Herald Office.**  
**1835.**

## PREMONITION.



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. Yet have I set my KING upon my holy hill of Zion. I will declare the decree : The LORD hath said unto me, Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye Kings : be instructed : ye that are 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, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

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## A VOICE OF WARNING AND INSTRUCTION, &c.

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### *I. Explanation of some of the terms used in Prophecy.*

I shall begin by explaining a few of the symbolical terms used in Holy Writ, especially in prophecy, for the better understanding of this treatise in connexion with reading the Scriptures: and first, of the number Seven.

The number *Seven* is a sacred mystical number, signifying perfection in the sense of fulness and completeness. Time and events are frequently divided and measured by sevens, the original of which stands in the first seven days numbered off at the creation. Before creation began, there was an eternity of rest in the unmanifested glory of the Godhead; and when "seven times have passed over" creation, then will commence the eternal rest to the redeemed and purified creation in the manifested glory of Godhead through Jesus Christ. Fall and restoration under the headship of the Son, will manifest the instability and nothingness of the creature, and the upholding of all things by the Eternal Word.

The original period of seven typed forth all succeeding periods of seven. The world may be divided into seven ages or stages, as they say of the life of a man, thus: 1. Before the fall. 2. From the fall to the flood. 3. From the flood to the calling of Abram. 4. From that to the giving of the law. 5. From Moses to Christ. 6. From the day of Pentecost to the second Advent. 7. The Millennial state. And the eighth period falls into eternity again, after the second resurrection and second judgment. Rev. xx. 5—15.

We see this mystic number seven made the measure of some parts of nature. Thus, there are but seven notes in music, and the eighth, ascending or descending, is but a repetition of the first, and so on. There are but seven colours in light, as is seen by the rainbow and the prism; and they stand always in the same order. So of the seven days: each eighth day is a first day, and weeks are mere repetitions. There were six days of labour in creation: the seventh was a rest. The Jewish Rabbins say, and many Chistians also, that after six thousand years of labour under sin, in the seventh crea-

tion will find a season of rest: after which it is also believed that eternity re-commences under redemption in the steadfastness of God manifest in the flesh: for the prophet Daniel knew Messiah to be the son of Man.

This present dispensation of the Holy Ghost is divided into seven ages, as we see by the seven epistles of the Lord Jesus addressed to the seven angels of the seven churches of Asia; which paint to the *wholeness or completeness* of the church in its universality and totality: the seven churches typing the church universal in its seven ages, and the seven epistles being a brief prophetic view of the state of the church under each. The seven angels of the seven churches are typical of the whole christian ministry from Pentecost till the Day of the Lord. "The seven spirits of God" which the Son of Man had (Rev. iii. 1.) signify the Holy Ghost in all his fulness and completeness of wisdom, power, and operation as given to the church under the character of the Comforter. And this view is confirmed by the fact, that the three first verses of Revelation do address the whole book to the universal church in general and unrestricted terms, and not to a part of it, as the separate epistles are addressed: for though all is profitable to all, yet some parts are more profitable for some ages than some other parts. After the seven epistles are given, containing prophetic notices of the future history of the Church, the Lamb with the book of seven seals is introduced, the opening of which more fully expands the prophetic history, as also does the sounding of the seven trumpets and the pouring out of the seven vials. But though the epistle periods, the seals, trumpets, and vials, do not begin together, nor measure equal portions of time; yet they all end together in the great day of wrath, and the coming of the Son of Man. The seven epistles relate to the whole nominal church: but the seals, trumpets, and vials, relate, some to the east, some to the west, some to political, and some to ecclesiastical affairs; and perhaps some to heresies in doctrine. Under the sounding of the sixth trumpet, the angel swears that time should be no longer; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be *finished*, as he hath declared to his servants the prophets." Rev. x. 6, 7. And when the seventh angel sounded, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." (xi. 15.):

and it is under this trumpet that the harvest of the earth is gathered, and the winepress of wrath is trodden, and the last of the vials of "the seven *last* plagues" poured out, the last God has in store for this wicked world.

The earth is a symbol of peoples and nations standing in a stable condition under established ordinances and government. The first vial (Rev. xvi.) was poured out upon *the earth*; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image. This was the plague sore of atheism, which fell upon France, and spread thence over Europe, and burst forth in the dreadful explosion of the Revolution, and broke up the earthy stable condition of all things.

The sea is a symbol of peoples and nations in a turbulent state, tossed with the fury of popular passions:—"The sea, and the waves roaring."—"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of the nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind" (Isa. xvii. 12, 13). see Psalm i. 4, and Nebuchadnezzar's Image, Dan. ii. 34, 35. To this also the forty-sixth Psalm alludes, in which the Jewish nation, in prophetic view of the last days, is made to say: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof \* \* \* \* \* The heaven raged, the kingdoms were moved: he uttered his voice, the earth melted." This describes the fury of popular commotions, and the overturning of institutions among the Gentiles, and the *melting* or dissolving of the earth thereby; not the rending up of the literal earth, nor the raging of the literal sea, nor the tossing about of the literal mountains. And the re-establishment of all things is put in opposition hereto in Psalm lxxv. 5, 6, 7: "By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the madness of the

people," by the coming of the Son of Man in his glorious kingdom and mighty power. So the second angel poured out his vial upon the sea; and it became as the blood of a *dead man*. Then followed those cold-blooded massacres,—for the good of the republic,—which turned France into one terrific slaughter-house, and within four years swept off a million and a half of human creatures.

Rivers and fountains of waters, again, are symbols of the sources of religious instruction. Water represents pure doctrine, and the flowing of it the preached Gospel, which is by the gift of the Holy Ghost. Thus: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the spirit which they that believe on him should receive." And: "If any man speak, let him speak as the oracles of God."—When the third angel poured out his vial, it was "upon the rivers and fountains of waters; and they became blood. And I heard the *angel of the waters* say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." This evidently points to the popish priesthood, upon whom this vial was poured out in France, for the grievous sins of the papacy in corrupting the word of God, in giving lying instruction to the people, and in murdering the saints and prophets of the Lord. France has been eminent for shedding the blood of all who would not worship the papacy. In one day, the memorable St. Bartholomew's, she caused 100,000 of her Protestant subjects to be massacred by their fellow subjects, for no cause whatever but their refusing the papal abominations: and hence the *angel of the waters*, who is none other than the Lord Jesus himself, the author and finisher of our faith, and the giver of the waters of life, who saith, If any man thirst, let him come unto me and drink,—he glorifies his Father for giving them blood to drink; for they were worthy. It is well known how the priesthood suffered in France by the Revolution.

John saw the Son of Man, in the high priest's robes, walking about amidst the seven golden candlesticks and holding in his right hand seven stars; which he thus explains: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches" (Rev. i, 20).—

This will inform us what *heavens* are, to wit, ecclesiastical heavens, in which the stars are set to give light to the world.—Thus in Daniel, viii, 9, 10, the Mahomedan little horn, which waxed great towards the south, and the east, and the pleasant land, waxed great, even to the host of heaven; and he cast down some of the host and of the stars to the ground, and stamped on them: which points to the Mahomedan oppressions of the Church. When the third angel sounded, “there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of that star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” Nestorius Bishop of Constantinople is generally thought to be this bitter Star. Eusebius informs us that he was termed “the Father of Blasphemy; and that were he to compose a history of the heresies of the Church he should begin with the impious Nestorius, whose false doctrine occasioned a great dispersion in the Constantinopolitan church;” and he adds, the war of the churches had its origin from hence; and this adulterate coin, stamped by him, refilled the church with innumerable wars, making an inundation of civil blood.” But some regard Sergius the monk, who fell from the truth, and assisted Mahomet in fabricating the Koran, that bitter water of the Arian fountain which has overflowed a third part of Christendom.

There are also political heavens, sun, moon, and stars, mountains and islands; that is, royal and other dignities and institutions. Thus in Isaiah xxxiv. 5, 6: “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment.” This is what the Lord alludes to when he saith, “the powers of heaven shall be shaken.”

An earthquake is the symbol of a political revolution. Thus when the sixth seal was opened (Rev. vi.), “Lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.” This



is believed to give a brief outline of the effects of the French Revolution upon Europe, the Roman earth, or Western Empire. Every government of it was overturned—the heavens departed as a scroll rolled together—the stars fell to the earth—all dignities were trampled down—and the mountains and islands were removed out of their places. But in the *last and greatest* earthquake, such as was not since men were upon the earth, on the pouring out of the *last* vial, when the voice from the temple in heaven cried, It is done! “Every Island fled away, and the mountains were not found” (xvi.): whereas, in the first they were only moved out of their places; back to which the taking away of Buonaparte permitted them to return for a season, that the long suffering of God might be extended to them a little longer.

A storm of hail is believed to mean a *northern invasion*.—When the first angel sounded (viii. 7.) “there followed hail and fire mingled with blood, and they were cast upon the earth (the Western empire): and the third part of trees was burnt up, and all green grass was burnt up.” This is believed to be the hordes of bloody barbarians which, from the cold regions of the north, poured down upon and desolated the whole of Imperial Europe. Under the last vial, there is another great and exceeding grievous plague of hail (xvi. 21), immediately following upon the great earthquake, which rent the great city (the *papal earth* is sometimes so called) into three parts, and *destroyed* every island and mountain. This storm of hail is believed to be the invasion of Gog, “from the north parts,”—the Gog of Ezekiel xxxviii. xxxix.; who, when he shall have overrun Europe, disabled and rendered powerless by that terrible earthquake, will turn for plunder and conquest to the Holy Land, where God shall destroy him “upon the mountains of Israel.” It is no hard matter to divine who this northern giant is, who even now stands watching to pour forth his treasures of hail over the fair regions of the south.

Horns are an emblem of power and dominion, or of a kingdom or state. In Daniel’s vision of the four beasts, the last, or Roman, had seven heads and ten horns, denoting, first, the seven forms of government under which Rome pagan and papal appears, together with the seven hills on which the city is built; and secondly, the ten kingdoms into which the western empire fell after the northern invasions had broken it up. In Revelation (xiii. 1), this beast appears having seven

heads and ten horns, and ten crowns upon his horns. These crowns denote kingly government. But in chapter xvi. 2, presently after the great and mighty earthquake, the beast appears without crowns upon his horns, scarlet coloured, and full of names of blasphemy. This denotes the blasphemous and bloody character of democracy, which hates kingly government because God is a King, and delights even more in blood and blasphemy than ever did the blaspheming bloody horn of Daniel (vii. 2). On this bloody blaspheming beast the papal harlot is at last seated, arrayed in gaudy gorgeous trappings, and drunk with the blood of saints and martyrs. The papacy is now in the act of mounting this bloody atheistic beast of democracy, in the mad hope of riding him into that universal dominion which she has ever claimed and still dreams of regaining: and this is manifest enough by the labours of the popish priesthood and agitators both in Britain and America, to disseminate infidel politics, and pull down church and state under pretence of religious liberty and the rights of conscience, in order that the world may be again subjugated to the pope. Their efforts and success in the *American republic* are surprising. It is after atheism has, as it thinks, abolished royalty and driven it forever out of the world, that He comes forth who is Faithful and True, and on his head *many crowns*, while he is clothed with a vesture dipt in the blood of his enemies, to destroy finally the beast and the false prophet, and to give their dominions to "the people of the Saints of the Most High."

The image of Nebuchadnezzar represents as it were personally embodied the four great monarchies; while the four beasts of Daniel give them as they succeed to each other, and in part describe the actings of each. These are the *prophetic world*. Augustus decreed that "the *whole world* should be taxed." Of this the *prophetic earth* is but a part, namely, the western part of the Roman Empire, which in Revelation is the beast with seven heads and ten *crowned* horns, afterwards uncrowned. This lies chiefly south of the Rhine and the Danube, and comprises the ten papal kingdoms. Beyond this "world" prophecy rarely extends, except as prospective of events which lie beyond the period of the judgment of the great whore. When Isaiah calls the nations to judgment (xxxiv.), he cites the earth and the whole world; and Ezekiel calls up Gog and his confederates "from the north parts."—And this may suffice for my present purpose.

In the next place I deem it proper to examine a prevailing objection by many most confidently brought forward, namely, that it is presumption, as they are pleased to term it, to think of interpreting and understanding prophecy, or any part of it, or the time and mode of its fulfilment, until *after it is fulfilled*. If this canon of the Doctors of Ignorance be the true one, I can see no possible advantage derivable from prophecy *as prophecy*, or why prophecy is given at all: for after fulfilment, it is mere history. But of what use is the history of the past? The students of profane history will tell us, that even it is made to perform the office of prophecy, in that it serves as warning for the future. In this sense almost all the world appeals to history fulfilled as admonitory, that is, prophetic, of history unfulfilled. Even those who deem it so great presumption to take God for our prophet, namely, by means of his revelations of things yet to come—his Apocalypse or *uncovering* of future events,—will take past history in its secular and profane character,—as a thing independent of God and revelation, and from it they will “forecast devices,”—divine and predict concerning the future. This is downright infidelity, inasmuch as it is rejecting God as our prophet, and making prophets of ourselves. They pretend there is great danger to be apprehended from any attempt to act upon the information contained in unfulfilled prophecy given us of God; but they see no such danger in attempting to carry into effect their own predictions, by acting upon their own judgment and view of things to come. No man likes to leap deliberately in the dark in regard to any matter, except the most desperate of all men, that is, gamblers; and even they prefer to know beforehand, or they would not endeavour to take their “luck” out of the hand of chance by their various devices to deceive and overreach each other. God hath given a revelation to Jesus Christ, that he may shew unto his servants things which must shortly come to pass, and hath pronounced a blessing upon those who read, hear, and keep the things written therein: but our Doctors of Ignorance pronounce a curse upon all who shall attempt it, and recommend to us the conduct of gamblers, as if we could take our “luck” out the hand of God, whose counsel we reject, by acting upon the dreams of our own vain minds.

Mr. Irving has well said, that “this notion which generally prevails concerning prophecy, that it is not to be searched into with the desire of understanding, nor set forth with the

spirit of interpretation, but left to the discovery of time, and the fulfilment of events, not only contradicts all the declarations of Scripture which concur in commending it to our utmost heedfulness; but, in the end, works the baneful effect of withdrawing the faith of all, except a few, (who are by the rest straightway accounted fools) from a large portion of Holy Scripture, whereof every part was given for doctrine, reproof, correction, and instruction in righteousness. From which; as no part of Scripture can be wanted for the complete furnishing and perfect strength of the man of God, it cometh to pass, that when these divine land-marks, and leading signals of the future, are removed out of sight, he is obliged to look out, by the help of his own natural foresight, and to calculate by the rules of political sagacity, those things which are to happen to the church. For it is as impossible that we should cease to *expect*, as that we should cease to *remember*, and that which we expect; must be either after a spiritual or a carnal way expected; after a *spiritual*, when we submit our hopes to the teaching of the *Spirit*; after a *carnal*, when we submit them to the teaching of human wisdom. So that every man must either be a prophet unto himself, or God must be his prophet; for prophesy every man doth who hopeth, prophecy being but the object for hope, as history is for memory. Whence, the church, if she be not looking steadfastly unto the sure word of prophecy, which God hath given as the fixed polar star to guide her through the anxious night, till the day dawn, and the day-star arise, will surely be trusting in the fluctuations of state policy, and her own skill and management in the midst thereof, or resigning herself wholly to the ebbs and flows of things, the chances and occurrences of the world; verily in Providence she cannot be trusting, if she refuse to study, and care not to understand the comfortable words which the kind foresight of Providence hath accorded to her."—*Irving on Prophecy, page 30.*

These observations are remarkably applicable to the present times; and in fact the church, now that Infidel Liberalism is sweeping all before it, and demolishing all the old fixtures of human polity, which owed their existence to the feeling, more or less full and reverential, that the powers that be are ordained of God, in rejecting the "sure word of prophecy, whereunto she would have done well to take heed as to a light shining in a dark place," as her guide through this "hour and power of darkness," must of necessity attempt to steer

way by her own wisdom and foresight,—by calculation upon the doctrine of chances and probabilities of things. And herein she must act solely upon the assumption, that, in thus rejecting all guidance by divine prophecy, and trusting in her own cleverness and ability in foresight of coming evil and its remedy, her measure of success will be just no less than God is willing she should enjoy, and just what it would be did she walk by his special prophetic direction. She must acknowledge that God has accorded to her all sufficient means of guidance, or she will charge God foolishly: and she must also feel that she needs not God for her prophet, and that he never intended her so to regard him, or she would cease from her own ways, and be willing to acknowledge him in that character, and both take written prophecy as her guide, and, if it were not plain to her, pray the Comforter to lead her into all truth, and shew her things to come, according to her Lord's promise and gift. And to this as an abiding principle in the church St. Paul alluded when he said to the Philippians, (iii. 15), "*Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*" She does not charge God with leaving her destitute of sufficient means of guidance; yet she rejects the prophetic word as her guide, under the plea that it is presumption and impiety to pry into the counsels of God in regard to the future, even while acting the prophet to herself; and thus she in full effect declares her own prophetic vision entirely sufficient in the divine estimation. The atheistic dogma I am combating amounts to this, or it amounts to nothing; and it is, in fact, a virtual and full denial of divine Providence: for in that the Church goes about to foresee and provide for herself, just as if God had not prophesied, she excludes the Providence of God altogether;—unless indeed she understands him as insensibly necessitating all her measures regarding the future; which no one claims that I am aware of.

The church in Great Britain and Ireland is now driven to fight her way against the hungry and fierce wolves of Infidelity, Popery, and Schism, and to battle with all sorts of Liberalism, and the Utilitarian novelty-seekers and experimenting magicians: but she has truckled and compounded and conceded on the one hand, buying off the forbearance of her hungry and faithless enemies for a time with the best part of her outward munitions; and on the other, devising politic expedients for shaping her thorny course through the turmoil of revolution,

raised in part and encouraged and strengthened by her own misconduct. Her counsellors are now all the enemies of God, speaking and acting by the House of Commons; and she hath brought herself under the just reproof of the prophet: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; 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 counsel at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore the strength of Pharaoh, shall be your shame, and the shadow of Egypt your confusion."—Mr. Irving continues:—

"Now, if any individual member of Christ will remain in the dark with respect to the future condition of the Church, he must be the prey of a thousand fears and false apprehensions, of a thousand hopes and false anticipations, from which a little light would have altogether delivered him; and if he have any thing in hand or in mind towards the advancement of the church, he may, in his ignorance, be working or designing against the purposes of God: which are revealed for this very end, to give a right direction to our hopes, and thereby a right scope to our undertakings. For the prophecies, being never so minute as to point to individual members of the church, and therefore said by Peter not to be of any private interpretation, can never supplant those personal principles of faith, which are the rule of our present action. They do but affect us in our common incorporated capacity, as members of Christ's body, and being impressed upon the Church, give a steadiness to her expectations, a consent and harmony to her ideas and schemes, which sustain her much in the difficult and tedious warfare she hath to carry on. Opening and clearing more and more, as they approach to fulfilment, they come at length to be indeed principles of action, and sanctuaries of safety, which the church experienced at the destruction of Jerusalem by the armies of Rome; and, as if the Lord were preparing her for some signal judgments again, he is beginning to stir up the supineness of her mind with respect to the prophecies still unfulfilled; attention is becoming awake, and expectation is excited concerning the second coming of Christ, and the kingdom of the saints, which is to abide for a thousand years."—But the church, as a body, has never acted upon the prophetic word, in shaping her measures for the future, since the beginning of the

fourth century if as late ; and therefore these observations will only partially apply, except as to what her conduct should have been.

But as this is a subject of the greatest importance, and as the clearing of it up will set before us in a bold and striking light the magnitude of the sins of Christendom contracted by this wilful ignorance of the counsels of God, and the awfulness of the judgments that hang over our heads in consequence thereof, let us be more particular as to what the Holy Ghost hath said concerning our duty to study, understand, and act upon the divine prophetic word, rather than gather our estimate of duty herein from inferences. Our Lord, when delivering a prophecy (Mat. xxiv. xxv.) concerning the judgments soon to be executed on the Jews, and at the same time predicting and in part describing the awful judgments that will attend his second Advent, uses this caution : " Whoso readeth, let him understand" (xxiv. 15): and further he saith : " Now learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh : so likewise ye, when ye see all these things, know that it is near even at the doors." The parallel passage in Luke (xxi.) runs thus : " And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things [the signs of the times] begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. . . . Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." These premonitory signs are : " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken." Whether within the last half century these things have not many of them come to pass, I leave the reader to judge. Whether at this time while I write, Sep. 23, 1835, there is not a great fear and looking after the things that are coming on the earth, I leave also to the reader's own observation, as I safely may. And our Lord adds, that the generations witnessing these things shall not pass away till



all be fulfilled ; and then he cautions all to watch and pray that they may escape those things, and stand before the Son of Man, taking heed to surfeiting, drunkenness, and the cares of this life. He so frames his discourse as to give the necessary instruction to the true church then, and to true believers now ; instructing them how to escape from the destruction of Jerusalem, which was a type of the judgment of the great day ; and instructing us how to escape in that day which as a snare shall fall upon the earth, with the promise that not a hair of our heads shall perish if we are found watching. But all this is utterly impossible by the canon of the Doctors of Ignorance and Blindness to the Future. Indeed, I have heard it said, that we ought not to speculate even upon the probable time of the Lord's second coming ; and I am ashamed to add, and would not do it but for the truth's sake and the love of souls, that one told me nothing could more strikingly show the absurdity of preaching that "the Lord is at hand," than the observation of some loose fellow, that then men need not go about their business any more. But our Lord commands us to watch the signs of his coming, expressly that we may know when he is near ; which command demonstrates the miserable delusion of those blind leaders of the blind who occupy the place of watchmen, and teach the people to disbelieve and deny the very words of the Lord, and to treat with contempt those who lift the warning voice in their ears. Certainly such can have no desire for their Lord's coming in his kingdom, or they would not be drunken with the wisdom of this world, nor beat their fellow servants who fear the word of the Lord, but would be willing to examine every evidence of the Lord's nearness, and be all alive to so important an event. What these pastors mean by using the Lord's Prayer and our Burial Service I know not, provided they take the trouble to examine their contents.

The book of Revelation begins thus : "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand." Every one of the seven epistles to the churches in Asia, which are prophetic of the seven ages of the Christian church, contains this admonition : "He that hath an ear, let him hear what the spirit saith unto the churches." St. Peter, wri-



ting of "the power and coming of our Lord Jesus Christ," which he saw in the holy mount, and which was a foreshewing of the glory of the second Advent, saith: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This "dark place" cannot surely be the past, but the future, upon which the sun of time has not shined, but on which the lamp of prophecy was given to shine in the way of instruction and warning. But of what use are these in regard to things past and gone? None whatever. Suppose I was warned ten years ago, that within nine years, without certain precautions, my house would be burnt and my family consumed in it: of what conceivable use to me is the warning if I disregard it, after that my house and family are consumed with fire? Or does a man go out on a dark night with a lighted lamp in his hand, and holding it behind his back, and looking over his shoulder on the road behind him, blunder on this way in darkness? Even so is he who can see no use in prophecy except as an old almanac of time past or catalogue of worn out garments. And of the texts quoted above I may confidently say, that if they do not establish the paramount duty of studying unfulfilled prophecy with a view to being guided by its instruction, comparing past and passing events with the whole of prophecy, and noting the signs of the end as they unfold, it is hard to conceive in what terms of clearness that duty should be expressed to make it intelligible.

"But since an evil heart of unbelief" is exceedingly fertile in finding means for resisting the truth, and as the above quoted words of St. Peter are open to a cavil upon the words "until the day star arise *in your hearts*;" whereby the passage may be turned away from contemplating the second Advent of the Lord, I shall anticipate any such objection by a few remarks.—Peter was addressing "them that had obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ." Of course, in the sense of the Gospel accepted and obeyed, the gift of faith received, the hope of glory entertained, and joy in the Holy Ghost experienced, the day star had already risen in their hearts; and therefore it is perfectly absurd to say that they were to take heed to the light of unfulfilled prophecy until they should come to be what they were when he gave the charge. Besides, the Doctors of Ignorance

with whom I am contending, do exclude prophecy in a manner from the Gospel, by forbidding us to understand it: for that certainly cannot be *good news* to us of which we ought to remain in ignorance.

But let us still further try this canon concerning prophecy.—We are greatly mistaken if we imagine that all Scripture involving obligation to act upon the information it conveys, is delivered in the form of doctrine and moral precept, without respect had to time and place, like the elementary truths and principles of the arts, sciences, and literature. For what we call moral truths, duties, and obligations, are given for all times and places alike, whenever and wherever men come within the sphere of their dominion, and are properly not prophetic in any other sense than the law of the land is prophetic, or the obligation to love God and our neighbour. In regard to prophecy, which is equally with all other scripture given for our learning and instruction, the very term itself contradicts such a notion; for prophecy, by word, is the foretelling things to come, and by vision, foreshewing them. But the burden of prophecy, (and indeed so does law) carries a double aspect, and generally contains both promise and threatening to those to whom it is addressed: promise of good if they obey its warning; of judgment if they disregard it. Part of a prophecy may be absolute, such as will most surely come to pass regardless of human contingencies. Such is the coming of Christ in the flesh to work our redemption; and such will be his second coming in glory to establish his kingdom. Part may not be of that absolute character, namely, the promise of good to those who act on the prophetic information, and the threat of judgment to those who disregard it. Such was the prophecy of Jonah against Nineveh, which repented; and of Jeremiah against Jerusalem, which repented not; and of our Lord against all the cities of Judea, which also repented not, and were overthrown. Such again on the one hand was the escape of those Jewish Christians who came out of Jerusalem at the approach of the Roman army; and on the other, the sufferings of Jerusalem, which rejected her King, and was destroyed: whereas, had the Christians rejected the prophecy concerning that calamity, all that were in the city would have shared in its fate. And as the gospel has a double aspect and application—is a savour of death unto death in them that perish, and of life unto life in them that are saved; so prophecy also, being of the gospel, has the same double as-

pect and application to the time-state of the church now : as the law also had before Christ came. The first coming of Messiah did not necessitate the miserable overthrow of the Jewish church and nation : for he expressly charges their pending calamities, of which both he and their prophets forewarned them, upon their obstinate wickedness and spiteful treatment of their King. He would have gathered them but they would not. He would have falsified, if I may so say, his own predictions of their ruin, as he had afore done with repentant Nineveh, but they, more rebellious than Nineveh, madly rushed upon their own destruction.

And so also shall it be when the Son of Man cometh the second time with power and great glory. But when he cometh, will he find faith on the earth in his coming? Will he find one nation "looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ?" No, verily! He will find the nations of the earth and of the whole world combined and gathered to make war with the Lamb, collected for the war of the great day of God Almighty : and he will execute the most fearful judgments on those Christian nations ; for judgment must begin at the house of God. He will smite them with his iron rod, and dash them in pieces like a potter's vessel: for which reason he exhorts them all to be wise in time, and kiss the son, while yet the long-suffering of God may lead them to repentance. But it is not merely because these things are foretold that they are to be so fulfilled ; but because the nations despise the warnings and expostulations of God, refuse him as their prophet, walk by the sparks of their own kindling, and wilfully, as did Pharaoh, go on more hardened in their evil ways. And God saith by the prophetic Spirit : "I gave her (namely Jezebel, the papacy, the papal nations) space to repent of her fornication ; and she repented not. Behold, I will cast her into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds.— And I will kill her children with death." (Rev. ii. 21). There is not a judgment coming that they upon whom it will fall are not fairly warned of by prophecy, and told expressly beforehand that it shall come because of their wickedness persevered in, in defiance as it were of God's threatenings. This is God's constant method ; for he comes not reaping where he has not first been sowing. Did he not warn the old world for the space of one hundred and twenty years while Noah was pre-

paring the ark for the saving of himself and his house? Did not Noah's building the ark for his own preservation, "by which he condemned the world," Heb. xi. 7, warn that present generation of the coming event on themselves during his lifetime? Had not Enoch prophesied of it nine hundred sixty and nine years before it came, by preaching, and by naming his son Methuselah, which signifies, at his death it shall break forth or come? (see Brown's Concordance :) for Methuselah died the year of the flood. The lifetime of Methuselah was the term of God's long suffering with the old world: and as he drew near the period of his life he was a living warning of the approach of the dire event. His death, as well as the finishing of the ark, told that the flood was even at their doors; but they knew it not until the flood came, and took them all away. Did not Moses in the law warn Israel of all the judgments that have yet befallen the nation? Did not Jeremiah warn Judah and Jerusalem of the destruction of the city and temple and the captivity in Babylon, at the same time that he assured them that if they would repent, and "serve the King of Babylon", these things should not come upon them?

But if it be true, that it is presumption to think of understanding prophecy, and, when signs and dates are given, knowing the time of its fulfilment before it is fulfilled, those upon whom the judgments are executed could have no warning given whereby they might escape. Yet God saith by Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." (xviii. 7, 8). In Isaiah xxiv. and xxxiv., the judgment upon "all nations" is set forth in terms declaring their utter destruction; and the period of time within which it is to be executed upon "all the nations" comprehended within the great Image and the four monarchies, is bounded by the ending of the 2300 days of Daniel. In Revelation, God gives that woman Jezebel, the Mother of Harlots, who calleth herself a prophetess, and the infallible teacher of all men, and teacheth his servants to commit fornication, time and space to repent, and she repenteth not. She hath made the Kings and people of the earth drunk with the wine of her fornication, Rev. xvii. 2; and Jeremiah speaks thus of her plagues therefor: "Flee out of the midst of Babylon, and deliver every man his soul:

be not cut off in her iniquity ; for this is the time of the Lord's vengeance ; he will render unto her a recompence. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken : the nations have drunken of her wine ; therefore the nations are mad. Babylon is suddenly fallen and destroyed : howl for her ; take balm for her pain, if so be she may be healed. *We would have healed Babylon, but she is not healed.*" [li. 6, 7, 8]. And why is she not healed ? I gave her space to repent, saith God, and she repented not.

Again : The fulfilment of prophecy involves the destruction of many nations. If then it is unlawful for them to understand it till after its fulfilment in their destruction, of what possible use can it be to them in any sense whatever ? If they are to wait till they are destroyed before they presume to interpret the prophecies foreshewing their destruction, why doth God yet deal with them as with those who had despised all his warnings, and set at nought his prophetic word ? Hear what he saith to Israel by Moses, Deut. xxx. 18, 19, 20 : " I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou goest over Jordan to possess it. I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live : that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him : for it is thy life, and the length of thy days : that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

Finally, this dogma enjoining ignorance and unbelief concerning the revealed prophecies of God, I denounce and anathematize as a delusion of the devil ; and I do declare before God and the Church, that they who teach it do perform the devil's ministry of deluding and deceiving the people. They be blind leaders of the blind, crying Peace, peace, when there is no peace ; for when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. And to the people I say, " Cease my son, to hear the instruction which causeth to err from the words of knowledge." Prov. xix. 27.—" The ancient and honorable he is the head ; and 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." Isaiah ix. 15, 16.

III. *The teaching of this false doctrine concerning Prophecy a sign of the times.*

The very confidence with which they teach this pernicious doctrine is a sign of the times most worthy of observation.— They teach that the time of the Lord's second coming is a thing not to be speculated upon, or sought to be known at all, because it is a presumptuous prying into the hidden counsels of God. But this is Satan's method of teaching humility, to the end of blinding the minds and hardening the hearts of them that believe not. God saith by Hosea, iv. 6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: Seeing thou hast forgotten the law of thy God, I will also forget thy children." We are not only frequently admonished to be "looking for and hasting unto the coming of the day of God," but this state of unbelief in it is expressly foretold. We know how unbelieving the old world was in regard to the coming of the flood, notwithstanding the long and striking warning they had of the time of its coming. This our Lord sets before us as the type and foreshewing of a like state of unbelief in regard to his second Advent. "For as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and knew it not until the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of Man is revealed." But moreover Peter, referring the reader to other scriptural and prophetic warnings, has expressly foretold this state of unbelief in the Lord's coming; for which cause he wrote his second epistle. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour; knowing this first, that there shall come *in the last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the crea-

tion." Yes, in the *last days*; the same last days in which St. Paul tells us [2 Tim. iii. 1—5] perilous times shall come: and if these are not perilous times;—if the sending over Commissioners to treat with a rebellious faction in Canada;—if the sudden outbreakings of mob lawlessness all over the American States;—if the severe measures taken by France, after the attempt upon the life of Louis Philippe, to muzzle the public press, and to garrison as it were the whole kingdom, and to declare it felonious either to avow republican principles, or to mention or *allude* even to the name of the king in any political disquisition;—if the present condition of Great Britain;—if in short the spirit of lawlessness and disorganization now at work with mighty energy all over Christendom, do not tell of PERILOUS TIMES, and of men FEARING AND CARING FOR THE THINGS THEY SEE COMING ON THE EARTH, I hardly know what we should call "perilous times", or why we should not refer them to the "last days."

Our Lord also foretells this state of general unbelief, in the parable of the unjust judge, Luke xviii. "Shall not God avenge his own elect, which cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily.—Nevertheless, when the Son of man cometh," *for that express purpose*, "Shall he find faith on the earth? If he found faith in his coming, he would not find the vine of the earth ripe to be trodden in the winepress of the wrath of God. He does not execute vengeance on the faithful, who are looking, and watching, and longing for his coming quickly. But who are those elect whom he cometh to avenge? They are not merely the saints and martyrs of Jesus slain by the bloody papacy; but they are also the Jewish nation: for that race stands in eternal election, which is the cause of its restoration, according to the everlasting covenant made with Abraham, and so often renewed to the fathers. For the great day of God Almighty is the "day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Isa. xxiv. 1—8. And when in Isaiah lxiii., he is treading the wine press of wrath, he says: "For the day of vengeance is in mine heart, and the year of my redeemed is come." And that the Jewish race stands thus in election, St. Paul testifies in Romans xi. "As concerning the Gospel, they are enemies for your sakes: *but as touching the election, they are beloved for the father's sakes*. For the gifts and calling of God are without repentance." For that end was



Abram first called, and for that end is his seed now kept until the fulness of the Gentiles be come in; and then Israel shall be saved with an everlasting salvation.

*IV. The chronology of Prophecy as furnished by Daniel and John.*

The church having a corporate form and capacity uninterrupted by human mortality, and so continuing down to the eve of judgment, has also a life, personality, conscience, will, memory and accountability similar to an individual person; and so prophecy doth address her in this character with words suited to the seven ages of her life set forth in the seven prophetic epistles addressed to the seven typical churches of Asia: and like an apostate individual she is finally judged and punished with death. I do not say the analogy is perfect in all points; but it is near enough to shew the truth of a comparison. Prophecy is addressed to the church as bearing this personal character just stated; and the Chronology of Prophecy is given for the purpose of teaching the faithful within what period of time the purposes of God in relation to this lifetime and the conduct of the church will be accomplished.

The prophet Daniel and the apostle John are the only prophets who give dates and times and periods lower down than the end of the first captivity in Babylon. Daniel's prophecy of the seventy weeks contains internal marks by which its commencement and end could be determined by the Jewish church some time before Messiah made his appearance; because the assumption of the date of the *second* commandment for restoring Jerusalem as the date of the beginning of the seventy weeks, would conclude the seventy weeks thirty years before Messiah was born. The year or time of his birth prophecy did not foretel; only the year of his cutting off, and the duration of his public ministry: and the Jews, at the conclusion of four hundred and ninety years respectively from the dates of the 2 first commandments for restoring the city, seeing no signs of his having come, were necessarily thrown upon the date of the third decree, namely, that of Artaxerxes [Ezra vi. 14] for the beginning of the seventy weeks. At the time of his birth there was a general expectation that he would soon appear; and the events attending it no doubt satisfied many that the child Jesus was he. But prophecy had fixed the very year of his cutting off, at least seventy years before the crucifixion; and therefore the whole Jewish nation ought to have known



what they were about when they were rejecting and slaying him. He told them that had they believed Moses, who wrote, that is, prophesied, of him, they would have believed him; and there were prophets who were far more particular in regard to his actings and time than Moses; who indeed gives no note of time. Isaiah described his character, parentage, actings and sufferings; David his resurrection; Micah the place of his birth; and Daniel the time of his cutting off. Daniel also describes him as the Son of Man; a title which he uniformly used in speaking of himself. And hence is demonstrated the perfection of prophetic chronology for all practical purposes in regard to the time of Messiah's first Advent.

Daniel's period of the 2300 years, within the completion of which Messiah is to be brought into the world the second time, the nations judged, the Jews restored and the sanctuary cleansed, doth limit and fix the time within which the predictions of all the other prophets concerning these same things are to be fulfilled: and this rule applies also to the Revelations of St. John: for that book being an unfolding of the visions of Daniel, which were "closed up and sealed to the time of the end", the times of which it treats are necessarily included and bounded by Daniel's great period of 2300; and therefore St. John gives no dates by which we can find the ending of that period. Daniel names the papal period during which the little horn should "speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times and the dividing of time;" Dan. vii. 25; or "for a time times, and an half", xii. 7. Of this period John thus writes: And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent, Rev. xii. 14. In verse 6 it is stated to be 1260 days, i. e. years. It was while she was in the papal wilderness that Satan changed his mode of warfare from the heathen to the papal persecutions: one being open brute force and violence; the other a refined system of murderous cruelty and extermination under the pretence of a necessary and wholesome discipline. The prophecy of Daniel did not enable the Jews exactly to ascertain the ending of the seventy weeks until they were drawing to a close [and the ending was found by the beginning]: and neither he nor John enables the church to

know the beginning and ending of the 1260 days, until sometime after the event which delivered the church into the power of the little horn, and the horn had manifested itself by its character and actings as foretold in all the prophets. This event was the edict of Justinian in 533, constituting the Bishop of Rome the supreme judge in all matters and questions of faith throughout the empire. But timely notice is given of the ending of all the periods, namely, the seventy weeks, the 1260 days, and the 2300 days; so that the church was laid off God under no disability of knowing the important times of the terminations of these periods, and of noting the signs of the coming of the Son of Man in glory, one of which is the conclusion of the 1260 days, and another the earthquake of the French Revolution which followed it. And it is on the ground of the clearness of the warnings and admonitions of prophecy, joined to the total disregard of them, that the judgments and excision of all nations proceeds. On this ground the former judgment and dispersion of the Jews proceeded: on this ground the judgment of the flood proceeded: and so shall it be when the Son of Man cometh.

*V. Scripture doctrine and declarations concerning the judgment of the great day of Almighty God.*

There is nothing more certain than the fact, that God hath appointed a day in which he will judge the world in righteousness, by the Man whom he hath ordained, whereof he hath given all men assurance in that he hath raised him from the dead. There is therefore a day, or a time, or a period, or a season of judgment in which the world is most deeply interested, and for which it has need to be in a state of due preparation. I write not now of that judgment of the dead to take place some time or other after death, but of that great judgment upon the nations of Christendom in the flesh, concerning which so much is foretold in all the Scriptures, and which is still most evidently future. These two judgments are separated from each other by the whole period of the Millennium, though by many they are frequently confounded: for notwithstanding there is to be a judgment of the quick and the dead at his appearing and his kingdom [2 Tim. iv. 1], yet this is not of all the dead upon whom judgment shall pass, but only a part; for after this first judgment, "the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" [Rev. xx. 5.]

The theatre of prophecy is almost entirely laid within the bounds of the four great monarchies of Daniel, represented in vision by the great image of four different metals, and by the four beasts; and it rarely passes beyond their geographical limits in view of things to be fulfilled before the coming of the Son of Man in his kingdom. "The Earth", in prophecy, is properly the ten papal kingdoms into which the *Western* Roman empire was divided after the Gothic invasions from the north, namely the *Waters* which the Serpent cast out of his mouth in a flood to destroy the woman; which waters were poisoned with the Arian heresy; and by these Arian barbarians, who persecuted the orthodox as furiously as the heathens had persecuted the early Christians, the Serpent sought to destroy the whole church. Mahomedanism is a branch of the same deadly heresy; and another branch under the name of Rational Christianity has overrun nearly the whole of Protestant Germany and Switzerland, besides its prevalence in Great Britain and America under different disguises. These ten kingdoms are symbolized by the ten toes of the fourth and last division of Nebuchadnezzar's Image, and by the ten horns of Daniel's fourth beast and the ten horned beast of Saint John. This beast is properly the aggregate of the ten kingdoms, all animated by the spirit of the papacy after its rise, and shewing the same hostility to the faithful servants of Jesus as the same beast shewed while pagan, and before his ten horns sprung up. When John wrote, the *dominion* of Daniel's three first beasts had passed away; and his visions, therefore, in as far as they relate to Mystery Babylon, had respect only to the fourth and last beast, that is, the Roman. "The World" has a larger signification, extending as I believe, to all parts comprehended under Nebuchadnezzar's Image, or the four great monarchies, and perhaps, in some instances, to "the north parts" [Ezek. xxxviii. 15], north of the Rhine and Danube to the polar seas. I believe it includes the Russian Empire as well as the Turkish: for Russia being the head of the Greek apostacy, as Turkey is of the Mahomedan, it must also come in for its share in the judgment: and there is no reason for excluding one apostacy from judgment, while upon the other it is poured out. The Greek church is in many things quite as corrupt as the papacy. The chief difference lies in her not assuming that blasphemous mockery of the Melchisedec kingdom and priesthood of the Lord Jesus which has distinguished the papacy from all other

forms of wickedness, and which makes it even to exceed in enormity the lie of Mahomet. This accounts for the chief place the Mother of Harlots and Abominations holds in the transactions of the day of wrath. It was this mockery of the kingdom to come which led to the assumption of infallibility, and of her right to shed the blood of all who would not bow down and worship her.

As all former judgments have been for the wickedness of man, which had come to the full in defiance of all God's gracious warnings and severe threatenings; so it will be in that which is yet to come: for God never executes judgments upon nations and bodies of men, until their wickedness has become incurable, and their reformation hopeless. This in substance is stated in the following scriptures: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.... The land shall be utterly emptied and spoiled: for the Lord hath spoken this word. *The Earth* mourneth and fadeth away, *the world* languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse hath devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left..... The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 'y. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; *and the transgression thereof shall be heavy upon it; AND IT SHALL FALL AND NOT RISE AGAIN.* And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit." Isaiah xxiv. This gathering together appears to be the same as the gathering of the kings of the earth, and of the whole world, to the war of the great day of God Almighty by the three unclean spirits in Rev. xvi. 13, 14. Both prophecies seem to contemplate countries without the bounds of the *Roman earth*; for, besides the earth, one mentions the world, and the other the whole world. This doubtless refers to the whole of the countries comprehended in Daniel's vision of the four empires, which in the Image of Nebuchadnezzar's dream were all united in one, and all fell together

as dust when the Stone smote the feet and toes, or ten papal kingdoms of Europe.—Again: “Behold, the Lord [Jesus] cometh out of his place to punish the inhabitants of the earth for their iniquity; [for all judgment is committed unto him, because he is the Son of Man, John v. 22, 27]; and the earth shall disclose her blood, and no more cover the slain.” Isa. xxvi. 21. The Roman “earth” has been conspicuously “the field of blood” to God’s people from the first pagan to the last papal persecution.—Again: “Come near, ye nations, and hear; and hearken, ye people: let *the earth* hear, and all that is therein; *the world*, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment.—The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea”. Isa. xxxiv. 1—6.

Observe here, 1. The heavens and their hosts are not the skies over our heads, but the civil and ecclesiastical heavens or institutions standing in men and bodies of men,—“the powers of heaven” spoken of by our Lord as to be shaken.—2. The sword of the Lord being bathed in heaven, points to the destruction he will bring upon all the powers and ordinances of man in both church and state: and its coming down upon the people of his curse, and being bathed in blood, shews the fearful desolations to be made in the day of wrath.—3. Idumea must here be taken to be the same with “all nations,” and with “the earth;” namely, papal Christendom, of which Edom as well as Babylon was a type.—4. The dissolution and rolling together of the heavens can be nothing short of utter *emptying and spoiling* [Isa. xxiv.] of all the institutions within the bounds of the territories of the great Image, out of which utter dissolution none shall arise. Compare Rev. xviii. 21. “And a mighty angel took up a stone like a great millstone, and cast it

into the sea. saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." and with 2 Peter iii. 10: "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, [the heat of popular frenzy], the earth also and the works that are therein shall be burned up."—5. The desolations indicated in these prophetic notices are wholly without a parallel in the history of the past, if we take into view their great extent, their awful severity, and the completeness of the wreck and ruin left behind them. And what so much adds to the awfulness of its character is, that God makes these wicked nations the executioners of his righteous vengeance upon one another. Indeed, I feel warranted in believing, that when it is finished, there will not be a remnant of a people standing in government, institutions, and ordinances within the bounds of the four great monarchies; for the *whole Image*, when smitten by the Stone, was ground to powder [Luke xx. 18], and became as chaff of the summer threshing floor.

The same things are foretold in the second Psalm, in which the Father saith to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them in pieces with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And in Psalm cx. to this effect: "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.... The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is an evident allusion to Jesus sitting on the right hand of the Majesty on high, from the time of his ascension from mount Olivet, until that time "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 that obey not the Gospel of our Lord Jesus Christ." 2 Thess. i. 7.—I further have ground to believe, that the heathen nations, which have never acknowledged the Gospel, will also be affected more or less by the judgment of the great day: for the Gospel has been preached "for a witness" to them all, and they have all rejected it: but they are not guilty of the aggravated sin of apostacy; and hence I conceive they will be "beaten with few stripes" in comparison of the professing Christian nations.

Nebuchadnezzar's Image gave a combined and kind of personal view of the four great monarchies ; the Babylonian being the head of gold, the Medo-Persian the breast and arms of silver ; the Græco-Macedonian the belly and thighs of brass ; and the Roman, the last, with its ten-toed division into the ten papal kingdoms, the legs and feet of iron. In a subsequent vision of Daniel, the same things are shewn to him under the symbol of four beasts, the last of which had ten horns, corresponding with the ten toes of the Image. In Revelation, this last beast appears with seven heads, denoting the seven forms of government through which Rome passed since its foundation by Romulus, together with the seven hills on which the city was built : and it has also the ten horns. Daniel told Nebuchadnezzar, that the smiting of the Image on the feet by the Stone, "the Stone of Israel;" its instant annihilation; and the consequent increase of the stone into a great mountain filling the whole earth, did surely signify, that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever:" thus agreeing with Isaiah as to the utter dissolution of all nations, and their irrecoverable destruction. In the seventh chapter, before the final destruction of the fourth or Roman beast, and on account of the blasphemies against the Most High uttered by the papal little horn, and for his awful cruelties against the saints, "the judgment was set, and the books were opened. Daniel beheld then because of the voice of the great words which the horn spake : he beheld even till the beast was slain, and his body destroyed, and given to the burning flame." This relates to the whole Roman earth or *Western* empire of the ten horns or kingdoms, and is identical with the destruction of "all nations" or "Idumea" in Isaiah xxxiv. 5, 6; and of Babylon and the beasts in Rev. xvii. xviii.; and with the harvest and vintage of the earth in Rev. xiv. 14 to end.

When the Stone, in Nebuchadnezzar's vision smote the Roman part or feet of the Image, *the whole Image* went to dust.—In the seventh chapter, as "concerning the rest of the beasts," namely, the Babylonian, Persian, and Grecian, "they had their dominion taken away: yet their lives were prolonged for a season and a time." This signifies, that when the Image receives its death-blow from the stone, the whole of it will be in exis-

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tence, though not enjoying "their dominion." This "dominion" I understand of the chief power holding in captivity the two tribes and the great body of Christ's followers: for under the symbol of *one beast of prey*, the whole Roman earth is represented as *one power of Satan* during its whole history. Accordingly we find, at this "time of the end", the Babylonian existing in the Turks, who came originally from the region of the literal Babylon, and now hold it in title; the Persian kingdom existing within its ancient limits; and the Greek kingdom raised up in these our days by Divine Providence to take its part in the judgment of the great day: which exhibits the complete Image now standing and waiting to receive its final death stroke, after the papal harlot shall have been trodden down.—At the time the Image is smitten, he has the feet and toes of a man; and at the time the last beast is destroyed, he has his ten horns. This shews that when the judgment falls upon them, the ten papal kingdoms will all be in being: and St. John informs us, that these shall make war with the lamb: that is, they shall all have become anti-christian and infidel, and shall be engaged in wars and policies subversive of the gospel, and calculated to banish it out of the world. "The horns which thou sawest are ten kings.... These shall make war with the Lamb and the Lamb shall overcome them."

When the image vanishes,—when the beasts are finally destroyed, then the The Fifth Monarchy comes upon the theatre of prophecy, and this which follows shall be fulfilled: "I saw in the night visions, and behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. 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." Dan. vii. 13, 14. This is one and the same with the great event under the seventh trumpet. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever," Rev. xi. 15. It is the same also with the events under the seventh vial, when, on pouring it out, "there came a great voice out of the temple of heaven, from the throne, saying, It is done! And there were voices, and thunders, and lightnings; and there was a great earthquake, such



as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every Island fled away, and the mountains were not found," Rev. xvi. 17—20. This is immediately after the three unclean spirits had done their work of gathering together the kings and their armies "to the battle [or war] of the great day of God Almighty."

*VI. Scripture proof of the time when all these things shall be fulfilled, and the great period of 2300 days be completed.*

As under the sounding of the seventh and last trumpet, the kingdom of the Stone, viz: of the Son of Man, is set up, the beastly kingdoms being annihilated; or, in the words of St. John, the kingdoms of this world having become the kingdoms of our Lord; so under the pouring out of the seventh and last vial, or last plague, the same event takes place; for, on pouring out the vial, a great voice proceeds from the throne, saying, It is done! Under this vial, as under the last trumpet, the Son of Man comes, of which he gives a note of warning under the preceding vial, saying, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." At this juncture the three unclean spirits go forth to gather the kings of the earth for the war of the great day of wrath at the slaughter of Armageddon; and then the seventh vial is poured out *into the air*, to denote the universality of the work of dissolution and desolation. Now, under the sixth vial, the Euphrates is dried up, that the way of the kings of the east might be prepared; for which end the angel poured out his vial upon the great river Euphrates. It was under the sounding of the sixth trumpet that the four angels were loosed which lay bound in the river Euphrates: and these are generally agreed to be the Turkish power, which originated with the tribes who, from the Euphrates, invaded and conquered all the East. Some think them to be of the Assyrian and Babylonian stock, whose empire lay along the Euphrates. But the sixth vial dries up the Euphrates, which presents a barrier to the march of the kings of the East. This cannot be *the river* Euphrates, but the Turkish power, which was loosed from that river to scourge the apostate church of the east, and still holds possession of all the countries along the

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Euphrates. At the close of the late general war, in 1815, Turkey to all appearance was as fair a match for Russia as for so many terrible wars she had proved herself. But now, her power is gone, and her political existence appears suspended upon the jealousy the other European powers entertain of the mighty giant of the north. She has been "*dried up*"—not weakened by external violence, but exhausted by an internal consumption. She destroyed her army by the butchery of her Janissaries. She cut off the sources of her revenue and other means of strength when in various ways she annihilated the powerful aristocracy of the provinces of Asia Minor, who stood between the Sultan and their vassals, and by protecting industry furnished revenue and supplied a powerful cavalry; and by various other *reforms*, after the infidel revolutionary spirit now abroad in Christendom, she has emptied herself of her former power, and fallen before the autocrat of "the sides of the north", a feeble helpless thing. This single event distinctly marks this present time as the period of the sixth vial, in which the Lord saith, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments." So sudden and complete a *drying up* of the resources of one of the mightiest empires that ever existed, without a single stroke of external violence, is surely without a parallel in history. For centuries had it stood the dread of Europe, and the destroyer of all the mighty armies sent against it. But God had numbered and finished it, and ere long it will be divided and given,—not to the Medes and Persians,—but to "the people of the Saints of the Most High." One more vial, and it is done!

But let us stop a moment to enquire who these "kings of the East" are, and what is their errand. They must be some to whom the Turkish power presented a barrier in *their progress Westward*—some to whom God hath a special favour in these times of universal desolation—some whose presence God requireth to the westward of the river Euphrates, whose banks now acknowledge the Turkish sovereignty. And who should these be but the ten long lost tribes of Israel? And to what people or "kings" hath God a favour now that his indignation is heavy upon all kings and their armies of the whole world? It will be remembered that this is the year of controversy and recompences for Zion, when the day of vengeance is in his heart, and the year of his redeemed is come. In Exodus xix. 6, he constituted Israel to himself "a kingdom of

priests, and an holy nation." This covenant, though for a time suspended, is not abolished. When the Messiah was born, wise men came from the east *as a party concerned*, saying, "Where is he that is born king of the Jews?" Is it probable that heathen people would have come on such an errand? I say no, when we consider that he was not sent but to the lost sheep of the house of Israel, and that to no Gentile did he offer the Gospel of the kingdom till after his own people thrust it from them in scorn. Besides, is it probable that heathens at that time were looking to the despised Jews for a king? But the ten tribes are to be restored to their own land, and at this juncture the God of Israel needs the presence of his long banished ones in his holy mountain, seeing that the year of his redeemed is come.

Another sign of the times is the going forth of the three unclean spirits, which event takes place under the sixth vial, and is contemporaneous with the drying up of the Euphrates.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 13, 14.—These three unclean spirits are believed to be, 1. The spirit of iron-hearted arbitrary power and absolute despotism, which neither fears God nor regards man. It is this which gave rise to "the Holy Alliance" among the Continental powers of Europe, and has dictated various and severe precautionary measures, at different times, to restrain and fence out of their dominions the wild-fire of revolution and anarchy, of which France, since the first revolution, has been the grand magazine. The same spirit has, since the accession of Louis Philippe to the throne of France, rivetted upon the necks of the French a yoke ten times more galling to them than the yoke of an eastern despot is to his subjects, on account of the untameable spirit of democracy that animates so many of the French people. The powers of Europe "repented not to give glory to God" after their respite and restoration on the ruin of him who had been to them so terrible a scourge; and instead of repenting of their wickedness, of their infidelity, and of their fornication with the papacy, they returned again to their old wicked ways, and went about fortifying themselves by their

own devices against a recurrence of the scourge of the Almighty.—2. The second evil spirit is that of Infidel Lawlessness, the fierce antagonist and deadly enemy of the first. It came into manifestation at the French Revolution; was curbed and diverted by Buonaparte, and again by the European powers after his downfall; and now lies like a wild beast ensnared, gnawing off his chains, and preparing to leap forth and destroy his keepers. It is that which has carried all the revolutionary measures in England from the repeal of the corporation and test acts down to the present hour;—which has caused all the difficulties in Lower Canada; which has so much agitated Upper Canada within ten or twelve years past; which has armed the terrible “Judge Lynch” with extemporaneous legislative and executive powers in so many parts of the United States; and which bids fair to demolish every thing worth preservation.—It is that spirit which is the demon of the public press, which has of late become one of the deadliest curses that ever afflicted fallen man. There is now a fair proportion of newspaper Editors who, in a well ordered state, could hardly be permitted to live. They are infinitely more dangerous to the public weal than a hundred times their number of armed desperadoes.—3. The third unclean spirit is that of Superstition in the Papacy, labouring to conquer the other two, and again subjugate and enslave mankind in chains of darkness and death. Its assumption of Infallibility cuts it off from repentance to the acknowledging of the truth, and precludes the retraction and surrender of a single claim it has ever set forth, however absurd or wicked; and hence all its claims to universal dominion live in hopes by the power of satanical delusion as undying as those of the Jew to the land of promise. The papacy was never more active and sanguine than at this present time. Her exertions and her successes within a few years past are both wonderful and instructive to those who are not stone blind to the signs of the times; and to many have caused most serious alarm on both sides of the Atlantic. The important lodgment she has made, by means of Protestant Treason and Infidelity, in the British Legislature, has greatly encouraged and strengthened her delusive hopes.

Perhaps I should have ranked under the second head the fanatical rage for societyships and voluntary associations which has invaded England and America under the sixth vial; but on this point I cannot here enlarge. I can only observe in pass-

ing, that their natural result is, the setting aside of God's ordinances to make room for human inventions. God has ordained two ordinances, the church and the state; the first for all moral instruction and discipline; the second to be "a terror to evil doers, and a praise to them that do well." These two, in God's estimation and design, are amply competent for every thing that ought to be done either in church or state. But our new discovery and adoption of societyships and political unions and other voluntary associations, do declare these two ordinances of God to be utterly unfit for the ends he had in view in giving them to man, and placing man under their control; and so we have hewed out to ourselves these new cisterns to contain the water of life, and deserted the old. This accounts for a large portion of the Radicalism that is abroad. The king's cabinet is superseded by the daily press, and so forth and so forth down to the end of the chapter.—The Temperance Society in the United States is about abolishing an ordinance of our Lord in the use of wine in the Eucharist. A paper now lying before me contains an extract from a Temperance Journal, which describes the use of wine in the Holy Communion as "liquid damnation administered in the consecrated chalice?"—Surely such monstrous blasphemy growing out of this delusion of Satan ought to open our eyes to the danger of going after other gods which our fathers have not known.

The following account of the three unclean spirits is extracted from a small volume on the Apocalypse: "The spirits of three devils are gone forth to the kings of the earth, and of the whole world, to prepare them for the last mighty Antichristian confederacy, by undermining every righteous and holy principle, and possessing mankind with every species of demoniacal delusion. The spirit coming out of the mouth of the dragon, represents the brutal tyranny and oppression of the rulers of the Roman earth, struggling to retain in their convulsive grasp their tottering power and authority. That out of the mouth of the infidel beast, describes the revolutionary spirit of anarchy and revolt, of insubordination and resistance to all rule, and impatience of every moral and religious restraint, which has been foisted upon Europe, as the result of increasing knowledge, speciously demanding a more extended and enlightened liberality. The nations of Christendom are eaten up with this false principle: it is making its insidious progress into the most sacred precincts. But if it be a light, it is, as the text describes,

a gleam borrowed from the deepest hell. The papacy is meant by the false prophet: which designation is retained in chap. xix. to distinguish this superstition from the infidel power, who is henceforth denominated the beast. This describes the efforts of the Papal Hierarchy to re-establish itself; and surely no period of its history exhibits more extended or indefatigable exertions to re-constitute its lost influence, than has been put forth since its resumption of political and ecclesiastical power. This she has effected through the assistance of this spirit of demoniacal liberality, and has acquired a footing in this Protestant country, which she never could attain unto since the Reformation. But it is like those dynasties which were successively swept from their base, and have now received temporary restoration, in order to their utter demolition at the battle of Armageddon. The whole of Europe is one vast theatre of these conflicting spirits of absolute rulers, liberals, and apostaticals, and men's hearts seem conscious of some indefinite change about to happen, some mighty crisis near at hand, which shall alter the features of society, and develope some momentous era in the history of the world. And thus it is—but none of the wicked shall understand—though ‘the wise shall understand’ ” *Page 83; printed, London, 1829.*

But there is another and surer means of ascertaining that we are near “the time of the end:” I mean by the prophetic numbers given to the prophet Daniel. In his vision, ch. viii., which relates to the desolations of Israel, the treading down of Jerusalem by the Gentiles, their final deliverance by the coming of Messiah, and their perpetual establishment in their own land, he “heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed,” verses 13, 14. That a day is here set for a year I hardly need attempt to prove; for if literal days of twenty-four hours each are to be understood, then the whole of them would not amount to six years and a half; and still we see Jerusalem “trodden down of the Gentiles” unto this day. By the marginal date, this number was given to Daniel 563 years before the birth of Christ: and if we date the commencement of the period in that year, we shall find it to have been completed in



the year of our Lord 1747. But it is not yet completed, for we neither see the Jews delivered and restored, nor the sanctuary cleansed, nor the fourth beast "destroyed and his body given to the burning flame," nor the Image smitten by the stone, and "ground into powder." [Luke xx. 18.] The Image still holds the dominion over the prophetic earth, and world, or Babylon, in which are shut up the two tribes of Judah and Benjamin. We must therefore seek another and later period for the commencement of the 2300 days: and this we find in a subsequent vision concerning the events of the same great period, recorded in the ninth chapter, a part of which great period is divided off into the seventy weeks, within which Messiah was to be cut off, namely, in the middle of the last week. The angel dated the commencement of the seventy weeks in the going forth of the commandment to restore and to rebuild Jerusalem. But as there were *three* such commandments, we are forced to take the last one, i. e. that given by Artaxerxes [Ezra vi. 14] in the year 453 before Christ, the true date of which we find by counting back from the year of our Lord 37, the conclusion of the seventieth week. By taking either of the two first commandments for restoring Jerusalem, namely, the one by Cyrus, in the first year of his reign [Ezra i. 1], B. C. 536; or that by Darius in his second year [Ezra iv. 24], B. C. 520, as the commencement of the seventy weeks, the ending in one case would be forty six, and in the other thirty years before Messiah was born. The seventieth week was devoted to confirming the covenant with none but Jews; and in the middle of it Messiah was cut off. He confirmed the covenant with Jews only during the three and a half years of his personal ministry, and for the remaining half of the week his disciples did the same, until Peter opened the church to the Gentiles by the baptism of Cornelius and his house. Now, by counting seventy weeks or 490 years back from A. D. 37, we come to the year 453 B. C., the true date of the beginning of the great prophetic period, a part of which was numbered off by The Wonderful Number [viii. 13, margin] for the shorter period of seventy weeks to be accomplished in the first coming and humiliation of Messiah: and by deducting the 453 years before his birth, or the 490 years or whole of the seventy weeks, from the great period of the 2300, we find that in either case the remainder is 1847; at the conclusion of which year the great period will be completed; the Jews will have

been restored; the sanctuary cleansed; the Image smitten by the stone, ground to powder, and scattered before the wind; and the fourth beast "destroyed, and his body given to the burning flame."

If it be objected, That we cannot be sure that the great period of 2300 years begins with the lesser period of seventy weeks, or the going forth of the *last* commandment for restoring Jerusalem, because it is not expressly said it should then begin, I answer: We have seen that it could not possibly have begun either when Daniel saw the vision, or at the giving of either of the two first commandments; for then all the events mentioned as to transpire within the 2300 years, must have been completed more than forty years since. For the date of Daniel's vision, B. C. 553, being deducted from the 2300, leaves A. D. 1747 as the end: the date of the first commandment, 536, being deducted, leaves 1764: and that of the second, 520, being deducted, leaves 1780. The third decree for finishing the city, given B. C. 453, therefore, furnishing the only remaining hint given in Holy Writ for the commencement of the 2300 years, we must adopt that or none; and that being the year 453 B. C. leaves the year of our Lord 1847 as the year of the completion of that great period, and the fulfilment of all the events foretold in all the prophets, down to the giving of the kingdom of the whole world to "the people of the saints of the Most High;" and to make room for that kingdom, the Image and the Beasts and the Scarlet Whore must all be judged and destroyed.

Furthermore, it is evidently as necessary for the church to know the commencement of the 2300 years, as it was to know that of the Seventy Weeks, which were a part of them, or that of the 430 years oppressions in Egypt; otherwise there would be no limit of time presented to us within which to bring the events of time, and the great end of prophecy would be defeated, which is, to warn the church of coming events and the neighborhood of their approach, and to have a true ground of judgment on which to convict her of apostacy and unbelief in turning aside from the prophetic word after her own wisdom. Prophecy is given also to keep alive expectation, that when the church sees the premonitory signs coming to pass, she may lift up her head, knowing that her redemption draweth nigh. Luke xxi. 28. Dates are given to the prophetic periods, and signs whereby some of them may be ascertained during the progress



of fulfilment, to inform the church when they begin and when they will end. If such is not the end of the dates and periods and signs, or the actings of prophetic personages, it is hard to conceive what is their object in being given. If the prophetic announcements were thrown out into the limitless void of time indefinite, as they are in all the prophets except Daniel and St. John, the things predicted could never appear as things to fall within the experience of any particular generation of men,—as tangible realities, and we should float down the stream of time without chart or compass or waymarks; and therefore, that prophecy might be to us a light shining in a dark place, God was graciously pleased to furnish us with the chronology of prophecy by Daniel and John. The giving of periods were little else than a mockery if the means of ascertaining their beginning and ending were not also given; and hence the giving of dates and waymarks is just as necessary as the giving of periods, God was careful to furnish these dates and waymarks so early in the course of events foretold, as that the church should have ample time of preparation for the approach of the more important ones. It was so of the seventy weeks: and the thing itself shews that it is as needful to know within what period the Lord's second coming to judgment is comprehended, as within what period his first coming and suffering were comprehended; inasmuch as a great and fearful judgment is the announced attendant upon each event. Each period is a definite period, having a beginning and an ending, and containing a given number of years. The Jews knew when the lesser period began and when it ended for a considerable time before it did end; and there is now no dispute with us concerning it, because it lays upon us of this day no claims for the performance of any duty against which the natural man would be roused to rebellion; for it is a thing past and gone: and by parity of reason there is nought why we of this day should not in like manner have the means of knowing the time of the opening and close of the longer period. The Jews were not more concerned, as a nation and a church, in the events of the seventy weeks and their closing circumstances, than the christian nations are with the events and closing circumstances of the 2300 years. But the Jews as a church and nation rejected the evidence of prophecy which went before on Messiah; and there are causes urging us to reject the evidence of dates, and disbelieve and deny the prophecy, according to the example of the Jews: and

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these are, that the prophecies call upon us for faith, obedience, preparation, trust in God, walking in the Holy Ghost, and "looking for and hasting unto the coming of the day of God", to which the rebel will of man refuses submission. There were mighty events connected with the first coming of the Son of Man, of which God was pleased to warn the Jews beforehand. There are also events still more stupendous connected with his second coming,—events of tremendous interest both to Jew and Gentile, of which both are distinctly warned in all the prophets: and I repeat it,—there is the same reason why all parties concerned should have the means of knowing the very year of the completion of the 2300 days, in order to be prepared for these mighty events, that there was for the Jews to have the means of knowing the year of the ending of the seventy weeks. God judged the Jews, destroyed their city, and sent them into a long and painful captivity until the times of the Gentiles shall be fulfilled, because, refusing to understand the prophecies, they knew not the time of their visitation by their King, and rejected him. And so also the mighty destruction about to fall upon Christendom will come because of the same evil heart of unbelief in refusing to believe the prophetic word declaring these things.

The Jews expected their Messiah when he first came, and even down to the very day the Romans took their city, they confidently expected his manifestation on their behalf, to set up his kingdom, and subdue the world: and in fact he is still to be manifested to them at a crisis much like that when Titus took Jerusalem, as we learn by Zechariah xiv. 1, 2, 3: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,*"—the very spot of his Ascension. But they entirely overlooked his humiliation, and fixed the eye of hope upon him in the character and style of his second Advent, when he comes as the "Man of War;"—for "The Lord is a Man of war: the Lord is his name." Exodus xv. 3. The Gentiles are now enacting a like scene of unbelief, reversing

the tragedy, and rejecting him in his second coming : for now that the time draws nigh in which he shall smite the great Image, and destroy the beastly wicked powers, and cast out Satan, and purify all nature, and purge away the sin of men in the flesh, and establish his righteous and everlasting kingdom on the ruins of the wisdom and works of Satan and of Man, the great majority disbelieve the prophecies, and mock and ridicule the notion of his coming at all within any given time cognizable by man ; for which cause he will come upon them unawares, and with tenfold severity in comparison of his treatment of the Jews : for he will find every nation in Christendom in open rebellion against him ; not one of them all looking or caring for or desiring his coming ; but all taking their measures just as if God had no existence, and the earth and men were eternal in their present sinful, accursed, and miserable condition. It is true, we hear among Christians much about the Lord's *spiritual* coming, or coming in the Spirit : but what meaneth this ? Certainly nothing is to be found in Holy Writ as a thing still future in regard to this dispensation of the Holy Ghost : for he came spiritually, or by the Spirit, on the day of Pentecost to abide forever ; and to the believer so doth he ever come, proceeding from the Father and the Son, and bringing both the Father and the Son into the hearts of the faithful. Nay, by the Spirit he walketh continually up and down among the seven golden candlesticks, that is, all the churches without exception, taking note of the love and works of all. But if his second coming, on the clouds of heaven, with power and great glory, when every eye shall see him, is to be considered as a Spiritual in opposition to a personal bodily coming ; then must we believe that his ascension in his risen body is a mere fable ; that he never did ascend up on high : for the angels told the disciples, that " this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But in this manner he has not yet come ; no, nor ever will, if these *Spiritualizers* are to be believed. What I wonder would they make of the clouds on which he is to come, and of his *visibility to the eyes of man* ? Or how would they manage to *spiritualize* the passage just above quoted from the prophet Zechariah ?

But the Jews in their turn have grown wiser. They are now looking to the completion of the 2300 years as the era of their *final* deliverance,—and as all their prophets have declared,

of the utter destruction of the nations their cruel oppressors. Believing they are to be restored at a Jubilee, that season of deliverance,

("The year of Jubilee is come;  
Return, ye ransomed sinners home"):

and expecting, by chronology, that a Jubilee will occur on or near the year 1842, they look to be restored about that time. They believe as I do, that God would not mock them with a prophecy of their final deliverance at the end of a given period, and yet withhold from them the means of knowing its beginning and ending until after its completion. When they went into their first captivity, they were told it would end at the end of seventy years from its beginning; and it was a knowledge of this fact which led Daniel (ix. 2), in the first year of Darius, to prefer his earnest prayer that God would hasten to put an end to *all Israel's tribulations*. But that was only a partial return of barely two tribes: and as to their deliverance from the oppressions and cruelties of the great Image and the beastly powers, it was no deliverance at all. In reality, the captivity has continued, of the ten tribes, from the fall of Samaria by the king of Assyria, and of the other two, from the carrying away into Babylon unto this day. And since God was pleased to foreshew the very year of their partial return to their own land, to enjoy the privileges of their temple worship, and that they might be in a condition to receive their Messiah at his own house; should he not also inform them as particularly of the time when their universal and final deliverance shall be completed, and the sanctuary cleansed? He has done so, in this prophecy of the period of 2300 years captivity, which will surely be ended in the year of our Lord 1847.

If again it be objected, That so many and so great events cannot be expected to come to pass within so short a period as yet remains of the 2300 years, and that the aspect of the world by no means favors the supposition,—I answer: When Moses first went to Pharaoh, there was nothing in the visible world to indicate the great events about to be unfolded,—though doubtless Moses was not ignorant of the promise of God to Abraham, that at the end of four hundred and thirty years his seed should experience a great deliverance, and see great judgments inflicted on their oppressors:—yet within two years after were all those wondrous things accomplished upon Egypt, the Red Sea passed, the Law given, the tribes organized and marshalled,

the tabernacle reared, and the nation ready to go up and possess the land of Canaan. When the French Revolution first commenced its operations, no one could have believed that in a few short years it was going to overturn almost every throne in Europe. In 1789 there was little or no appearance of the workings of that power which so suddenly started forth as a giant from the bottomless pit, armed with the weapons and the energy of hell and destruction. But now the agency of the disorganizing power,—the march of lawlessness and infidel radicalism, which came then into extensive operation, are visible and prominent in the eyes of all men. But we forget that the hand of God is in it all; and when He works, who shall presume to limit his power, or prescribe his actions by the bounds of time? It is *the Lord himself* who sets *his hand* again the second time to gather his people and punish their enemies, and who shall say, What doest thou? We are so leavened with infidelity, that we are unwilling to admit that God can work faster than man, or that his ways are not as our ways, or that he can work at all unless we please to allow him. The policy of all nations has now become as atheistic as the dogmas of the philosophers and political experimenters, and the faith of the million has come down to the same level.

N. B.—The seven heads of the Roman beast are believed to be seven forms of government, namely, 1, Kings: 2, Consuls: 3, Dictators: 4, Decemvirs: 5, Military Tribunes: 6, Emperors: 7, The Infidel Head set up in Buonaparte. The angel said to John, Rev. xvii. 9, 10, "The seven heads are seven mountains, on which the Woman sitteth. And there are seven kings: five are fallen, one is, and the other is not yet come; and when he cometh, he must continue a short space." Mountains are eminences of power. The seven heads or mountains are presently called kings, that is, powers or heads of rule. Five of these had passed away when John saw the vision; the sixth, or Imperial head was then in being, and the seventh was to succeed to it as head of the whole beast. The sixth was wounded to death in Augustulus: his deadly wound was healed in the Emperor Charlemagne, and continued down in the Emperor of Austria until, in 1806, he resigned his name, title, and authority of Emperor; and Buonaparte, assuming the title, and adding Rome soon after to his dominions, constituted the seventh or Infidel Head. This infidel head grew out of the French Revolution, and subjected the papacy and papal kingdoms to its own

authority.—See *Irving on Daniel's vision of the four beasts*, page 409, and onwards. In discourse V., intitled, "Rome and her Ten Kingdoms," he shews the ten horns or kingdoms of the beast to be, Great Britain, France, Austria, Spain, Portugal, Sardinia, Naples, and the three papal kingdoms of Lombardy, Ravenna, and Rome.

*VII. Final restoration and permanent settlement of the Jews in the Holy Land under Messiah their King.*

There is nothing more clearly set forth in prophecy than this, That all Israel, or the stock of the twelve tribes, shall finally be restored to their own land, no more forever to be removed from it, and no more to suffer adversity. Yet it is confidently asserted, and by men of learning and credit in the church, that Israel shall never be restored to their "everlasting inheritance"—shall not be preserved as a nation,—that their looking for their Messiah still to come and save them as the house of Israel, as is so often declared in all the Scriptures, is all a delusion;—but they shall be converted to the Gospel by piecemeal, and be lost among the mass of nominal Christians during this present dispensation and order of things. I shall therefore proceed to shew the certainty of their restoration, and the unbelief and wickedness of denying it.

God gave the land of Canaan unto Abraham and unto his seed after him in the following terms: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed after thee forever.—*And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*" Gen. xiii. 14, 15. "The Lord God of your fathers make you a thousand times so many more as ye are, as he hath promised you!" Deut. i. 11. Now, as to numbers, the Jews have ever yet been a very insignificant people. In Deut. vii. 7, they are called "the fewest of all people." I would therefore ask all reasonable men, whether they do verily believe that part of the promise put in italics has ever yet been fulfilled, or if they believe it ever will be. Have the Jews ever been as numerous as the oath of God declares they should be? The population of China is hardly correspondent with such terms of multitude; and it is rather too much to call it hyperbole and fiction, as we must do if we confine it to the past history of the Jews. But



let us proceed. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou art able to number them : and he said unto him, so shall thy seed be. And he believed in the Lord," Gen. xv. 5, 6. Yes, he *believed* it : and this covenant is repeated, in the same full and multitudinous terms, to Isaac, xxvi. 4 ; and to Jacob, xxviii. 14. Again: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies," xxii. 17. Israel has never yet possessed the gate of his enemies, but quite the reverse, as the bloody history of his nearly thirty centuries of cruel oppressions doth fully testify, even for one half, aye, for more than half the time since the creation of the world, if we count the four hundred years affliction in Egypt [Gen. xv. 13], and add thereto all their oppressions since that period.

Let us now attend to the promises of this inheritance of Canaan, as relating to the patriarchs themselves. "For all the land which thou seest, *to thee* will I give it—And he said, Lord God, whereby shall I know that *I shall inherit it?*" xv. 8.—And I will give *unto thee*, and unto thy seed after thee, the land wherein thou art a stranger," xvii. 8. To Isaac he saith : "*Unto thee*, and unto thy seed, will I give all these countries, xxvi. 3. To Jacob he saith : "The land whereon thou liest, *to thee* will I give it, and to thy seed ; and thy seed shall be as the dust of the earth," xxviii. 13, 14. Turn we now to Hebrews xi. 8—16. "By faith Abraham, when he was called to go out into a place *which he should after receive for an inheritance*, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise*: for he looked for a city which hath foundations, whose builder and maker is God . . . . These all died in faith, *not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things plainly declare that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God : for he hath prepared for them a city." In the speech of Stephen, be-

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fore the Jewish High Priest, Acts vii. 5, he saith, God gave Abraham "none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." Now, what is the meaning of being heir by promise from God of an estate in land, to be at some time future for a possession, if the person to whom the promise is made is never to get actual possession of it as of an indefeasible estate? Both Paul and Stephen declare the promise unfulfilled, and also declare that it shall yet be fulfilled to those very patriarchs. But it is impossible that it can be fulfilled, unless those "heirs together of the same promises, which they had not received," are raised from the dead, and put in possession. For of what value is an estate in land to a disembodied spirit, or to one who partakes with Christ of the resurrection glory of the *spiritual* body? There are differences of glory in the resurrection; and there is both a natural and a spiritual body; and one cannot enjoy what is the other's element; for flesh and blood cannot inherit the Kingdom of God, tho' it may come to the resurrection of life. 1 Cor. xv. But the word declares, that though they are to possess hereafter the very land on which they were strangers and pilgrims, and in which their bodies were carefully deposited to keep possession of it till the resurrection morn; yet that country which they sought is a better (and a heavenly) country than the old Canaan. This is explained by the fact, set forth in Romans viii. 18 to 24, that at the restitution of all things, the whole groaning and wailing and expecting creation is to be delivered from under the bondage of corruption brought by the curse for the sin of man, into the glorious liberty of the children of God. O ye perverse *spiritualizers* of the Gospel of the Kingdom, how do ye turn the truth of God into a lie, and wrest it to your own destruction! God hath told you that if you take aught therefrom, he will take away your part out of the book of life; and here ye fear not to take away from the fathers the whole of their inheritance, and rob their children also of their fair portion in the land of the living! And ye go about to exclude the poor heathen too from their part; for instead of bringing them under the good and righteous & holy and peaceful kingdom, ye are for keeping them for tens of thousands of years groaning and travelling in sin and misery, until infidel government, and philosophy and political economy, and temperance societies, and such like, shall regenerate and save the race in all its sinfulness and depravity and enmity against God!



In the next place, let us examine the terms of the covenant with Abraham and his seed in regard to its duration. In Genesis xiii 15, it runs thus: "For all the land which thou seest, to thee will I give it, and to thy seed forever." In ch. xvii., it runs thus "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and will make nations of thee, and Kings shall come out of thee." This surely is in terms not yet fulfilled; for Israel has enjoyed no prosperity and glory at all commensurate with the royal munificence and amplitude of this promise. But he proceeds: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, *all the land of Canaan for an everlasting possession*; and I will be their God." This promise declares the fact, that Israel in the flesh shall continue a nation in generations without end, and that the covenant is on this ground established for an everlasting covenant, "that those things which cannot be shaken may remain." This agrees with the terms of the covenant made with Noah, namely: "This is the token of the covenant which I make between me and you and every living creature that is with you, *for perpetual generations*," Gen. ix. 12. It also declares God as the everlasting God of Israel by the same covenant terms. He is not the God of extinct nations which have no being; "not of the dead, but of the living" This is set forth in Exodus iii. 15—"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever; and this is my memorial unto all generations*." That is, he is forever the national God of Israel; and that is a name he will never lay aside. And why? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they

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have done, saith the Lord, Behold, the days come saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. . . . . It shall not be plucked up, nor thrown down any more forever," Jer. xxxi. 35. So we see that the promise not only standeth as sure as the endurance of the sun, moon and stars, but even the name of God and his memorial forever are made to be the expression of this very fact: and yet there are *Doctors of Divinity in the Church of England* who have the presumption to teach, that the Jews are never to be restored again at all. It were strange indeed if God had taken to himself an everlasting name, and a memorial unto perpetual generations, which he derives from a nation in the act of coming into an everlasting covenant with it, if that nation were to continue a nation under his ordinances no longer than from Moses to Christ. In Isaiah liv. 6—10, he saith: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband: The Lord of Hosts is his name: and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." This title of Husband to Israel is as perpetual as his title of God of Abraham and God of Israel. He delighteth not in putting away; and the "small moment" of their seemingly long and tedious separation is in comparison as nothing to the "everlasting kindness" in which he will return as her reconciled husband. "Thy Maker is thy husband." This is a full declaration of the unchangeable relation existing between him and "the lot of his inheritance."

If the Jews are never to be restored, I cannot see why they

have been kept as they have been till this day. It cannot be to punish them for their superior wickedness that their miserable existence has been so long spun out; for they are not more wicked than other nations. If they are kept to be converted piece-meal to Christianity, and in this way be amalgamated and lost among the Gentiles; and if the past progress in their conversion in proportion to their numbers is predictive of future progress against their obstinacy, there is no sign of their being ever converted, for they are reckoned to be as numerous at this day as ever they were. And moreover, if God designs their conversion in this way, does it comport with his goodness and mercy to spin out their miserable and wretched existence, as if he only kept them alive to suffer, and pine, and long to return to their own land; while all the promises of restoration by their prophets but serve as cruel mockeries of their forlorn condition? I can see no ground at all for their preservation as they are, if they are to be converted without being first restored, because their preservation as *Jews* in their dispersion and sufferings from their *Christian* tormentors are an insuperable barrier to their conversion. Their wonderful preservation against the combined efforts of all mankind to destroy them as a distinct people, can only be by a continued action of God in their favour; and this is nothing short of a perpetual standing miracle before the whole world. If they are not to be restored, this perpetual miracle can have no object but as a living divine testimony to Christianity. But most of those if not all, who disbelieve the testimony and oath of God to their restoration, not only do make God a liar, but do also deny that miracles have been wrought for that end since the death of the first apostles; though in denying this they do also deny that the Jews have been kept by a most singular and special continued providence. What then are the Jews kept for? These gainsayers have but one answer, which is, Nothing at all. And what has kept them? Their own obstinacy and perverseness—their own anti-liberalism.—They are not kept to be restored, for they never will be restored. They are not kept for conversion by piecemeal and amalgamation with other people; for their preservation as Jews is a barrier to their conversion and amalgamation, and there is no proof from past experience or from prophecy that they ever will be converted; and we are forbidden to regard prophecy as a proof, even if it said so, in that we are taught not to think of understanding it until after it is fulfilled. They are not kept as

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a standing testimony given of God to the truth of the Gospel ; for they tell us the Gospel needs no such proof, and has had none since the first apostles, and that no miracle has been wrought since that day for any purpose whatever. So say the disciples of Dr. Middleton, an ingenious, but dangerous guide to the blind. And so the matter stands.

But the conversion of the Jews is to be altogether as miraculous as their preservation, and indeed more strikingly so to the senses ; and it is to be at the second coming of the Lord.—“Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning,” Ps. cx. 3, the morning of the resurrection, when the Sun of Righteousness shall arise with healing on his wings to them. He reveals himself to them in their last extremity, when, after their return, the confederate army of Gog takes and rifles the city ; and “then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle,” namely, when at Gibeon he fought for Joshua and Israel. “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,” the very spot of the ascension. “And the Lord my God shall come, and all the saints with thee.” Zech. xiv. 1—5, compared with Ezek. xxxviii. xxxix. Joseph was a type of the Lord, and his brethren a type of the Jewish nation. They both were sold by their brethren to gratify their brethren’s hatred ; and God sent them both before their brethren to preserve life,—“to preserve them a posterity in the earth, and to save their lives by a great deliverance.” Joseph stepped out of a dungeon into a kingdom, and at once was seated on the right hand of power, Pharaoh in the throne only being greater than he. Jesus arose from the dungeon of the grave, and ascended up to the Father’s throne, and was seated on the right hand of power also. Joseph was with his brethren twice before he was made known to them ; and his being made known was in a seeming last extremity of liberty and life, and in a most surprising manner ; they little suspecting who was feeding and keeping them : and in like manner, in the day of his power, and in their last extremity, he who has all along kept them will suddenly make himself known to his brethren, and annihilate forever all the power of their oppressors.

But to proceed. Moses, in the thirtieth chapter of Deuteronomy, first six verses, after having, in the two preceding chapters, set forth the blessings and the curses that were to come upon

them *before their final restoration*, sets that forth in the following words: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that there the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and *multiply thee above thy fathers*" (to fulfil the promise of exuberant fruitfulness made to the patriarchs). And he adds: "And the Lord thy God will circumcise thine heart, and thee heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live:" evidently pointing to the fact of their being healed of original sin after their final deliverance and everlasting establishment in the land of their inheritance, so that all rebelliousness and enmity to God may be taken away from them: but of this hereafter.

Now there have been two captivities of Judah and Benjamin, and the latter of these a literal *dispersion among all nations*; and but one restoration, and that only partial; for the greater part never returned to Judea; and in our Lord's time they were among "every nation under heaven," Acts ii. 5. The captivity of the ten tribes, "the outcasts of Israel," has continued unbroken since the capture of Samaria by the Assyrians. Of a *second restoration*, including all the twelve tribes, Isaiah, xi. 11, 12, 13, speaks as follows: "And it shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah,

and Judah shall not vex Ephraim." After Ezekiel had seen the vision of dry bones, prefiguring deliverance from their graves, of captivity, as I suppose, "The word of the Lord came unto him saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah and the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of *Manasseh* his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be one in thine hand before their eyes. And say thou unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever: and my servant David shall be their prince forever.—Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them (*multiply* them: see the covenant with Abraham), and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctu-



any shall be in the midst of them forevermore." This also declares their deliverance from the corruption of original sin in terms too strong to be mistaken. The same is declared in Isaiah xxxiii. 20, 24: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken.... And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." This also declares the entire cleansing from sin, the cause of sickness. See also Psalm cxxi., and hundreds of passages more.

Let us now turn to the New Testament. In the first chapter of Luke we read, that when the angel Gabriel came to the Virgin Mary, he said unto her: "Fear not, Mary: for behold thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and 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." As saith also Isaiah a Jew: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David, and upon his kingdom*, to order it, and to establish it with judgment and with justice, from henceforth even for ever." Now, has Christ ever yet ascended the throne of his father David? And if he never will, in the literal sense of the words, how in the name of wonder are all these prophecies and promises to be fulfilled? How will our *spiritualizers* and perverters of plain language manage to place Jesus upon the throne and kingdom of David, as David's promised heir, if we are not to understand these words according to their only apparent meaning? Ezekiel, reproving the wickedness of the Kings of Israel saith: "And thou profane wicked prince of Israel, whose day is come, whose iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it

him," xxi. 25—27. The last of David's line that sat upon the throne was Zedekiah, who lived when Ezekiel prophesied; and not another shall "until Shiloh come," "whose right it is." The eighty ninth Psalm was given concerning David's house, in which complaint is made of the removal of the diadem, for the cause stated by Ezekiel: "I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. 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. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbors.... Thou hast made his glory to cease, and cast his throne down to the ground." But his throne shall again be set up no more to fall; and these scriptures demonstrate the provision made of God for the fulfilment of all the recited promises. But to proceed.

Guided of God, the wise men came from the east at his birth, inquiring, "Where is he that is *born king of the Jews?*" And when Herod enquired of the priests and scribes, where Christ should be born, they answered "In Bethlehem of Judea: for thus it is written by the prophet, and thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come forth a *Governor, who shall rule my people Israel.*" The song of Zacharias is in the same full strain of testimony: for Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us *in the house of his servant David*; as he spake by the mouth of his holy prophets, which have been



since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." As Daniel had thought at the close of the captivity, so now thought Zacharias, that the time of *final* deliverance to Israel had come : and indeed it was near, had Zion but known the time of her visitation : for when He began to preach, he went forth "preaching the Gospel of the Kingdom of God, and saying, **THE TIME IS FULFILLED, AND THE KINGDOM OF GOD IS AT HAND** : repent ye and believe the Gospel," Mark 1, 15. Aged Simeon also declared of him : "Mine eyes have seen thy salvation which thou hast prepared before the face of all people ; a light to lighten the Gentiles, *and the glory of thy people Israel*," in distinction from all other people. Though he has been a light for the Gentiles of which they have availed themselves but little, and are now on the point of rejecting him in his glorious appearing ; yet to the house of Israel he has heretofore been only a stone of stumbling and rock of offence : and as to their being a *people*, he never can be a glory to them according to the heresy I am contending against. But his people Israel shall be willing in the day of his power ; not during his humiliation, nor yet during his mediation at the right hand of the Father ; but when he cometh on the clouds of heaven with power and great glory.

Again : "The superscription of his accusation" when he was crucified bore the same testimony ; for, as he was "born king of the Jews," so was he crucified under that title. The resurrection of Christ is also set forth by Peter (Acts ii. 29, 30), as having a special bearing upon the final restoration of Israel ; for he saith that David, "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would *raise up Christ to sit upon his throne* ; he seeing this before spake of the resurrection of Christ." In good faith towards plain statements, I can make nothing of the throne of David and his kingdom but the throne of David and his kingdom, the latter being the literal land of Canaan, and the former the seat of royalty on Mount Zion.—The same relation to *his people Israel* is maintained, furthermore, during his session at the right hand of God, until "his appear-

ing and his kingdom;" for "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31); to make them willing in the day of his power. This declaration was made to Israel as Israel, and not to Gentiles, or Jews as members of the Gentile church; for it was made before the Apostles knew of God's purpose of turning to the Gentiles for a season, and leaving Israel in unbelief until the fulness of the Gentiles should be come in. The cx. Psalm runs thus: "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *Thy people* shall be willing in the day of thy power," namely, the Jews, when he turneth his hand again the second time to gather Israel out of all nations. And as to his giving repentance to Israel, and putting away their sin, it is fully stated in texts already quoted, besides many more, one of which I shall here add from Zechariah xii. 9, 10; "And it shall come to pass in that day, that I will seek to destroy all nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: *and they shall look upon me whom they have pierced*, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born." They shall feel when they see him as the sons of Jacob felt on a somewhat similar occasion, "when Joseph made himself known unto his brethren." But this is after the city is taken and plundered by the army of Gog. Compare Zech. xiv. 1—4, with Ezek. xxxviii. xxxix.

That the dispersion was with a view to restoration is manifest from Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*:" which is equivalent to asserting their restoration. In Acts xv. 14, it is broadly announced by James, who said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them (not all 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 I will set it up: that the residue of men might seek after the Lord, and all the Gentiles,

upon whom my name is called; saith the Lord." This is a hard text for the *Spiritualizers*; for I see not how they can convert the tabernacle of David here, which was fallen into ruins, into the Christian Church, which was just then emerging from the ruins of the Jewish Church; and especially as the rebuilding of the tabernacle of David, which lies in ruins during the times of the Gentiles, is to be after the election from among the Gentiles is completed. Moreover, James makes the ingathering of the *remainder* of the Gentiles, to depend upon the restoration of the Jews. That restoration is also thus stated by St. Paul, Rom. xi. 25. "For I would not brethren, that ye should be ignorant of this my *secret*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.—For this is my covenant unto them, when I shall take away their sins." This again declares the full purging of the house of Israel from all ungodliness, viz. from original sin, and the making them a new lump. There is also this promise made to the twelve apostles, Mat. xix. 28, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." And when they asked him, "Wilt thou at this time restore again the kingdom to Israel," his answer evaded the direct question, but contained nothing condemnatory of their full belief that he intended to restore it at some time: a course inconsistent with truth had God determined never to restore it.—They afterwards learned that the fulness of the Gentiles must first be come in; and indeed his answer signified as much, for he told them that they should go forth and be witnesses unto him in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth. He had before told them that Jerusalem should be trodden down of the Gentiles *until* their fulness were come in.

Now the sum of the matter is this: That the name and title and memorial unto everlasting, which God derived unto himself from the people with whom he came into everlasting covenant, namely, The God of Abraham, as God of the father of many nations; the God of Israel, as God of a peculiar people, *his peculiar inheritance forever*; "For the Lord hath chosen

Zion; he hath desired it for his habitation: This is my rest for ever: here will I dwell; for I have desired it," Ps. cxxxii. 13, 14:—That the oath he sware unto David that his throne should be as the sun before him, Ps. lxxxix. 36:—That the prophecies going before both of the house of Israel and of their Messiah:—That the declaration of the Angel to his mother, the circumstances and prophetic utterances at his birth, together with the conduct of the Jewish Court and the coming of the wise men from the east:—That the crucifixion, resurrection, ascension, mediation; the unbelief and casting off of the Jews; the turning aside to the Gentiles for a season, and his second coming on the clouds of heaven, as he came at the going out of Egypt, to be the glory of his people Israel, do all directly point at and declare the fact of the still future restoration of all the twelve tribes to the land given them for an everlasting possession, no more to be removed, no more to be rebellious, no more to sin and suffer adversity: and he that will reject this mighty burden of evidence must have a heart hard enough to reject all evidence short of actual sight and experience,—must reject the foundation of all faith, which is belief in the testimony of another.

*VIII. The final deliverance of Israel to be attended with dreadful judgments upon their oppressors.*

That God will execute judgment upon every nation that has oppressed Israel since their dispersion by the Romans, is what were to be expected from a view of their former history. He foretold to Abraham their four hundred years affliction in Egypt, and said, That nation whom they shall serve, will I judge.—Between their settlement in Canaan and the Babylonian captivity, their oppressors were invariably rewarded according to their cruelties to Israel. When they were delivered from Babylon, it was by Cyrus the conqueror of Babylon, raised up of God to be the deliverer and avenger of his people. It is true that God employed those nations as the rod of his anger against his people; but they always exceeded their commission, and of correctors became cruel oppressors. And as modern Babylon, that is, Christendom, has so long been the prison house and the furnace of affliction to the Jews; so doth God by his holy prophets foreshew the utter overthrow of this Babylon by the true Cyrus, for the double sin of apostacy and cruelty to the Jews, when this word to Daniel is fulfilled: "And at that time shall

Michael stand up, the Great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation unto that same time: and at that time thy people shall be delivered, every one that shall be found written in the book," xii 1.

The Lord shewed his love to Israel, even by Moses, who, after declaring their *final* return from all places whither they should be scattered, adds: "And the Lord thy God shall put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." xxx. 7. Again, in the song of Moses, xxxii. 35: "To me belongeth vengeance and recompence; their foot shall slide in due time" (alluding to the Gentile apostacy): "for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone. . . . . If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people;" and thus the song concludes. Compare this with the terms of slaughter denounced upon all nations in Isaiah xxxiv. 5—8: "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, &c.—For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." The Psalms are full of this warning; but I will give only one note of it from the seventy-ninth. "Wherefore should the heathen say, where is their God? let him be known among the heathen in our sight *by the revenging of the blood of thy servants* which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours seven fold into their bosom their reproach wherewith they have reproached thee, O Lord. So we thy people and sheep of thy pasture will give thee thanks forever: we will shew forth thy praises to all generations," in gratitude for such deliverance. These last

words evidently speak of a time not yet come, by connecting the deliverance with praises for it thenceforward to all generations. In Isaiah xxiv. 23, after describing the utter dissolution of all the earth, and the fearful destruction of its rulers, he says it is "When the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Chapter xli. 8—16 runs thus: "But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy one of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.—Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy one of Israel." Compare Ps. i. 4, and Dan. ii. 38. See also Isaiah li. 21—23; lxiii. 1—6; and Ezek. xxxviii. xxxix.

Passing over the other prophets, let us stop at the third chapter of Joel, who, in the second chapter having spoken of the day of wrath, saith: "For, behold, in those days, and in that time, *when I shall bring again the captivity of Judah and Jerusalem*, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow shares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come,

all ye heathen, and gather yourselves together round about : thither cause the mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.—Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.” It is impossible, on reading the above, not to be reminded of the descriptions in Revelation of the gathering of the Kings to battle, and of the harvest and treading the wine press of wrath. Compare with Isaiah lxiii. 1—6. Again: Haggai ii 21. “Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the Kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.”—See also Zech. xiv. 1—4, and other passages too numerous to transcribe.

Such is the testimony of the Holy Ghost to the fact, that at the final restoration of Israel, every nation in Christendom shall be utterly destroyed, as far as institutions and government are concerned, for their apostacy from the Gospel, and their wicked oppressions of God's people, many of them by far exceeding the cruel bondage of Egypt. Of this God thus complains by Zechariah, i. 14: “Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.” Some of the nations have pretended, of late years, to shew kindness to the Jews; but the spirit in which it is done is vastly more profane and wicked than that in which they were persecuted; for it is done in contempt of the kingly authority of our Lord over all nations, by that levelling beastly spirit of infidelity which has overturned



all distinction between sacred and profane in political principles and economy, and cast down all dignities under the hoofs of the corrupted and godless rabble.

When Israel went out of Egypt, they went out "with great substance"—"they spoiled the Egyptians" their oppressors. On their partial return from Babylon, God inclined the hearts of the Kings of Persia to deal bountifully with them: and when they return again to their own land, their oppressors shall again be made to contribute to them. Thus, Isaiah lxvi. 20; "They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem." Ezekiel xxxix. 10; "They shall spoil those that spoiled them, and rob those that robbed them." Zechariah xiv. 14; "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."—The immense wealth of the Rothschilds, made not by traffick, but gathered by usury, which gives nothing for what it takes, and their influence by means of their wealth at all the courts of Europe is a thing not unworthy of note at this peculiar juncture.

*IX. The Scriptures uniformly declare, that the Jews never had been removed from their own land, but for their rebellions against God.*

On taking Israel out of Egypt to plant them in Canaan, God said to them, Exodus xix. 5, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." Again, Deut. iv. 20: "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance." Again, xxxii. 29: "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"—Again, Psalm lxxxix. 13: "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted



themselves unto him: but their time should have endured forever." Again, Isaiah xlviii. 18. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: *thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof*; his name should not have been cut off nor destroyed from before me." Again, Rom. xi. 20: "Because of unbelief they were broken off." Again, Acts xiii. 46: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And our Lord, after having offered them the kingdom, the time for whose coming and manifestation was then fulfilled, Mark i. 15, declared that their desolation was because they knew not the time of their visitation, Luke xix. 41—44. From these premises we learn the following important facts,

1. That as God constituted them a nation of kings and priests, had they remained faithful to their calling, by them he would have established a holy and just government over the nations, according to the promise to Abraham, "In thy seed shall all the families of the earth be blessed."

2. Their remaining faithful till the coming of the promised Messiah, would have prevented their rejection of him, and enabled him, by them, to have extended the *heavenly* kingdom from their own nation to all other nations without opposition or violence, *as shall by them be done hereafter*.

3. Their continued rebellions were the sole occasion for turning aside to the Gentiles for a season, and out of them chiefly taking the election which constitutes the mystical Christ or Church of the first born, which, in the resurrection, shall share in the resurrection glory and spiritual body of Jesus their elder brother, and with him be joint heirs of God as sons, in the New Jerusalem city which comes down from God out of heaven.—Hence we gather, that the Gentile Dispensation, separate from the literal Israel, had never been but for the obstinacy of the Jews.

4. Throughout this long dealing of God with his chosen people, we may see the demonstration proceeding and unfolding, that man in his fallen sinful state continually proves himself unfit, wholly unfit, to do the work of God, and render him a reasonable service. He continually fails to do what, by grace, he

might do, starting aside like a deceitful bow whenever God calls upon him to be faithful. The exceeding sinfulness of sin is shown at every step in the progress, and the utter nothingness of the creature fully manifested. The Gentile dispensation proves the same important truth, even more fully than the Jewish, as we shall have occasion to see before we come to the end of this tract.

5. Before God carries into effect his gracious designs towards "all the families of the earth," he will re-constitute Israel in the land of promise under the Headship of the Son of David, and in a holy unrebelling condition, and give them the promised pre-eminence of a nation of kings and priests which they so soon forfeited; which shall form the subject of the next section.

X. *Israel, finally restored, to be purged from sin, exalted above all nations in the flesh—made the evangelizers of the heathen, and the joy of the whole earth.*

1. Of healing their sinful nature. "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers" (to fulfil the promise made to the patriarchs of exceeding fruitfulness). "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live," Deut xxx. 5, 6. In the ninth verse the promise of fruitfulness is repeated. Again: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more," Jer. xxxi. 31. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath;

and I will bring them again unto this place, and I will cause them to dwell safely : and they shall be my people, and I will be their God : and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them : and I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them, to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord ; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," Jer. xxxii. 37. Again : "For I will take you from the heathen, and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . And I will save you from all your uncleanness," Ezek. xxxvi. 24. "The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth," Zeph. iii. 13. In stating this doctrine of the entire purgation of Israel from all uncleanness of sin, both original and actual, St. Paul quotes from these passages in Romans xi. 25, and in Heb. viii. 6 to end. Israel shall be placed in a far better condition than Adam was at his creation, for he will be endowed with the Holy Ghost, which Adam was not. And all these things go to prove that the creature cannot stand out of God,—cannot stand unless continually upheld and sustained by the Holy Ghost, under the Headship of the Son. Were it possible for the creature to stand without grace thereto continually ministered, it would be a God unto itself, and the one only living and true God would be needless to its safety and endurance. To the creature this is demonstrated by *experience*—by creation, fall, and new creation.

2. Israel will be exalted above all nations. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. *For the*

*Lord's portion is his people; Jacob is the lot of his inheritance,*"—Deut. xxxii. 8, 9. This declares that God has all along ordered the economy of all nations with a special regard to the *lot of his own inheritance*. When he led them out of Egypt he said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine," Ex. xix. 5. This covenant they brake; but, as is shewn above, it is to be renewed to them on better terms, and they shall keep it forever, and thus forever maintain their superiority. Isaiah saith, lx. 12: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." See Isaiah lxvi. 10—13; lxi. 1—7; Zech. xix. 16—19, &c. &c. &c.

3. They will be the evangelizers of the remaining heathen, and the joy of all the earth.—"Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory.—For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem," Isa. lxvi. 10. These are the gracious words God speaks to the Gentiles in view of Jerusalem becoming the head of all nations, and as it were the ALMA MATER, the *nourishing mother*. Hence the form of blessing that will then be used, namely, "The Lord shall bless thee *out of Zion*," Ps. cxxviii. 5; and, "The Lord that made heaven and earth bless thee *out of Zion*," Ps. cxxxiv. 3. Again: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the

Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isa. ii. 1, 2. Again: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter it shall be. And the Lord shall be king over all the earth: and in that day there shall be one Lord, and his name one.... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. xiv. It will be remembered that "living waters" are the Gospel, and that the "seas" are peoples and nations. Again: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves..... And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed," Isaiah lxi. This is after they have become "trees of righteousness, the planting of the Lord, that he might be glorified." The finishing of the Gentile dispensation completes the election taken out from among them, and then the Jews are "grafted in again" and made the head of the heathen; as saith James, Acts xv., "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 up again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles."

*XI. All things shall be made new, and the antediluvian age restored.*

The restoration and purification of Israel is the preparatory step to the restitution and purification of all things, because Israel is made the head of all nations in the flesh. When the

Gentiles see and acknowledge God's judgments, both against themselves and the Jews, and see the Jews so wonderfully preserved and restored, they will acknowledge the hand of God in it all, and be made willing converts to God. "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.... Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that which was desolate," Ezek. xxxvi. 23, 38. "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore," xxxvii. 28. Thus are we prepared for the restitution of all things; and thus Isaiah announces God's design of it: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," li. 16. The great day of God Almighty had caused the former heavens and earth in which sin had so long lorded it, to be rolled together and pass away with a great noise, and all their elements to melt with a fervent heat; and now he saith: "Behold, I make all things new," Rev. xxi. 5. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And 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 weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: *for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*" And the pain and misery of child-bearing shall also cease; for "they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them," Isa. lxv. 17.

It appears from the above that men will die during the Mil-

lenial age, but that they shall "live long on the earth," and come to a good old age, seeing "their children's children, and peace upon Israel," and dying without pain or sickness. It also appears that they will not be infallibly preserved against sin; for "the sinner being an hundred years old shall be accursed." But original sin being done away, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge," Jer. xxxi. 29. In my judgment, every one who sins will be struck dead by the power of God, as Ananias and Sapphira were for lying to the Holy Ghost.

*XII. The whole earth will then be delivered from under the curse and bondage of corruption, and the ground shall be exceedingly fruitful.*

The curse came for man's sake, and for the sake of the second Man, the Lord from heaven, it shall be removed: for all things being made new, there is no place for cursing and barrenness. "There shall be no more curse," Rev. xxii. 3.—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered into the glorious liberty of the children of God. For we know that the whole creation (*margin*, every creature) groaneth and travaileth in pain together until now.—And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. viii. 19, namely, from death and the grave; which glorious event he places at the time of the deliverance of the other creatures into the liberty of God's children. "Then shall the earth yield her increase," Psa. lxxvii. 6. "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth;" Psalm xvi. 10. "And I will set up one



shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd.—And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land (see Daniel's four beasts) devour them; but they shall dwell safely and none shall make them afraid," Ezek. xxxiv. 23. "I will also save you from all your uncleanness: and I will call for the corn and increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen," Ezek. xxxvi. 29.—Israel being made the head of nations, and they subjected to her in peace, they shall also partake abundantly of her blessings.

The reader may observe, that the above scripture scheme is a death blow to all the blasphemous pretensions of the pope to the universal sovereignty of the earth, under the chains of papal darkness and idolatry.

### *XIII. Apostacy and judgment of the Gentile church.*

The ending of every dispensation of God to man since the creation has been in an Apostacy and a judgment. This is true of the creation state of Adam, if that state was a dispensation. His fall was certainly an apostacy; and for it he was visited with expulsion from Eden, and through him a curse passed both upon his posterity, and upon the inferior creation, of which he was constituted lord. The ante-deluvian dispensation ended in an apostacy and judgment. At the end of the patriarchial period there was a sore judgment upon Egypt and upon the seven nations of Canaan for their aggravated sins; and even Israel did not escape, as we learn by the heavy judgments upon the rebellious generation which came out of Egypt. The Jewish

dispensation ended in a fearful judgment for apostacy from their religion, which was rendered of none effect by their traditions, by which the majority of the nation became so blinded and hardened in sin, that they were incapable of understanding the scriptures and the signs of the times, and so of knowing their Messiah when he came to them. That dispensation was preparatory to another, and pointed to it; and by the Psalms and the Prophets especially, as well as by the promises and the law, the nation ought in a body to have been prepared to part with Moses for Moses' Master, who, when he came, said to them: "If ye had believed Moses, in whom ye trust, ye would have believed me: for he wrote of me." By analogy, then, or by predicting the future by the past, even if there were no prophecy directly announcing it, it were to be expected that the Gentile dispensation would also end in an apostacy and a judgment. Even the Millenium is so to end: for "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. Rev. xx. 7 to end.

In almost every instance, if not all, the apostacy and judgment is foretold, and the parties concerned fairly and fully warned thereof; so that God, as David confesses, Psalm li. 4, is justified when he speaks, and clear when he judges. Adam knew what awaited him when he should eat the forbidden fruit. The old world was warned nine hundred and sixty nine years before the flood came that it was coming; for Enoch named his son Methuselah in reference to the coming of the flood at his death, the name signifying, At his death it shall break forth; and Noah was an hundred and twenty years building an ark in which to escape the flood which was to take them all away."—Neither the Egyptians nor the Canaanites could have been destitute of the means of knowing of the judgments that awaited them, nor of the time of this execution; for God had said to Abraham concerning the Egyptians, that they should afflict Israel four hundred years; "and also that nation whom they serve will I judge....but in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet

full, Gen. xv. This was foretold, in the land of Canaan, two hundred years before the family of Abraham left it to go down to Egypt, and was in fact woven into the religious creed and national expectation of the Hebrews, of which neither the Canaanites nor the Egyptians could well have been ignorant. Moses, the other prophets, and our Lord, foretold to the Jews all their apostacies, and all the judgments which were to follow, in terms not to be mistaken unless by wilful and wicked unbelief: and as to the timewhen the most eminent judgments would be poured out upon them, sufficient notice was given, as by Jeremiah previous to the first captivity; nay, even by Isaiah to Hezekiah, Isa. xxxix. 6, 7; and by Daniel concerning the cutting off of Messiah. And even now is the *last* judgment also foretold; for it is to be at the end of the Millennium; so that when the Millennium shall have begun, the time of that final apostacy and judgment will be positively known by the whole human race in the flesh. This is true whether the Millennium shall continue only for a literal thousand years, or as some have thought for 360,000 years. Judgment has never, and will never come, either upon an individual, a church, a nation, or the whole race, without sufficient and timely warning, both of the fact and time of the judgment, and of the sins for which it shall be executed.—The way being thus prepared to speak more particularly of the present dispensation of the Gentile church, I proceed to observe, that,

God hath placed us Gentile Christians under the same conditions, and given us the same means of knowing beforehand our apostacy in all its parts, our judgment, and the time of its execution. For why should he deal with us in a way diverse from his dealings with all other peoples and dispensations?—Many of our Lord's parables, particularly those recorded in the thirteenth chapter of Matthew, expressly state, that, at the end of *this* world (age or period,—which I think extends from the Flood to the Millennium,—from the baptism of the earth with water to that with fire, and not the *extinction* of this earth, as many ignorantly suppose) there is to be a terrible judgment.—The twenty-fourth and twenty-fifth chapters of Matthew relate principally to the events attendant on it; though in giving them it is in part by Jerusalem as a type; the horrors of Jerusalem's downfall being a prophecy of the great Day of Wrath. He foretold the apostacy, not only in foretelling the tares about to spring up in his field, and the offences to come, but in the very fact of the

judgment itself, which comes not but for apostacy. The New Testament informs us that, during the very first generation after Christ the mystery of iniquity began to work, and that many false prophets had gone out of the church into the world. Paul told the elders of Ephesus, that after his departure grievous wolves should enter in among them, not sparing the flock; and that of their own selves should men arise, speaking perverse things, to draw away disciples after them. His epistles abound in such warnings, of which I shall select a few, more fully to convict this gainsaying and blaspheming generation of their wilful adherence to the sins of their fathers, and of adding thereto their own measure of wickedness; and to shew that it may be justly said to them, "Ye are not in darkness, that that day should overtake you as a thief," 1 Thes. v. 4, except by your own desperate choice,—if peradventure God will give them repentance to the acknowledging of the truth. Jesus when he comes would gather you to himself; but ye will not: therefore shall your house, O ye Gentile Churches, be left unto you desolate! Paul saith to Timoti: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables," 2 Tim. iv. 3. This predicts the heresies and schisms that so much abound in Christendom, especially among Protestants, and the *fables* into which the spiritualizers and neologists have converted the plain literal scriptures, especially the prophecies and miracles: for the neologists, who have overrun Protestant Germany, deny the miracles of Scripture altogether. The same state of things is predicted in Paul's address to the elders of Ephesus. Again: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, 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, 2 Tim. iii. 1. That all these characteristics do meet in this age in an unprecedented degree, must be manifest to every careful observer. Whenever was there such an age of contempt of all authority and settled order of things; of such fierce, heady highmindedness; of such speaking evil of dignities, reviling and slandering, espe-

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cially by Satan's mouthpiece the public press; of such abounding atheism and blasphemy against God and every thing held sacred by our forefathers? At what age since the creation except this, did whole nations and governments reject God and religion from all the principles and considerations of state policy and political economy, and endeavour to manage their affairs in total forgetfulness of the God of heaven and earth, freely tolerating and tacitly encouraging all manner of blasphemy, impiety, and outrageous mockery of God and things sacred? I here allude particularly to the United States of America, where Atheism has his Book Establishments, his Public Press, his Temples of Blasphemy, his "Bible of Reason," and his *Sunday* Public Exhibitions of profane burlesque and daring mockery of Christian Worship. At what age in the world but this did ever voluntary Societyships and associations arise for purposes political and ecclesiastical, professing to do the business of the church and the state by their own assumed powers?—And by far the greater part if not all of this havoc of God's word and ordinances is committed under pretence of religious liberty, on the pretended unlawfulness of religious government, and in the denial of that political economy which acknowledges and honors the Lord Jesus Christ as the head over all. This is that monstrous sin of "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. ii. 19. This is having a form of Godliness, but denying the power thereof; withholding honor from God's ordinances; and transferring the allegiance of the heart and mind to our own inventions. But the punishment of this universal infidelizing system is foretold in the context: for "as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no farther: for their folly shall be made manifest unto all men, as theirs was also." God will bring confusion and destruction upon all their inventions when the Lord shall return: for "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 15.

Again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to sedu-

cing spirits, and doctrines of devils," that is, "the seducing spirits who deceive the wicked with falsehood; "speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. But the apostacy, as preparatory to the judgment, and the judgment, as hastening on as soon as the mystery of iniquity shall be sufficiently manifested, are more particularly set forth in 2 Thes. ii., after the writer in general terms had declared the revelation of the Lord Jesus Christ from heaven with his mighty angels, in flaming fire taking vengeance of his adversaries; for he saith: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, while I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming; even he 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 who believed not the truth, but had pleasure in unrighteousness." Add to these the actings of the little horn of the *fourth* beast of Daniel, (vii.) and of Mystery Babylon of Revelation, and the judgment and end of the beasts and of the harlot; and the acting of the Mahomedan horn of Daniel viii., and of the eastern heresies noted in Rev. viii. 10, 11, or the falling of the star called Wormwood, and we have a large account of the Gentile apostacy and its judgment. That part of the apostacy which relates to the infidel denial of the supremaey of the Lord Jesus over all kings and governments as "the Prince of the kings of the earth," it and its punishment are foretold plainly enough in the second Psalm.

Satan is uniformly described as being the great antagonist power, the mover and instigator of all these apostacies and rebellions, while men act as his willing agents and devoted adherents, under, perhaps, a wilful ignorance of himself, but a wonderful attachment to his cause. He began the work in Eden, and he has ever since been engaged in it, by means of *his seed* or *his children*. "Ye are of your father the devil," said our Lord to the Jews, "and the works of your father ye will do." So it has been ever since; and it is by "giving heed to seducing spirits and the doctrines of devils", and being under the power of "the spirit that worketh in the children of disobedience", that all these frightful delusions come. And finally, it is Satan who, at the close of the Millennium, gathers the apostate powers of Gog and Magog to put down forever the supremacy of the Jews, as the Gog of Ezekiel goes against Jerusalem newly restored for the same wicked purpose. And as the wicked have had Satan for their father and leader, with him and his angels they are to take their final portion. All of which they are fully warned of ages before they experience it.

God has never sought or arbitrarily imposed this order of things, namely, to end all his dispensations preparatory to the eternal unchangeable state, in judgment and excision. I shall assume that it was not so with Adam in Paradise, by what I find in subsequent cases: and first of the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world" (Heb. xi. 7.) of unbelief, and proved that their destruction was of themselves. Next; "by faith the harlot Rahab perished not with *them that believed not*, when she had received the spies in peace," verse 31; by which she also condemned the Canaanites of a wicked opposition to Israel, and proved, that had they also submitted in faith, God would have adopted and not destroyed them. For some object of faith must have been presented to them, or there is no propriety in this that is said of them; and this must have been the same with the object of Israel's faith. This is manifest from what passed between Rahab and the spies, to whom she said, "I know that the Lord hath *given you the land*, and that your terror is fallen upon us, and that all the inhabitants of the land do faint because of you." And she assigns this reason: "For the Lord your God, he is the God in heaven above, and in the earth beneath;" which made her desirous of sharing his covenant with



Israel. By faith she perished not with them that believed not in the Lord God of Israel and his holy covenant. "A mixed multitude" went up out of Egypt with Israel. The house of Jethro, Moses' father-in-law, joined with Israel, and are a people unto this day, as eastern travellers inform us. See Judges i. 16; 1 Chron. ii. 55; and Jer. xxxv., which assures the Rechabites of their continuance as a people *before God forever*. The Gibeonites made peace with Israel and were preserved: and the law provided for the incorporation of heathen converts into Israel. Our Lord, at the close of the Mosaic dispensation, pressed upon his people Israel their peaceable transition and translation as a nation standing in its corporate ordinances, out of that dispensation which was no longer needed, into the one which, as a better thing, was to supply its place, and bring them a stage nearer to that final state which shall not be removed for any other. But they would not accept it, and sought to destroy it from off the earth; for which cause their city was burned with fire, and they driven away captive into all lands until the times of the Gentiles shall be fulfilled, and their iniquity also be come to the full. This shall be when the election from among the Gentiles, mentioned by James in Acts xv. 14 shall be completed,—the church of the *first-born*,—the mystical Christ,—the house of Melchisedec Royalty which the Holy Ghost is preparing to be joint heirs with Christ as sons of God (Rom. viii. 14—17; John i. 12, 13), builded together in their Head for an habitation of God through the Spirit (Eph. ii. 21, 22). This is that elect portion of the human race which is to be glorified together with Christ in the spiritual body of the resurrection, and made in all things like unto himself, with the single exception of his peculiarly constituted Person in regard to the Incarnation of the second Person in the Trinity;—that "people *for his name*", mentioned by James (Acts xv.);—those of whom Peter thus writes; "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. ii. 5, 9. These are to be *manifested* in the resurrection, as we read in Rom. viii. 19, and other scriptures.

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ;" and when he has no longer any use

for this present dispensation of the Holy Ghost, the end and object of which is to prepare the "lively stones" of that wonderful spiritual building for the habitation of God through the Spirit, he would be perfectly willing that the whole of existing Christendom should pass out of it in peace into that Millennial dispensation which he is now preparing to bring in, in order to purge sin out of the whole world, and make the race of man a holy stock, and place all nations under the royal supremacy of the Jews in the kingdom of righteousness and peace, under deliverance from sin, suffering, and sorrow. But against this good counsel of the Lord there is now a general combination of rebellion among all sects and parties of nominal Christendom, except one,—on the whole surface covered by Nebuchadnezzar's Image and the four beasts of Daniel. The excepted class is those who are looking for the restoration of the Jews, and the coming of the kingdom with its King. The Jews look for the kingdom to be restored to Israel; but the veil is still untaken from their hearts in reading the Old Testament, and they do not understand it. But this they understand, that when they are restored, the Gentiles will be dreadfully punished — But let us enumerate the parties which now do set themselves against Christ, and endeavour to hinder the kingdom.

1. There is a party, and a rapidly growing one, of downright Deists and Atheists, who are bent upon exterminating Christianity root and branch. This party has on its side the infidel kingdom of France; all the infidel revolutionists on the continent Europe; all of the same class in the British Empire and in the United States.

2. The whole army of infidel political economists wherever found, especially those Liberalists who, in their political creed, regard all possible modes of faith as equally intitled to state patronage and encouragement. These are, to all practical purposes, sheer infidels, be their speculative opinions in religion what they may. These are an efficient regiment in the army of Satan.

3. Those christian sects which, as Christian communions and professed followers of Christ, do yet combine and agree with the declared infidel against the scripture standing of all kings and governments, and do deny and reject the Headship of the Lord Jesus Christ over all kings and rulers, and their obligation to glorify him alone in the ordinance of civil government as holding entire accountability to Him alone, and not to

any human tribunal. This class is a mongrel of Christian and Atheist, and a powerful auxiliary to the Prince of Darkness.

4. The old tory and high church party in the British Empire, who seek to uphold and perpetuate, under what modifications and limitations they know not, the old institutions of royalty and church and state. These are labouring to save a part from the wreck and ruin of the infidel reforms going on, and dreaming of a long day of prosperity when the ferment of infidel spoliation has subsided; and these correspond, in some features, to the Chief Priests, Scribes and Pharisees of our Lord's time, and seem to be prophesied of in Isaiah ix. 10: "The bricks are fallen down, but we will build with hewn stones: the Sycamores are cut down, but we will change them into Cedars." This party has all along, from the commencement of the infidel spoliations in the repeal of the Corporation and test acts, acted against the clear convictions of their own mind, in all the concessions they have made to Satan for the sake of peace; and now that they find the infidel spirit unappeasable, some of them grow desperate, but yet turn not to God for relief. As do the others, so do these reject the coming kingdom.

5. A fifth division, if such it can properly be termed is formed among all the governments of the earth, in that they are all under the infidel policy of administering government upon atheistic principles, as in the United States and France.

6. Another division is the Papacy. This great section of the Gentile Apostacy is expecting to see the Pope arise as a Sun of Righteousness above the wreck and ruin caused by the united powers of Infidelity and Liberalism; and then to rivet his chains of darkness upon a prostrate world, in the proud mimicry and wretched mockery of a Melchisedec Priesthood in a sinful man!—both an anticipation and a frustration of the kingdom. To this end the Papacy is now directing all her energies and resources; and for this cause, in Great Britain, Ireland, and the United States, she has taught the doctrines of Infidel Radicalism, and joined the infidel faction that is leagued against the supremacy of Christ in the civil state. The popish faction is looking for the recovery of the Protestant and Infidel parties; and for the subjugation of the Greek Church, the Mahomedan apostacy, and the pagan nations.

7. And lastly, the Mahomedan faction is a party combined against the Lord and his Christ, to prevent the establishment of the Millennial dispensation under the kingdom of God.

There is an eighth party, or a part of the seven, an ill-defined unembodied thing, scattered up and down among the nominal Protestants: I mean those who trust in their Societyships and their various contrivances for producing a Millennium of some indefinite but very long duration *before* the second Advent of the Lord, and during man's fallen sinful condition. This is among professedly religious people; and it has its parallel in the political world among those who supplant the true political standing of a people, and set aside the true functions of the powers ordained of God, by their voluntary political unions, constitutional clubs, "Judge Lynch," and their newspaper cabinets for ruling and instructing the nominal rulers.

It is curious and instructive to see how all these parties in the army of antichrist esteem this present evil world in all its sinfulness and wickedness quite good enough either as an everlasting inheritance for man as now constituted under sin, or as one of so long continuance that the race should not think of preparing to relinquish their hold of it for, perhaps, thousands of ages to come. The infidel thinks that, by annihilating Christianity and perfecting the arts and sciences, a glorious golden age will at once begin and never cease, in which *the race* has an eternal interest, but in which individual persons have none at all, if we compare eternity with the short span of human life: for *annihilation* is to be, in their estimate, their everlasting portion. On such grounds do they go forth as the emancipators of an oppressed race!—unless indeed they expect, by the discoveries of science, to render man immortal. But immortality with them can be an object neither of hope nor desire, because rejecting all belief in the eternal God, they reject all personal immortality whatever, as a thing irrational and impossible. Disbelieving the Bible, they disbelieve the fact of longer life to man than the modern term of life, and cannot consistently desire its extension to the primitive age; for that would be conceding that the Bible is not altogether a fable, but does speak to the wants of man.—The views of the Deists hardly deserve a separate consideration.—Those who adopt the reigning political doctrines and practices, can have no apprehension that *God* will ever alter the moral and physical constitution of man and of the world he lives in. They calculate and act as if the present constitution of things were eternal or no otherwise changeable than by the powers of man or some wonderful *accident in nature*. Those who look to the indefinite and very long continuance of

this present dispensation, among whom are those who declare that the time of its end and the coming of the Lord are not subjects of examination and hope, do in effect reject the Gospel of the kingdom, on the ground that this present world needs not to be replaced by a better, and that a new dispensation is uncalled for. This appears to me a cold and cruel creed, heedless of human happiness : for both scripture and observation do teach the observant christian, that, as the world now is, under the powers of darkness, and man in league with the devil against God, but few of the adult called are saved—perhaps not over one in ten of nominal Christendom : whereas the gospel of the kingdom contemplates the purification of the world from all sin, and the reinstating of the human race in purity and holiness, that the will of God may be done on earth with what holy obedience it is done in heaven of the holy unfallen angels ; and that the present warfare between sin and holiness, between Satan and Christ, in which such multitudes are slain, may be put an end to and the kingdom of Righteousness and Peace be established upon immoveable foundations : when “the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance forever : and my people shall dwell in a peaceable habitation ; and in sure dwellings, and in quiet resting places,” Isa. xxxii. 17, 18. The Gospel tells us that this present world is to be destroyed, and succeeded by new heavens and a new earth wherein dwelleth righteousness ;—new political and ecclesiastical heavens and earth, in which the Sun of Righteousness Himself shall rule and enlighten all, and the righteous shall shine forth as the sun in the kingdom of God, and be in no sense subject to the powers of wickedness and evil.—But these dreamers teach us that we must patch and mend this present evil world, and remedy its defects and restrain its wickedness by our multitudes of polite devices and new inventions for a great many thousands of years at least, and not pray to the Lord Jesus, as he hath commanded, to come quickly and restore all things. One division of this party looks for a Millennium produced in part by atheistic political economy and government, as it is now in the United States ; while another expects the re-building of the old order of things when the approaching tornadoes and earthquakes have subsided. The Papal party thinks this present sinful world, constituted under the Papal Man of Sin, the Melchisedec of Satan’s right hand, quite worthy of the love and attachment of the human race, and a

sufficient inheritance for an indefinite time to come; while the Mahomedan and Greek apostacies entertain similar views correspondent to their respective delusions.

There is yet another point in which Christendom may be contemplated in regard to the age of prosperity they see behind the coming storm, which is, in that it is a great Babylon of schism and confusion throughout, in which they cannot understand one another's speech, nor build in concert. It is split up into "all the different denominations," each of which, as a sect, is hostile to all other sects, and seeks their destruction. Some indeed are mad enough to regard this as the greatest of Christian privileges, namely, for each man to worship God according to the dictates of his own mind and conscience, on the ground that, contrary to the express word and commandment of God, God never intended that we ought all to be joined together perfectly in the same mind and in the same judgment, and all to think the same thing, 1 Cor. i. 10. Many others, less profane and abandoned to strong delusion, confess this Babylonish condition to be antichristian and wicked, and acknowledge that it must cease before the expected day of prosperity can advance. They see that all must adopt one uniform system and interpretation of divine revelation, in which all can agree, meet in peace, and be of one heart and mind. But no sect can see the way of effecting this but by one sect subduing all other sects, or for all to renounce their respective differences and embrace a negative system of unbelief. This last has been actually proposed by a party in the United States, under this monstrous and revolting form: "Mr. Girard believed (and we think not without reason) that a religious education may be obtained independently of *all* the principles and doctrines which divide and distract the Christian world. Indeed, we know not but the principle on which our own institution is based, might have suggested such a thought to his mind; for it is well known, that the prominent essential feature in the organization of the American Sunday School Union is substantially, that denominational differences do not necessarily enter *at all* into a religious education; that such a religious education as Paul, or Timothy, or Peter, or John, or Stephen, possessed, may be formed without knowing a single point on which the Christian world is divided." See Philadelphia Protestant Episcopalian for March 1832, in which this damnable heresy is ably exposed. Mr. Girard was the founder of the Philadelphia Orphan Asylum, and the following



sentence occurs in his will, concerning its provisions for the moral education of the orphans: "I enjoin and require, that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visiter within the premises appropriated to the purposes of the said college:" and the reason he assigns for it is thus stated: "As there is such a multitude of sects, and such a diversity of opinions amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce." The reader cannot but observe that the passage quoted from the Sunday School Journal, in effect boasts that the American Sunday School Union is an efficient national system of atheistical education, in that it teaches *no principle or doctrine of Christianity which is matter of dispute among the sects!* Is it to be wondered at that Atheism has made such frightful progress of late in these States? And can it be denied that one fruit of schism without end is utter unbelief? Meantime the sects are multiplying in number, and their sectarian obstinacy diminishes not. How are they to agree, and thus bring in the predicted reign of peace? Some again say, Go back to the beginning, and start anew upon first principles. But what are these first principles? They are recorded in the New Testament, in the then gifts of the Holy Ghost; in all his forms and modes of operation; in the demonstration of the Spirit and of power; in signs and wonders and mighty deeds; in the utterances of the Spirit by the mouths of holy men and women in the word of wisdom, and of knowledge, and prophecy, for exhortation, edification, and for comfort; in healing the sick, raising the dead and casting out devils. They are—"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"—"and all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." These are the only first principles known in the church of Christ; but most unhappily, in tracing back the stream towards the fountain head, our "first principle men", whether they be Baptists, Independents, Presbyterians, Methodists, or Episcopalians, uniformly agree to stop short at that period in the church's history where they find the actual manifestation of the Spirit di-



viding severally to each member of the body and working all in all, to have utterly ceased. They seem to regard the period above that time as an intermediate dispensation between the Jewish and the one now existing, with which it is as unlawful for us to meddle as it is with literal Judaism; and that it is presumption to esteem the fulness of the church's privileges as recorded in the New Testament objects of desire now. Not one is willing to ascend into that region of light and liberty for his "first principles" in which the Holy Ghost himself directed and taught the church in known distinction from man. They can say, "We must relinquish all that is novel, and revive all that is old, in religion. We must repair the many breaches that have been made in the walls of Zion, and restore her to her original simplicity and purity. For, in divinity, a moment's reflection should satisfy us, that the course of inquiry must be directly the reverse of what it is in natural science. It must be backward and not forward; backward to the fountain head and last revelation of God, and not forward, busied in a vain search for new light and new doctrines." *Chapman's Discourses*, page 312. But the instant they come to the least sign of an evident miraculous power working in and by the church, they shrink back as if they had come to the mount that might not be touched on pain of death, and was terrible beyond endurance by the fire and tempest and blackness and darkness that enveloped its awful summit. They cannot bear to drink of the stream until the Spirit that was in it is grieved and quenched and driven away, and it has become fouled and muddled by the craft of man. And at this point the "first principle" men are equally contentious with the men of new measures: and they all agree to reject the guidance of the Holy Ghost into all truth, as he is set forth to our faith in the Lord's last Will and Testament, with what assurance they might did God pronounce our present heretical and schismatical condition one vastly superior to that of the church under the Spirits' own guidance and instruction.

This is the consistency of all parties, whether "first principle" men, or the men of new inventions. But of late they have been reminded of their apostate standing and condition on these points, and exhorted to cease from their own inventions, and to cry mightily unto God to come again by the spirit into his church as he did in the time of "first principles," in all his diversified gifts and operations; but one and all they treat those

who thus exhort as men of disordered intellect, or of gross dishonesty, or under satanical delusion : and those to whom this good counsel is given, do right valiantly persevere in their present delusions, as if they were the only sure remedy of their present delusions, and it were grievous presumption to pray to God "to come again among us, and with great might succour us" as he succoured the New Testament churches. The church of England uses a book, the *Whole Duty of Man*, in which is a prayer that God will restore to our Bishops the gift of prophecy, that by divine inspiration they may interpret scripture ; that he will restore to the church all the bountifulness of the first gifts, and be with the King as with Moses in the bush, Joshua in the camp, and Gideon in the field : and when I asked one what the church meant by circulating such prayers, to my amazement he replied, that it only shewed the negligence of the Bishops in permitting such things to be circulated ! Oh ! tell it not in Gath, that modern christians do esteem it heresy to acknowledge a God revealing and directing as the Bible churches acknowledge him ! In Scotland and in England, the clergy who have ventured to bear testimony to "first principles" have been cast out as heretics ; and I was told by one, that had he been my Bishop, I should have shared the same fate on the appearance of my tract on the "Doctrine of the Spirit." But I bless God that the church in Canada has not as yet lifted the standard of revolt against the Gospel in this manner.

Thus are our "all denominations of Christians" situated at this awful crisis, when "the Judge standeth at the door," fighting and contending and dreaming that their "wars and fightings" are bringing in a Millennium of their own fabrication : a position like that of the Jews when shut up in their city by the Romans, destroying each other by bloody factions, and expecting all the while their Messiah to come and destroy the Romans as he had done the Assyrians.

The following from an article in the *English Eclectic Review* intitled "*Infidelity*," will show how some men can regard the reign of Infidelity as a purifier of the church and a devourer of heresy and superstition :—"There is nothing to alarm us in the spread of infidelity : it is to be looked for. It is the unavoidable effect of that spread of knowledge which dispels the darkness of superstition, lays open to the day the refuge of lies, and, destroying false religions, leaves no alternative but either to embrace the truth as it is in Christ, or openly to reject Chris-

tianity. Infidelity is now 'swallowing up other errors': its office is that of the ichneumon, the vulture, and the crane. It has ever been a pioneer to true religion." Indeed, Mr. Reviewer! Then is it a part of the Gospel, or a John Baptist sent of God to prepare the way. It has *ever* been a pioneer to true religion! Was there no true religion in the World till after the Devil had been in Eden and pioneered the way for it? And will ye have the Devil and his hosts of darkness to usher in your Millennium which you see in the rear of Infidelity?—"But although alarm is needless and unwarrantable, there is much in the signs of the times to enforce the duty of union, simple-mindedness, and activity on the part of the christian church": and complaining of the small success attending great talents in the pulpit and in "biblical criticism," he adds: "Unquestionably, the neglect of a sound religious education on the part of the people, is one cause of the want of success, and of the decay of the spirit of piety. With regard, however, to that large mass of the population who, by their own indifference to religion and the licensed desecration of the Sabbath, are placed almost out of the reach of the Christian ministry, the press, that mighty engine for good or evil, affords the only instrumentality by which to bring the truth of religion to bear upon them. Tract Societies and Bible Societies have effected more good than can be brought under calculation; but their efficiency, together with the immense apparatus for instruction now in operation, is not inherent, not *ex opere operato*, as we are in danger of imagining; and there is reason to fear that it has been of late on the decline. In the mean time intelligent infidelity, popery, and the mass of unreached ignorance, have been making head, and religious knowledge is decidedly losing ground among us. Looking at the general character of our popular Literature, of the most influential literary journals, and of the daily press;—looking again at the proportion of intellect exerted, of knowledge displayed on the one side and the other,—we must come, we fear to the conclusion, that the Press is at this moment more against us than for us,—that the preponderating influence is not on the side of Christianity. We have a Society for the promotion of Christian Knowledge disseminating heresy, a Society for the diffusion of Useful Knowledge excluding Christianity, a London University professing an irreligious neutrality and countenancing neologism; and what have we to oppose an active counteractive force? Never did the religious World

stand more in need of leaders endued with the spirit of wisdom and foresight, to discern the signs of the times, and to direct the moral energies and resources of the church. For want of these, we are in danger of being ourselves thrown into disorder by the rashness and immeasurable conceit of a few wrong-headed sectarian fanatics. It is all very well to go on reprinting Owen, and Baxter, and Doddridge, although to the reproach of the feebleness and poverty of modern theological literature; but what we now more especially stand in need of is, that the Author of all wisdom would be pleased to raise up some master minds gifted with the heavenly knowledge, who should be able to create a new literature adapted to the times and impressed with the characters of sanctity,—to introduce also a reform in our schools of religious knowledge, and to reinfuse the vigour of genius into Christian Theology."

This is a curious piece. The writer is all for new inventions, and the powers of human intellect, and the vigour of genius, to do the work of the Holy Spirit in the church. Paul tells us it pleaseth God by the foolishness of preaching to save them that believe: this authority saith it must be by a newly created literature after the power and wisdom of the natural man infusing vigour into the Gospel! The literature of prophets and apostles has become stale and vapid, and fallen far in the rear of "the march of intellect," and God must raise up some Leviathan of Genius to create a new literature adapted to the times, or Infidelity and Radicalism will subdue the world!! And further this mighty Giant must be a great Prophet also, "endued with the spirit of wisdom and foresight, to discern the signs of the times," and a great leader also, a mighty Joshua, "to direct the moral energies and resources of the church." And yet "there is nothing to alarm us in the spread of infidelity," because "it is the unavoidable effect of that spread of knowledge which dispels the darkness of superstition." The spread of knowledge envelops the world in the darkness of infidelity in order to expel the darkness of superstition, and thus pioneers for true religion!!—But let it also be noted, that while the Review is for raising up a great prophet to foresee and discern the future, it is the reviler and calumniator of those persons who study the prophets of God in order to discern the signs of these times, and especially of the Rev. Mr. Irving, who took so much pains to call the church's attention to "first principles" as they stand recorded in the book of God.

Turn we now from this mournful exhibition of human folly to another perhaps still more so. It is a project for establishing "Universal and Permanent Peace" amongst this sinful, wicked, rebellious, contentious, cruel, deceitful, treacherous, bloody-minded race during this its doleful and devil-possession condition of essential "enmity against God." It is copied from the *New York Churchman*, of Feb. 21, 1835, a paper in many respects valuable and respectable, and a judicious defender and setter forth of much sound and healthy doctrine:—but the observant reader may easily perceive that both the editor and author he commends do act the part of *lying prophets* by turning the expectation of their readers to things that God hath never promised according to the form and manner of their predictions, nor by any of their boasted means of accomplishment.

*Reflections on the Nature and Dignity of the Enterprize for establishing Universal and Permanent Peace.* December, 1834. 8mo. pp. 16.

A WELL written and timed pamphlet. If universal peace is ever to be established, it must be by applying to the intercourse of nations the same principles and spirit of Christianity, which elevate private character and purify domestic life. Christianity annihilates the very dispositions that lead to war. It reveals the will and the promise of God that war shall cease. On this too as on other subjects, it is susceptible of demonstration, that what the Gospel presents as the *duty*, reason and experience discover to be the *interest* of men. The lessons of Political Economy are making this truth manifest to statesmen of all nations, and the blessings of commercial prosperity bring home the same truth "to men's business and bosoms." With increasing faith then may we pray, "Thy kingdom come!" Only let us press forward to scatter abroad the seeds of instruction, especially in the minds of the young, and we may be sure the time will ultimately arrive, when "violence shall no more be heard in our borders, nor wasting and destruction in our palaces."

In giving the following quotation we mean to express no opinion on a political question, but merely to illustrate the design of the pamphlet and the kind of influence which its author seeks to diffuse.

"It has occurred to the writer, since he has learned in what attitude we now stand toward that nation, [France,] to inquire what would be the effect if the United States should adopt a course something like this; France has acknowledged herself indebted to the United States in the sum of five millions of dollars. She has stipulated by solemn treaty to discharge this obligation. The debt then is fairly liquidated. It is too late to dispute its justice. Suppose, now, France neglects to make any provision for its payment notwithstanding *we have made every effort* to induce her to regard her honor. What means of coercion have we? Shall we resort to war? That will cost, to say the least, more than the debt, and perhaps will not, after all, enforce the payment.—Suppose, then we should resort to public opinion. Is not public opinion in regard to matters of national faith and honor, sufficiently enlightened and sufficiently potent to awaken France to a just sense of her honor

and her duty? Suppose an official circular should be made by the United States' Government, showing the amount of the debt as liquidated, and the stipulation of the Treaty to discharge it. Let this circular state in a tone of amicable feeling towards France, but still of proper self-respect, her absolute refusal to discharge an acknowledged obligation. Let this circular be addressed to the different powers with which we have relations, as an explanation of our conduct in withdrawing our relations from a nation which utterly refuses to regard her treaties, and, in whose good faith—that which is indispensable as a basis of intercourse between nations, we can no longer repose confidence.—Then let us, not in a spirit of anger or of resentment, but as a measure, necessarily resulting from the very nature of the case, formally withdraw all our relations with France, and declare them suspended until she shall make it compatible with our dignity, our safety, and our interest, to renew them. Would not the opinion of the whole civilized world, thus made to operate upon her, be far more efficacious than any physical energy which we can wield?"

"If universal peace is ever to be established, it must be" by such and such means as man already possesses applied to that end! I grant that but one thing has ever hindered universal peace, and that is, the rebellious and wicked nature of man, which is essentially "an enemy to peace," "enmity against God," and prone to all hostility, "hateful and hating one another." The Gospel has now been in the world nearly two thousand years, during which time there surely has been room for making the experiment in the way above set forth, and little impression has been made on the race at large. Christian nations have been as little disposed to peace as their heathen neighbours; and past experience furnishes not the shadow of a presumption that "Universal and Permanent Peace" could ever be established while man continues, as he ever has been, sold under sin, in league with the grand adversary of all peace and goodness, and constantly given to all manner of transgression. A more grievous delusion never existed than is to be seen in this mad project: but it answers Satan's purpose of drawing away the minds of men from the hopes and promises of the Kingdom, and of rivetting their affections on this present world. It teaches *the race as a race* to rest its hopes upon that world against which the sentence of death and dissolution has long since been passed, and which, as long as it remains, must keep back the glorious kingdom of the Son of Man. It teaches man to look upon himself as his own peace-maker, instead of directing his longing eyes to his absent Lord, the Prince of Righteousness and Peace. The Editor tells us that "Christianity annihilates the very dispositions that lead to war." This



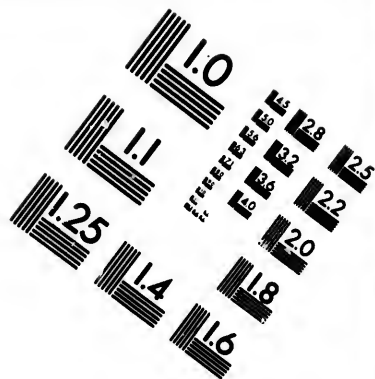
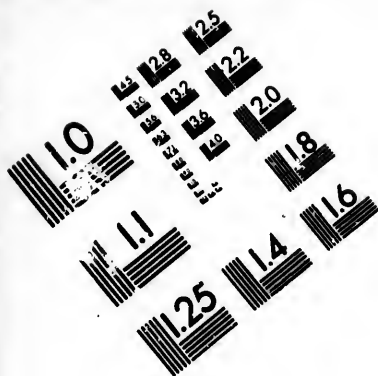
is signally an heretical position, inasmuch as it teaches us that the acting upon certain moral principles doth "annihilate" the body of sin in him who acts on them. Sin is not abolished in a believer until death passes upon the sinful flesh; after which the Holy Ghost builds up the body pure and holy in the resurrection of life. During his warfare in the flesh, the Holy Ghost enables him to bind the wild beast in his den of sinful flesh, and to restrain and overcome his evil propensities; but he remains unslain till the last gasp of life. He is nailed to the cross and crucified by grace given; but he dies not till the flesh ceases to live and breathe.

"It is susceptible of demonstration, that what the Gospel presents as the *duty*, reason and experience discover to be the *interest* of men. The lessons of Political Economy are making this truth manifest to statesmen of all nations, and the blessings of commercial prosperity bring home the same truth 'to men's business and bosoms.'" It is also "susceptible of demonstration" that the Political Economists of the day, such as Jeremy Bentham, Daniel O'Connell, "Judge Lynch," and the whole tribe of Infidel Radicalism, care no more for such puling sentimental trash than a wolf cares for the cries of the lamb he is devouring.—What has a christian to look for from that Political Economy which sets God and the Gospel at defiance?

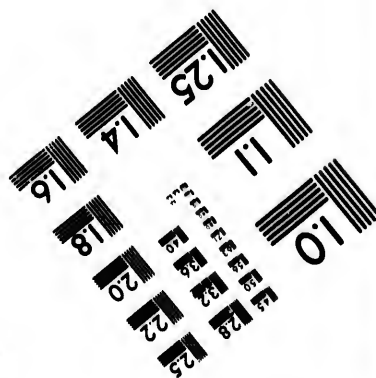
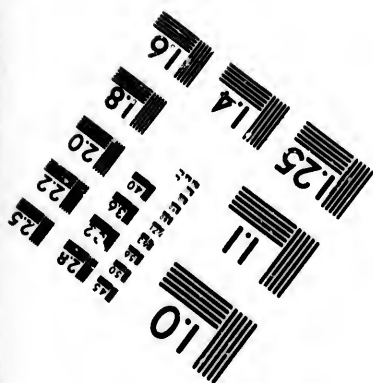
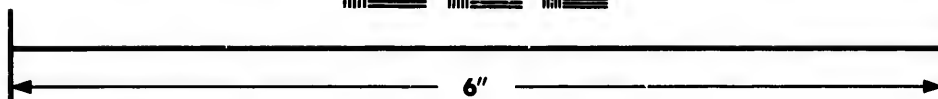
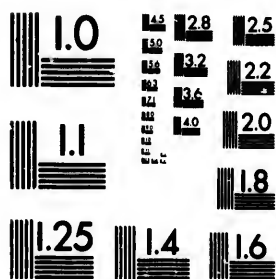
Well may the Lord say, Your thoughts are not as my thoughts, nor your ways my ways. But how different is his account of the means of establishing "Universal and Permanent Peace!"—"Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder, and burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth," Psalm xli. 8. He is going to make peace by destroying his enemies and forever annihilating their power by restoring the Jews, and setting up the throne of David's Son on the renewed earth, of the increase of whose government *and peace* there shall be no end; and he is going to reign with his saints over a race purged from sin and all rebelliousness, and made peaceable and governable, so that they shall not be made the jailers of the race in its present sinful, wicked, and rebellious lawless condition. They are contriving to rob him of this glory, and establish "Universal and Permanent Peace" by the power of "public opinion"—of man's opinion







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of himself. He is going to cast out Satan, destroy the works of the devil, purify all creation, and reign as it is written of him in the seventy-second Psalm and all the scriptures. They are setting up their idol of a Peace Society; which is to keep the peace of God in a devil-possessed world by the force of "public opinion" brought to bear upon an atheistical public in possession of physical force and all political machinery. The public is to regulate itself by its own opinion of itself; and when public opinion all over the world has *done its office*, then shall have arrived the predicted Millennium under the mild sway of infidel political institutions and christian education from which is carefully excludcd all disputed christian principles and doctrines! O righteous God! I wonder not that thou hast given them up to strong delusion that they should believe a lie, even the most foolish of Satan's inventions! But men's projects are absurd and preposterous in proportion to their departure from the Word and ordinances of their Maker.—It is worthy of remark that the article from the Churchman is expressed in language suited to the denial that the Lord Jesus will ever return to this earth, and to the assertion that this present dispensation shall never end: and yet with a strangeness of inconsistency and contradiction, after a flourish about the lessons of Political Economy making manifest to statesmen of all nations the truth, that what the Gospel presents as the *duty*, reason and experience directly discover to be the *interest* of men, the sanguine editor continues, "With increasing faith then may we pray, Thy kingdom come! only let us press forward to scatter abroad the seeds of instruction, especially in the minds of the young, and we may be sure the time will ultimately arrive when 'violence shall no more be heard in our borders, nor wasting and destruction in our palaces,'" I must here again remind the reader of what is said above of the Orphan Asylum, the Sunday School System of education, and the Legislative and Executive System of the famous "Judge Lynch" or mob law. It is, however, due to many in the United States, and the Episcopal church in particular, that they are clear of these direct anti-christian projects of education, and are only implicated in them in their advocacy of atheistical civil government; which of itself is sufficient to destroy any nation within half a century.

To these I must add another testimony to the fearful delusions of the times, and shew how they act the part of *lying pro-*

phets while they turn away in contempt from the verity of that sure word of prophecy, whereunto they would do well to take heed. The following extract is from "Dialogues on Prophecy," Vol. ii. page 329:

"*Philolethus*.—The bad feeling you have observed arises only when prophecy is introduced into meetings of Societies with which they have nothing to do.

"*Anastatius*.—This, I know, is the common way of stating the case, but it will not bear examination. Every speaker at every Society prophesys, except those who confine themselves to details of facts. Nor is it possible they can do otherwise, for there are but two operations of mind relating to time, the past and the future, namely, memory and expectation: and what memory is to the one, so is expectation to the other. Every expression of an expectation is a prophecy.

"*Philolethus*.—But if the meetings dislike to hear prophecy, what is the use of pressing it upon them?

"*Anastatius*.—The meetings must hear prophecy from every speaker as I have explained; but since these for the most part coincide with their pre-conceived opinions upon the subject, they are not objected to: it is only when they hear something contrary to their pre-conceived opinions that their pride is offended, and they cloak this feeling under the pretence of not liking prophecy at all. To say that we should not speak the portion of truth that men dislike to hear, is to say that we should not preach the Gospel; for men dislike to hear that:—if we think the truth of importance it is not only our duty towards God to declare it, but it is a proof of our want of real love to men to hold back that from them, the knowledge of which we believe to be important to the well-being of their souls; and to hold it back shews that we prefer the applause of a platform to our duty to God, or to the love of our brethren.

"*Philolethus*.—Do all speakers prophesy?

"*Anastatius*.—If you doubt the extent of the prophesying which takes place at public meetings, read these passages taken from the reports of speeches made at the London Missionary and Tract Societies, as given in the Evangelical Magazine. The Treasurer, as the organ of the former, avows their object to be "for evangelizing the heathen," and assents that there are "indications of ultimate success;"\* The first speaker

\* The Gospel expressly declares that "the residue of men," namely of pagans, will not be converted until after the election is taken out

said, "we are fast advancing towards the accomplishment of that prophecy which says that the knowledge of the Lord shall cover the earth as the waters cover the sea. This prophecy will be accomplished. I know it will. We have never had so good a right to say so as we now have.... I trust the prophecy of God will be fulfilled more and more until *you have seen the glorious day*, when your prayers shall have been answered, and all the wishes of your hearts accomplished; when our Lord *shall have received* that which has been promised to him, viz: the heathen for his inheritance, and the uttermost parts of the earth for his possession."

"Another speaker says, "*What we, my friends, contemplate is the subjugation, not of one country, but of human nature, of the whole world; every part of which has been already placed in promise; and must at length be placed, in fact, under the dominion of the Saviour. The prophets spoke not in measured terms when looking into futurity, they described a kingdom that should cover the whole earth, and declared that all nations should serve the Lord. The great object then is set before you, and your aim must be to subjugate a world.... You will unite soul with soul, and blend nation with nation, and at length form one universal church and brotherhood over the whole globe.*"

"Another speaker says, "He recognized in it a society whose operations will not be terminated until all the whole world is united to its maker..... On will it proceed, till the Saviour himself is seated on the throne of universal empire; till his crown is submitted to by all nations, and his sceptre swayed over a redeemed, an enlightened, a regenerated, and happy world." \*

of the Gentiles for the mystical Christ or church of the first born, *who share as joint heirs with Christ* the Melchisedec priesthood of his resurrection glory, and this present dispensation which was instituted for that end, shall be completed, and the Jews restored to their own land, and the kingdom of God be actually come. Then and not before shall *all the world be converted*: for "Simeon hath declared how 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 I will set it up: that the residus of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord,*" Acts xv. 14. So that when that election is completed, God will have no more use for this present dispensation, but will finish it, and bring in the kingdom, and take in all nations under it.

A. H. B.

\* These mighty conquerors contemplate subjugating the whole world themselves, exterminating heresy and schism, and uniting "soul with

"At the meeting of the Tract Society, as reported in another Journal, one speaker declared that "the reign of infidelity had passed away!!!" and then proceeds as follows: "Thus then when we looked back, and saw what had been, might we not confidently expect that all which God hath promised shall surely be accomplished, that the knowledge of the Lord shall cover the earth, as the waters cover the sea. As our fathers, fifty years ago, could not possibly have expected, or even hoped for, what our eyes had beheld, and our ears had heard: so no man in this age, in which the providence of God was hastening with rapidity like the flight of the angel, having the everlasting Gospel to preach, could tell what half a century would produce." (Hear, hear.)

"Another says, *"Therefore God in an age of Missions, has raised up a spirit of education, that the work might not die when this generation passed away, but that it might be continued from generation to generation, till that prophecy was accomplished, "The kingdom of this world shall become the kingdom of our Lord and of his Christ."* (But God tells us, Dan. vii., that this present world is to be judged and destroyed before that glorious event will take place; and then the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High — A. H. B.).

"It is useless to multiply more passages; all speakers prophesy the coming of a better state of things than that which we now have, but—without Christ in it.

*"Philoletus.*—You seem to think that those persons who agree with us in our opinion, are wrong in not introducing them at all meetings of religious Societies.

*"Anastasius.*—They who think that judgments are coming upon the world are undoubtedly to blame in allowing the Societies to wrap themselves up in the delusion that the world is to be converted before these judgments come. M. Way, Mr. Stewart, Mr. Marsh, Mr. Noel, and Mr. McNeile have severally published works, in which they declare that the end of this our Gentile dispensation is to be by judgments. The Societies

soul, and blending nation with nation" in perfect unity and peace, and seating the Saviour on the throne of universal empire, as it would seem by their prophecies; and all this to be done *without the personal return of the Lord, and under the dominion of atheistical political institutions and government!!!!* "The prophets prophesy falsely, and the priests bear rule by their means; my people love to have it so: and what will ye do in the end thereof." Jeremiah v. 31. A. H. B.



one and all believe, and the speakers at them prophesy, that their endeavours are to convert the World: whilst in the midst of this false expectation the last trump will sound. If these Gentlemen therefore were to listen to such expressions of false expectations, without either contradicting them, or lifting up their testimony on the other side, through fear of disturbing the peace of the meetings, they would prove that the applause of platforms was more precious in their eyes than the truth of God; and they would act on the principle on which Pope Ganganelli did, when seeing the people kneel before him, in the vain supposition that he could benefit them by blessing them, he said *Si mundus vult decipi, decipiatur* [If the world will be deceived, let it be deceived]: but such a principle is contrary to every sentiment of genuine Christianity, love of God, or love of man. Mr. Stewart openly declares for himself, that "the more I search the Scriptures, and the more I compare them with the events which are now occurring, the more I feel it to be a duty to bring before you this part of the oracles of God. p. 408."—Thus far from the "Dialogues."

Our Lord informs us in the thirteenth chapter of Matthew, that the tares and the wheat will grow together in the field until the end of this world or dispensation; and that then he will send forth his reapers to gather out the tares and cast them into the fire;—that "they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then" (and not before) "shall the righteous shine forth as the sun in the kingdom of their Father." This is to take place about the period of the second Advent, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." But these Gentlemen are going to do his work for him by entirely different means, by methods entirely their own.—They are going to save alive and convert those whom he hath for their sins devoted to destruction.

Thus we have an outline of the means Satan is employing to keep back and frustrate the kingdom of the Son of Man. After the Jews are returned to Jerusalem, and settled in their own land, he will make a mighty and dying effort to destroy them and frustrate the kingdom by means of the confederate army of Gog, who shall go up against Jerusalem, and take it, and then be destroyed in the mountains of Israel by the Arm of the Lord,

as is set forth in Ezekiel xxxviii. xxxix. ; in Daniel xi. 36 to end ; in Joel iii. ; in Zechariah xiv. 1.—4. and in many other parts of both the Old and New Testaments.

After the Fall, God re-constituted the earth and the world of man, with a view to successive transition out of one dispensation into another, until that which is perfect shall come, and which will render further change unnecessary, that that which cannot be shaken may remain. Under each one of these, man aims at the instigation of Satan, "the Prince of *this World*," to prevent the introduction of a new dispensation, and to perpetuate the existing one, after he has almost completely corrupted it, and after God has no further use for it, even if it were not corrupted. The old world, with its great length of human life, sought the perpetuation of that state ; whereas God had designed to bring in another as preparatory to the incarnation, and the manifestation of the God-Man. He took occasion by their wickedness and unbelief to cut them off, and bring the world, under a more decided state of death and corruption by the baptism of the flood,—a baptism into death, by which the world became more deeply tainted, to the manifestation of numberless diseases, and the great shortening of human life. And I conjecture that the old world had been admonished of this intended alteration, and disbelieving it, they rioted in all wickedness as if they were forever assured of that state of plenty, health, and long life, which the then constitution of the material world gave them. I conjecture that their unwillingness to come under the new state and condition of things formed the basis of their apostacy, for which they were judged and cut off ; and I think this conjecture will be strengthened by the examination of the other cases. This present constitution of things is, doubtless, in many respects inferior and worse than that before the flood, namely as regards the vitiated earth and elements, and the disease, poverty, and misery consequent thereupon, if by these things alone we are to be guided in the comparison.—But there are other things to be considered. It was an appointed step in the advance towards complete recovery from the fall, and therefore should have been submitted to in all humility and thankfulness. Besides, this worse condition was not riveted upon mankind as by an iron-hearted unrelenting fate. It was held in the hand of a merciful God and Father, to be restrained or commissioned to destroy according as man carried himself in faith and obedience towards his God, or was unbe-

lieving and rebellious. This we see stated in God's covenant with Israel on giving them the land of Canaan. "And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee," Exodus xv. 26. "And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee," Deut. vii. 13—15. These things, taken in connexion with everlasting life after death, and the rest and peace and joyful expectation of those who die in the Lord, go from under the devil's persecutions, and rest from their labours, combine to recommend this present world to the faithful as a condition not to be murmured at, and a very good one in comparison of what we actually find it in consequence of the abounding wickedness of men. For well am I assured, that, had all men obeyed God as he has uniformly offered them grace to do, the whole world, even since the flood, would have been as healthy as God promised to make Judea, and free from famine and poverty. Faith and obedience would have made it little inferior to the old world, and have saved it all the horrors of sickness, plague, poverty, and famine which have ever lain heavy upon it. Our miseries of every kind proclaim upon the house-tops the exceeding corruption of our ways, and the wickedness that is in our hands. O Righteous Father! how forbearing art thou in mercy! how long suffering in goodness to thy unthankful, unholy, and rebellious children! When wilt thou cleanse us from our pollutions, and put thy Holy Spirit within us!

The next in order is the dispensation under the Law. This dispensation we know that Israel refused, choosing rather to remain in the slavery of Egypt, and to go back again after deliverance therefrom, rather than enter the promised land under it; for which rebellion God destroyed that unbelieving generation "Yea, they despised the pleasant land, they believed not his

word," Psalm cvi. 24 : "So I swear in my wrath, They shall not enter into my rest," Heb. iii. 11. We have also every reason to believe that the inhabitants of Canaan knew of this dispensation, of which their land was to be the theatre, and to which their gods and their abominations must give place ; because the patriarchs so long sojourned in Canaan, the very soil they expected to possess within a given period—at the end of four hundred and thirty years from the calling of Abram. If the Canaanites knew not this, I know not with what propriety St. Paul saith that through faith Rahab perished not with them that believed not. She, by her faith, became "a mother in Israel," and Messiah's line passed through her, Mat. i. 5. The Canaanites resolved to hold fast their corruptions of the patriarchal faith, and their false gods, as a good and sufficient inheritance for them and their posterity forever, at Satan's instigation sought to destroy Israel, and frustrate the design and grace of God.

When Messiah came to the Jews, they enacted precisely the same tragedy of unbelief and wickedness. Foolishly and wickedly taking it for granted, that their corruptions of a system which God had from the beginning designed to abolish when the time came for Messiah's manifestation in human flesh, was a good and sufficient inheritance for their race for ever, they killed the Prince of Life, and spared no pains to exterminate root and branch all means of bringing in the new dispensation, and so forever prevent it. As they could not bear the thoughts of leaving their slavery and the flesh pots of Egypt for the new dispensation in "the pleasant land:" so when the time came for them to pass out of "that which decayeth and waxeth old, and is ready to vanish away," they could not think of surrendering their corruptions of this old thing for a new and better than it ever was. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I

will be to them a God, and they shall be to me a people : and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away," Heb. viii. 7. This is that "better covenant established upon better promises," ver. 6, alluded to so often by the prophets, and thus spoken of in Zephaniah iii. 13: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth:" and the reason is, all sinfulness shall be purged out of them, and they shall become a new, pure, and holy lump, in creation purity, and in much more than creation steadfastness, because God will also give them the Holy Ghost, Ezek. xxxvi, 27, "I will put my Spirit within you, and cause you to walk in my statutes." Their unwillingness to forsake a condition actually become useless, and a hindrance to one so much better, St. Paul alludes to in 2 Cor. iii. 13, "And not as Moses, which put a vail over his face, that the children of Israel could not look to the end [cessation] of that which is abolished." They could not think of its removal, because of the vail of unbelief upon their hearts. God would have given them the exclusive honour of taking from among them the "people for his name," that is, the mystical Christ, or church of the first born, without turning aside to the Gentiles, to which the election from the Jews attained, while the rest were blinded, Rom. xi. 7; and then he would peaceably and lovingly have brought the stock of Israel in the flesh from under this present dispensation into that which is to come when the kingdom is established.

The reasons that this present dispensation is better than the Jewish are, 1. That it delivered men from the burdensome ritual of the law.—2. Christ having come into mortal flesh, in it conquered sin and Satan, died for the redemption of man, rose for his justification, and ascended on high to give gifts unto men, did shed down the Holy Ghost from his risen and glorified person upon the church, "THAT THE RIGHTEOUSNESS OF THE LAW might be fulfilled in us, who walk not after the flesh, but after the spirit," Rom. viii. 4.—3. In that, in addition to the high privilege of being governed by God revealing and directing the nation as a body politic, he bestowed on the church the various

gifts of power from on high, as recorded in the New Testament at large.—4. In that this dispensation has the honour of furnishing the members of the mystical Christ, by regeneration of the Holy Ghost, of which he is the Head and First-born among many brethren.—5. In that all the wordly blessings under the law would also have been poured out upon this dispensation, men continuing to obey the Gospel, as is variously hinted at therein. See Mat. vi. 33: Eph. vi. 1—3; 1 Tim. iv. 8.

The same tragedy is about to be again enacted by the deluded partizans of Satan, in order, as he intends it, to prevent the restoration and establishment of the Jews, the bringing in of the kingdom, the casting out of Satan, and the purification of the whole world, which shall surely follow in order after the cleansing of the Jewish Sanctuary, which sanctuary has a reference to all nations. All parties are combined together to frustrate this grace of God to the World at large, esteeming this present sinful world worthy of all their love, affection, and care, after it has become so exceedingly corrupted by heresy, schism, superstition, radicalism, infidelity, and utter lawlessness, and after that God has no further use for it, even if it were not corrupted. Against this the Gentile Church is cautioned by St. Paul in Hebrews iii. iv., by the example of Israel in the wilderness; and again in Rom. xi., by the example then before their eyes, of Israel rejecting the Gospel and being cast anew into the furnace of affliction therefor. And he warns us against the pride of boasting against the Jews, and denying to them the sure promise of God, that as a nation, they shall be grafted in again, and come under the Millennial Covenant, while the Gentile churches and nations who had received the Gospel shall be annihilated for their apostacy and their mad projects for frustrating the grace of God, first towards Israel, and next through and by Israel restored towards “the residue of men, and all the Gentiles” remaining after the Great Day is past. “Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off;”



Rom. xi. 18—22. Here it must be apparent that the apostle was contemplating the good standing of the Gentile church as he himself saw it in all its gifts and endowments, and not that Babel of confusion and wickedness it is now become.

Moreover, it appears to me, that the apostacy and rebellion which will come at the end of the Millennium, will be based upon the satanical policy of hindering the glory of Christ, and preventing the grace of the Father being manifested fully in the recovery and eternal stability of a fallen creation. Being loosed for a little season, he will think to destroy the chosen house of Israel, and reduce the world to a hideous ruin under his cruel lordship.

But seeing that some were saved, and made to pass out of each dispensation as it fell into disuse, into the succeeding one, we have reason to believe that "a remnant shall be saved," as it were the gleanings after harvest, out of the Gentile church in the destruction of the nations, and made to pass over into the Millennial dispensation;—not however either as churches or nations standing in ordinances, but as sheep without a shepherd. It must be through great tribulation that these shall enter into the kingdom of God, like also as it will be with the Jews: for it will be "the time of Jacob's trouble," that time of tribulation exceeding all others. It will arise from the power of Satan let loose in all the forms of wickedness, and from the breaking of the nations by the judgments: and I think I see the signs of that satanical rage already appearing in the rapid spread of infidelity and mob law in the United States; in the destruction of convents and the murder of the monks in Spain; and in the general working of the elements of desolation all over Christendom.

The Canaanites sought to destroy the Gibeonites for making peace with Israel, and coming under the new dispensation.—The Jews sought to exterminate all of their nation who followed Jesus of Nazareth into the new order of things, foolishly thinking that Moses, whom they so zealously followed, was to be their lawgiver forever; whereas Moses himself, whom they believed not, though they trusted in him, had warned them to give heed to that Prophet whom the Lord should raise up to succeed him, and bring them under a better dispensation. "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him," Deut. xviii. 18.—



That is, He also shall be, like thee, a Lawgiver, and the bringer in of a new dispensation. And one leading feature of this work would be (I speak not this of the great act of Redemption)—“The Lord thy God will *circumcise thine heart, and the heart of thy seed*, to love the Lord thy God with all thy soul, that thou mayest live” in all holiness and perfect obedience, Deut. xxx. 6. He said to them, Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil;—yea, to fulfil all that all the prophets and the Psalms had said concerning that new and better covenant, to the putting away sin and sinfulness from all creation, except the pit of destruction. The Jews persecuted to the death that Prophet and many who obeyed him; and the presumption is, that all who shall now profess to be “looking for and hasting unto the coming of the day of God,” and exhorting the nations to be in readiness for the coming in of the Millennial dispensation by means of Israel restored, will suffer persecution under some form or other more or less severe. Christendom is now in the very stage corresponding to the last stage of the Jews; but in the diversified forms of wickedness, in “spiritual wickedness in high places,”—the wicked principles which have invaded all high places in human policies and institutions, to the supplanting of principles derived from the Bible,—far, far exceeding the wickedness of the Jews. The Infidel or Sadducee party among the Jews was small and of small influence: but now, Infidelity is the master spirit abroad. As a whole, Christendom is a dreadful class of corruption, heresy, schism, and Infidelity, interspersed however, with the remnants of much that is good. It early cast away that great gift, the gift of power and supernatural discipline, and of signs and wonders and mighty deeds, and various gifts of the Holy Ghost, and now in these last days, when reminded of her apostacy, she denies having received the gifts, and turns in scorn from the consideration of the question, or invents lying subterfuges in order to justify her apostate standing. Indeed there is experience already of this evil treatment; and all who adopt the views set forth in these pages must look for some persecution from some quarter or other.—But let them not be discouraged, or think that a strange thing hath happened unto them: for persecution is the condition of the true followers of the Lamb—“until this tyranny be overpast.” Let them lift up their heads for their redemption draweth nigh. “Blessed are ye when men shall revile you, and

persecute you, and say all manner of evil against you falsely, for my sake."

Ever since the world began hath it been, that those whom God instated under any dispensation, began presently to corrupt their way, and cast from them their chiefest privileges, those by which their nearness to God and their dependance on him were more immediately made apparent, inventing and following ways of their own, and exalting them above the ordinances and the word and the gifts of God. This has invariably been the party with numbers on their side, and the ordinances of God in their hands, together with other means of power and influence. This corruption has had two forms, and always has begun with those in power and place: first, by perverting the law and ordinance to their own gain or ambition, lording it over God's heritage, and oppressing and corrupting and rejecting those committed to their charge. The second is by the cowardly surrender of the laws and ordinances given of God, and the vile prostrating of authority to the encroachments and lawlessness of those beneath them; the purchase of peace from the subject by the surrender of the necessary means of government and discipline.—The first has been the prevalent and least mischievous mode: the latter has but newly come into the field of experiment, and is that form of direful apostacy which is now working out the destruction of the whole British family, and ushering in a fearful "reign of terror." Every dispensation ends in an apostacy, and the apostacy commences its undermining work as soon as the dispensation is established. The enemy industriously scattereth the tares as soon as he seeth that the husbandman hath sowed his wheat. So it was with the world after the flood: so it was with Israel: so it was with the Christian church: and so it fared with the Reformation, partial and imperfect as it was; for the Protestants threw away a great part of the Gospel in getting rid of the corruptions of the Papacy. No sooner was the Reformation established, and the church had obtained rest from persecution, than she began to corrupt her way: and instead of conquering with the sword of the Spirit the Canaanites and Philistines whom God left in Ireland to prove her, she suffered them to increase until they have at length gotten possession of the ark of the Constitution, and well nigh mastered her in consequence of her infidel treachery to the cause of her Lord, surrendering political power into their hands and the hands of their allies the infidels and sectaries who reject Christian Government.

*XIV. Apostacy of the Gentile Church as touching the three Persons in the Holy Trinity.*

God stands towards man in the three-fold relation of Father, Son, and Holy Ghost; but this three-fold relation was not manifested to man till the Son became manifested in flesh, and the Person of the Christ was constituted. After that, men were appointed to come into the visible church by baptism into the three-fold Name of God, Father, Son, and Holy Ghost. To each of these relations, there are attached corresponding duties and responsibilities; and as the present dispensation embraces them all, it being the dispensation of the Holy Ghost proceeding from the Father and the Son, it embraces all these three spheres of relation, duty and responsibility; and the church under it is held accountable for all the privileges, and for the fulfilment of all the duties of all the three relations together, as she is baptised into the three-fold name and relations together. The apostacy of the Christian church must therefore be the most grievous apostacy of which men are capable in this present fallen state; and as blasphemy against the Holy Ghost is said by our Lord to be unpardonable, we may see why the rejection of the Holy Ghost, and the denial of those peculiar gifts and privileges and endowments which he brought into the Gentile Church, may be visited with such awful judgments as we have reason to fear. "These three spheres," says Mr. Irving in his *Day of Pentecost*, page 54, "over which each several Person of the Godhead presideth, with the other two subordinated to him, are not disjointed, but pass the one into the other, and prepare the one for the other—the creation for the regeneration, and the regeneration for the glorification;—and every man in having the Gospel preached to him, hath them all and altogether preached to him. Yet are they capable of subsisting apart, and are found subsisting apart; and being so found, bring each their several responsibilities. The unevangelized part of mankind is responsible to the Creator for his gifts of creation and providence; the evangelized part is responsible for the faith of the Gospel, and regeneration, which is the fruit thereof; but the baptized part is responsible for the fullness of the Holy Ghost, as conferred on the day of Pentecost. These parts are, by name the Heathen, the Jew, and the Christian: the first capable of sin against the Father; the second of sin against the Son; and the third of sin against the

Holy Ghost ; and if now the Christian church should refuse the gifts of the Holy Ghost, again proffered to her, the end will be irremediable destruction. Moreover, as it is the Father who possesseth the first region, and presideth over it ; so it is his to pass any one out of it into the second, whither no one can come otherwise than by the giving of the Father : the bride of the Lamb must be given away to him by the Father. Even so no one can be passed into the third region of the Holy Ghost, out of the second region of the Son of Man, but by the authority and act of the Son of Man. And this is the reason why it pertains to him to baptize with the Holy Ghost. His act of baptizing with the Holy Ghost is, like the Father's act of regeneration, a transference out of one state into another. But as in regeneration the Father useth the Son, the incorruptible Seed ; so in passing into the spiritual state the Son useth the Holy Ghost, the Spirit of power : and as ever, after the former act, we are under the hand of the Son, to be by him led and guided ; so ever, after the latter act, we are under the hand of the Holy Ghost, to be by him used for the glory of the Father and the Son."

Doubt there can be none, that before the law, the patriarchs, and all the nations, were accountable to God the Father throughout the patriarchal or Father age, in all the privileges enjoyed by Noah and his family ; and also that all the nations to this day which remain in their pagan apostacy from the patriarchal faith, are in fact under the patriarchal dispensation, and accountable for all its privileges. In fact, the greater part of the pagan nations have ever retained despotic government, which arises out of the extension of the patriarchal over greater numbers. One of the gifts of the patriarchal church was the prophetic spirit ; not, however, as that gift of power in the measure it came after that Jesus was glorified, and perhaps not in what measure it was enjoyed under the law. This we learn in the case of Noah, then representing all the nations his posterity, who was a prophet both before and after the flood. See Gen. ix. 25—27. Abimelech king of the Philistines had a vision from God, Gen. xx. 3 ; and also Laban the Syrian, xxxi. 24. The history of Balaam, and the whole book of Job, bear equal testimony to the fact of the gift of the prophetic Spirit to all the Gentiles : and this truth is witnessed by them to this day : for they almost all believe in revelation from spiritual beings superior to man, and all their religions are founded on the

claim to revelation. The Jews, furthermore, as a church and nation, were held accountable to God for all the patriarchal privileges, and whatever the Mosaic dispensation added thereunto. They were forbidden to add to or to diminish aught from what God gave them; and Stephen reproves them for not keeping what was given them, and for resisting, as their fathers did, the Holy Ghost, Acts vii. 51—53. From the calling of Abraham till Christ, the Gospel was preached in the church concerning him that was to come. God “preached before the Gospel into Abraham,” Gal. iii. 8, together with “the promise of the Spirit through faith,” (verse 14) in what measure of power he was given after that Jesus was glorified. The Jewish church was therefore constituted to bear witness to the Father and the Son, in expectation of the Holy Ghost after that the Christ was constituted and made the Baptizer with the Holy Ghost to the Christian church. The Jews are judged, condemned, and punished by captivity and dispersion for rejecting the Son, thus sinning against him and the Father in him, and refusing to come under the dispensation of the Holy Ghost, that third region of privilege and power against Satan: for that all along they were under the dispensation of the Son unmanifested in flesh, is evident from this, that “they drank of that spiritual Rock that followed them, and that Rock was Christ,” whom they tempted and rebelled against. Compare 1 Cor. x. 9, and Exodus xxiii. 20, 21, and xxxiv. 9. And that the Jewish church was accountable for the prophetic Spirit in what measure their dispensation received him, and that his withdrawal in their latter times was a punishment for unbelief and wickedness, is abundantly manifest from Micah iii. 5—7. “Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they ever prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.” And this may suffice for those gainsayers who wish to excuse our want of the prophetic Spirit by the analogy of his absence from the Jewish church at certain periods in its history, and even to this day.

This argument from “the analogy of faith” is not to be set

aside when we would apply it to man's business and bosoms. I shall therefore, since all scripture is given for our instruction upon whom the ends of the world are come, take all advantage of it in regard to the Gentile apostacy, as sealing to the doctrine, that the Gentile church has ever been held accountable, and will be so held to the end, for all the gifts and privileges that passed out of the patriarchal church into the Jewish, and for all that passed out of that into the Christian in addition to those peculiar to the Christian, down to the very hour of the Lord's Second Advent. The soundness of this principle all persons skilled in constitutional law will at once recognize : but whether they will have the honesty to act upon it in a case wherein the acknowledgement convicts them of sin and requires their repentance and confession, is quite another thing. No instance can be brought in which God has instituted a dispensation upon all parts and times of which he has not bestowed the same privileges, laid the same duties, and required the same responsibilities. Thou shalt add nothing thereto : thou shalt take nothing therefrom : thou shalt cast away none of thy privileges : thou shalt bury none of thy talents in the earth, but occupy all till I come : thou shalt claim no exemptions nor take no privileges which I have not granted, is the language of the New as well as of the Old Testament, uniform and peremptory. Thou shalt turn neither to the right hand nor to the left, in all that I command thee in all thy generations. God did constitute and endow the Church as we read of it in the New Testament, while it was exclusively of Jewish material, standing on the stock of Israel ; and when he opened it to the Gentiles, and cut off the Jewish nation, he brought them under all the conditions and privileges and duties and responsibilities that the Jewish converts were under before them, *making no difference*. " God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us ; and put no difference between us and them," Acts xv. 8, 9 But God did not constitute Christendom as we now find it : he did not make it that Babel of heresy, schism, superstition, and infidelity, we now find it. He did not by any visible act constitute the pope-dominion, nor the Greek apostacy, nor the churches of the Reformation, nor any of the sects that have sprung out of them. If he did, let us see a history of the miraculous interference and "mighty working" whereby alone such a thing could be done. Nay, the *boast* of many in this infidel age is, that God has nev-

er manifested himself by any supernatural act since the days of the twelve apostles: and this I suppose they are foolish enough to claim as a great christian privilege: for if we are under the *same dispensation* with the twelve apostles, how can you make it appear that the Gospel charter gives us less privileges than it gave them? This denial and rejection of the gifts and privileges connected with the manifestation of the Spirit, which Paul tells us was given to *every one* to profit withal, is actual rebellion against the Holy Ghost; and Christians are so mad as to glory in it. Therefore night is unto them that they have no vision; it is dark unto them, and they cannot divine: yet they cry Peace, and bite with their teeth; and if one tell them of their rejected privileges, they even prepare war against him.

Joseph Wolf, the Jew Missionary, well remarks in his Journal of January 31, 1831, that "The Syrian, Maronite, Chaldean, Roman Catholic, Greek, and Abyssinian Churches believe that the Lord Jesus Christ glorifies himself, and has glorified himself, in every age, by leaving in the church the Spirit of prophecy and miracles. Protestants alone deny this fact.—Yea, Jews and Mahomedans are not such infidels as the Evangelical party in England are. Jews and Mahomedans have never limited so much the power of God as the Protestants, and especially the Missionary Societies, do. I foresee great, very great judgments coming over the Protestant churches. They may succeed in converting some among the savages, who have no books, but certainly they will never be the instruments of the conversion of the Jews. There is no such godless nation in the world as the Protestants: they have more confidence in their steam-boats than in the power of God. The Turk, when he perceives an earthquake, he exclaims 'This is the Lord': the Protestants ascribe it to some cause in the atmosphere. The Arab, on seeing a comet, concludes that the decrees of the Lord are issued upon his creatures: the Protestant laughs at it. The Syrian Christian lays his hand upon the sick person: the Protestant, smiling, declares it to be superstition."

We do not believe in God as the Bible uniformly exhibits him to our faith. From the first of Genesis to the last of Revelation, we see him a God revealing, guiding, directing, manifesting and controlling in the church, and testifying against the wicked, except during some interval of the withdrawal of his grieved Spirit. In this his multiform character we do deny him. We confess that he was such from the creation to the establish-



ment of the Christian church; but deny that since then the church has part or lot in him in that character. We are become a sort of Sadducees. Those of old denied the spiritual world altogether: we admit its existence, but deny all communication between it and the visible. Of old, the invisible was acknowledged as the guide of the visible, as the spirit of man guides and rules his visible body: but now we reject this doctrine as superstition and heresy. This is the cause of so much infidelity in that part of the church called Protestant. Not believing in a God revealing and manifesting, we come to believe in no revelation at all, and in no God superior to the laws of nature and the human intellect. I once heard an infidel object, that if the New Testament were true, the believers in it ought to be able to exhibit the same signs of an indwelling God that the early church did; because the church professes to have the Holy Ghost dwelling in it, and its law-book declares that all who believe shall be able to perform all the miracles Christ is said to have performed, and even greater. And I defy any Protestant, who believes in the infidel Dr. Middleton, to give that objection a rational and satisfactory answer. We live under the same dispensation and constitution of things the first Apostles lived under, the Bible being taken as our authority: but "the voice of the people" and of the Doctors of Ignorance being taken as the voice of God, we live under one more diverse from the Church of the New Testament than that church was from the church of Noah and of Job, of Abimelech and of Balaam. This unbelief in the Holy Ghost positively nullifies the promises of Jesus in the gift of the Comforter to be and abide with the church, whose use and work in it may be gathered from such expressions as these: He shall teach you all things: he shall lead you into all truth: he shall take of mine and shew it unto you: he shall testify of me: he shall not speak of himself, but what he heareth, that shall he speak: he shall shew you things to come: he shall glorify me: he shall reprove the world. For the doing of these things in the church, was the Holy Ghost given to the church, but how the terms of these gifts and promises can be fulfilled without any "demonstration of the Spirit and of power,"—without any "manifestation of the Spirit" as a supernatural agent, I leave to the objectors to determine. I submit, moreover, to them to determine whether or not the nominal church is in as good condition and standing in regard to divine knowledge, unity of faith in the

Holy Ghost, and in holiness of life and love, at this day, as nominal Christendom was before the cessation of miracles.

The following extract from the Dialogues on Prophecy, from which I have already quoted, will shew to what a degree we have rebelled against the Holy Ghost:

“*Philoletus*.—Have you any proof of infidelity pervading the church, except what is shewn by her disbelief in the second visible coming of the Lord?

“*Anastasius*.—The most awful proof is contained in the petitions which the whole evangelical body, whether in the Church of England or amongst the Dissenters, sent to Parliament for the repeal of the Test Act. In those petitions they broadly maintain the position that a Christian, in whom God the Holy Ghost dwells; whose will and affections are conformed to the mind of God, is no more worthy of trust in a Christian land, than one in whom Satan dwells, whose will and affections are wholly opposed to the mind of God, and under the guidance of the infernal spirit. This tremendous avowal consisting not only in a denial of the Holy Ghost, but actually reducing him to a level with Satan, runs through nearly every one of the petitions, with more or less clearness; a few samples of which you may here see. “That in the judgment of the petitioners conscience cannot be called free—so long as *any opinion whatever* on matter of religion, subjects its professors to—privations and disabilities; that whether freedom of conscience be violated in the persons of Protestant Dissenters, Roman Catholics, or *unbelievers*—such violation is inconsistent with the Spirit of the Gospel.”—*Parl. Votes*, No. 66.—That *no man* in *any* country ought to be excluded from *any* public situation for which he is qualified merely on account of the religious opinions he may entertain or express, (i. e. an avowed Atheist).—*Ditto*, 78, 95, &c.—“That it is repugnant to the dictates of sound policy and of justice for a government to make any distinction amongst its subjects as eligibility to secular offices, on account of their sentiments on topics which are purely religious.”—*Ditto*, 600.

“If avowed infidels, who believe neither in the existence of the Holy Ghost nor of the Devil, had put forth such sentiments, there would have been no inconsistency in their so doing: but these petitioners call themselves orthodox Christians; they therefore believe that they themselves are the temples of the Holy Ghost; that all who are not Christians have the devil ruling in them; and yet they deliberately declare, in the face of

Christendom, that one is no more fit than another to perform the duties of citizenship in a Christian state.

"*Philoletus*.—I am truly amazed : if this be not a sin against the Holy Ghost it is hard to say what is."—Vol. ii. p. 336.

This is "spiritual wickedness in high places" with a vengeance. I doubt whether a dogma of such enormous wickedness and blasphemy can be found even in the Papacy itself, which the word of God designates as speaking blasphemy against the Most High. It strikes at our relation and responsibility to every Person in the Trinity ; first against God the Father as Universal Lord of all things : secondly, against God the Son, who by the Father is constituted heir of all things and Prince of the Kings of the Earth : and thirdly, against God the Holy Ghost the Sanctifier and preparer of sinful men for the service of Christ, and the worker in them when they do his will. Anastasius has rightly said it is exalting the Devil to a full and absolute equality with the Holy Ghost. I say again, it is no wonder that God has let loose Atheism to scourge and torment those professors of the Gospel of his Son who degrade it to the level of Atheism !—The following extract from Mr. Irving's Discourses on the Incarnation, strikingly sets forth the same apostacy from the Holy Trinity, the materialism, atheism, and idolatry of science, political economy, &c., which so signally distinguish this age from all others.

"But to ascend a little higher still, his will, his absolute will, his will not to be predetermined by any thing without itself, were also unseen, and being unseen were unacknowledged, if there was no creature sustained thereby against the disposition of its own being, and the condition of the other creatures whereof it is a part : and if the will of God were not to be manifested by a continuity of such instances, brethren, we should all rush headlong into Atheism. To me, it is a necessary thing, a thing it is most necessary to my loyal obedience to God's will, to see in the church a holy generation maintained by the Divine Will against the law of corruption, which the world underlieth ; and in respect to the sinful world, which is working on in its wickedness, it is necessary for me to believe most surely, that in the good time of God that wicked order of things shall, by an act of the Divine will be destroyed ; and in respect to the heavens and the earth, whose regular and unchanged motions have made them to be Worshipped in all ages, from the Chaldeans of old down to the scientific men of

the nineteenth century, it is necessary for me to believe that there is a time coming when they shall, of mere will, be changed and removed like a scroll; for new heavens, and a new earth, and a new condition of men and things, which shall come into being when our glorious Head is revealed from the place of the right hand of God, where he is at present hidden. Otherwise for want of manifested Will, we should all become Atheists. For all astronomers, who have looked upon the steady and unchanging motions of the heavens, from the time of the Chaldeans to that of the French Institute, have in the end become idolaters and worshippers of them. Why? Because they seem unchangeably fixed under the law of cause and effect, and the spirit of man acknowledgeth unchangeableness to be an attribute of God only: and to guard against this, it is revealed not only that they were created but that they are to be changed in the time of bringing in the Great Head of creation. So have the Chemists done in these latter times, and, I may say, the physiologists; and all manner of naturalists, who have no other god than the piece of matter, the constancy of whose law of cause and effect they are observing; and thus hath science become to them a religion. And why? Because, being under the law of cause and effect, it exhibits no unaccountable changes or vicissitudes \* no acts of simple will: it makes no discoveries of a will without a cause; an absolute and unconditional will the cause of itself. And therein a religion is distinguished from a science, that it proceedeth out of a Will, and addresseth itself to a Will. And this wretched Arminianism, by putting out of sight the absolute unconditional acts of the Divine Will in the decree of election, doth hasten to make Christian religion into a moral science; and to bring the Almighty Will under the moral law, instead of making all law to flow from his

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\* Here the observant reader may see the need of a God continually revealing and manifesting by supernatural power, as the scriptures uniformly exhibit him, namely, to preserve men from atheism: and hence we may see the use even of pretended miracles, and paganism itself, which has its miracles in keeping alive in men the principle of faith in spiritual beings who love to come forth to the senses of men in acts of supernatural power. The pagans are in general neither Atheists nor Sadducees; perhaps but few of them: and sure am I that the Missionary Paul, by his miraculous credentials, and by ministering the Holy Ghost to his converts, did more to convert the pagans than all our Missionary Societies of modern times put together have been able, with all their expensive apparatus of means, to accomplish, aye twenty fold.

**Will.** Political economy is also fast becoming a religion by the same process. For men are beginning to discover in that department also, the uniformity of the laws of God's providence over nations, and perceiving the law of cause and effect in this also, they transfer it to an attribute of the Creator, for which they worship the ends of that science; and make its study their religion, and its law their God."—Page 122. Seeing that political changes have, under the agency of certain principles, run the round of prosperous and adverse; they substitute these principles in place of God controlling and directing, and so they come to regard them as eternal and unchangeable; as irresistible in their revolutions as the Fate of the Stoics,—and sure of forever preserving a certain mean so as to permit the race to keep by its wisdom what by its wisdom it shall win from the regions of unexplored knowledge. To all such unbelievers the scripture doctrine of the coming of the Lord in his kingdom to restore all things; and put down all wickedness to the prevention of all political revolutions, appears utter foolishness. Methinks one grain of faith in God's word would incline them to esteem his method better than their own, and lead them to desire and pray for its speedy establishment. But "they are of the world: therefore speak they of the world, and the world heareth them; for it loveth its own." The coming of the Lord in "power and great glory" ought to be the hope of all the ends of the earth," and especially at this time of the church, because he is "near to come, and his righteousness to be revealed." \*

\* The compilers of our Common Prayer regarded this event with becoming reverence, as is manifest from the last Collect but one in the Burial Service, and from the Collect for the third Sunday in Advent, which teaches us to pray that the Christian Ministry may continually prepare and make ready an acceptable people to receive their Lord when he comes to judge the world. But if, as I have heard said, the time when he will come is not to be inquired into, but left indefinite in the mind, as if it might be a million of ages distant as well as one, I know not how a people can be prepared for that event, seeing all men are so prone to say, "My Lord delayeth his coming," and to eat and drink, and smite their fellow-servants. The old English Baptists also made a consistent confession of the Lord's coming and kingdom. It is given in the Dialogues on Prophecy, Vol. ii. p 267, as an "extract of the Confession of Faith of the English Baptists, extracted from Crosby," as follows:

"We believe that there will be an order in the Resurrection; Christ is the First-Fruits, and then next or after, they that are Christs; at his coming: then or afterwards, cometh the end

"Concerning the kingdom and reign of our Lord Jesus Christ, as we

These things mark a grievous apostacy from God the Father as the God of Providence over all things:—material nature, the affairs of nations, and of the church, and the Lawgiver and Judge (Isa. xxxiii. 22) of both. The entire political standing and principles of Christendom is apostacy against God the Son, as opposed to his coming to take the kingdom and dominion.—The same is observable of “the Religious World,” in that it abandons the political world to the dominion of the devil and atheism, and goes about to bring in a Millennium of its own contrivance by its regiment of “Societies,” which go to pull down the Church and abolish Christ’s ordinances. There especially allude to the Temperance Society, for the sake of which, Dr. Sprague tells us, as quoted by the New York Churchman of July 18, 1835, that Professor Stuart “tells us that *neither bread nor wine* is essential to the acceptable celebration of the Lord’s Supper; and hence another individual with whom I have conversed, more than intimated his willingness to have the ordinance *entirely abandoned*, rather than it should stand in the way of the cause of temperance.” This infidel spirit is a serious sign of the times, in regard to the doctrine of the Second Advent and the kingdom. “The New Testament in my blood” relates to that which comes by the death of the Testator, namely, “the inheritance of the saints in light,” their *possessing* the kingdom: and the continual celebration of the Holy Eucharist

do believe that he is now in heaven at his Father’s right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, *reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.*

“We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the *Lord Jesus Christ himself will be the alone visible supreme Lord and King of the whole earth.*

“We believe that as this kingdom will be universal, so it will also be an everlasting kingdom, that shall have no end, nor cannot be shaken; *in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.*

“We believe that the New Jerusalem, that shall come down from God out of heaven, *when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever and will be so situated, as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was.*”



is to "shew forth the Lord's death *till he come*:" so that this is one of the devil's wills to make us forget our inheritance, and cease to desire our Lord's return to introduce us into the kingdom, to cast out Satan, and purify the world.

Another feature of the Gentile apostacy, and one of long standing, relates to the exercise of supernatural power in the discipline of the church; and its object is God the Holy Ghost, who exercised it on special occasions, to the end of maintaining a holy reverence for the living God in the minds of men.—It is first noticed in the case of Abimelech, who had taken Abraham's wife. God threatened to kill him and his people if he restored her not. Perhaps the case of Sodom should fall under this head; though these two have a national rather than an individual character. To this belong the plagues of Egypt, &c. It was introduced under the law, and appears in the cases of the plagues in the wilderness; of Miriam's leprosy; of Nadab and Abihu; of Korah and his company; of Achan; of Uzza; of the disobedient prophet; of King Uzziah, and others. It appears again in the New Testament, in the case of Zacharias, Luke i. 20; of Ananias and Sapphira; of Elymas the sorcerer; of Herod, Acts xii. 23; and, as I think, in case of the incestuous Corinthian, whom Paul delivered to severe chastisement: and of Hymeneus and Alexander, whom Paul saith, 1 Tim. i. 20, he had delivered unto Satan, that they might learn not to blaspheme. In Acts v. 11, it is said that great fear came upon all the church, and upon as many as heard of the fate of Ananias and his wife; so that "of the rest durst no man join himself to them: but the people magnified them. And believers *were the more added to the Lord*, multitudes both of men and women," in consequence of this very act of most severe discipline: and if any man should say that the like effect would not now follow from an exhibition of the same discipline, if there was faith in the church sufficient for its exercise, I should tell him he does not believe the testimony of the Holy Ghost. Men are always disposed to treat with contempt a *slumbering power*, as is just now most manifest in the utter contempt in which the rebellious faction in Lower Canada hold the authority and power of the British Government.

But God transferred this severe and terrifying discipline out of the Jewish into the Christian church: and it appears that it was exercised by the hands of the rulers in the church, under authority, as occasion called for it. And herein lay its chief-



est value, in that the faithful and holy church could exercise Divine Power for the restraint of presumption, hypocrisy, and wickedness. But it is plain enough that no such discipline could be exercised in a church of Sadducees and semi-infidels, who believe in no such thing. That this gift of discipline in Divine Power was given for continuance in the church till the Lord comes again is manifest from "the analogy of faith" already brought from the former dispensation, and almost directly so stated by Saint Paul in 1 Cor. x. 8—11, as follows: "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. *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.*" To whom is this language addressed? To all baptised men, or to a few dozen at Corinth? And if God had determined that the exercise of this discipline should cease with the lives of the first generation of the church; and if the like might not occur in any age of the church, how could those cases be ensamples to us, upon whom the *ends of the world* are come? Why should those be admonished by such examples who are not placed under such discipline? The church was at first placed under it; and it remains for those who deny its intended continuance to shew, not that God has suspended its exercise, but that he has revoked and taken it out of the church's charter, and thus made it unnecessary. God warns all men against the danger of incurring such miraculous judgments: but God never warns men against what cannot or may not happen to them.

The various *gifts of power* to the church, St. Paul calls the earnest of an inheritance future to this time-state of the church. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession," Eph. i. 13, 14. On this I observe, 1. After faith received, as in the case of Cornelius the centurion and his family, and of those whom Paul mentions in Gal. iii. 2, 5, as receiving the Holy Ghost "by the hearing of faith;"—or by the laying on of the Apostles' hands, the Holy Ghost fell on them, and miraculously sealed them to the promise of the future inheritance of some-

thing. 2. This gift of power in the church was *the earnest of the inheritance*. The earnest of a thing is a part of it given beforehand as surety for the remainder at some future time. 3. Therefore the inheritance itself is one of power in the Holy Ghost—"the powers of the world to come,"—divine power over all things to be given to the "heirs of God, and joint heirs with Christ." 4. Given to the church to be exercised in a small measure, *until the redemption of the purchased possession*: until the Lord comes in power and great glory, and redeems all nature from under the curse and the power of the devil, and gives all things into the hands of his members. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 20—22. This was committed in measure to the church on the day of Pentecost, to be kept in faith and obedience, and used for the glory of Jesus—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" but she has not kept it. This fact also of the gift of power is witnessed by the Lord himself in these words: "All power is given unto me in heaven and in earth. *Go ye therefore*, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.".... "And 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; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." And if any should say that these ought then to follow in the church irrespective of her faithfulness *in that particular trust*; then I say: Hath not God the liberty to withhold and suspend the promise for a time in case of unbelief, as well as to say to that rebellious generation to whom he had sworn to give the land, "Ye shall know my breach of Promise?" The church now claims under the commission to the extent of preaching, administering the sacraments, and discipline: but why not claim also to its whole extent as well as stop short at a part, for no apparent reason but unbelief and distrust of God?

This supernatural discipline continued in the church down to near the end of the third century, if not later. In proof of

this I give below an extract from a learned and most valuable work, published in London, in the year 1713, and republished in 1832, intitled, "The General Delusion of Christians touching the ways of God's revealing himself to and by the Prophets." It demonstrates the gross ignorance of Christians on all subjects connected with the ways of the prophetic Spirit, and demonstrates, from the writings of the primitive fathers, that the prophetic Spirit continued in the church till about the year 400, and was driven out by the violent persecutions of an "anti-prophetical" faction which arose during the second century, and continued to gain strength till the time of Constantine, when he, becoming Christian, persecuted the prophetic party by an Imperial Edict, and destroyed all their books which could be found. He shews that "the falling away or apostacy in the Christian church went on increasing from the Apostolic age," until the prophetic Spirit was almost entirely driven out. But to the extract concerning discipline.

"There are persons who will argue the certain existence of the powers extraordinary continuing in the church unto the time of Constantine, from the natural impossibility without them of keeping the strict discipline upon manners and erroneous principles which was remarkable in the communion of Christians before they had any thing of secular rules, measures, or penalties to enforce it by. And though I believe this way of argument is valid so far as to produce a strong presumption that those gifts and powers were much more numerous among them, either immediately by the prophets or immediately by the Divine hand exercised, than we have clear and authentic records to prove; yet we must content ourselves to go on in what appears, and is handed down to us from these, of that kind.— And methinks it is not a little hint of these matters that St. Cyprian gives us in several of his epistles, even in the declension of that primitive discipline which soon after him had a period, but which was never afterwards matched by all the severities and coercive methods that the imperious pride of man could impose, or the councils of the clergy invent: for says St. Cyprian, "Some that were received into the church by baptism, when afterwards they began to fall away into sinful courses, they used to be possessed and torn by an evil spirit; (which may possibly be in part what the Apostle means by delivering such a one to Satan;) and concerning those who fell away from this profession of faith in time of persecution, he

adds, One of those who went to the magistrate to renounce his faith, after he had done so, was struck dumb. Whereas also in some cases they were forbidden to frequent the public baths for pleasure; a woman (says he) that would go thither was surprised on the spot by an evil spirit, and dropping down, she tore that tongue with her teeth wherewith she had either impiously talked or fed: nor could she outlive it long, but died with torments in her belly and bowels. Thus also Cyprian gives an account of two persons who had for clandestine ends sacrificed to idols, and yet presented themselves to the communion of Christians, to their miserable sorrow, in his presence. One of them was a woman, who as soon as she had received the bread, and had scarce swallowed it, feeling as if she had taken some deadly poison, or a sword had pierced her, fell into dolorous anguish and faintings, and, sinking under the load of her own guilt, with flutterings and tremblings she fell down dead. The whole church were spectators of this latter tragedy; and the former, with a third, though very dismal, I omit for brevity. And, indeed, far beyond a few particulars was the church discipline of these ages guarded as with the avenging sword of a cherubim: for, says Cyprian, there are many at this day who, in the want of due humiliation and repentance for their faults, are possessed by impure spirits, and are driven into melancholy despair, and even downright madness." However tremendous, yet so common were such like judicial strokes from the immediate hand of heaven, that the same author says they were equal in number to that of delinquents all over the Christian world. Nay, Tertullian's Apology, p. 39, says, that "whosoever did prove to be such a delinquent as to be excluded from a participation in the public assemblies for prayer and the communion, he was certain to meet with, from the presence of the Lord, evidence of a foregoing sentence to the future judgment."

"We find, by St. Cyprian's declaration of a vision to him, a threatening denounced; and those forementioned terrors of the Lord (begun by the stroke upon Ananias and Sapphira) were doubtless insisted on, and threatened by the Spirit of prophecy, whilst He continued in any sort publicly owned, and submitted to. Indeed, that gift of discerning the latent vileness in the heart does seem to imply that the Searcher of it was then sometimes the openly Avenger too, upon the contumacious and impenitent, for the honor of his Spirit, whose office it was to

convince the world of sin, and of judgment consequent. Even thus it was true that our Saviour came not only to bring peace to believers, but a sword upon the head of the abominable in his eye. Nevertheless, this way of the Divine Theocracy, or immediate superintendency of God over his church, was a privilege expressive highly of his favour to it; whilst thereby the societies of Christians were preserved and fenced, as well from hypocritical deceivers as from the contagion of members openly corrupt and vicious; but this was the peculiar glory of the times of the Spirit, which continued as long as men were willing to submit to his leading and presiding over them, and would endure to be taught, reprov'd, and governed by the immediate voice of the Lord. But though these things were never so manifestly open to view, those who had a secret declivity to vile affections and passions, and to the love of wordly pleasure, profit, and honor, must of necessity be weary of so strict an Inspector and Superintendant over them, who was a discernor of the thoughts and intents of the heart, and struck his terrors even to between the joints and the marrow. Thus therefore, while we find such men as Tertullian and Cyprian celebrating and recording the glory of God on that account, Eusebius the courtier was quite of another turn; and therefore we find him not only unwilling in his history to perpetuate the memory of their still surviving and immortal writings, but omitting the very mention of them, that they might be buried in obscurity as much as in him lay." *Part ii Chap. iv. Sections, 32, 33, nn. 202, 203, 204.*

While Editor of the Christian Sentinel, I was furnished with an article by Dr. Mountain, Archdeacon of Quebec, of which the following is an extract:—"There are, I believe, various instances satisfactorily attested, of facts closely similar to that which is selected in the following Extract from *Pinnock's County Histories*, as having occurred at the town of Devizez, in Wiltshire:—

"In the market-place is a Monumental Stone, on which is recorded a most awful instance of Divine Vengeance, almost immediately inflicted on an unhappy wretch, who had repeatedly called God to witness the truth of what she advanced, although it was a falsehood. She solemnly affirmed that she had paid the money for some corn she had bought, and wished God would strike her dead if she had not. She died, and the money was found in her hand."

"I have been more immediately led to the consideration of this subject by some such occurrences within the sphere of my own observation. They were noticed incidentally from the pulpit in a passage which I

am enabled to communicate, and with which I close the article submitted to your acceptance:—

“ ‘In our own day, and in our own neighbourhood, our fellow sinners are sometimes cut off in a warning manner in the very act of wickedness. It is not long since I was called hastily to witness the spectacle of one struck speechless upon the very bed of guilt and shame, which soon proved to him the bed of death, and his death has been since followed by that of another who was killed, *accidentally*, as we call it, in the act of *theft*’ . . . . ‘A remarkable addition which I have heard to this sad history was, the death of a woman with whom this person’ (the one struck speechless) ‘was more than suspected of having maintained an adulterous intercourse *with the connivance of her husband*. Her body was found in the road leading through the woods to her habitation, without any marks of violence or assignable cause for the event. The husband has since lost every thing by fire, and is reduced, with his children, to abject want.’ ”—*Christian Sentinel*, 3d September, 1830.

No one will question the belief of the Town of Devizez in the miraculous death of the woman, to commemorate which a *Monumental Stone* was erected. As little is the veracity of Dr. Mountain to be questioned in the similar cases he relates as believing some of them at least to be direct inflictions from God: and if he so believes them, I must persuade myself that he would have too much consistency both as a man of faith and as an observer of the analogy and uniformity of the ways of Him who is the same yesterday, to-day and forever, to doubt a moment of the soundness of the view here set forth of the doctrine of the Divine superintendency over the church. And if this is admitted, I know not the legitimate ground of objection to the doctrine generally set forth by me in this tract and in a former one on the Doctrine of the Holy Spirit. ARCHDEACON MOUNTAIN PROGRESSES TO BELIEVE THAT WE LIVE UNDER A DISPENSATION OF THE MIRACULOUS DISPLAY OF DIVINE POWER, AND THAT INSTANCES OF IT HAVE OCCURRED UNDER HIS OWN OBSERVATION.

All the judgments of God, whether inflicted upon individuals or nations, necessarily fall under the same article in the Divine Government; although they may not all be so palpable to human observation, or so direct and immediate in the execution.—Reader! it is still a fearful thing to fall into the hands of the living God; for our God is a consuming fire!

The fact of this miraculous discipline having been given to the church to be exercised purely by the Divine Wisdom, is the foundation on which, after the prophetic Spirit was driven out, the papacy established that bloody system of extermination by which it killed every faithful follower of Christ it could lay

hands on with impunity; and that bloody system is a living testimony that the thing it counterfeits ought to be in the church as at first. And we may see too how the counterfeit, and the usurpation of the sole Divine Prerogative, becomes the most wicked and cruel of all tyranny that ever was set up by sinful man: for the head of the papacy claims, as a priest upon a throne, a Melchisedec, the sole prerogative of the True Melchisedec, the right of life and death over every member of the human race;—the right of destroying whatever he calls heresy, of rooting out from the wheat and burning the tares, when the Master has said, Let them both grow together till the harvest.

Another article in the apostacy of the Gentiles, and in fact the leading one, is the rejection of the *prophetic Spirit*: for it was by him that the church was governed, instructed, and directed in every emergency either as touching doctrine, discipline, or external circumstances. We know from scripture that the prophetic Spirit was in the church from the days of Adam down to the close of the canon of the New Testament, with the exception of those times when God withdrew him as a punishment for wickedness, as is stated in Micah iii. 5—7, already quoted. We know that prophets, both male and female, entered into the very constitution of the christian church; for we are “built upon the foundation of apostles and prophets;” and God hath set some in the church, first apostles, secondarily *prophets*; and *after that*, other gifts and members as he saw fit. There are numerous prophets and prophetesses mentioned in the New Testament, and in a way just as if they were an essential part of every worshipping congregation or church.—The author of the General Delusion of Christians says, page 224: “Men are willing in our days to indulge themselves in the opinion, that, from the very first plantation of Gospel churches, those communities of Christians were constituted in their direction, and exercised in their worship, just and no otherwise than they are at this very day among us. Nevertheless, it appears plainly that things were very much otherwise; for, instead of stated pastors who are now alone allowed to speak for public instruction, we find in these primitive churches, that not only some of all ranks did in their assemblies preach by inspiration, but even the most abject and contemptible among the people, women and children did prophesy without restraint.” And this is what the Divine Oracle expressly grants in saying, Ye may all prophesy one by one, that all may learn, and all may



be comforted.—“It appears, moreover, that there being visible evidences of the spirit actuating or moving them in doing so, the trial of that spirit was not by any who had not the extraordinary gifts; but the judgment in such case was determined by the spirit in others. Nay, and the stated pastors themselves were elected and set apart for the ministry by appointment and designation of the Spirit in the prophets;\* and the eminency in gifts extraordinary (especially that of discerning spirits angelical and human) is represented as the chief distinction of men set over the flock: for, whilst the spiritual gifts remained, there could be no one uninspired (says Mr. Dodwell) set over the prophets to prescribe to them. Under this economy and constitution of the church the Holy Spirit presided, guided and directed by immediate revelations to whomsoever he pleased, even external things relating to the church. But among the gifted or prophetic persons, there were some so remarkably graced, as Melito, Bishop of Sardis, in particular, that they are said to have received divine directions touching all things of moment. And there was sometimes a communication of the spiritual gifts to others, as is hinted at in the case of Ignatius, and frequently by the laying on of hands.

“I am here repeating only some few of the reports touching the times of the Spirit, and his conduct in the church, that are at large given us by the learned, as exemplified in the Second Part; among which we find that the discernment of spirits is allowed to have kept all errors from venting themselves. And in this point it is remarkable, that the errors which did arise during the superintendency of the Spirit in the Christian churches neither did spread so much nor continue so long as they did after the cessation of that extraordinary guide in all truth. And this deserves to be more heedfully regarded now, because men have universally imbibed a notion that every dispensation of the Spirit must necessarily draw along with it the consequence of error uncontrollable.” (As if the devil, whose works are to be destroyed, were more powerful than the Holy Ghost.) “And because any prophesying or preaching by the Spirit is thought now inconsistent with the essential constituents denominating a church, I cannot but remind the reader of the quite contrary definition thereof in the primitive ages;

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\* This is treated as a subject of ridicule in the *Christian Guardian* of January 7, 1835, in answer to a query from me, whether or not it were a Christian privilege.

namely, *Where the Spirit extraordinary was there was a church, and no where else properly under an apostolical constitution.*"

I do earnestly exhort the doubting and sceptical to endeavour, by arguments drawn from and supported by the Bible, to overturn this argumentation, and shew that we do now actually enjoy all the privileges of these kinds God intended for us, and that we ought not to be under such a regimen as is above set forth. I make this request for two reasons; first, that in searching God's word for support in this unbelief and apostacy, God may use that word for their conversion to the whole truth: secondly, because, with some, *who are teachers of others*, it has been complained of that in my tract on the Doctrine of the Spirit, I have required all opponents *to go to the Bible alone* for arguments against me. To one I proffered the perusal of the invaluable and most learned treatise from which I make these quotations; but he refused it with indignant scorn. I mention not these things by way of accusation, but to point out what a rebellious and wicked thing is the pride of human intellect when set up in opposition to the ways of God and the offices and functions of the Holy Ghost in the church as divinely constituted. Oh! what a most revolting and grievous spectacle is Christendom at this very moment! From the sole of its foot to the crown of its head there is no soundness in it; but it is full of wounds and bruises and *putrifying sores!*—But to return to my argument concerning the prophetic Spirit, which I shall continue by quotations from the General Delusions. After noticing of Thaumaturgus, Origen, Dionysius, at page 200, "that all these three noted persons in the church, and witnesses of the surviving powers of the Holy Spirit in it, were inhabitants of Africa; for it will be manifest, by what follows here immediately, and in the third part of this treatise, that the Christians in Africa preserved longer a reverential regard to the ways of the prophetic Spirit revealing than in other parts of the Christian world," the author thus proceeds:

"Having thus far traced, step by step, the course of the extraordinary gifts abiding, as the gracious testimony of Christ's peculiar presence with his church, the several links of proof from many signal confessors of it being so closely connected that hitherto there is not one space of above twenty years without remarkable attestation surviving to this day touching this matter; we are come down so far, in the deduction historical of these great things, for the highest honour and glory of our

Sovereign Lord, the Great Prophet, as well as blessed and only Potentate of his church, that there remain henceforth from the death of Dionysius but about thirty years to bring testimony of, for completing the whole scheme of evidence unquestionable that the extraordinary gifts of the Spirit and immediate revelations from God did continue in the church three hundred years from the year of grace, (that is, the birth of our high and mighty Saviour,) which ushered in unparalleled good tidings of great joy unto all people. And though we shall not here deduce the proofs lower than the year 300, it ought not to be understood that those gifts and revelations were then extinct; for I make no doubt, that the same are proveable beyond that time. Indeed, whensoever they cease to be proveable, from the acknowledgements public of persons whose character might carry a weight with it unto us at this vast remove of ages, it will not at all follow that those gifts and graces, or favours Divine, were wholly withdrawn; but it is notorious unto every man who has seen but the least glimpse of history, that the whole texture and frame of things in the church took a new turn from the secular powers, which, after the conversion of the emperor Constantine, were forthwith exercised in the church. Neither is it to be wondered, that honours and riches flowing in with them should vitiate the minds of the very ministers of Christ, who were by their Gospel constitution to be the lights and salt of the earth for all manner of humility and godliness of life. But, indeed, the main reason why I shall proceed no farther than the end of the third century, in proving the continuance of the Spirit extraordinary, is, that it is evident to me that the Christians, even before that time, and much more after, were so fallen away generally from their reverence to and love of the Spirit that, by the contrary and opposing principles\* they had admitted and imbibed, they were morally incapable of owning what was truly prophecy and revelation from God, according to the rules of Scripture, the indeficient touchstone to judge by, and even according to the

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\*The principles here spoken of are those now current among Protestants. Reader, will you ask yourself how the Christians of the third century came by them: whether they found them in Canonical Scripture, or whether the Spirit, when about to be silent in the church, delivered them, or whether they came by pride and the temptation of the devil. Is it a rational surmise, that the Holy Ghost would, of Divine Counsel, abandon Christ's body; unless for apostacy? f.

rules whereon the Christians themselves, in the second century, had admitted them." Part ii. c. iv. Sec. 30. Again :

"The testimonies before given, we conceive to have reached unto the year 268 ; and for the small term remaining to fill up the third century, these ensuing relations may be abundantly sufficient ; the chief of them, indeed, will be drawn from the works of St. Cyprian, bishop of Carthage, the chief city of Africa, who died before that period. But his evidences are so numerous and express as may, however, well suffice alone by themselves because they include the acknowledgement of several churches which died not with him. But because of his eminence for piety, he dying a martyr for the faith of Christ, and by reason of his learning that makes him to this day of great esteem, and by reason of his unblemished character, to add an energy to the certainty of whatsoever he gives a positive testimony of, they deserve a more ample relation here.—Wherefore, from the volume of his works it appears, among other like things, that "Celerinus, a minister at Carthage, being by that church appointed to some particular office which he through humility scrupled to accept of, he was thereupon admonished by a vision in the night, and forced by that Divine command not to refuse the charge tendered him." This instance of Divine revelation to Celerinus is related in the Thirty-fourth Epistle of Cyprian ; and in the Fifty-second Epistle he gives another in the person of Cornelius, who had from God and Christ immediately a designation to the office of a public minister in the church. And this particular point of the extraordinary inspection of God in the Government and comforting direction of his people, was so common in those days, or at least in those parts where Cyprian was conversant, that not only he himself openly professed to hold by that title, but, judging of things in general by those he had within his view, he does in many places intimate, that no one was rightly constituted to the public ministry who was without some extraordinary signification of the Spirit to confirm it to him. And therefore, from the authority of a prophetic vision to himself, he says (Ep. 69). He that refuses to believe Christ when he constitutes a minister, let him begin then to believe it when Christ avenges that minister." Ditto, sec. 31.

This doctrine concerning the appointment of ministers, and the Divine Superintendency of the church, is laid down from Scripture in my tract on the Doctrine of the Holy Spirit, (which

was written and published before I had seen the General Delusions), in sections xxv. and xxvi., beginning at page 54. Reader, does the Doctrine agree with or contradict the letter of Scripture? And do you esteem the church obligated to abide by it, or authorised of her Head and Lord to reject it as a fanatical delusion? One making much *profession* of the Gospel, told me he could not conceive how a *Christian believer* could have written my tract, or how I, *as an honest man*, could consent to remain in the church after embracing such doctrines!! But the Scribes and Pharisees of old entertained the same sentiments concerning *this same heresy*, though they were in general free from the sin of the infidel Sadducees, revived in these days in the denial of all intercourse with the invisible world, except by *influences*, exerted in a manner resembling the laws of the material world, gravitation, and the like; but yet so secret as to be totally unperceivable by man. Every thing must be done by the power of human intellect; by which it comes to pass that human intellect hath usurped so many of the Officers of the Holy Ghost in both church and state. But again:

"I have, in the last instance of prophetic vision," (not here given) "mixed a little of that admirable instruction of doctrine joined usually with those celestial vouchsafements granted to this illustrious prophet in the Christian church: that title is given him, because I know not how the distinction of a prophet can be denied to a person who published nearly twenty visions received by him for the instruction, comfort, and edification of the then church, and gave them out in the name and character of the word of the Lord to him. To recite all these visions here, as they are in the circumstances described, and with the doctrine wherewith they are applied and enforced, would be beyond the measures used in any part of this compendious tract; the design whereof is but to show the certainty of the Spirit of prophecy's existing in those ages wherein some patterns and precedents of it are exhibited. And I think the number of these Divine communications, recorded by St. Cyprian to have been granted unto many others, is so plentiful that they are competent proof of the continuance of such for some time beyond that of his own life; for the Spirit which liberally gave forth these, as he publishes them, cannot be thought extinguished, and to expire, in those exertions on others, with his mortal breath. There needs but little exercise of the same reason for deduction and inference that is allowed among men

in all other cases, to make the premises laid down from the testimony of this author valid in this point also of the continuance of those graces as above; notwithstanding the wilful silence of the historian Eusebius after this term."—Ditto, Sec. 35.—  
Again:

"If any will deride the visions of this prophet, they cannot do it upon principles other than such as must equally weaken the authority of revelation in the Scripture in the same way; for we have fully proved, that prophecy in general is there called Vision; and a great part of the Scripture prophets, we admit, had no other authority for their commission (that we know of) but what St. Cyprian had. But having given a specimen of one of his at large," (concerning his martyrdom a year before-hand, which is not here given) "we may by the prolixity of it the better be excused from particularizing all of them that are related by himself, because it would exceed the purposed bound and even design of this recital: some few, therefore, we shall content ourselves herein to note, as that "wherein he saw five Christian ministers consulting with the heathen magistrates how to draw and issue a proclamation for a persecution of the believers in Christ; which very ministers afterwards proved deserters of the faith, and encouragers of multitudes to revolt from it, which appears in several of his epistles, and in particular the 40th. In the 54th, 56th, and others, he says, We receive often warnings from the Lord, which in conscience we feel ourselves bound to communicate to you (writing then to entire churches \*), that a more terrible conflict of contending by suffering for the faith than ever hitherto has been is just now at hand. Therefore, since I have these frequent heavenly admonitions by vision, we ought not to be disobedient to the heavenly voice in them; and thus I exhort you, pastors, not to forsake the sheep in their imminent danger; but, as I continually inculcate unto those by the Divine appointment committed unto me, so when the Holy Spirit and the Lord is pleased by repeated visionary manifestations to set before me the enemy coming on to assault us with utmost violence, I beseech you that ye may be armed and prepared, and that ye will also duly admonish your flocks." Thus, it seems, did this man of God

\* Let the Bishop of Quebec, for instance, address such an Epistle to his Clergy, and see in what manner it would be received. Nine out of ten would regard him as absolutely insane. This is the necessary result of our Sadduceeism.



acquit himself of the trust by express command from the Heavenly King vested in his hands, that in the very provincial assemblies, or synods of the Bishops, he laid these things revealed to him before them, to be more publickly known, and in testimony against them who should neglect the declaration.

“As to the guidance of the flock at Carthage, unto which he was made an overseer, it appears, that he conducted himself as directed by the Spirit of prophecy; for one Pupianus, a person under some sentence for his crimes, signifying his repentance and earnest desire to be re-admitted to full communion with the church, Cyprian answers, in Ep. 69, that “though he might give satisfaction competent for a re-admission, yet whilst there remains among us, says he, a reverence and regard to the Divine censure (intimated upon Pupianus) I dare not permit you to communicate with his church before I consult my God upon it, and do receive the direction of some discovery from him whether I shall do it or not; for I remember what Christ (the Great Shepherd) did once signify to his servant, who is fearful of disobeying his sovereign commands, how that among other things which he was pleased to honour me with the communication of, he added this; *Whosoever does not give credit to Christ when he constitutes a minister, will afterwards begin to believe when that minister is avenged by him.*” In which sort of expostulation and conclusive determining of himself we are not to understand that St. Cyprian depended only upon Divine revelations to himself for his direction; but, as divers others have been already, in his writings, specified by name or special definition to enjoy the extraordinary communications of the Spirit of prophecy as well as himself, so he expresses it to be, in his church at least, much more common than the instances of a few persons would make it, as will fully appear by the following section.”—*Sections 37, 38, c. iv. Part ii.*

What a different picture would the Christian church present at this day, were it taught, guided, chastised and governed by the prophetic Spirit as the church at Carthage was under St. Cyprian! And Oh! what a cloud of darkness and delusion must envelope the hearts and minds of those who can see no advantage in such a state, and who cry out fool and madman upon those who have the grace to desire its return! My heart sickens at the thought of it! Oh when will God raise up his mighty power and come among us!

In the third part of the General Delusions, tho learned and



pious Author, who, by a declaration in the body of the work appears to have been a Layman, after tracing down the operations of the anti-prophetical faction, from their first rejection of the Holy Ghost to rule over them in the Name of Jesus, to the time when it became triumphant in the whole church, thus writes in Chap iv. the 22, 23, and 24 Sections :

“ We have observed from the history of Montanism, that it was imputed to the prophets that they would not suffer the least iota of the written word of God to fall to the ground ; and that it was one principal occasion of their delusion, that they adhered too stiffly to the letter of the text. But as it may seem strange and unintelligible to us of the Reformed communion how such a matter could be charged on them for a guilt, we remit the reader to Dr. Mills’s admirable preface to the Greek New-Testament, where he affirms, in twenty places of it, as may be seen by the index, that to impute the adulteration of Scriptures to the Heretics, for the vindicating their opinions and doctrines, is a mere fable ; Marcion only excepted, and his followers. Now it cannot be gainsaid, that the Montanists were stiff opposers of Marcion and his followers ; insomuch that Tertullian wrote more strenuously against him than any of the Catholics, and did upbraid him boldly for that daring impiety of altering the written words of God. Moreover, as Dr. Mills not only expressly clears the Montanists, but peremptorily charges the orthodox or Catholic Christians, and them alone, with this horrid crime ; and says, that among these the learned were the guilty authors of that calamity on the text ; this also must be reckoned among the dismal effects which vain philosophy introduced upon the Christian world.

“ In this manner the greater part of Christians having, before the time of Constantine, in pursuance of the precedent first given by the Apollonarian churches, exalted reason into the throne, in opposition to the Spirit of prophecy, and condemned the latter by the rules and dictates of the former ; and then, as if the golden image of Apollo had right to be worshipped, when their reason had uttered its oracles they went on to persecute those who could not bow down to it. \* For, as the sentences of ex-communication against the prophets, unwarrantable by Scripture and customs of the Church, that were

“ But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” Ishmael, the man of reason and intellect will continue to mock Isaac, whom the Spirit has made free from the bonds of the natural man, even unto the end.

pertinaciously carried on in Asia, had loudly proclaimed this temper of usurpation ; so when the secular authority came by the conversion of Constantine into the church, Eusebius tells us, 'The Emperor being minded to suppress certain hypocrites, who, like caterpillars and locusts, under a counterfeit shew of religion, devoured cities, did by an edict command the governors of provinces to suppress such kind of men ; the letters patent whereof, among other things ran to this effect :—

“Know ye, by this law which I have established, O ye Cataprygians (the nickname given to the prophetical), and all of you who desire your sects and heresies, that ye have followed and maintained, should increase and spread ; know ye, I say, that your doctrine is both vain and false, O ye enemies of truth and eternal life, ye authors and counsellors of death, whose tenets and opinions are contrary to truth, consonant to wickedness, and full of vanity and fabulous fictions, whereby ye do spread abroad lies, and poison others with your contagion, and strive almost to take away the day-light from man.—Why should I insist with you on particulars, seeing brevity of time and my own affairs do not permit me to describe your wickedness in such colours as it deserves ; for your wickedness is so great and abounding, that it requires a large description of such actions, and the very mention of them would but be a disgrace to the Christian religion ? Why should not we rather, with all dispatch, root out such wickedness, by public punishments on the offenders ? Now, that your pestilential and infectious errors may spread no further, we command you by this law, that none of you dare hereafter to meet at conventicles ; and therefore we command, that all those places where ye were wont to keep such meetings shall be abolished. And we command you from this day to keep no more factious and superstitious meetings, neither in public places nor in private houses, but to return to the Catholic church.’—Touching which edict, the said historian adds, ‘That it enjoined that the Montanist books should be searched after, and suppressed ; that the public meeting-houses should also be, without delay, pulled down, and confiscated to the catholic church ; but that more private places of their assembling together should be converted to the use of the commonwealth. The issue of which law was ; says Eusebius (in the third book of the Life of Constantine) ; that the catholic church of God alone, being well compacted within itself, shone forth brightly, there being not one

society, either of heretics or schismatics, left any where subsisting in the world; ' "—notwithstanding " that historian himself gives us a large account of the hurly-burly broils and confusions of churches, and open scandalous contestations of the clergy ; one bishop against another, and one city and province against another ; at this very juncture far and wide raging, between the Orthodox and Arians ; so that the rent made in the church was never precedently greater. There is no way therefore, to understand this new brightness, stamped upon the church by the aforesaid edict of the emperor, than by granting the doctrine of Arius to be no heresy, and allowing the dissensions about it to be no violation of her well compacted union." pp. 337—341.

In concluding this part of my subject I am led to observe, that as the Christian dispensation is the third or Holy Ghost dispensation, to which was granted all the privileges of the two precedent, namely, of the patriarchal and the law, and upon which was laid a corresponding weight of responsibility, it having to witness to and maintain the honour of the Father, Son, and Holy Ghost, into which three fold name the Christian church is baptised ; the sin of its apostacy must be the greatest that men in sinful flesh can be capable of committing ; and that therefore, the judgments executed on Christendom must be terrible beyond any former example. And this is plainly set forth in the divine oracles. " Alas ! who shall live when God doeth this ! "

*XV.—Some Objections answered.*

Obj.—Miracles have utterly ceased since the days of the twelve Apostles.

This is the form in which I have frequently heard this objection put. On the part of those having the means of knowing better, it is a gratuitous falsehood ; with others, a random assertion. Those who know any thing of the history of the church down to the time of Constantine, cannot be ignorant that miracles are recorded as of frequent occurrence. History tells us that emperor was converted by the sign of a cross which he saw in the heavens before a battle, on which appeared the words, In this overcome. It also informs us that the apostate Julian was hindered from rebuilding Jerusalem and restoring the Jews with a view to falsify the word of Jesus, by repeated fiery eruptions which killed his men and destroyed their build-

ing materials until they were compelled to abandon the impious enterprize. The *fact* of this cannot be denied ; but the infidels in miracle resolve it into a natural accident, which would have occurred had not the attempt been made, and which would have ceased when it did had the work continued. So these scoffers argue : but so did not the Christians of that day.— They recognized no blind chance as rising in arms to vindicate the honor of the Son of God and confound the impious devices of his enemies, while He regarded it with indifference. The Jews are a standing miracle : that is, they are preserved in a way wholly unaccountable except by Divine Power continually exerted in direct opposition to the combined tendencies of hostile agencies working for their destruction. There is the same ground of belief in the miracle by which Colonel Gardiner was converted as in that by which St. Paul was converted. His conversion no one denies. His account of it is not regarded as a gratuitous lie : but it is resolved into a delusion or freak of a disordered imagination : and to such a thing do they attribute the conversion of a soul into God ! Ye blind guides !— who deny the Holy Ghost by attributing his sole prerogative work to the workings of a disordered brain ! The miracle of judgment commemorated by a Public Monument in England, as above stated, is as well attested as that executed upon King Herod, and recorded in Scripture. If it is not, there is an end of all confidence in history, and in the veracity of men, and in the meaning of their most solemn and God-fearing actions. And how many things of these kinds have occurred, we have no means of knowing, from the infidel disposition of men to disbelieve, disregard, and forget them. The early fathers uniformly assert the continuance of miracles in the church down to the time of Constantine ; and the extracts I have given above declare their end ; namely, the maintenance of Godly discipline and the comfort of the church in the Holy Ghost. But these skeptics do most arrogantly declare the whole of them to be either the most credulous and superstitious fools, or downright knaves and imposters ; notwithstanding that, on all questions not involving their Sadducean principles, none are fuller of veneration for “ the Primitive Fathers of the Church.” Such glaring inconsistency is only worthy of the severest reprehension, because it is grievously unfair both towards the Gospel promises and verity, and the characters of God’s most faithful saints and martyrs—Below I give a selected

quotation from much of the same kind, from the General Delusions, page 194:

"There is not one single tract, peradventure, among the ancients, of more universal approbation than the Apology of Tertullian for the Christian Religion: therein we find him challenging all the powers of darkness and their boldest votaries to deny the arm of the Lord stretched out, in signs and mighty wonders done by Christians in the name of their triumphant Jesus. "Hitherto, says he, we have used words; we will now come to a demonstration of the very thing, that your Gentile Gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there, as elsewhere he falsely claims to be a god; or let one equally be produced, who is among you Gentiles judged to be *inspired of God*, who waits at your altars, and is esteemed a sacred person by you; nay, though he be *acted by one* of your most venerated deities, be it Diana, the heavenly virgin, the promiser of rain, or Esculapius that prescribes you medicines, and who pretends to relieve the dying; yet these, or any others, when they are summoned, if they dare to lie unto the Christian summoning, and if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt by you on the spot. What can be more manifesting proof than this? What a more decisive trial to judge upon? The simplicity of truth is open in this case to your examination: the particular Christian's own virtue alone defend him in stead here: nothing of magical arts, or any other juggling to deceive, will be practicable. If your eyes and ears are permitted to be judges, ye are not called to believe as upon our words only." Who can surmise that so open a challenge as this should be given to the Pagan deities, if there was not power still subsisting among the Christians to make good the trial; and indeed the author being assured of victory therein, from many evidences of the fact, triumphs over the enslaved devils in the manner following: "If they be really gods, why do they belie themselves, in acknowledging to be devils? Is it, do you think to please us Christians? Therefore, even now is your deity subjected to Christians. A fine deity indeed, that is subject to a man! Surely those who elsewhere are worshipped for Gods would not, if they could help it, de-

pose themselves from that dignity, and give their own confession that they are devils. But indeed they know that our CHRIST is their Judge, and that they are by an uncontrollable authority made subject to his servants: therefore from our touch and breath they fly (affrighted with the view of avenging flames) out of the bodies where they did reside, unwillingly and with grief in your presence."

"Tertullian, who died about A. D. 231, tells us, moreover, in his Prescriptions against Heresy, of a certain teacher *gifted with the inspired grace of knowledge*; and in his tract concerning the soul, cap. ix., he says,—“We had right, after St. John, to expect prophesyings, and we do now acknowledge the said spiritual gifts; for there is at this day living among us a sister who is partaker of the gift of revelations, which she receives *under ecstasy in the Spirit* in the public congregation; wherein she converses with Angels, sometimes also with the Lord, and seeth and heareth Divine mysteries, and discovereth the hearts of some persons, and does minister succour to such as desire it: and whilst the Scriptures are read, or Psalms are singing, or they are preaching, or prayers are offered up, subjects from thence are ministered in her visions. We had once some discourses touching the soul, whilst this sister *was in the Spirit*: after the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for these things are heedfully digested, that they may be duly proved: among other things, she then told us that a material soul was set before her, and the Spirit was beheld by her, being of a quality not void and empty, but of the colour of the sky, and of a thin brightness, preserving the form throughout of the human body. This was the vision, God is witness, as the Apostle (Paul), the fitting promiser of the gifts that were to be existent in the church. But thou, O Hermogenes” (the philosopher to whom the treatise is addressed) “wilt not believe, unless the thing itself in all particulars do persuade thee.”—Page 195.

*Obj.*—The object of miracles being merely for the proof of the Divine Origin of Christianity, they ceased when a sufficient number were wrought for that purpose.

This is grounded upon the assumption, and meant to express the dogma, that a fact once seen, acknowledged, and testified to by a competent number of honest men, is sufficient evidence to the truth thereof for all other men, and at all other subse-

quent times. And this I freely grant, were the unbiassed intellect of man alone concerned, and had not Divine Truth to contend, not with man's intellect, but with "an evil heart of unbelief" which the Bible declares to be pure "enmity against God" and all that comes from him. Leslie, in his admirable Short and easy Method with Deists, has sufficiently settled this point in the application of his Four short Rules, and proved beyond dispute, that an original action, done in the face of day, recognized by the bodily senses and human experience, and periodically commemorated by a rite instituted at the time of the original fact for the purpose of historical proof to posterity, is amply abundant on the score of testimony to all who will listen to such testimony. And this principle is distinctly recognized by God himself in Exodus xix. 9, where it is said: "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, *and believe thee forever*:" so that upon the principle contained under this objection, not another miracle was needed in Israel from the giving of the law on Sinai to the coming of Messias to set aside Moses on the authority of new miraculous attestations: and by the same rule, not another miracle was needed after the Day of Pentecost, considering how many the Lord and his disciples wrought before that Day, for the verification and full confirmation of the Gospel among all nations to the end of time.— There were at Jerusalem competent witnesses "from every nation under heaven," to assure all those nations that a new religion had come down from God at that city, and was committed to certain persons: and by the principles now prevalent, all that was necessary, after that day, was simply to ascertain what persons were entrusted with the teaching of this new Religion. There is just the same propriety in acting at once and for ever after upon the principle, that there can be for acting on it at all to the exclusion of a present power of miracle and the using of miracle as "the signs of Apostleship" instead of a piece of parchment with words written on it, for thirty, forty, fifty, or sixty years, in utter disregard of the historical method of proof, if we judge of it by the opinions of this age of reason, were a most unreasonable thing. But when we take into the account this most important fact, that the heart is the organ of faith, and that "*an evil heart of unbelief in departing from the living God*" is the natural portion of every one, and the only thing that renders the single repetition of miracle necessary,



the whole subject assumes an entirely different aspect, and the objection itself recognizes the need of perpetual miracle in the church ; namely for the proof of the Divine Origin of Christianity. None can deny that that proof is needed with every man who denies it ; and therefore when the historical method fails, which few infidels ever take the trouble to examine, acting from their wicked passions, which set aside all remote evidence, or what is merely apprehended by the intellect, the miraculous ought to be existent in the church. But our skeptics reject the method used in the church from the creation to the time of Constantine, when the church became apostate herein, and use the historical and intellectual alone : whereas God combined them together, and taught the church to use them so : the testimony of public monuments and ordinances being one part, and the living testimony of the Holy Ghost variously given being the other part. Under the law, He witnessed as the spirit of prophecy, and in healing, as in case of the leprosy, and in occasional miracles of judgment and others : and under the Gospel in all his modes of manifestation, as a *living, acting, speaking Person* : " He shall testify of me : " He shall take of mine and shew it unto you : He shall speak what he shall hear : For the testimony of Jesus is the Spirit of prophecy."

Let me not be mistaken as advocating the doctrine, that any miracle is to be taken as unquestioned evidence to any doctrine. The miracles of Jannes and Jambres advocated unbelief in the God of Israel, and the keeping of Israel in slavery : but the God of Israel executed judgments upon all the gods of Egypt, the same as the Lord and his followers overcame the devil and his hosts. I should take the miracle of healing as proof of no doctrine other than that Jesus is the physician of the body, and that by faith in him as such relief had been obtained from sickness or disease.

But it is not true, as stated in the objection, that the object of miraculous power exercised in the church was merely for the proof that the Gospel was of God. Doubtless that was one of its objects, but not the only one ; and even if it were, that by no means would set aside its necessity now as much as ever, especially when we consider how large a portion of Christendom is overrun with infidelity and abominable delusions. One object was, to keep alive the fear of God by the exercise of a terrible discipline, examples of which are formed in both the Old and New Testaments, and under which

properly falls the instances of Divine vengeance related above, both from the General Delusions, and the letter of Dr. Mountain. A very great proportion of the miracles were wrought for the healing of the sick; and in most cases of these the doctrine of historical evidence either had no place, or was kept far in the back ground: as to the persons healed, it had no possible application; for before the miracle could be wrought there must be faith in Christ either in the sick person or some of his friends. Where healing was granted *in the church*, it was granted *exclusively* for the relief of those oppressed of the devil. "Is any sick among you? Let him send for the elders of the church." &c: "These signs shall follow *them that believe*," &c.; and every one of them have respect, not so much to "historical evidence" as to the relief and comfort of the body and soul of man. A part of the miraculous gifts had no immediate respect whatever to "historical evidence," but to the ordinary operations and functions of the church, in worship, teaching, edification, &c. This will abundantly appear from a proper apprehension of the following quotations from first Corinthians xii. xiv. "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." Here the reader may observe a triple reference, namely, to God, as the Father; to the Son as Lord; and to the Holy Ghost as the same spirit: and this reference must have respect neither to time nor place, but to the essential relations between Christ and the church. "But the manifestation of the Spirit is given to every man to profit withal. (Not for "historical evidences.") 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. . . . He that speaketh in an unknown tongue speaketh not unto men but unto God."—Does God need "historical evidences" addressed to him? "But he that prophesieth speaketh unto men to edification, to exhortation, and to comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth

edifieth the church." Do these things carry the image and superscription of "historical evidences of Christianity?"

*Obj.*—The miraculous gifts are now unnecessary: no good could come to the church from them

This objection, after carefully perusing the answers to those that go before it becomes pure unmitigated infidelity, a determination to reject all evidence; and therefore I commend him who entertains it to the mercy of God for the softening of "an evil heart of unbelief."

*Obj.*—The gift of tongues was given only for the preaching of the Gospel to the heathen.

This is a mighty stumbling block with most people, and therefore I must labour hard to remove it; and by God's grace I will.—1. By Acts 1. 14. 15, we learn that of the 120 disciples who, in the next chapter, are all in one place, a part were women, and the Mother of Jesus one of them. All these without exception are represented as speaking with tongues, as the Spirit gave them utterance. But women were not permitted to be pastors and teachers and evangelists: therefore the gift was given for other purposes than preaching the gospel.

2. In Acts x., Peter came to Cornelius the Roman Centurion, and officer in the Roman army, who "had called together his kinsmen and near friends," v. 24. In verses 44 and 46, as Peter preached, the Holy Ghost fell on *all them which heard the word, and they spake with tongues*. All these could not be intended for preachers; probably none of them: therefore the gift of tongues was not given to preach the Gospel.—

3. In Acts xix. Paul found a small band of believers, twelve in number, who only knew of John's baptism: but they being baptised in the name of the Lord, and Paul laying his hands on them, they received the Holy Ghost, "and spake with tongues and prophesied." It is straining a point greatly to contend that the whole of these were then ordained to the ministry, and received the gift of tongues in consequence: therefore it is equally wresting the word of God to say that the gift of tongues was to qualify for preaching the Gospel. The same remarks will apply to the case of the converts at Samaria (Acts viii. 12, 16, 17,) both men *and women*, who received the Holy Ghost by the laying on of hands. For though it is not said they spake with tongues; yet it is almost certain they did, that being the sign that the Holy Ghost was given, and Simon the Sorcerer having seen a sign by which he knew they had re-

ceived him. Furthermore, it is evident from comparing Scripture with Scripture, that Peter's promise of the Holy Ghost (Acts ii. 38, 39,), to all that are baptised, that the promise included *the sign of the gift*, then before the multitude. But all baptised persons are not intended for public preachers and teachers: therefore the gift of tongues was not intended for the preaching of the Gospel in foreign languages or in any language.

But there is another ground on which this objection can be met, which proves that the gift of tongues was in no case given for preaching. Here I confine the term to the *unknown* tongue, because the objection generally confounds it with some living language spoken by man: at the same time I confess that the disciples did, on the day of Pentecost, speak by the power of the Spirit in human languages, though the text does not warrant us in saying that they preached; for the only sermon we read of was delivered by Peter; and he must have spoken in some one tongue to the multitude, and not in so many. They spake the wonderful works of God. This I regard as equivalent to the thing Cornelius and his company did, and others, namely, they spake and glorified God, or prophesied. 1. "He that speaketh in an unknown tongue speaketh *not unto men, but unto God: for no man understandeth him.*" Does God need preaching to? Or would he qualify a man for preaching the Gospel in a tongue that *no man* understands? 2. "He that speaketh in an unknown tongue *edifieth himself.*" Is this preaching the Gospel to men in foreign languages? 3. The unknown tongues were *no human* tongues: for *no man* understandeth him; howbeit in the Spirit he speaketh mysteries.... If I pray in an unknown tongue, my spirit prayeth, but *my understanding is unfruitful.*" It is a thing with which human intellect has no concern whatever, but is wrought entirely by the operation of the Holy Ghost. If it be nonsense and foolery, as we are told it is by the men of intellect and reason, then has the Holy Ghost most grievously played the fool in days of old, and should be cautious in these Sadducean times of bringing himself under the censures of the wise of this world by any new manifestation, lest he should call forth the jeering and mockery of the unbelieving and blaspheming. 4. "Wherefore tongues are *for a sign,*" (1 Cor. xiv. 23), and therefore they were never intended *for preaching.* They are for a sign of a supernatural power using the human organs in tongues un-

known to man, which, if made known, must be interpreted in the same way, namely, by himself inspiring, as in case of Daniel interpreting the hand writing on the wall. I therefore earnestly exhort all men against mocking and scoffing at the idea of speaking in unknown tongues, because in so doing they ridicule and blaspheme a thing in which the Word of God describes the Holy Ghost as taking pleasure: and with grief of heart do I record it, that this is the thing I have most frequently heard made the theme of contradiction and profane levity.— Oh! it is a grievous and bitter thing for men to speak evil of the good ways of the Lord and say, in stoutness of heart, “We will not walk therein!”

Again: Paul says to the whole Corinthian church: “I thank my God ... that in every thing ye are enriched by him in *all utterance.*” This of course included the unknown tongues.— “If therefore the whole church come together in one place, and *all speak with tongues.* . . . . When ye come together, every one hath a psalm, hath a doctrine, hath a *tongue.*” Here it is evident there is no reference to the office of a public preacher or pastor of a flock; no reference to preaching to people of a language not understood by the preacher; for the whole assembly were not, in their ordinary worship, performing missionary service among strangers; and moreover they all (of Corinth) spake their native Greek; therefore the assertion that the gift of tongues was given to preach the Gospel to strange nations, is most absurd and untenable in whatever way we view it.— What was its object? To say it had none and was useless is blasphemy. But it had an object: “tongues are for a sign to them that believe not”—to the hard unbelieving heart of man, that he may know that a supernatural power is present and speaking in man. They have another use, even for holding a mysterious intercourse with God by the power of the Holy Ghost, whereby a man’s spirit may be edified independently of his understanding. “For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him... For if I pray in an unknown tongue, my Spirit prayeth, but 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.” So could an apostle, even the great apostle of the Gentiles, speak of a thing which is now held in universal contempt by “the Religious World!” Why

will they not attempt to demonstrate its absurdity from the Gospel, or disprove the privilege of Christians to the same thing now?

*Obj.*—"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."—*Christian Guardian*, 5th Jan'y 1835.

"Among those that are born of women there is not a greater prophet than John the Baptist, Luke vii. 28. "*But John did no miracle,*" John x. 41: therefore the *Christian Guardian* being authority, John the Baptist was not a "*Scripture prophet.*" St. Paul informs us, Rom. xii. 4—10, that all members have not the same office; but to one is given ministering, to another prophesying, &c. In 1 Cor. xii. 4—11, he shews how the Spirit distributes one gift to one person, among which is, "to one prophesy; to another," some other gift. But by the *Guardian's* plan, the prophets ought not to have been received as such, but as fanatics or imposters, unless they could "heal the sick, open the eyes of the blind, &c.," as well as prophesy.—Did Enoch, or Noah, or Abraham [Gen. xx. 7], or Jacob [Gen. xlix], or Joseph [Gen. xli], or Balaam or Jeremiah, work miracles that we read of? Did Jonah gain a hearing of the Ninevites, who repented at his preaching, by working miracles?—Or which of the sixteen prophets, beginning at Isaiah, were workers of miracles? Not one that we know, except Ezekiel, in whose hand two sticks became one, and Daniel, who revealed to the king his last dream; and of that no man could be conscious but the king, and he by an act of the memory. His interpretation of the writing on the wall was received as true on his own naked word. Perhaps the return of the sun ten degrees may be claimed as a miracle by Isaiah; the thunder and rain by Samuel also. In short, from the death of Joshua I doubt if, with the exception of Elijah and Elisha, there be a prophet named in the Old Testament as a worker of miracles; although the numbers of the prophets were so great that Obadiah alone hid a hundred of them in a cave from the bloody Jezebel. Jeremiah "*did no miracle*" before the Jewish court; yet Jeremiah, the *Christian Guardian* being judge, was justly treated as a false prophet. The truth is, Protestants have be-

come the most obstinate infidels that ever lived, in all things touching God presently revealing and manifesting, except Deists and Atheists; and with these herein they perfectly agree. They admit that God *can* do so; and the Deist admits the same. They say he will again if he sees fit; and the Deist says the same. They declare it rank fanaticism to think God will ever do so in answer to the prayers of the church, should she faithfully pray for them; and the Deist applauds the declaration. They deny that any good would accrue to men, by the present enjoyment of all the spiritual gifts; and the Deist extols their orthodoxy. They esteem human wit, without any *visible* aid from the source of all wisdom and power, fully competent for all things; and the Deist declares them to be sound philosophers. The Gospel tells them the gifts were given to be a sign to unbelievers, and to prevent heresy, schism, contention and lawlessness; to teach and interpret Scripture by the word of knowledge; to guide and direct the church by the word of wisdom; to exhort, edify, and comfort believers by prophesying; to discover hypocrites and evil spirits by discerning of spirits; to cast out devils, and to heal the sick, the lame, and the blind, for the relief of oppressed and suffering humanity, that men might know by all experience the love and mercy of a present God; and to keep the unity of the Spirit in the bond of peace by all the gifts of the Spirit in exercise. All this they boldly declare to be utterly needless now in these times of light and knowledge, and roundly assert, in the pulpit and out of it, that God intended the miraculous gifts to be only of a very brief continuance, and for nothing but "historical evidences!!!" They in effect declare that heresy, schism, infidelity, radicalism, and all abominations abounding on the authority of human reason, do constitute a condition better for us, and more to the glory of Christ, than a condition in the full enjoyment of all the gifts. They contend that we could not be benefitted by their restoration complete and full; and therefore, consenting to the deeds of their fathers who persecuted the prophets, and grieved and quenched and silenced the Spirit that was in them, they revile and persecute and cast out of the church those faithful men who contend earnestly for this faith which was once delivered to the Saints; and thus they fill up the measure of their fathers. More than a dozen, perhaps more than twenty, of the clergy of the church of England have been of late ejected from their cures for no cause but this; and much do I fear that she is now



enacting the part of the Jewish church and rulers towards our Lord and his apostles. May God in his mercy avert the calamity !

The author of the General Delusions of Christians has well said, that at no time since the days of Constantine could a prophet *sent of God* be acknowledged any where in Christendom ; but would be sure of being treated by the million high and low either as a heretic, a lunatic, or a scoundrel. This witness is true. Since the quenching of the true spirit in the churches, such canons of judgment have every where been set up as render men incapable of knowing the voice of the Spirit should he speak, without first becoming fools to human wisdom. In the papacy, and among a few obscure sectaries, false prophets could be heard, but no true one ; because these have *falsified* a truth, without denying its existence : for *on the credit of the truth* do they put forth the falsification of it. Among the Orthodox Protestants (and on many points they do profess a full, holy, and orthodox faith) no prophet could be heard, true or false, because they have laid an embargo strong and unrelenting upon things prophetic and supernatural, and passed a severe non-intercourse act between the visible world and that which supports it, the invisible. The Bible realm and region of dream and vision ministered to man by spiritual agents is now occupied by the region of "phantasmagoria," "hypocondria," "spectral illusions," or some other natural phenomena. This accounts for the worse than heathenish treatment experienced by those in Britain who of late have sought to revive the ancient faith of the Gospel. The London Christian Observer declared, in the case of Miss Fancourt, the daughter of a highly respectable clergyman of the church of England, who was cured of a crooked back by faith in Christ, that *any* solution of the case must be allowed, rather than admit a miracle. I have several times asked persons if they could gather from Scripture that God *would not* send us prophets in these days ; and the answer has been uniformly No. I have then asked : Would you acknowledge any one coming in the name of a prophet ; and the answer has been the same. Hence this dilemma arises : God may send prophets at any time ; but we will reject all claiming to be prophets at all times. But if any one will come in his own name, and propound some new contrivance, to make money, or raise a party, or to mend God's deficient and ill-adapted ordinances by a Society, him they will hear, because

the world loveth its own. An awful predicament this for a people in covenant with God under a dispensation founded on apostles and prophets; which had apostles and prophets given for the perfecting of the saints, and for the work of the ministry; in which God appointed prophecy for the edification, exhortation and comfort of Christ's whole body, saying to all Christ's members, "Ye may all prophesy one by one, that all may learn, and all may be comforted: earnestly covet to prophesy, and forbid not to speak with tongues!" Gracious God! "I am horribly afraid for the ungodly who forsake the law!" As well might we deny that judges should be found in British courts of justice.

"The Irvingite prophets" may be of God for ought that appears against them. The truth is, their condemners are incapable of judging righteous judgment in the premises, because they set up canons of judgment which flatly contradict the canons of God. The presumption is as much in their favour as it was in favour of Jeremiah, who prophesied bitter things against Jerusalem and was persecuted. "The Irvingite prophets" have also done the same in regard to England, and have been persecuted also. Jeremiah proved to be in the right; and so may these, unless that England is, as a once highly favoured nation, far more faithful to her God than Israel was in the days of Jeremiah. "The Irvingite prophets" have exhibited a prophetic sign, namely, the unknown tongue; and "tongues are for a sign, not to them that believe, but to them that believe not." and surely the sign was never more needed; for never before since man was created on the earth was there such prevailing unbelief in God presently revealing and manifesting as at this day.—The faith even of pagans will rise up in judgment with the men of this generation, and condemn it; for they believe in the continual intercourse between the world of spirits and the world of man. Who does not know that this patriarchal faith is the faith of all the American Indian tribes?—Paul could consistently call no man a believer, who denies so material an article of Paul's faith in God the Holy Ghost as relates to God revealing.

God's prophets had a manner of their own. When the prophetic Spirit was upon them, their whole manner was altered; and this was true of the false prophets also, both in Israel and among the heathen. This is evident from the manner of Saul when he went after David, 1 Sam. xix. 20—24; and of the "mad fellow" who came to anoint Jehu; and from the saying

of Elihu, Job. xxxii, 18, 19, "I am full of matter, the Spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles;" and of those who said of the disciples on the day of Pentecost, "These men are full of new wine." The manner of the prophets also among the American Indians is unusual when they pretend to hold communication with the Great Spirit. Persons under the power of the Spirit were in an ecstasy more or less, but not so as to destroy their own consciousness—"falling into a trance, but having their eyes open." Of course if God again should open any one's mouth, by the prophetic spirit, he would follow his own method despite the march of intellect and the conditions under which we have limited the Spirit: and there is no ground whatever for supposing that he would accommodate himself to the doctrines and commandments of men in these matters. Isaiah saith, xxviii. 11. "For with stammering lips and another tongue will he speak to this people;" and Paul quoting it in 1 Cor. xiv. 21, adds, "Wherefore tongues are for a sign...to them that believe not;" alluding also to the unbelief of which Isaiah was complaining. A careful and humble examination of this matter would fairly account for all the outcry of "shame" and "indecentcy" and "fanaticism," &c, which has been raised concerning the utterances and manifestations that have taken place among those they call "Irvingites" in England.—The way and manner of God's prophets of old has become so shockingly offensive to the discernment and the modesty of this enlightened age, that no decent person can countenance it!!! Just so it is with Democracy. At first, it can bear no God in the state on earth; next it can bear none in the church or in heaven above, and turns atheist throughout.

The sign of a prophet under the Gospel is the unknown tongue, or other utterance by a spirit. The test whether he speaks by the Holy Ghost is, his confession that Jesus Christ *hath come* in the flesh, 1 John iv. 2. Prefatory to his account of the gifts and utterances of the Spirit in 1 Cor. xii. Paul saith. "No man speaking by the Spirit of God calleth Jesus accursed," because "He shall testify of me—He shall glorify me"—"and no man can say that Jesus is the Lord, but by the Holy Ghost." Jesus himself forbade the devils to confess him.—John again saith, 2 Ep. 7, "Many deceivers are entered into the world, who confess not that Jesus Christ *is coming* (erko-menon, future tense, not eleluthota, past) in the flesh. This

is a deceiver and an anti-christ." This relates to the second bodily Advent, as foretold by the Angels at the Ascension.—The church must therefore lay aside her heretical notions about the prophetic Spirit and the signs of a prophet, and go back to the letter of Scripture, or she would reject and persecute all the prophets whose mouths God might open.

There is also much error concerning the office of the prophet, which is commonly taken to be the prediction of future events, or the giving of sacred Scripture. But he is properly, *a speaker for God*, a deliverer of his word or messages of whatever kind. Thus, "He shall shew you things to come;" namely, give you warning of any event, as St. Cyprian received warning of the defection of five ministers, of a terrible persecution, and of his own martyrdom: as Brown Archbishop of Dublin gave warning of the progress, and fall of the Jesuits in an exact prophetic history of them about the time the order was founded, in a Sermon preached the Sunday after Easter, anno 1551; which remarkable Sermon is given entire in the N. Y. Churchman of Sep. 12, 1835. The order was founded in 1540; but made very little progress for several years.—Paul again tells us that prophecy is for the exhortation, edification and comfort of the church. If this therefore would be useful, its restoration is a thing highly to be desired and ardently prayed for, instead of being ridiculed and blasphemed.

#### *XVI.—True Standing of a Christian State.*

The Bible containing an account of all our duties and privileges of whatever kind, with their limitations and responsibilities, the true standing of a Christian State can be learned only in that Book: although the prevailing notion on this point is, (and it is infidel in the extreme), that the Gospel is silent upon politics, and therefore has left them entirely to the will of man. If this were true, the New Testament would not tell us that the powers of government are ordained of God; nor threaten us with damnation if in any case we resist them in rebellion or refuse lawful obedience; nor command us to pray for the Holy Ghost to bless all in authority; nor refer us back to the Old Testament for instruction and example from whatever therein can apply to a *Christian* people. Uniformly in the old Testament is God set forth as the sole and only Lawgiver of his people, their Sovereign King and Judge, the setter up and remover of earthly Kings, and their sole and only Master. It represents

Him as the Guide, Director, and Leader of all people in covenant with him, in all things that concern them. He directed the government by written law, by vision from himself, and by messages through the prophet; and man had no more to do in legislation or in rule, than an upper servant has in a gentleman's family. And "these things are written for our learning and instruction, upon whom the ends of the world are come."

That this doctrine is distinctly recognized by the Church of England as holy and true doctrine, and worthy of all men to be religiously and reverently received, is abundantly manifest on a reference to the prayers for the king in the Liturgy. In the Morning and Evening Services we pray thus: "O Lord our heavenly Father, high and mighty King of kings, Lord of lords, the only Ruler of princes; . . . Most heartily we beseech thee with thy favour to behold our most gracious sovereign Lord, King WILLIAM; and so replenish him with the grace of thy Holy Spirit, that he incline to thy will, and walk in thy way: Endue him *plenteously with heavenly gifts*." This recognizes the doctrine that the king is merely the servant of God; and has no will of his own to serve or dictate by; and needs to be replenished plenteously with the grace and gifts of the Holy Ghost in order to do his duty. The largeness of this prayer is fitting to apply to David or Solomon, *both prophets*. In the second Collect for the king in the Communion Service, "we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to thy godly wisdom. We humbly beseech thee so to dispose and govern the heart of WILLIAM thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory." These prayers ask for a plenary Divine Inspiration and share of Spiritual Gifts for the king, as touching all things relating to his calling as a baptised man and ruler over men in covenant with God, and are in utter contradiction to all the prevailing political doctrines of this time of innovation and destruction.

God, in accordance with his own ways ever since the creation of man, made the prophet a constituent member of the church of Christ, to be, as ever before, his mouth to his people. But when Constantine the Emperor was converted, and the government of the Empire became Christian, the church had rebelled against the prophetic Spirit, and nearly quenched and driven him away. The prophets were reviled, persecuted, and

cast out of the church, as they had been before in Israel; and one of the first acts of the emperor was directed to their extermination. Human intellect was substituted in place of the Holy Ghost inspiring and directing; and of course there was no ear at court disposed to listen to the voice of God by the prophet should he speak. Night was to them, and it was dark; and the darkness still broods over the church in gloomy dreariness. Constantine took the affairs of the church into his own hands, and began that system which ended in the most horrible and bloody tyranny. The prophet was not sought after nor restored at the Reformation; and the civil power more or less persecuted until after the Revolution of 1688. And all interference of the civil power for the execution of church discipline against offenders must necessarily partake more or less of persecution unless dictated by God himself. Religious toleration is the duty of the state (Mat. xiii 27—30); and this is perfectly consistent with religious government, or church and state: for the essence of religious government is, that the king chose all his servants from among the faithful in Christ Jesus his Master; and who these are he must learn from the church. It is the duty of the state to protect the church from external violence; and in doing so it might be necessary in some cases to treat heretics and schismatics as rebellious subjects. But it comes to pass, through the wickedness of man, and his natural aversion to take God for his guide and provider in all things, that a Christian state, enjoying all Gospel Privileges and immunities, has never been in existence. By these I mean, in addition to "the powers of the world to come" as an earnest and forepossession of the future inheritance, as the prophetic Spirit in his measure before that Jesus was glorified was the earnest of the greater measure of power after that event,—in addition to this, all and entire the blessings promised the Jews in their obedience, in regard to immunity from poverty, sickness, and external enemies.—How different had it been with Christendom, had the church only remained faithful to the gift of the Holy Ghost!

Democracy is pure Atheism. Where it truly rules, as in the United States, it prohibits the existence of any thing in the political constitution calculated to remind men that there is a Being superior to themselves. Consequently democratic government is the *Alma Mater*, the *nourishing Mother* of Infidelity.—All popular legislation has this tendency, and the more univer-

sal it is the more it leads thereto, and the quicker it will ripen a people for destruction : and it is curious and instructive to observe what a life-and-death-grasp the affections of men have of late years taken of popular elections and an unrestrained press ; those two chief engines of all demoralization and disorganization.—God is a King ; and that decides the wicked and blasphemous character of democracy : for his essential character must render it impossible for him to authorise or sanction democracy, though he bears with it.—The North American States have not yet tasted of the reward of their rebellion against royalty. A democrat hates kingly rule, because God is a King : for the carnal mind being at enmity against God, it never fails to display it against every part of his attributes and character whenever they come in its way.

The substratum of the delusions which have been raging in Great Britain for several years past under the mask of Reform, is pure Atheism. They began in the repeal of the Test Act. Upon this infidel measure the *London Standard* remarked as follows:—

“Upon that issue, in truth, depends the question, whether this commonwealth, under which we live, is to be regarded any longer as a Christian commonwealth. It is idle to tell us, that we are to remain a Christian nation, because, under the very law which we are about repealing, ‘the highest authority in the law has told us, that the Christian religion is part and parcel of the law of the land;’ so no doubt it *was*; but when we are changing the fundamental laws respecting religion, what proof does *what has been* afford to shew *what shall be*? It is not less idle to say that the prosecutions for insulting religion prove this a Christian commonwealth. According to the late Lord Ellenborough’s large definition of what may be punished as libel, ‘whatever hurts any man’s feelings,’ prosecutions for insulting Judaism, or Mahometanism, may be as effectually instituted as prosecutions against the revilers of Christianity. The most that such prosecutions amount to is, a bare toleration, which the Christian religion will have to enjoy in common with every shape of unbelievers. It is idle again to say that the commonwealth will be a Christian commonwealth, so long as the church shall have undisturbed possession of her estates. This is a privilege which she exercises in common with the Haberdasher’s or Waterman’s Company, and 500 other corporations, sole and aggregate; with this great disadvantage against her, that



while every other order of the community have their representatives in the autocrat branch of the Legislature ; and while the property of every other corporation is treated as sacred, churchmen are perpetually excluded from an assembly which never scruples to tamper with the possessions of the sacred order when convenience suggests ; and some of whose members have had the boldness to call the estates of the church public property."

Such being the commencement of the *Reformation*, the whole process has been but a series of infidel aggressions and spoliation of all the true principles of a nation's life and health, and the destruction of every thing worth of preservation. The infidels think they are *reforming* religion out of the world : the sectaries are sanguine that an atheistic commonwealth is but the prelude to a golden age of some sort : the papists think it will pave the highway between Rome and London ; and the high church party, with whom alone remains any sound political principles, think to save capital enough from the ruin they see impending to commence business again when the volcano becomes quiet. But they are all equally under strong delusions, given up to believe all manner of absurdities. God hath mingled a perverse spirit in all their counsels, because the nation voluntarily at the demand of popery and infidelity, surrendered the ark of her safety, into their unholy hands, and ceased to witness for the truth of God. "Filthy dreams!" to think there can be security in such reformations ! Will God be cheated with such false pretences ? Do they not know that the Babylonish captivity was immediately preceded by a very showy reformation ; and that the Roman army found a new and most splendid temple to level with the ground ?

There is a great shew of reforming and pacifying Canada ; but no good will come of it. The wound is incurable by such means as they will employ : they only make matters worse.— Both the disease and the remedies applied are from the bitter root of "without God in the world." The case stands thus : the legislature was based upon the absence of religion, namely, infidelity ; and the material composing the most influential branch, in L. C. was popish ; in U. C., any thing. No effort was made to *plant the church or raise up a nobility in the country* ; and the forests were settled helter-skelter pretty much as the poor unprotected settlers pleased. Of course the natural tendency of every agent in operation under such a state of things

is in the direction of democracy and infidel lawlessness; which any observer may see gaining ground every day in both the Canadas. The remedies applied to these evils, especially in Lower Canada, are, the sacrifice of such as would be loyal, to the threatenings of such as declare themselves for revolution, together with all principle and all authority.

It is to me very evident that the Church of England ought to modify her state prayers to suit the melancholy and gloomy state of Christendom, especially of the British Empire, and to make a more distinct reference to the second coming of the Lord Jesus in his glory and kingdom. I am also fully of the belief, that if the nation would turn and repent, and retrace her infidel course, and cry mightily unto God for deliverance, he would make bare his arm for her deliverance: but alas! I have no expectation that those in authority, or their masters the demagogues and the press, would treat such advice otherwise than with contempt. Oh! it is a gloomy, gloomy prospect!—My heart dies within me as I look upon it! its horrors take hold of me like a mighty and strong man! But I must bear my testimony faithfully, for a dispensation is committed unto me, and woe is me if I shrink from my solemn charge!

#### *XVII. Bondage of the Church.*

The Psalmist saith: Before I was afflicted I went astray:—It is good for me that I was afflicted; otherwise I had not known thy law. This is from the essential corruption of human nature; and God has all along dealt with the church accordingly. By her affliction in Egypt she escaped a worse calamity—the corruptions of the Canaanites, in whose land their fathers sojourned. She has invariably abused her privileges and corrupted her way under the least sunshine of prosperity; and thus continually shewn herself unfit for the trust of power; and God has therefore kept power out of her hands, and will do so, till the Priest upon a Throne shall come forth with his glorified Bride, and set up the Everlasting Kingdom. She has all along been kept in bondage to power lodged in hands not priestly,—in unholy hands; and when she has corrupted her way under the favouring wing of power, He has thrown her into the furnace of affliction.—This is the key to all her captivities, even to that beginning with the call of Abraham to be a stranger in a strange land. Even the Lord Jesus himself submitted to this condition, as it became

him, and was made perfect through sufferings, that of him she might learn to suffer and wait patiently for the manifestation of the sons of God. But she corrupted her way so far before the pagan persecuting power had become converted as to disqualify her for discharging her duty towards the converted power, without compromising her duty to her Lord; and so she fell presently into Spiritual adultery, prostituting herself to State policy for the purposes of honor and profit. Thus her apostasy in regard to the gifts of power and the prophetic Spirit, prevented the state from coming up in its true dignity, privilege, holiness, and power in the Spirit, like as Israel was in the days of the good kings. God therefore permitted Satan to prepare the Papacy through the means of her unfaithfulness, for a long wilderness captivity, which she tracked downward with her blood. The Papacy, the head of which is a Priest upon a Throne; is a blasphemous mockery, counterfeit, and forestalling of Messiah's kingdom, which makes it the exceeding wicked persecuting thing it has ever been, claiming to do by wicked hands what none should touch but the Lord himself and those to whom, in the resurrection, he shall please to commit it. The church of the Reformation has also shown herself unfaithful in her turn; allowing herself to be made the tool of wicked politicians; and to consummate her wickedness she has sold herself to the confederate powers of the papacy, liberalism, and infidelity,—who thirst for her possessions and her blood: and in this state of peaceful expectation she is labouring by her own wisdom and might to struggle onwards, ignorant alike of her own nakedness and poverty, and of the nearness of that hour when judgment must be consummated upon the house of God, for begun it is already, though she knows it not, and refuses to be told that it is so.

#### *XVIII. Counterfeits and Contradictions of Faith.*

There is, I believe, small risque in saying, that the great majority of current falsehoods affecting religion, are either the denials and contradictions of truths which are or ought to be current, or forgeries and counterfeits of them. The truth is always before the lie in manifestation, as God, the fountain of truth, is before all things; and the truth must proceed from him by Word or Act before it can either be contradicted or counterfeited. This is a cunning policy of the father of lies, by which he leads men into the infidelity of denying and re-

jecting the truths of revelation on the one hand; and on the other, into the apostacy of setting up a counterfeit and mockery of the truth, *upon the credit of the truth*, and using the counterfeit as if it were the reality. An illustration of this may be found in the fact of counterfeit currency, whether of metal or paper. The true gives credit and currency to that which is a spurious and fraudulent imitation of it. In some instances the fraud may be a *forestalling*; namely, when the counterfeit comes into actual circulation before the real: but in all cases the intention must first become public of bringing the true original into actual use. Thus it sometimes happens that a new coin, or the bills of a new bank are forestalled in their issues by dextrous counterfeits. In the application whereof to the truth of Religion, the denial and contradiction I shall call Infidelity, and the forgery or counterfeit, superstition.—This rule is of vast importance to the disciples of the Lord Jesus, in their study of his word, his promises, and his ordinances: and by God's blessing I shall proceed to give a brief sketch for the instruction of those more ignorant than myself.

The Papacy is a wicked *forestalling* of the kingdom of the true Melchisedec; the bringing into manifestation a blasphemous counterfeit and mockery thereof before the time for bringing the First-begotten into the world, and setting up his Priestly Royal Government. An illustration of this I have given in the example of forestalling the circulation of true currency by counterfeit. Satan knew of the Father's intention to install his Son, in the fulness of time, as Lord of the Universe in Melchisedec dignity; and therefore he set up his puppet of a Priest upon a Throne claiming sovereignty and exercising all power over the living and the dead,—the world visible & invisible; putting down kings and setting up kings; absolving subjects from their allegiance; dictating at all the courts of Christendom by his nuncios and legates; depriving by his word whole countries of the privileges of the ordinances of the church; taking upon himself "to change times and laws" (Dan. vii. 25); remitting sins past, present and to come; consigning the living to the damnation of hell, and at his pleasure releasing the dead from the region of woe, and translating them into paradise across the great gulf which our Lord declares to be impassible; turning darkness into light and light into darkness, good into evil and evil into good, truth into falsehood and falsehood into truth as it seemeth him good

and convenient; making himself the infallible expounder of the Divine Word, and giving and withholding permission to all men to the reading or hearing the written Oracles of God.— This is a felonious counterfeiting and forestalling of the glorious Kingdom of the Son of Man; a setting up as God in the church or temple of God; by which the Pope of Rome is constituted the Papal Man of Sin, the Melchisedec of Satan's right-hand, set up in mockery of the Son of Man. He makes himself "a consuming fire" to all who dispute his authority, claiming the prerogative to root out the tares from his kingdom and burn them whenever they appear; and hence his policy to "wear out the saints of the Most High," and his rage against the faithful witnesses of Jesus whenever they dare to detect his forgeries and discover his craft.

The papacy is moreover a system of superstition, from the fact, that it is based upon a system of truths and realities, which it hides by the veils of deceit it casts over them, and which it retains for the same reasons that the venders of base money would fear the insolvency of the banks whose bills they had counterfeited; because their own means of unlawful gain was the credit of the other. When the papacy was constituted, the world was not ripe for infidelity; but itself by its counterfeit wares paves the way for it when the cheatery is detected, without the truth on which it is founded being restored to its place. This accounts for the awful burst of Atheism in France after the Infidel philosophers had exposed the corruptions of the Papacy to the scorn and derision of the multitude. The word superstition is a compound of super, upon, and sto, to stand; a system standing upon another system; as superstructure is a structure upon a structure. Herein it is diverse from infidelity, which is the contradiction and denial of truth. Paganism is superstition, because its primary foundation is the true revelation of God: and hence the mercy of God in keeping alive the principle of faith among the pagans, in that he will use that principle in converting them under the kingdom; and his justice in cutting off the baptized nations when they shall have become infidel, as they are now rapidly becoming. The desolate churches of the east *denied* the Son, and God gave them over to the Mahomedan heresy; while with the west he bore long, and brought out of it the Reformation to bear witness to the truth: but it has also been faithful only in part, and is now running into infidel-

ity. The papal dogma of infallibility is based upon the precious truth, that the Holy Ghost was given to be the infallible Expounder of the written Word, abiding in the church every where, and leading the church catholic into all truth.— Their dogma too of Christian unity through the person of the pope and his decisions, is based upon the truth of “the unity of the Spirit in the bond of peace” by the word of wisdom, and of knowledge, and of prophecy. They witness too to the fact that miracles, the gift of healing, and the power to cast out devils, ought still to be in the church as they were at first.

The Old Testament informs us that God is so nigh unto his people in whatever they call upon him for, that it was a very common practice on common occasions for common people as well as their superiors, to inquire of God and obtain answers from him. This privilege passed over into the present dispensation, and was enjoyed by the early church, as appears by the New Testament in the very frequent answers to prayer in healing the sick, casting out devils, direction in the church, &c., and by the quotations given under a former head from the General Delusions, concerning St. Cyprian towards the close of the third century. All men feel a natural desire to look into futurity both concerning themselves and their kind, because God hath created man to live forever. The counterfeit of this Scripture truth and privilege is to be seen in the practice of *fortune-telling*. Men go to the devil or to blind chance to inquire into the future, instead of taking God for their prophet. Others consult passing and past events and their own sagacity for the same purpose : and here we may see what ought to be the current truth ; although the unfaithful church has long since quenched the prophetic Spirit, and denied and rejected the truth and the privilege together. The grant of this great privilege is to be seen in such words as these: “When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak : and he shall shew you things to come . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done 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.”—

These promises are large and boundless; but the church does not believe one word of them: she puts no confidence in them: she makes her Lord a liar, and takes counsel; but not of him, in all "things to come." We have come to that pass that we worship a hard unrelenting Fate instead of the God and Father of our Lord Jesus Christ, feeling through him our wants and our infirmities. Sicknes, pestilence, famine, devouring tempests and earthquakes, and unfruitful seasons, we are come to regard as the irreversible condition of elemental nature, and against which it were either rank fanaticism or presumptuous impiety for all Christian men to pray; notwithstanding that "the effectual fervent prayer of the righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Satan tempts us to look upon those ancient saints as something more than human, and therefore not to be imitated by us; forgetting that the Spirit of prayer and faith is as mighty in us who believe as he was in them. Notwithstanding all that hath aforetime been written for our example herein, and all the large promises added thereto by our gracious Lord, who calleth us his friends, and admits us to his counsels, because the Father loveth us and maketh us sons and fellow heirs with the Only-begotten, still we will not believe, but keep at a strange distance, as if we were in the condition of trembling slaves to an iron-hearted and cruel master. Oh! this grievous unbelief is worthy of all rebuke and chastisement from the Ministers of Christ, and of indignation and wrath from the Righteous Judge. And we apply the same wicked fatalism to the world of man and the political constitution of things, and forget that all are in the hand of God, and that he allows the wickedness to abound by cause of the church's unfaithfulness. We look upon political wickedness and the effects of it in the miseries of wars and rebellions as things that Fate has determined on: and so we have given up the political world into the hands of all Infidelism and Dissoluteness; as if God had made it criminal to resist the Devil and contend against the powers of darkness by means of the powers ordained by himself for the glory of his Son, and for the world's comfort in righteousness and peace: thus wickedly admitting Satan's right absolute in the



kingdoms of the world and all the glory of them; whereas they are only given up to him because the Church has deserted her Lord and Head, and of choice ranked herself under the headship of the Prince of Darkness in the body politic.

Again; The severe and exterminating policy adopted by the Papacy towards "heretics," has its foundation, first, in the severe and holy discipline exercised in the church by the Holy Ghost, as in the case of Ananias and Sapphira; and secondly, as the *forestalling* of a fact which I believe will be existent under the Millennium, which is, the instant cutting off of every sinner by an act of Divine Vengeance: for there are certain notices in Holy Writ, that there will be sinners under the Millennium; for it will end in an apostacy and judgment, which apostacy Satan let loose will bring into open rebellion: and since, moreover, the holy angels fell self-tempted, holy men may be permitted to do the same, for the fuller manifestation of the essential instability of the creature out of Christ and the upholding of his Spirit.

It may be seen, by adapting this rule to the various points of departure from the word and ways of God among Protestants, and their denial of so many precious truths, some of which the Papacy had taken up and counterfeited after the church preceding her had cast them off, how Protestantism has been gradually consolidating into a great and gorgeous system of pure Atheism ever since the Reformation. The fundamental dogma on which this is founded is this; namely, that *human judgment* is recognized as the sole interpreter of the Word revealed; by which it hath come to pass, that, no man recognizing *one only* interpreter, as the Holy Spirit speaking in the primitive church was recognized, and the pope for him in the papacy, in the march of liberalism and presumption, every man hath taken upon himself to expound all God's Word and ordinances; all reverence for the fixtures of olden time hath vanished, and utter lawlessness both in church and state ariseth therefrom. The instruments by which the great atheistic transformation is effected are, popular legislation, infidel schemes of universal education; infidel political economy; an unlicensed irresponsible press; infidel literature, scientific, philosophic and moral, as the consequence; the fashionable light literature of the age, which ministers in a thousand ways to the corruption of the heart and mind; the wonderful discoveries in chemistry and the mechanic arts, and the consequent great facility of manufacture and in-

terecourse, which leads us to forget God and trust in our own powers ; and lastly, the numberless Societyships and Associations voluntary into which men have run for every purpose political, social, and ecclesiastical, which have every one stepped in between parent and child, master and servant, pastor and flock, magistrate and subject ; by which the disease of LAWLESSNESS has been insinuated and diffused through every part of the body social and politic. The perfection of such a system of materialism and atheism would soon arrive did God permit ; but he withholds it for the elect's sake whom he hath chosen. When that number is completed out of the Gentile Church, He that letteth, namely the Holy Ghost, will be taken out of the way ; and then that Infidel Man of Sin shall be revealed, whom the Lord shall consume with the breath of his mouth, and destroy with the SPANGASMA,—the exceeding splendor of His Epiphany! His career will be short ; his end will be sudden ; and complete and awful will be his destruction!

There are some things which be as it were—the remnants and remembrances of things that were—the empty vessels once full. Of this kind is the rite of confirmation and the Bishop administering in the Church of England. The Bishop is a remnant of the Apostle, and confirmation of the laying on of hands to give the gift of the Holy Ghost. And I say, let them by all means be regarded with affection. The Bishops in the British House of Peers I regard as the representation of the truth, that the prophet of God should be the connecting link between the church and the state, to convey to the King or his servants the mind and counsel of the Prince of the Kings of the earth.—These I believe to have had their use, and in part to have ministered to the good of God's people what the realities should have done in full. The Quakers have received the truth, that the prophetic spirit should speak in the church by the mouths of holy men and women, as he did both under the law and during the primitive ages of the church. The practice of chanting the Psalms is a remembrance of the Psalms and Hymns and Spiritual Songs mentioned by Paul as dictated and uttered under the power of the Spirit, as the songs of Hannah, Deborah, some of David's, Zacharias', Elizabeth's, the Virgin Mary's, Anna's and Simcon's. The unknown tongue has its monument in the Papacy, under the dead language in which they hide the Scriptures and read their masses.—Brevity forbids further search. One thing more, however, I will notice, which

is, how Satan hath perverted the passion for the marvellous, which God gave to man for good, but which has been prostituted to all evil, by turning away from the wonderful works of God made known in the Book of Revelation, to the marvellous in all manner of diabolical falsehood; by which the tastes of so many have been completely *vagabondized*: for whereas the true marvellous stands in living abiding truths, which "are new every morning," the mock marvellous gratifies but for one or two exhibitions, and then calls for a new lie still more foolish, extravagant, and wicked.

### XIX.—Incidental Observations.

The *manner and instruments* of the judgment of the Great Day of Wrath not being stated with sufficient clearness in the foregoing pages, I deem it expedient here to be somewhat more particular therein.—Egypt is a type of this present sinful world, of its wisdom, its resources, its sensualities, and its deceitfulness as a ground of trust and confidence. Hence it is used as a type of apostate Christendom, as may be seen in the following from Isaiah xix. 1—4 "The burden of Egypt. Behold the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every man against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.—And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a king of fierce countenance shall rule over them, saith the Lord of hosts.

Observe, 1. The cloud upon which the Lord cometh. As of old he appeared in the cloud, which was darkness to the Egyptians and light unto Israel; so the Son of Man will come on the clouds of heaven with power and great glory: "but none of the wicked shall understand," Dan. xii. 10.—2. The anarchy and mutual slaughter that will then prevail, on the downfall of the old institutions: brother against brother, neighbour against neighbour, city against city, and kingdom against kingdom. See Isaiah ix. 4, compared with Judges vii. 22; and xxviii. 21, with 2 Sam. v. 20, and Joshua x. 10—14: Matt. xxiv. 7: "For ra-

tion shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places." And Zech. xiv. 13. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them ; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."—3. The strong delusion and madness that have seized on all the wise men and counsellors of Egypt, and their resort to their idols,—to every thing but God and his truth for upholding themselves against the tide of destruction that is sweeping all before it.—4. The cruel Lord and king of fierce countenance into whose hand God will give them, appears to be the wilful king of Dan. xi. 36 to end ; and of 2 Thes. ii. 3—11 ; and the head of the infidel beast of Rev. xvii. 17—a gigantic tyrant who shall arise out of the political convulsions of Europe.

Besides war, pestilence, and famine, fire from heaven will be an instrument of judgment, and I think hail also, as at Gibeon, Joshua x. "For, behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many," Isaiah lxvi. 15, 16. When the army of Gog goes against Jerusalem after the return of the Jews, God saith of him, Ezek. xxxviii. 21, 22 : "And I will call for a sword against him throughout all my mountains, saith the Lord : every man's sword shall be against his brother. And I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Again, xxxix. 6, "I will send a fire on Magog, and among them that dwell carelessly in the isles : and they shall know that I am the Lord " And Isa. lix. 18, "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies ; to the islands he will repay recompence." The islands are here equivalent to "the isles of the Gentiles" in Gen. x. 5 : "By these were the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations." By this it appears that at some point in the course of the judgments, perhaps at their concluding act, a storm of fire from heaven will be visited upon the nations, which shall be very destructive of

human life and otherwise ; perhaps accompanied with earthquakes and volcanic eruptions. In one of the plagues of Egypt, "the fire ran along upon the ground," and the hail smote man and beast at the same time. The material heavens, the sun, moon, and stars, may also be affected by the mighty power of God, so as to demonstrate to all nations under the whole heaven, that the Almighty God himself hath thus manifested his wrath and his power throughout the universe. And thus it is repeatedly declared, as in Ezek. xxxviii. 23, after describing the terrors of the judgment, he saith : "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," (xxxvii. 28). This is not converting the heathen by means of "historical evidences" of facts 2000 years old.

It appears also that a part of the infidel faction shall be cast alive into hell, suffering a *translation of damnation*, as a part of the saints shall enjoy a translation of glory into the resurrection body without passing through the gate of death. "So shall it be in the end of this world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire," Matt. xiii. 49. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were *cast alive* into a lake of fire burning with brimstone. And the remnant were slain with the sword," Rev. xix. 20. "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian (a general name for the oppressors of Israel, the head of whom was Sennacherib the king of Assyria, who presently merged into the king of Babylon, the "head of gold") be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, *for the king it is prepared*; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it." Isa. xxx. 30—33.

And after concluding his predictions of the judgments, and of the restoration and glory of Israel, he concludes his prophecies in these words: "For as the new heavens and the new earth, which I will make, shall remain before me, 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."—The fate of Sodom, and of Korah and his company, were types of this awful judgment upon these men.—These are the judgments upon *the quick or living*, "at the appearing and the kingdom of the Lord Jesus Christ," 2 Tim. iv. 1; "when he shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thes. i. 7—10.

The translation of the saints who are alive at this time, or near it, is also a subject of deep interest and solemn instruction. It is to take place perhaps just before the awful acts of the judgment begin; for they come with him to the destruction of his and their enemies, as "his mighty angels" just mentioned. See also Zec. xiv; 5, where, at the last extremity of Israel from the confederate army of Gog, he saith, "The Lord my God shall come, and all the saints with thee:" and Jude 14, 15, which quotes the prophecy of Enoch. The translation of the Saints is mentioned in Psalm xxvii. 5: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock:" and xxxi. 19, 20; "Oh how great is thy goodness which thou hast laid up in store for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues:" and in Isaiah xxvi. 19, 21; "Thy dead shall live, my dead body they shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter into thy

chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain:" and in 1 Cor. xv. 51, 52; "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (Rev. xi. 15): for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:" and 1 Thes. iv. 15—18; "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: *then we* which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—Wherefore comfort one another with these words." And this is "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," &c. Please turn to Matt. xxiv. 29, *and read it to the end.*

Somewhere in the neighbourhood of these events, probably after the judgment is completed and the Jews established in everlasting security, the New Jerusalem shall descend from God out of heaven. But since "flesh and blood cannot inherit the kingdom of God," it cannot be for men in the flesh, but for the saints who rise from the dead and are changed, and are caught up to meet the Lord in the air. It will not be suited to the condition of men in the flesh: nor am I sure that the Old Testament saints will dwell in it, "God having provided some *better thing for us*" (Heb. xi. 40) than the promises to these amounted to: and even John the Baptist is said by our Lord to be less than the least in the kingdom of heaven; and he calls himself "the *friend* of the bridegroom," as not of that "body of Christ" which is the bride. When that body is full and complete, God will have no further use for this dispensation of the Holy Ghost, the end of which was, to prepare the Bride the Lamb's Wife.

A view of the mournful condition of man in this present sinful world, ought to incite every man to earnest prayer for the



speedy coming of the kingdom. "Thy kingdom come: thy will be done on earth as it is in heaven;" till which glorious Advent the earth must continue to be "the habitations of cruelty. No man of sound mind can pretend that it can so be done by a sinful race whose very essence is "enmity against God," in a *sin-full* world, which is also full of evil spirits and under the dominion of the devil. His works must be destroyed, and he and his myrmidons cast out, before that time can arrive: yet our fond dreamers do imagine that they can tame the devil and his angels, release the world from its bondage under corruption, and reduce the human race to the obedience of the Gospel by their Missionary exertions and "historical evidences." The diversified and atrocious wickedness that is in the world; the vices and crimes secret and undisguised; the fraud, hypocrisy, deceit and violence; the strife, contention, hatred and cruelty; the tyranny, oppression, lawlessness and rebellion the impiety, superstition, atheism and blasphemy; the intemperance, extravagance, drunkenness and debauchery; the covetousness, avarice, extortion and overreaching; the pride and arrogancy, unfaithfulness and treachery; the hardships and sufferings of poverty; the ignorance and brutality so much resulting from excessive labour and vicious indulgencies; the miseries of man from the numberless diseases entailed on him by sin; the hard conditions under which he obtains his daily food; the tedious and painful steps by which it is produced and prepared;—all these and many more ought surely to convince any one how blessed and desirable an object the kingdom of the Son of Man must be, under which these "former things shall not be remembered nor come into mind!" Oh, who would not pray most devoutly for its speedy arrival! And Oh, what a heart wed to the ways of sin and death must that be, which will not believe!

#### XX.—*The Sacred Numbers.*

The following account of the Sacred Numbers, or numbers used in Holy Writ for various purposes, is extracted from the Dialogues on Prophecy, Vol. 1. I here introduce it for the information and edification of the reader; but especially for the bearing it has on "the Chronology of Prophecy" as treated of in the fourth and sixth sections of this work. It will be seen that the running of some of the prophetic periods from a point in the Jewish history before Christ down into the chronology

after Christ, and ending, as it began, in some remarkable event, is a satisfactory proof of the accuracy of our received Scripture chronology: at least it is so to my mind; and I know not on what ground such conclusion could be forcibly objected to.—The paragraphs to which I have prefixed the asterisk will shew this running, as it were one wheel into another, of time before Christ smoothly into time after Christ, and fulfilling a period in one begun under the other. The ending of so many of the larger periods in 1792, 1798, and 1847 is very remarkable, and tends strongly to confirm the important fact, that the year 1847 will see the saints already translated; the nations judged; the Papacy destroyed; the Jews restored, invaded by Gog “from the north quarters,” and delivered by the Lord destroying his great army as he destroyed the Canaanites at Gibeon; and the Lord himself actually come, and all his saints with him; and perhaps the New Jerusalem also will have come down from God. Then will begin the conversion of the pagan nations,—“the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,” Acts iii. 21,—“the healing of the nations,” Rev. xxii. 2.

“It is indisputable that certain numbers are more applied than others to sacred purposes; of these numbers 3 and 7 are of the most general use; they are found varied by different multiples; thus, the great period common to Daniel and John is presented to us first, as consisting of seven equal parts, in the “time, times, and half a time;” this again is presented multiplied by 12, in the 42 months ( $7 \times 12 = 84 = 42 = 42$ ), and again by 30 in the 1260 days; and the further additions made to this period (Dan. xii. 11, 12,) of 30 and 45 years are also multiples of 3. We find also the number 7, and its multiples by 10, in the Seals, Trumpets, and Vials; the lamps before the throne are said to be “the 7 spirits of God;” the  $3\frac{1}{2}$  days, during which the two witnessess lie dead; the 7000 who were slain by the earthquake, and various other periods and symbols of the Apocalypse; also, in the 7 days of the Creation, in the 70 elders of Israel, 70 disciples of our Lord, 70 years of Babylonish captivity, and 7000 who had not bowed the knee to Baal. The number 7, which in Hebrew signifies fulness or perfection, has the preference, when it is not intended that any particular number should be specified; as when it is said, the Israelites shall flee before their enemies 7 ways; and when our Lord commands his disciples to forgive their enemies, not only until 7 times, but until 70 times 7.

"Squares of numbers are also frequently used. Four, the first and most simple square number, occurs in the four beasts of Daniel ; in the 40 days during which the land of Canaan was searched ; the 40 years wandering in the wilderness ; 400 years of affliction to Abraham's seed. The day of Pentecost occurred at the expiration of a period expressed by the square of the number 7, or when 7 sabbaths were completed. In the same manner was the year of Jubilee appointed ; and the symbolical Israelitish nation, Rev. vii., representing a nation, in these latter times, elected and chosen of God, as the 12 tribes were, to peculiar national privileges, as described by its square, or 144 multiplied by 1000 ; by which number it is again represented in chap. xiv.

"Cubes are also sometimes used, as in the measure of Solomon's temple, and the New Jerusalem.

"As geometrical progression, limited to 3 terms, produces the perfect number 7, so we find that 4, the most simple square number, when multiplied by 3, gives another sacred number, to be found in the 12 months of which the Symbolical year is composed ; the 12 tribes of Israel ; the 12 Apostles ; the 12 oxen which supported the molten sea in the temple. The number 8 also, the first and most simple cube, when multiplied by 3, gives another sacred number, in the 24 elders of the Apocalypse ; 24,000 Levites with their 24 courses ; and the 12 courses of 24,000 each, who ministered to the king.

"It appears, then, that the number 3, geometrical progression, the square, and the cube, are to be considered as perfect forms of number ; whence are derived, besides the number 3 itself, those of 4, 7, 8, 12, and 24, from two of which we obtain the larger squares, 49 and 144, and the larger cube, 1728, which most perfect number is the measure of the New Jerusalem, as given in Rev. xxi. 16. The multiplication of any sacred number (as a square or cube) by 10, is only a repetition of that number, which gives it a higher importance, without altering its primitive character.

"In some few prophetic periods, there is found a lesser degree of perfection, as in the "5 months;" or the 150 years of the Saracenic Woe, which appears to be formed by the dividing of a month, multiplied by 10, in like manner as the "time, times, and a half" is formed, by the dividing of a time multiplied by 7. So in the the 45 years of Daniel, which is composed of a month and the dividing of a month : and in the 390 years of

Ezekiel, which is a year and a month. The square, the cube, or the number 3, are thus found in every prophetic or sacred number.

\* "The principal subjects of Prophetic history will also be found to have certain perfect periods of years belonging to them though they are not mentioned in its text. Thus the sacred times of the four Gentile monarchies, described in the vision of the great image, commence in the year B. C. 603, when that vision was seen, and end in 1798 A. D., when the Apocalyptic vial of wrath was poured out upon Rome, the metropolis of the fourth or last, and consists exactly of a period of  $49 \times 49$ , or 2401 years. The addition of a fifth or Jubilee period of another 49 years, being made to this grand and sacred period of  $49 \times 49 \times 49 = 2450$ , will extend it to the year 1847.

\* "The times of the Gentile church, commencing from the great judgment upon the Jewish apostacy, in the destruction of Jerusalem A. D. 70, and consisting of a sacred period of  $12 \times 12 \times 12 = 1728$  (being the measure of the New Jerusalem) will also be found to have expired in the same year as the  $49 \times 49$  of the preceeding vision, that is, in 1798, when the first judgment took place upon the chief seat of the apostacy of the Gentile Church.

\* "The Mahomedan period also consists, like the Papal, of a sacred number, though it is no where specified; for from its authorised commencement of the Hegira, A. D. 622, to the year 1847, when we have otherwise found that the Sanctuary of Jerusalem is at length to be cleansed from its pollution, is a sacred period of  $35 \times 35$ , or 1225 years. The root of this square is (as in the former more obvious instances) itself a sacred number, being formed by the multiplication of the  $3\frac{1}{2}$  times by 10, or which is equivalent to it, by the dividing of 70. It is also to be observed, that this period of 1225 years, is the dividing or half of the entire period of 2450 years of the vision of the great image.

\* "So also from the great reformation effected by Hezekiah, B. C. 726, to the commencement of the Papal period, A. D. 533, were the three times and a half; and from thence to its expiration in the year 1792, was a like period; making in each an allowance for a fraction of half a year.

\* "There are other periods of a similar nature, such as the seven times of tribulation denounced against the Jewish nation by Moses, four times, in Lev. xxvi.  $7 \times 360 = 2520$ , which great prophetic week of years, being dated from B. C. 728,

when Samaria fell, brings us to A. D. 1792; and it is further to be observed, that 2520 is the double of 1260. See Bicheno's "Signs of the Times."

"Another similar period may be observed between the time that the Israelites rejected the Lord from being their king, 1 Sam. x. 19, B. C. 1096, and that of their going into captivity, 2 Chron. xxxvi. 21, B. C. 603, which is 70 Sabbaths, or 490 years. The Sabbath seems to have been a sign of their being in covenant relationship with God; for it was only by his giving a miraculous double increase on the 6th year that they were able to keep the Sabbatical year. After their rejection of God, no mention is made of the Sabbatical year being kept, from whence it would seem, that no double increase had been given on the sixth. This is further proved by 2 Kings, xix. 20, where the promise of their being able to do so is given as a miraculous sign. The land therefore did not enjoy her Sabbaths from the year 1096, B. C. till the period mentioned in Zechariah, B. C. 606, which is a period of 70 Sabbaths, or 490 years.

#### *XXI—A Case of Conscience.*

The thing most hateful to the human heart is, that God is love. The reason of this is, that the declaration of God's love in word, and the manifestation or exhibition of it in action, do shew him a sin-hating and a sin-condemning God, casting reproach, and passing condemnation upon every thing dear to the old Adam: and since all that God saith and doth in regard of man proceedeth from love alone, and doth continually declare the ingratitude, the hatefulness, and the abominableness of sin in his sight; we are led to an insight into this mystery of iniquity and wickedness, and taught why man is continually turning in disgust from all the words and ways of God, and banishing all remembrance of him from his heart and mind, and continually labouring to erect an everlasting kingdom in this present sinful world, from which God shall be as effectually excluded as if he had no existence. To this height of daring impiety all things are now rapidly tending on the theatre of Christendom, in religion; in politics; in literature, scientific, fashionable, and philosophic, in arts and commerce; in amendments; in the forms and fashions and rules of social intercourse; and in the infinitude of Societyships, Associations, and Unions of every kind abounding. If to say that God is love were merely saying that God looks upon all the wicked works of man with

indifference, and is disposed to save all men in their sins rather than from their sins unto holiness of heart and life; then the fact that God is love would never call forth the hatred and opposition of mankind; for then he would be altogether such a one as themselves, Psalm i. 21. A striking illustration of this is found in the history of our Lord's healing the man with a withered hand, Luke vi. 10, at which the Pharisees "were filled with madness." They would sooner the whole nation had perished with pestilence than be the spectators of that exhibition of divine love, which stripped them of the disguise under which they masked their wickedness. And this hatred of God's sin-condemning character is common to all men, until the power of the Holy Ghost has converted them, and through the medium of the Gospel, fully reconciled them to God *and all his ways*.—And now for the case of conscience.

Suppose the whole Church of England should now foresee that their grandchildren should universally cast away the sacraments of Baptism and the Lord's Supper, and esteem them a pernicious superstition: Should we not think that they would act in a most unthankful, profane, and wicked spirit? And would we not ardently desire that they might repent of their impiety, and recover these Holy Sacraments? Suppose we by vision of the future should see men rise up among them, and point out their departure from the true faith and ordinances of Christ, and earnestly exhort them to pray to God, and take measures for the restoration of the ordinances, and for this should receive nothing but scoffing and reviling as fanatical innovators, striving to revive what God had abolished long ago as useless in the church: Should we not think our children's children would behave in a most unbecoming manner, and as those who actually hate and abhor the true ordinances and ways of God?—But we do see the same thing before our eyes, in the sectaries who have cast away these very ordinances as actually pernicious and a hindrance to men's salvation (else why do they cast them off?) and how are we affected by it? In truth it gives us little or no concern: we care too little for the glory of Christ to be seriously affected by such dishonour done him: yet methinks no man can reasonably object to this manner of putting a case. But again: Is it more unchristian to throw away one of Christ's gifts to the church than another? Certainly not. When he ascended up on high, he led captivity captive, and gave gifts

unto men; and these gifts he conjoined with certain ordinances, that they might be used for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. An account of them may be found in the twelfth and fourteenth chapters of first Corinthians, as things which "God hath set in the church," and placed upon the same authority and standing with baptism and the Lord's supper.—Among these are the gift of power to heal the sick and cast out devils; the prophetic gift of the word of wisdom, of knowledge, and prophecy, to exhort and comfort the Church, to interpret to her the written word, and thus enable her to be "*perfectly joined*" together in the same mind and in the same judgment," to lead her into all truth, and prevent all heresies and schisms from tearing and rending her body and dividing and scattering her children like sheep without a shepherd.—Suppose again God by his Spirit had taught our fathers in the faith to foresee a time when their children would forsake all these good ways of the Lord, thinking them needless; and they should commit to writing by direction of the Spirit, and hand down to posterity such words as these: Grieve not the Holy Spirit of God whereby, in the laying on of hands, ye are sealed until the day of the redemption of the body from death: Quench not the Spirit: Despise not prophesying: Desire spiritual gifts, but rather that ye may prophesy: Ye may all prophesy one by one, that all may learn, and that all may be comforted: Covet to prophesy, and forbid not to speak with tongues:—I say, foreseeing a time when all these warnings and exhortations should be despised, and the good gifts denied and rejected, and those scoffed and derided and persecuted who should attempt to recall the mind of the church back to them as things given of God and in themselves very good; is it unnatural to suppose, that the fathers in the faith would feel much grieved at such conduct in their posterity, and think of them as we should think of our grand children for throwing away the Sacraments, and wilfully persisting in it?—And now, Christian reader, before you proceed to the application, I beg of you to examine carefully, *by the analogy of faith*, rather than by your own prejudices, whether or not you can discover the least unfairness in my manner of putting this case of conscience. Search the Scriptures and see if God hath said that the sacraments are any more worthy of preservation in the church than the spiritual gifts, or that



the spiritual gifts were not given to continue as long as the sacraments. God did set in the church apostles, prophets, evangelists, pastors and teachers, gifts of healing and miracles, discerning of spirits, divers kinds of tongues, with the gifts of their interpretation. Search and see if the Authority which gave them, and which gave the warnings I have quoted above concerning them, has furnished you with a warrant for denying them and setting them aside. If he has not, then is the denial of them nothing short of making God a liar: and if he has, (which is impossible) why did he give them at all accompanied with so many exhortations to love them, to covet them, to speak nothing against them, and to use them to the Glory of Christ and the good of his people?—And now for the application.

When Mr. Irving and his friends in England began to recall the church to the memory of these long forgotten gifts, they were at once cried out upon as lunatics and fanatics; the idea of praying for their restoration was treated as a delusion of the devil and most presumptuous against God; and on all hands it was decided that their restoration, were it possible, could be of no use whatever. It was noised abroad that the prayer of faith had been, in several instances, answered to the healing of the sick and the lame; but this only excited the contradiction and the mockery of the multitude, who were set on by their superiors both in and out of the church. Every pains was taken to *discredit the facts*, and to throw odium upon those who believed them. The prophetic Spirit also was pleased to open the mouths of some of the Lord's faithful servants both men and women: but this only served to call forth as it were a howl of scorn and indignation from Dan even to Beersheba, as if such things had never been heard of in the church of God. Instead of being moved with godly fear, or a feeling of repentance, or joy at these things,—instead of asking, Hath God then indeed visited his people as of old? Is the prayer of faith answered in healing the sick? Hath God indeed again come among us with great might to succour us, and shew us the tender mercies he shewed to our fathers? Hath the Holy Comforter indeed once more spoken words of consolation in his church by the mouths of holy men and women? “O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them,” and hast thou

again so visited their poor backsliding children?—Instead I say, of such inquiries as would indicate faith in Christ, a sense of repentance, and love and affection to the ways of God *as good in themselves, and at all times objects of desire*, every pains was taken to convict the persons so offending against human pride and self sufficiency and ignorance, of falsehood and delusion, and they were treated as the offscouring of the earth, and violently cast out of the church. This arose from the same cause which filled the Scribes and Pharisees with madness against our Lord for healing the sick. It arose from the fact, that nothing is so hateful to man as the demonstration by word and work that God is love. Had the church been walking in love, she would have been walking in the Holy Ghost as she was in the beginning, and the ways of God revealing would have been to her sweet and pleasant, and the very joy of her heart. But this treatment of the ways of God existent in the New Testament church, and which none of these condemn *as applied to that time and place, and as not in any way interfering with themselves and their own inventions*, could not possibly have proceeded from any thing but actual hatred of the ways of God. Men had lost all love and all reverence for these good ways and good gifts of God: they kicked at them; they spurned them; they blasphemed them. Had they retained any love for them, they would have rejoiced even at the thought that they might be restored, and would have been willing to join in humble and earnest prayer for their full restoration. The asserting of the gifts as the *present* endowment of the church, for which the church is *now* responsible was the necessary condemnation and rebuke of the church for unfaithfulness, and called upon her for deep repentance and contrition: but the call was received with groans and hisses, and all parties,—High church, Low church, Evangelical, Socinian, Dissenter, No church, and Infidel, all joined in the cry—"In so saying, thou reproachest us also,"—"And this is the condemnation, that light is come into the world, and men love darkness rather than light, their deeds being evil." And as it was in case of the Pharisees, almost the whole nation made it manifest, that it would prefer destruction by bel-  
lowing all manner of delusion, to being saved by repentance and turning back to seek the Lord in what manner our fathers in the faith sought and found him. The nation expects to be destroyed by a mighty revolution which all parties see ap-

proaching: but the nation thinks no more of averting the ruin by casting itself unreservedly upon the mercy and care of God, and beseeching him to save it in his own way, than it would if there was not a Christian in all Great Britain: for whatever they may think, they have adopted *infidel politics*, and to these the nation is determined to adhere at all hazards to the end of the chapter. It acts upon the principle that Satan is as good a master as God, and that a man given up to the guidance and controul of the devil is as fitting to serve Jesus Christ in ruling over men, as he is who is "full of the Holy Ghost and of wisdom."—And these things do I state in all christian love and good will, knowing that strong drink must be given to them that are ready to perish, and that it is charity in the first degree to pull men out of the fire, even though at the loss of an arm or a leg.

The time of the prophetic Spirits reappearance was remarkable. It was shortly after the repeal of the Test Act, which in reality exalted Satan to an equality with the Holy Ghost on the arena of politics; and to this the unfaithful church by her Bishops in the House of Lords was accessory in not withstanding so wicked a measure even to the death. It was shortly after the Bill which equalized the abominations of the Papacy in like manner with the uncorrupt Gospel, to which also the unfaithful church was accessory by her Bishops, who ought to have called, on both occasions, on all the clergy to lift their voices like a trumpet against this prostitution of the entire ordinance of the state at the feet of Satan. The nation having withdrawn its protest against all infidelity, and the Papal Man of Sin, and equalized Christ and Belial, truth and falsehood, the Holy Spirit and the Devil, and broken down all distinctions between good and evil, it was in a fitting mood to add this other sin of rejecting the voice of the prophetic Spirit when he came again into the church. And as each dispensation ends in an apostacy and a judgment, and as this is the dispensation of the Holy Ghost, embracing all the principles and responsibilities of the three-fold relation of Father, Son, and Holy Ghost, these repeated acts of apostacy were needful to fill up the measure of iniquity in preparation for that "strange act" which God will execute. The gift of power in the Holy Ghost, which was given on the Day of Pentecost, being the earnest of the future possession of power in the same Spirit to the upholding of all things, the refusal

to recognize the gift, and the casting out of the church such of the clergy as do, is a deliberate rejection of the privileges of the Kingdom, and an equalization of this present sinful world, wholly surrendered up to the tyranny of the Devil and his cruel lordship in all high places of the earth, with the new heavens and the new earth wherein dwelleth righteousness, under which God will pour out his Spirit upon *all* flesh, Joel ii. 28; purifying and restoring all things to their true condition and to their rightful Lord, that his will may be done on earth with what perfection it is done in heaven, Thus a devil-possessed race and world is deliberately preferred to a Holy Ghost-possessed race and world; which is the last mournful act in the tragedy of rebellion against God, the Father, Son and Holy Ghost.

### *XXII.—Case of Robert Baxter.*

The case of this man is most remarkable, and most important to the clear proof of the fact, to all who will listen to the voice of evidence, that the utterances in Mr. Irving's church were from the true prophetic Spirit, and not the self-delusions of the natural man. The substance of the following account of this peculiar case is taken from the *Morning Watch*, Vol. vii.

Robert Baxter, Esquire, was a respectable member of the legal profession in England, a man of unblemished character, and a member of the Church of England. Hearing of the utterances in Mr. Irving's church, he attended, and became satisfied that it was no delusion, on comparing what he saw and heard with the promises of the Gospel, and with the record of Holy Writ. He betook himself to prayer and fasting, and earnest entreaty to the Father of our Lord Jesus Christ, that it might please Him to open his mouth by the prophetic Spirit, as he had done to others. His prayer was answered; and of the manner in which his gift was exercised, Mr. Irving thus testifies:—"The Lord, which is the Word of God, opened his mouth in mighty utterances, of things unutterable by the lip, inconceivable to the mind of man; and gave them forth with a richness and variety and exuberance of knowledge, with a majesty and a strength, with a melody and power of harmony, and yet with a calmness and distinctness and exactness, yea, and minuteness of truth and beauty, which if Satan hath power to give them, Satan may have written all the oracles of God.

For verily, there be no parallels to the words which he spake, nor to the manner and method of his discourse, but those which the universal church hath stamped by the name of the word of God. If Satan as an angel of light and a minister of righteousness, can give forth the honour, the nobility, the grandeur, the glorious truths, which not thy poor formal intellect, Robert Baxter, but He that spake them in defiance of thy formal intellect, did utter, in my hearing and the hearing of my church;—then say I again, Satan may have indited the word of God, which is of all blasphemy the most horrible and guilty.”

Mr. Baxter became vain of his gift; fancied himself the object of it rather than the church; and undertook of his own mind, exactly to interpret and limit by precise time and persons, some utterances given by him. Against this he was admonished both by his friends in private, and by the Spirit speaking in the church by himself as well as others. Yet he persisted: his interpretation was negatived by time in its non-fulfilment,—in *days*—when *years* were more probably meant: and he suddenly came to the surprising conclusion, that he had all along been actuated by the Devil, and not by the Holy Spirit; forsook Mr. Irving's church, and published his recantation in a “*Narative of Facts*.” He says: “A few days before the prophecy of my call to the apostolic office, whilst sitting at home, a mighty power came upon me, but for a considerable time no impulse to utterance: presently a sentence in French was vividly set before my mind, and, under an impulse to utterance, was spoken. Then, in a little time, sentences in Latin, were in like manner uttered, and, with short intervals, sentences in *many other languages*, judging from the sound, and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish: the first she can read and translate; the second she knows but little of. In this case she was not able to interpret nor retain the words as they were uttered. All the time of these utterances, I was greatly tried in mind. After the first sentence, an impulse to utterance continued on me, and most painfully I restrained it; my conviction being, that until something was set before me to utter, I ought not to yield my tongue to utterance; yet I was troubled by the doubt. What could the impulse mean, if I were not to yield to it?—Under the trial I did yield my tongue for a few moments, but

the utterance that broke from me seemed so discordant, that I concluded the impulse, without words given, was a temptation; and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could neither recognise the words nor sentences as any language I knew, except those which were French or Latin."... "When I went to London after this, I questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them.— They answered almost entirely the latter, though sometimes also the former.".....

"My persuasion concerning the unknown tongue, as it is called (in which I myself was very little exercised), is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourses is, much of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration."

[It must be obvious to every one, that not only the 'discordant utterance' which broke from Mr. Baxter, but also the Italian and Spanish, were to him *unknown tongues*; and he surely does not mean to say that these sentences were 'no language;' nor has he any other ground for asserting the discordant utterance to be a jargon of sounds, than the mere postulate of its being unknown, because unknown to him.]

"One day, in the Scotch Church, when I was meditating on the propriety of yielding my tongue, and was in prayer to God for teaching on it, an utterance broke from Miss E. C., 'Yield your tongues to Jesus;' and going on exhorting to an entire resignation of ourselves to the spirit of Jesus speaking and dwelling in us. The instances of such obvious discernment of thoughts and so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in her own room, in three or four distinct instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power. This is a very mysterious dispen-

sation ; but as a spirit of divination, when any put themselves unfaithfully under the influence of the power, it certainly is able, and does make manifest the thoughts of their hearts, imitating the manner in which we may suppose the Spirit of the prophets in the Corinthian church laid open the thoughts of the unbeliever, as referred to by the Apostle." (pp. 133. 135)

[Truly *mysterious* must it be to any one who can suppose such things to be the work of Satan, thus giving to him the attributes of the heart-searching God For this is no *imitating the manner of the Spirit*, as Mr. Baxter says, but doing the very same thing; it is not seeming to know thought, but "*obvious discernment of thoughts*," an attribute beyond any spirit of divination, the province of the Holy Spirit.] "I am *He* that searcheth the reins and the heart."

[Mr. Baxter has said that his joy, and thanksgiving, and nearness to God, appeared to be the greatest when he was under that power which he now calls Satanic; which he now endeavours to explain by saying, that Satan so successfully imitated those holy affections, that he was deceived, and took it for what it really was not. This explanation leaves the case just where it was before; for he did not discover any thing evil in the affections themselves, but, persuading himself that he was at that time under the power of the evil one, concludes that these holy affections came therefore from Satan. But as they *seemed* to him the most pure and holy that he had ever enjoyed, how does he know that his previous and present less vivid experiences of the same kind are not delusions also? If he was deceived in his greatest joy and peace much more may he be deceived in his ordinary experience.— And he himself has stated, in another place, that "The Holy Ghost alone can spread abroad the love of God in our hearts, and fill our souls with thanksgiving and praise." (Pref. xii.)

Another rash and headstrong character, who, like Mr. Baxter, has renounced the work, has declared, that, though he thinks it to be a work of Satan, he was taught thereby one great truth, namely, *the love of God!* Can this unhappy man really be of sane mind? Love is of God; and every one that loveth is born of God. God is love; and he that dwelleth in love, dwelleth in God, and God in him (1 John iv). Is it possible that any one can maintain this to be a lesson which Satan can teach? If so, such a man proves conclusively that he, in so thinking, is under the delusive power of Satan. In like manner, when



Mr. Baxter declares that he was seduced by Satan "as an angel of light," and maintains, further, the monstrous proposition, that this disguise of the enemy "is an array of truth as well as holiness and love, which Satan is permitted to put on to accomplish and sustain his delusions;" we assert that Mr. Baxter is befooled by Satan, or he could not broach such an absurdity. What! the father of lies teach truth! the foul fiend preach holiness! the enemy of God and man inculcate love! Our soul revolts from such a thought, as the acme of contradiction and folly. Well has it been said, by one of those who have replied to him. "This is a fearful statement; but we may rejoice, and I pray God that Mr. Baxter himself may yet rejoice and give thanks with us, that no such statement is contained or countenanced in the Scriptures. When an evil spirit came upon Saul, were the restlessness, and fear, and cruel envy, which raged in his heart, any proof that the devil appears as an angel of holiness and love? Had the temptation in the garden of Eden, or in the wilderness of Judea, even the semblance of holiness? Or do the sore pains of Job, or the grievous state of those of whom it is said that Jesus went about 'healing all that were *oppressed* of the devil'—or the cruel treachery of Judas, when Satan entered into him—or deliberate and sustained falsehood of Ananias and Sapphira, when Satan filled their hearts to lie unto the Holy Ghost—do these things, or any other manifestation of the power of Satan recorded in the Bible, afford us any warrant to assert that Satan puts on, or can put on, the appearance of an angel of holiness and love?"

The fruits of the power which came on Mr. Baxter are declared in Scripture to be the fruits of the Spirit: these fruits still continue in multitudes to whom the Spirit in him imparted them; who were strengthened by his strength, and who stumbled not when he fell. May the same Spirit put forth His Almighty power to break the snare into which he has fallen; and may he have grace given to escape for his life from the bondage of Satan into the glorious liberty of the children of God; into the Everlasting Arms, ever ready to receive all who with hearty repentance and true faith turn unto Him!

\* \* \* \*

Mr. Baxter was received by the spiritual church as a brother, with full confidence; was admitted into their domestic privacy, saw them, without the possibility of disguise, in their

seasons of closest communion with God; when some might charge them with enthusiasm, but when it would be absurd to charge them with hypocrisy;—and what is the testimony he bears? His whole narrative shews that Mr. Baxter saw nothing but that holy walk and conversation which becometh the saints of God. “The regard I bear them as sincere, though deluded, followers after truth the debt I owe them, as well for the affectionate kindness evinced towards myself, as also the wounds I have inflicted or exercised on them.”—“The word spoken seemed to be the Gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness, and apparent patient waiting upon God.” (pp. 2,7.)—“Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually: *when in prayer*, the power would come, and carry out my utterance in power, and I was *obliged to stop* to resist it. This was very distressing for a long time, joined as it was to the darkness and deadness of a mind so long swayed by such delusions; but under such circumstances, all we can do is to hold fast our confidence that God will not abandon us: humbling ourselves, and pleading the blood of sprinkling of the Lamb of God, who taketh away the sins of the world.”.....

No one who attaches any credit to the statements of Mr. Baxter, can doubt of the supernatural character of the work he once received, but now opposes. To the question “Why persuade yourself that the work was supernatural?” he replies, “Glad indeed would the writer be, if he could, upon safe grounds, persuade himself otherwise. He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion.” (p. 11.) Facts and details are given, throughout the whole narrative, which fully bear out the supernatural agency here stated, and warrant the conclusion, that “if facts have any force in proof, the facts which have lately occurred have been broad enough to shew the active workings of a spirit; and to shew, also, that, though a supernatural power is with us, we are not therefore, of necessity, receiving it of God. The power exercised by the Spirit, in causing instantaneous and unlooked-for convictions, was very striking and

mysterious" (p. 9). "In the utterances of the power, which subsequently occurred, many were accompanied with the flashing of conviction to the mind like lightning rooting itself in the earth." And speaking in the next page of a time when the power came upon him while *kneeling at the communion table*, he says, "My tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament." (p. 10). On these extracts, we remark, that it has been the constant practice of those who resist the work of God to ascribe the power to Satan which they are constrained to allow is supernatural. When the Pharisees said of our Lord, "He casteth out devils through Beelzebub," he exposed the absurdity of supposing Satan to be divided against himself; and appealed also to the experience of other men: "By whom do your children cast them out?" let them be the judges. We use the same argument, and make the same appeal: if Satan fills the soul with a sense of the presence of God, and in a degree exceeding any peace and joy ever before tasted, "how shall his kingdom stand?" And if it be said that all the fruits of holiness, love, and joy in those who believe, and which, according to Mr. Baxter's own testimony, they manifest, come from Satan, let them be the judges. Moreover, we wholly deny to Satan any such power as that mentioned above, of "causing instantaneous and unlooked for convictions," of 'flashing conviction into the mind like lightning:' these are the work of Omnipotence, the work of the Holy Spirit alone; and we hold it little short of blasphemy to attribute such power to Satan, contrary to the analogy of Scripture, and subversive of responsibility in man. The power of Satan extends to the suggesting evil thoughts; which we are commanded, in the strength of the Holy Spirit, to resist. The command would be nugatory, and the resistance vain, if Satan had the power supposed; all must become his victims upon whom he put forth the power. And how, on such a monstrous supposition, can any one be sure of any one conviction? how can Mr. Baxter be sure of his convictions concerning the fundamental truths of Christianity; still less of his present convictions concerning the work in question, which he does not pretend to ascribe to any greater supernatural power? We do not mean to underrate the power of

Satan; who goeth about as a roaring lion seeking whom he may devour; but the Holy Spirit is the Almighty, the ever-present God, mightier in the members of Jesus than all that can be against them, giving them the confident assurance that nothing shall separate them from the love of God in Christ Jesus the Lord. Mr. Irving's church consists of more than eight hundred members, all of whom have had full opportunities for examination: to these we may add numbers in the congregation who have not yet joined the church, and numbers in other churches, both in London and the country: their experience we put against the single experience of Mr. Baxter: let them be the judges who know all the facts.

One other gross mistake we have to correct in passing, which lies in supposing that God, ever has, or ever will, "send strong delusions, that they should believe a lie," upon any of his children; upon any who are waiting upon him in order to know his will, and using their utmost endeavours to do it. The proposition is monstrous in itself, and taken in connexion with the context, is perfectly absurd. The *cause* of the strong delusions is there assigned: they are sent because men receive not the truth in the love of it, and because they have pleasure in unrighteousness: it is the hardening process which passes upon the ungodly and the reprobate, and no part of the Fatherly chastisements of God upon his children: it is the judicial blindness upon apostacy which seems irrecoverable.

Mr. Baxter has also erred in not distinguishing between the power itself and the exercise of that power; though in the exercise it is that all responsibility consists. He may, and we believe does, rightly assume that the power was the same in him and in those who continue to speak still; but we are sure that the mode of its exercise was very different in him from what it is in them. Had Mr. Baxter realized in himself that most important doctrine, "No prophecy is of any *private interpretation*," he would have been delivered from that egotism which characterised his former proceedings, and which led to and pervades the present publication. The prophecies uttered by the other gifted persons do not regard themselves, but are all for the body of Christ. They feel not, they speak not, as distinct individuals, but only as members of the church universal. But Mr. Baxter almost always had himself uppermost in his thoughts, and so became the object to which

he bent the interpretation of his utterances, whenever it was possible to do so. Of this he was repeatedly and most graciously warned by the Spirit speaking in himself, and warning those around him, who listened with a reverence bordering on idolatry. He himself must remember many of these warnings, calling upon his friends to spare them, if they would not have him dashed in pieces: asking them sometimes, "Do you drink the cup, or the Liquor it contains? think not of me but drink the word of the Lord." God hath resolved that only *one* Person in the human form shall take honour to himself, namely, Christ Jesus; every other man must act and feel as a member of the body of Jesus, and give all the glory to Christ, the exalted Head. Mr. Baxter failed in this, and, neglecting repeated warnings, God has marred the vessel.]—*That included in the brackets is from the Editor of the Morning Watch.*

If an objection should be raised to the employment of such a one for a prophet, let the objector read the history of Balaam, in which he will find that the "dumb ass speaking with man's mouth forbade the madness of the prophet." And indeed is any one subdued by grace without manifesting more or less backsliding and perversity against the Holy Spirit?

The *Christian Guardian* published at Toronto, Dec. 10th, 1834, speaks concerning Mr. Baxter as follows:—"Our blood chills while we contemplate the consequences of this doctrine; though these consequences may not be seen or acknowledged by many of its advocates. It was the contemplation of this doctrine and its consequences that first opened the eyes of Robert Baxter, Esq., an eminent English Solicitor, who had become so completely infatuated with the Irving delusion of gifts, miracles, prophecies, &c. that he for more than a year, spake in the tongues, delivered a number of prophecies, wrote elaborately in defence of the earthly kingdom and manifestations, gifts, &c.; and was declared by the Spirit in Mr. Irving's church to be a Prophet of the Most High God. We forbear at present to give an account of some of Mr. Baxter's prophecies, as well as others which were communicated to us by an Elder in Mr. Irving's church, and which we have in his own hand writing. But Mr. Baxter, being a man of deep piety as well as sound learning, was at length enabled, with less of unsuspecting credulity, to re-examine the Irving doctrine respecting the character of our Di-

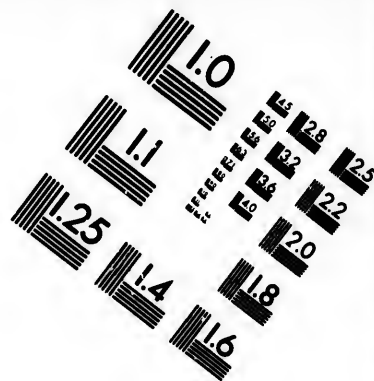
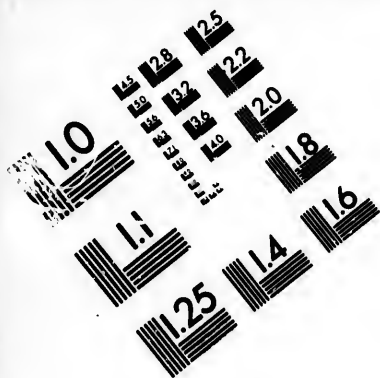
vine Lord; he saw the gulf into which it led; his eyes being opened, he examined all the other peculiarities of Irvingism in the same way. The result was, that he renounced it in toto, and published a most ably written book, giving an account of the whole delusion, and the manner in which he was led away by it—how he was actuated under it, and how he was delivered from it. Mr. Baxter's recantation and book was a fatal blow to the spread of Irvingism in England, and caused a number of others to follow the author's example."

In regard to the manifestations in Mr. Irving's church, the *Guardian* of January 7th, 1835, speaks thus: "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.".....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."—"Our gifted "Author", was not Mr. Baxter, but myself, who was then about to publish the "Doctrine of the Holy Spirit."

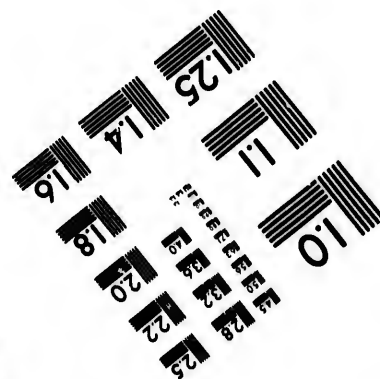
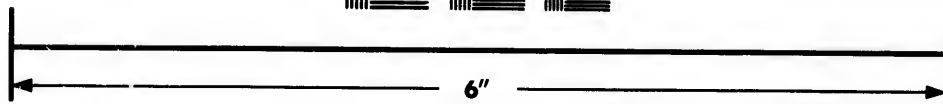
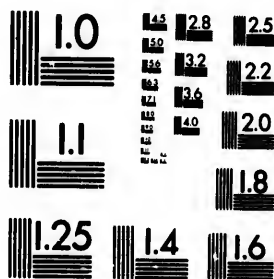
Without turning to the Scriptures to shew how, in old times, they got up and said "Thus saith the Holy Ghost, separate me such a one to the work whereunto I have called him;"—without shewing how the *Guardian* places the exercise of *Providence* in the church rather than in God,—I shall observe that, on reading the above extracts from the *Guardian*, which was before I had seen the volume of the *Morning Watch* containing the account of Mr. Baxter, I was led to suppose that Mr. Baxter's book professed to be a refutation of the supposed facts of *supernatural manifestations*, and that it went to prove that the "Irvingites" were either base imposters, or *self-deluded* fanatics.—It is manifestly in one or other of these views that the *Guardian* holds them up, as he expressly denies any thing *supernatural*, and "proves the existence of delusion instead of *spirit-*







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ual gifts." He denies their speaking in tongues: Yet Mr. Baxter expressly states, that he himself, when first the power came upon him, did speak in Latin, French, Spanish, Italian, and many other tongues unknown to him or his wife, by a supernatural power actuating him thereto. If therefore the Editor of the Guardian expresses his real sentiments concerning "Irvingism," he must consider Mr. Baxter, on whom, for the base purpose of calumniating Mr. Irving, he bestows such unqualified praise, to be either a monster in wickedness, or a man bereft of his rational faculties. Into this dilemma the Guardian has thrust himself; and there is no loophole out of which he can creep to avoid it: from all which it is abundantly manifest, that for the wicked purpose of calumniating the "Irvingites," and deceiving his readers in regard to the facts of the case in hand, he did purposely and by design put forth false and deceptive statements;—and this too under the name and character of a minister of the Gospel!!!

As to what this sensitive person regards as so horrid that "Our blood chills while we contemplate the consequences of this doctrine,"—the doctrine is expressed in these words:—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of *the same*" (Heb. ii. 14). That is, that our Lord, being "made of a woman, made under the law,"—that as he was of the flesh of Israel, (Rom. ix. 5)—that as he took not on him the nature of angels, but the seed of Abraham; wherefore in *all things* it behoved him to be made *like unto his brethren* (Heb. ii. 16, 17), his body, or flesh and blood, was taken out of the common lump of humanity, and was therefore *as fallen* as the general mass out of which it was taken: for, taking human flesh from a fallen mother, he necessarily took fallen flesh and no other, for there was no other to take: he took it in its condition brought upon it by sin, in order to redeem the whole lump. This is the doctrine so horrifying to the Editor of the Guardian, the identical doctrine taught by Mr. Irving in common with the English and Scotch Reformers. And if any one is offended at the idea that the Son came into sinful flesh in order to redeem and save it, he ought also to be offended at the idea of the Holy Ghost taking his dwelling in it to sanctify and uphold it: he ought, to be consistent, to reject the whole work of Redemption and salvation as degrading to the Holy Trinity: for in every part of it the divine nature comes in contact with nothing but pollution until the plague is healed.

It will appear by the following extracts from the Guardian, that a Correspondent, together with the Editor, endeavour to fasten upon Mr. Irving the denial of the Incarnation of the Eternal Son of God. His Correspondent in the Guardian of Dec. 3rd, 1834, gives "an extract from a sermon preached by Mr. Irving, in the National Scotch Church, Regent Square, London, on the 26th of October, 1831," as follows:—

"But Jesus, besides his generation of the Spirit, received a baptism of the Holy Ghost. On the day of his baptism, the Holy Ghost descended upon him in the form of a dove, and then it was he went forth and healed them that were sick, and were oppressed of the devil. After the baptism which John preached, then it was that he put forth this mighty power beyond man's bound—then it was that he was *more than man*, and manifested to be more than man. Up to that time he was man, holy in flesh and in soul; but from that time forth he became man, with God in him. The Father then came into him, and from that time forth he did works proper, not to man, but proper unto God."—I might continue the quotation, but forbear.

In the next number, the Guardian has this remark: "If the union of the human with the Divine nature, in the person of Jesus Christ, was only his being 'man with God in him,' after the 'Holy Ghost descended upon him at his baptism,' it follows, thirdly, that every believer may become God as much as the Redeemer of mankind was; for to every believer God hath said, 'I will walk in him, and dwell in him.'" So I say too; and if this was what Mr. Irving meant to teach, I should call him an execrable heretic. But he never taught it; and I cannot persuade myself that either the Guardian or his correspondent believed that Mr. Irving either so believed or so intended to teach; and further I believe that they both were heaping upon him gratuitous calumny. Mr. Irving begins the same sermon in these words: "Jesus, the Word, made flesh, came into the world in order to redeem men from their sins; and, taking our nature upon him, he did," &c. In the second paragraph he saith: "Ye cannot so please the God of heaven, ye cannot so delight him, as to receive this Jesus whom he hath sent out of his own bosom, as the messenger of his love." Had Mr. Irving meant to teach that Jesus was merely a man with the Father dwelling in him, he could not also have taught that Jesus was the Word made flesh, the second Person of the Holy Trinity who had come out of the bosom of the Father into the

world. As to his being a man anointed with the Holy Ghost, and having the Father dwelling in him, Mr. Irving, in the same sermon, quotes the following scriptures: "The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the meek."—"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." Neither of these texts makes the most distant allusion to the Incarnation of the Word; neither do Acts ii. 22, and x. 38—"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you"—"how God anointed Jesus of Nazareth with the Holy Ghost and with power." These four texts taken together as strictly declare Jesus to be a mere man with the Father dwelling in him as do the words of Mr. Irving; and if we confine ourselves to a choice of such texts to the exclusion of others, every word of Mr. Irving which has been quoted against him can be made to appear as a declaration of the *whole* truth concerning the person of our Lord.

Mr. Irving was speaking of the baptism of the Holy Ghost, which the Father bestowed upon the Person of Christ at his baptism in Jordan, and which Jesus shed down upon the church on the day of Pentecost, as a thing distinct from, above and in measure of power beyond what aforetime was ever given. It was with a view to this fact, and to the fact that the church is now responsible for the gift of power in its various distribution, as it appeared at Pentecost, and afterwards, that Mr. Irving was speaking; and hence a ground of temptation to the Guardian and his Correspondent to calumniate him as a sort of justification for their own unbelief in the true doctrine of the Holy Ghost. He was also speaking of the Word *made flesh*;—emptied of his glory, brought into creature limitation, humbled and reduced into the form of a servant, made of no reputation, "a worm and no man;" and in this state as a poor mortal man anointed with the Holy Ghost, and with power so as to put forth "the finger of God" and do his mighty works; the Word Incarnate being veiled and hidden in mortal flesh. This is what Mr. Irving had in view, and not that abominable heresy they would maliciously fasten upon him. The Editor of the Guardian, having been some time in London, and having some personal acquaintance with Mr. Irving, could hardly have been ignorant of his great work on the Incarnation of the Word, in which he sets it forth as the foundation of all things.

If I were so minded, I could make a very plausible shew of disproving the Incarnation by the very words which declare it. "The Word was *made flesh*;" that is, transubstantiated into the substance of flesh, and no longer the Word but real flesh; not the Word come into flesh and there forever abiding so as of God and Man to make One Christ.—Mr. Irving was a firm believer in the Athanasian Creed, as every consistent Trinitarian must be.

There was another ground of temptation to the Guardian to hold up Mr. Irving to public execration. He was ever a manful supporter of the orthodox doctrine of church and state; of christian government, of nobility and aristocracy, of all anti-democratic principles and institutions, and of the doctrine of non-resistance to the powers that be: whereas the Guardian had long been a furious political demagogue, a violent opposer of aristocratic principles, and a heroic supporter of political atheism, which equalizes the Devil with the Holy Ghost on the arena of politics. He had actually called, on one occasion, upon the people of Canada to resist, *by physical force*, the appropriation of the clergy reserves to the use of the church of England. See Christian Guardian of May 7, 1831, of which take the following sample out of five or six columns: "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*," &c. Which is both teaching that the people are the source of all power and authority instead of God, and that rebellion is their inalienable right whenever they become dissatisfied with their rulers. How can a teacher of such damnable doctrines love those who declare the truth?

### XXIII.—Profession compared with Practice.

"Out of thine own mouth will I judge thee, thou wicked servant."

While the Holy Spirit was heard in the churches, they had no creed but the Bible, and no ordinance but of divine appointment: but since his expulsion, human contrivances without number are set up in addition, through which men have access to the Gospel and to their God; and instead of churches all in unity, we have a host of sects and factions biting and devouring each other in perpetual warfare.

The profession of a modern church is to be gathered, not from the Bible, but from its books of authority and credit set

up in place of the Holy Ghost as Interpreter of Scripture and Guide and Teacher in the churches. By these it is fair to judge the practice and opinions of any individuals or generation of a modern church. Its books of credit may come to rank nearly as those having formal authority. Such, in the church of England, is *The Whole Duty of Man*, so long in general use, and now a standard book with the Society for promoting Christian Knowledge, and that for propagating the Gospel in Foreign Parts.

The church of England, and her daughter in the United States, have ever been greatly boastful of their consistent adherence to the doctrines of the Bible as set forth by the English Reformers, and handed down in their books of authority; though the daughter has apostatized most shamefully in regard to "the powers ordained of God;" setting up, in place of the true doctrine held by the Reformers, a system of political atheism, in which the Devil is exalted to an equality with God the Father, Son, and Holy Ghost, and the kingly authority and character of our Lord are trampled under the feet of the mob. In fact, they have made the Devil the head of all their political contrivances by opening the door of office alike to Jews, Turks, Infidels, and Heretics; in which course of Atheism and blasphemy England has now followed.—I have noticed, particularly in America, considerable contention for *verbal exactness* in the performance of all the written services. There is, however one great doctrine taken by the English Reformers from the Bible into the Book of Common Prayer, into the Ordination Services, and the Homilies, which the present race of the church, in its zeal for human traditions, has forgotten. I shall state it, 1. From the English Prayer Book. 2. From the Ordination Services. 3. From the Homilies. 4. From the *Whole Duty of Man*. And 5. From the Gospel in confirmation thereof.

1. From the Common Prayer Book.—The Collect for St. Barnabas' Day is in these words: "O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thine honour and glory." This implies a confession of destitution of the "singular" and "manifold gifts;" an acknowledgement of their necessity in the Church; and a prayer for their full restoration and godly use. It is not a prayer for continuance in use of the "singular gifts" with which Barnabas was endued,



nor of the "*manifold*" gifts first given to the church; for when the Prayer Book was compiled there was no manifestation of supernatural gifts. But should a question arise as to what the "*manifold*" gifts are, the Prayer Book tells us in the epistle for the second Sunday after Epiphany, from Rom. xii.; and in that for the tenth Sunday after Trinity, from 1 Cor. xii. The first addresses the congregation, though with manifest inconsistency, as if in actual possession of the gifts, in these words: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy 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," &c. And these are all stated as of the same class, namely supernatural works of the Holy Ghost in and by the members of Jesus, who both gives and uses the gift by him to whom it is given: for "all these worketh that one and the self-same Spirit, dividing to every man severally as he will." This is also determined by the article of prophecy, which stands at the head of the list; for no one, that I am aware, pretends that the exercise of the prophetic gift is not a supernatural operation; and no reason from the premises can be shewn why the others should not be so too: and if it be claimed that prophecy was not intended to continue in the church as long as ministering, teaching and exhortation; I answer—bring Scripture to prove it. The apostle is speaking of the church as the body of Christ, and exhorting the members, to whom the Holy Ghost distributes gifts for common benefit, and works in them to their use, to attend faithfully upon them all: and this affixes indefinite time, that is, all time, the perpetual present, to them all alike; and the limitation of one is the limitation of all.—The Epistle for the tenth Sunday after Trinity commences in the same personal and practical way, and with the same inconsistency as to our actual standing, thus: "Concerning spiritual gifts, brethren, I would not have you ignorant;" and then proceeds to enumerate a long list of supernatural gifts given to the church as that body in the world of which Christ is the Head, and we the members, and the Holy Ghost the informing Spirit and Will, the working Power, and declaring that "the manifestation of the Spirit is given to every man to profit withal."

It may be objected that the "*manifold* gifts" are divided into ordinary and extraordinary; as common report saith, and that the collect prays for the ordinary to the exclusion of the

extraordinary—I answer, That classification is a fiction of man, a lie; and if it were not, the word “manifold” includes all, ordinary and extraordinary; and therefore contemplates as many as God ever gave the church. The prayer is for God’s manifold gifts, and not for a selection out of them, and also for grace *always* to use them aright, that is, as we read they were used by the New Testament Churches. Besides, the first part of the Collect calls our attention to the “singular gifts of the Holy Ghost, which cannot be called *ordinary* without gross perversion of language, unless in the sense of being constantly with the church. For the word “singular” let us put the word “extraordinary,” and for the word “manifold” the word, “ordinary,” and it will read thus: “Who didst endue thine apostle Barnabas with *extraordinary* gifts of the Holy Ghost; Leave us not destitute of thine *ordinary* gifts;” which is manifest nonsense.

In the prayer for the King in the daily service, these two petitions occur: “Replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts.” The first asks for the gift of holiness which is not necessarily joined with the gift of power; while the second asks for the gift of power in addition thereto, according to the distinction preserved in the scriptures. God’s people ever had the gift of holiness down to the day of Pentecost: on that day the church received the additional gift of power over all the forms and powers of evil, natural, moral, and spiritual. What a plenteous endowment of heavenly gifts is, we may gather from the Collect and Epistles already quoted. It is generally claimed that the graces, namely, the gift unto holiness, hath ever been in the church, which indeed it is not disputed; tho’ it may fairly be contended, that, for unfaithfulness its operation has been but partial and limited, for which many are called, few are chosen. But it is also claimed that the “manifold gifts” are not necessary, because they are not conducive to holiness. If so, what were they given for? We are told, For historical proofs to after ages: A more grievous falsehood never was invented; for St. Paul expressly declares that when Christ ascended up on high, he gave the gifts for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. But in this prayer for the king, the distinction (whether by design or not) is made be-

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tween the gift of holiness and the gift of power, and both are prayed for, as they are prayed for in their manifoldness in the collect. If not, the two petitions quoted are mere tautology. In a prayer for the king in the *Whole Duty of Man*, it is prayed that God will manifest himself to him as he did to Moses in the bush, to Joshua in the camp, and to Gideon in the field.

If the gift of holiness is sufficient for the church now, why was it not also while the gift of power continued, namely, for near 300 years? And if the additional gift of power was needful till the end of the third century, why is it needless now? The word of God declares the state Christendom is now in to be a state of exceeding unholiness and wickedness. But if all the "manifold gifts" had continued to be faithfully used, as at first given, the papacy had never risen; the Koran had never triumphed against the Gospel; the Greek apostacy had not been; in short, none of the awful delusions which combine to make Christendom at this moment the most fearful system of wickedness that ever existed. As the miraculous gifts disappeared, delusion and wickedness lifted their standard in the church; heresy and schism went on prevailing; and now to say those gifts are needless, appears to me little short of blasphemy against the Holy Ghost, and a wilful rejection of him—Suppose Paul and the twelve Apostles had lived until this day, what would be their views of the subject? Is it probable they could ever have laid aside their faith in the necessity of the gifts? I say it is not possible, unless they had become apostates: and this personal manner furnishes the rule by which to judge the body of which they were only members: for those who reject the gifts claim membership with the same church, and with the same apostles also.

2. The Ordination Service.—When Deacons and Priests are about to be ordained, the people present are challenged to state if they know "any impediment" why they should not be ordained. The Collect for Deacons begins thus: "Almighty God, who by thy Divine Providence hast appointed divers orders of ministers in thy church, and didst inspire thine Apostles to choose into the order of Deacons the first Martyr St. Stephen, with others." That for Priests begins thus: "Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of Ministers in the Church." One of the Epistles for the Ordering of Deacons is from Acts vi., in

which it is related that the Apostles directed the selection of seven men of honest report, full of the Holy Ghost and of wisdom; which was done. The Epistle for the Ordering of Priests is from Eph. iv. as follows: "Unto every one of us is given grace according to the measure of the gift of Christ.—Wherefore he saith, 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, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." A portion of Matt ix. then follows, in which it is said: "Pray ye therefore the Lord of the harvest, that *He* will send forth labourers."

Hereon I remark, 1. The acknowledgement, in the Ordination Office, that God did inspire the Apostles to choose Deacons,—if it be not an acknowledgement of the need of the same aid now, I know not what it should be. 2. The rehearsal of the history of choosing men for the ministry full of the Holy Ghost, and the appeal to the people to declare if they know "any impediment," fairly clears the way for them to urge the objection to which the candidates are liable, if they are not known to be men "full of the Holy Ghost and of wisdom," according to the doctrine and example just applied from Scripture to the case in hand. 3. As to their being filled or not with the Holy Ghost, it is simply a fact to be decided by the evidences of the thing as recorded in scripture. 4. These various references and appeals to Scripture facts and doctrines, with their application to the work in hand, and taken in connexion with our modern opinions and customs, do exhibit the Ordination Services in the light of pure burlesque upon the apostolic church and practices.

In the Office for the consecration of Bishops, Acts xx. 17, &c. is read, in which reference is made to the facts of the Holy Ghost witnessing by prophets to Paul in every city concerning his afflictions, and his making the Ephesian Elders pastors over the flock. A portion from John's Gospel is appointed, in which is written: As my Father hath sent me, even so send I you. And he breathed on them and said, receive ye the Holy Ghost. An exhortation to the congregation follows, in which it is said, "we trust the Holy Ghost hath called him," namely to the office of a Bishop. The candidate is also asked, "Are you persuaded, that you are truly called to this ministration, according

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to the will of our Lord Jesus Christ?" He answers, "I am so persuaded." But what is the ground of this persuasion?—Why the notorious fact that one of the King's chief ministers, (it may be a Socinian) has selected the person to be consecrated, (probably to serve some political by-end), and imposed him upon the consecrating Bishops as *their choice*: so that in order to come to this *persuasion*, he must believe that the Holy Ghost called him by the mouth of the king's minister. But should the candidate actually profess to have been called as the service professes to believe they of old were called, there is not a soul present but would set him down for a liar or a lunatic.—And so of that part of the Service in which the Ordainers saith; "Receive the Holy Ghost." But should he exhibit the Gospel sign of the gift, he would be instantly cried down on the same ground as above stated.

Throughout these Services, reference is constantly made to the practice of the Apostles, as if for the warranty and confirmation of things present. The "*manifest* gifts of the Holy Ghost" are spoken of, in the present tense, as if in actual manifestation and use, an instance of which is above given in the Epistle for the Ordering of Priests. The church too is all along spoken of as the same thing it was in St. Paul's day; and having the same endowment. It is said that the Lord "sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors," just as if they all were needed now. The Hymn, "Come, Holy Ghost, creator, come," is used, from which take the following: "Thou the anointing Spirit art, who dost thy seven-fold gifts impart. . . . Thou in thy gifts art manifold, by them Christ's Church doth stand. . . . According to thy promise Lord, thou givest speech with grace." Mark, this is all said in the present tense. It refers to all the gifts the Lord ever gave the church, his sevenfold or manifold gifts,—apostles, prophets, evangelists, pastors and teachers, miracles, healings, "speech with grace," i. e. the word of wisdom, the word of knowledge, and prophecy for exhortation, edification, and comfort, (1 Cor. xii. xiv.), with tongues, &c.—And mark again, that it saith, "by these Christ's church doth stand; not did once stand, but *doth now* stand.—As to the unction and anointing, with the effects resulting, let us turn to holy writ. "Ye have an unction from the Holy One," from Christ the Baptizer with the Holy Ghost," "and ye know all things" as the consequence. "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 ii. "And when Paul had laid his hands on them, the Holy Ghost came upon them; and they spake with tongues, and prophesied," Acts xix. "Now he which hath stablished us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given us the earnest of the Spirit in our hearts," 2 Cor. i. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise," as Cornelius and his company were, "which is the earnest of our inheritance until the redemption of the purchased possession," Eph. i. Now as Jesus is He that baptizeth with the Holy Ghost, this anointing from Him, is just the giving of the Holy Ghost, as we read of it, and nothing else. It is the baptism into a portion of "the powers of the world to come," continually to be in the hand of the church as the earnest and first fruits,—as the constant foreshewin of that which shall hereafter be given in full of the promise, in the resurrection of glory. And this is witnessed in the Office for consecrating Bishops, which saith from Mat. xxviii. 18, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore," &c., in consequence of that gift to me, and in the power given; as it is in Mark, "these signs shall follow them that believe," &c. "Lo, I am with you alway, even unto the end of the world," to enable you to use that power, that earnest and foreshewing of "the powers of the world to come," as the constant certification and standing demonstration that I have overcome the world, and already broken the devil's power through sin, and the assurance of faith that the victory will ere long be as complete in fulfilment as it is now in purpose.—In conclusion, these Ordination Services do constitute the severest judgment against the present opinions and practices of the Church of England that could possibly be drawn up; and they shew some items of as gross fraud and hypocrisy as any to be found in the papacy. The universal unbelief and denial of the *manifold gifts*," to which constant reference is made throughout the services as if to sanction our present standing; converts the whole into a profane burlesque upon things the most sacred. What can be a more presumptuous lie than for a man to declare, that he is persuaded he is truly called according to the will of our Lord Je-

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us Christ, when, as is sometimes the case, his call originated in political intrigue, and came from a time serving Minister of State?

3. The Homilies.—The Homily for Whitsunday saith: "The Holy Ghost doth always declare himself by his fruitful & 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, in 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 measurable 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." This is all spoken in the present tense, just as if the gifts ought all to be in constant use; and as a practical comment upon the doctrine, the Homily goes on to tell a story of an idiot who, in the power of the Holy Ghost, overcame a proud and talented infidel philosopher, whereby "the bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doings (the idiot's) they should all be confounded and put to open shame." And the Homily adds, "Was not this a miraculous work, that one silly soul, of no learning, should do that which many bishops of 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." It further saith: "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. Again, he shall bring you in remembrance of all things that I have told you." Now, by the Holy Ghost, he gave the church the ordinances of apostles, prophets, evangelists, pastors, teachers, beside the gifts they exercised: but did the Holy Ghost "institute and bring in the new ordinances, contrary to his doctrine before taught," of archbishops, archdeacons, canons, sub-canons, prebendaries, deans, vicars, rectors, pluralities,



chapters, conge d'elires, &c.? Did he direct that bishops should be chosen by the King or his ministers?—I say not these things for reviling, but for reproof, and do exhort that all men repent of their evil deeds, and pray to God to restore us to a better state ere he cometh to judgment. I love the church, but I detest and abominate her wicked practices and her shocking unfaithfulness to her Lord and Husband. I reverence the ordinance of a christian state; but I am bound to denounce the hateful adultery the church and the state are both guilty of in the vile prostitution of things and offices most sacred to the foul ambition of worldly politicians, who use the church as the base tool of their ungodliness.

4. The Whole Duty of Man.—This book, so long and so deservedly held in universal esteem, contains a prayer for the Peace of the church, from which the following is an extract: "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 has been sanctioned by the whole body of the church.

5. The Scriptures.—Under this head I can say but little in proportion to the magnitude of the subject; and shall therefore confine myself to a few texts. But in connection with the subject I shall here introduce a Hymn for Whitsunday which appears in a small volume of Psalms and Hymns lately published for congregational use in the Diocese of Quebec:

Spirit of Truth! on this thy day to thee for help we cry,  
To guide us through the dreary way of dark mortality!  
We ask not, Lord! thy cloven flame, or tongues of various tone;  
But long thy praises to proclaim with fervour in our own.  
We mourn not that prophetic skull is found on earth no more!  
Enough for us to trace thy will in Scripture's sacred lore.  
We neither have nor seek the power ill demons to control.  
But thou in dark temptation's hour shalt chase them from the soul.

The two first lines contain a sound and orthodox prayer. "We ask not, Lord! thy cloven flame," is unobjectionable, because, as I believe, the cloven tongues of fire were never repeated in any subsequent baptism with the Holy Ghost. But the "tongues of various tone" is a denial of one of the gifts which

"God hath set in the church," 1 Cor. xii. 28; and is in direct contradiction to the prayer for the "*manifest gifts*" in the collect for St. Barnabas' Day, and in the *Veni Creator*. It also contradicts the petition, "Come with unction and with power" in Hymn li. of the same collection: for if he should so come upon us, should there be no external sign of it? We learn in Scripture that when he came upon any with unction and power, it was indicated by speaking with tongues, or prophesying, or praising and glorifying God. But should this prayer be answered in any one of our congregations, the answer would be treated with contempt and scorn.--"We mourn not that prophetic skill is found on earth no more!" This is horrible! And it occurs in a Hymn commemorative of the manifold gifts of God to the church on the day of Pentecost! "We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? [Psalm lxxiv. 9]. We are become poor and miserable and wretched and blind and naked; and we boast unto God of our riches, and tell the Holy Ghost the loss of his gifts are no cause of sorrow! Oh! what miserable infatuation is this! And how doth "*the adversary*" rejoice over us! The Holy Ghost saith to us, "Quench not the Spirit. Despise not prophesying." "To one is given the word of wisdom; to another the word of knowledge; to another prophecy... God hath set some in the church, first apostles, secondarily prophets... Built upon the foundation of apostles and prophets.... He gave some, apostles, and some prophets... for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.... Desire spiritual gifts, but rather that ye may prophesy... He that prophesieth speaketh unto men to edification, and exhortation, and comfort... He that prophesieth edifieth the church.... For ye all may prophesy one by one, that all may learn, and all may be comforted.... Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." This is what the Holy Ghost saith unto us; and yet we have the hardihood to tell Him that "we mourn not that prophetic skill is found on earth no more!" And as if that were not sufficient indignity to offer him, we proceed to inform Him that it is "enough for us to trace thy will in Scripture's sacred lore."—In other words, that the intellect of man is in itself sufficient to interpret God's Word, notwithstanding the Hymn opens with

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a prayer for divine guidance, repeated in Hymn li. in this form : "Fence us in on every side . . . guard and teach, support and guide."—And so of the words, "we neither have nor seek the power ill demons to control." God gave the church that power, and she is still accountable for it.

To him who objects that these things were not given for continuance in the church, I say, Prove it from Scripture.—You pretend to prove therefrom that the Christian ministry is perpetual; yet you deny the very authority, when brought to bear upon these, which asserts the perpetuity of the ministry. It 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." In this you make God a liar; you set yourself above the written word, and tear and mangle it whenever it squares not with your wishes and prejudices with the irreverence of an unbeliever. The very words which assert the continuance of one assert the continuance of all as in God's design in giving them. Nay, the words which assert the continuance of the church as a body, also declare the necessity for the continuance of all its members and gifts and its whole endowment.

The Hymns above quoted, notwithstanding the first tells the Holy Ghost that we mourn not the loss of his prophetic gift, and seek not the power over evil spirits, do yet pray that He will "Come with unction and with power" unto us, and "guard and teach, support and guide" us; yea, "fence us in on every side." What the unction and power of the Holy Ghost do mean, we are taught in such scriptures as this: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil," Acts x. 38; which same anointing and same power Jesus himself bestowed upon the church, "which is his body," and by which power it was enabled to do greater works even than he had done. As to His guarding, teaching, supporting, and guiding the church,—the manner thereof I shall state from John's Gospel in the Lord's own words; and I beg the reader to observe that the manner is personal and by intelligible speech—that is, as one Person speaks to, instructs and directs other Persons; the Person directing and teaching being known as a Person, and as one particular Person, from all other persons and from all things.

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for the Holy Ghost being a Person, if as a Person he is not known, he is wholly unknown. He may be known *historically*, but not *personally*,—known *about*, but not *known*. Neither can He be known as an *influence*, (the common notion concerning Him)—as a law of nature—an instinct—or something in a man undistinguishable from the man himself or some of his natural faculties. Jesus, a Person, whom as such his disciples knew, about to leave them, promises another Person, the Holy Comforter, to come to them and supply the place of his personal presence, and work among them; by whom, as he said, “they might know thee the only true God, and Jesus Christ, whom thou hast sent.” And how can these be known but by the Person of the Holy Ghost? I admit that men have ever been controlled and guided of God in utter unconsciousness of it; nay, even believing they were following the dictates of their own will, as in case of the Assyrian, the rod of his anger, (Isa. x.), and many others. But these “know not the Lord; and if his word came to them, they would say, with Pharaoh, “Who is the Lord that I should obey his voice,” at the same time that they were acting under his special guidance and fulfilling His Will. But this is not the guidance of a people in covenant with God; it was nothing like this that the Lord promised his church in the Person of the Holy Ghost the Comforter, to guide, teach, instruct and show her, as a person, in all things. Keeping these remarks in view, let us rehearse from John’s Gospel, our Lord’s words conveying the assurance to the church, not only of the gift, but much of the manner of it:—

“I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.... The Comforter which is the Holy Ghost (a Person) whom the Father (a Person) will send in my name (the name of a Person), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Persons).... He shall testify of me: and ye also shall bear witness (personally).... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and

he will shew you things to come. He shall glorify me: for he shall receive of mine, and will shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." All this speaks of personal intercourse, as we read of it afterward, from the day of Pentecost onwards, under this form; "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." As to his shewing them the things of Christ in consequence of all the Father's things being his, it meaneth Christ's willingness to open "all truth" to the church as friend to friend: as he saith: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you:" and, "the glory which thou gavest me, I have given them." These words of Paul to the Corinthians, "I thank my God . . . that in every thing ye are enriched by him, in all utterance, and in all knowledge," are to be referred back to these promises, and regarded as in part their fulfilment; as also the word of wisdom and the word of knowledge, and the gifts of prophecy, and discerning of spirits. These things having entered into the constitution of the first churches, they are essential to the right constitution of all churches. This is thus witnessed by the "General Delusions," quoted at page 124 of this tract: "And because any prophesying or preaching by the Spirit is thought now inconsistent with the essential constituents denominating a church, I cannot but remind the reader of the quite contrary definition thereof in the primitive ages; namely, *Where the Spirit extraordinary was there was a church*, and no where else properly under an apostolical constitution."

A part of the functions of the Comforter can only be performed by vocal speech addressed to the ear of man. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." Hence by reasonable speech he gave the word of wisdom, the word of knowledge, and "all utterance" for his manifold direction, instruction, and guidance, by which the unity of the church was to be preserved, and in the absence of which we are become a Babel of heresy and schism and all manner of division. He also said, "I have many things to say unto you, but ye cannot bear them now:" and then he promised the comforter to say them for Him. But he

and his spirit are one; therefore the Spirit using man's mouth to utter Christ's words, is only Christ using the mouth of one of his own members. And under this is to be ranked his saying (John x.)—"To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.... My sheep hear my voice, and I know them, and they follow me." It is by these things in manifestation that the church ought to set forth her pretensions, and not by the verbal teaching of a moral science, and the observance of formal rites, whose divine origin is to be sought historically or taken on trust, in opposition to any present experience of the manifestation of that power in and by and from which Christianity at first originated. The church should now also address the world, "in the demonstration of the Spirit and of power," that our faith might stand, not in the forms of man's wisdom, but in the power of God, 1 Cor. ii. This is evident from these words of our Lord, John xvii. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*—And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; *and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*" And how can those without know any thing of the oneness of the Father and the Son, and the church or body of the son in the Holy Ghost without any external sign or demonstration supernatural? Our historical, and logical, and scholastic methods,—our treating the Gospel as a moral science,—these can never exhibit any other outward demonstration than other sciences, historical, natural, and political are competent to exhibit, namely, the human intellect: busied with certain speculations, and the body with certain actions.

Fully believing that God would re-constitute the church as at first, upon her sufficient repentance and seeking it, I conclude this head in the words of Mr. Irving: "My idea of the church is derived from its name, 'The body of Christ;' and of its endowment from the words following, 'The fulness of

Him that filleth all in all" (Eph. i. 23). It is one as much as the Spirit as one: "there is one body and one Spirit" (Eph. iv. 4); and as the body without the Spirit is not the complete work of God, so neither is the spirit without the body. When Christ went unto the Father, he entered into the promise of the Holy Ghost, and, being seated on the Father's throne began to act the Father's part, of governing the world. Since that time he hath been known as the Spirit and not as the visible Christ. But a spirit is not that which God appointed this world to be governed by. He made man to be his image and his king, and man is an embodied spirit. And when man became enslaved to Satan, God, keeping in his own hand the sovereignty, which had reverted to himself through the disobedience of his vicegerent, did hold it, not in his character of a pure spirit, but did assume to himself, in the Word, the parts, affections, properties, and attributes of a man, because as a man he was to redeem all, and to govern all. And, now that as a man he hath redeemed all, and is governing all, it were inconsistent with the great idea of the man—and not the spirit-governor, that Christ should now rule from his invisible throne in the spirit without a body. This body is the church, of which he, Christ, is not only the Spirit, but likewise the Head. And the church is united to him, not only by having him inspiring her, but likewise by being united with Him who is on the throne of God, being his instruments, his members, for demonstrating before the world as much of that power and authority which he hath attained to, as is proper for this present state and condition of the world."

.....This being the true idea of the church, God-ward considered, it must needs be that from the beginning of its being it should put forth the germ of its own perfection; like all the inferior works of God, that this, his chief work, should reveal its constant law, and begin to be in growth. Now the church began to be from the time that Christ was glorified and became the quickening Spirit. As the human race began to be from the time Adam was endowed with the power of generation and received command to multiply; so the church began to be from the time that the Second Adam was perfected, and, by receiving from the Father the Holy Ghost, had power by regeneration to beget sons of God—that is, from the day of Pentecost—and therefore from this time it should begin to shew forth the information and inworking of God within



it."—And certain it is, that whatever talents the church had received, of these He said to her: "That which ye have already hold fast TILL I COME... Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. ii. 25; iii. 11.

How the church can use the prayer for St. Barnabas' Day, and the Ordination services, and the Homily for Whitsunday, and the prayer in the Whole Duty of Man, and yet use this new Hymn for Whitsunday, and both speak and preach against the manifold gifts, without guilt of the most abominable hypocrisy, I certainly know not; nor yet do I know in what estimation the clergy hold their ordination vows. To use prayers for the restoration of the gifts, and at the same time deny their necessity and cry out upon those who speak for them, is just neither more nor less than wilful lying to the Holy Ghost, and then speaking against the things prayed for in hypocrisy.

NOTE. In the examination of the offices of the church, I overlooked a few things of importance in the offices of Baptism and Confirmation. In those for Baptism, the people are exhorted to pray that the persons to be baptized "may be baptized with water and the Holy Ghost." In that for adults, the exhortation quotes as applicable to the current occasion the words of Peter—"Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call;" and then adds that we should not doubt that God will bestow upon them the Holy Ghost.—This is telling us that all that are baptised with water ought to seek also and expect that same baptism with the Holy Ghost of which Peter spake to the multitude, and which is recorded in the Acts and Epistles as common to the Church: and that any other thing than this, or any thing short of this, ought to be had in view in these offices and by the church, I do solemnly protest against it as setting up the commandments of men in contradiction to the word and gifts of God. I do solemnly deny that any thing is the Baptism with the Holy Ghost, but that thing exhibited as such in Holy Writ, the sign whereof was speaking as the Holy Ghost gave utterance in tongues, prophesying and glorifying God. And so also I say of the appeal made in the collect in the Confirmation Office to the example of the Apostles as illustrative and confirmatory of our modern practice, thus: "We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands." But how is it possible that an appeal to the apostolic example can turn otherwise than to our condemnation herein? How can that example and practice confirm and authorize our departure therefrom, and warrant our spurious imitation thereof? As well might we appeal to the ten commandments as authorising our sins of omission and commission.—In short, this having the forms of godliness while denying the power thereof is exactly par-

allel with that system of hypocrisy which the Scribes and Pharisees had erected in our Lord's day, and for which he denounced against them the severest woes: and nowhere is it so palpable as in the Church of England, whose very ritual and offices are the swiftest witnesses against her: for truly she hath the forms of godliness almost in Scripture purity in many things, while the substance and power she denies and sets at naught, and smites upon the mouth those faithful sons who reprove her in love and honesty.

#### XXIV.—Conclusion.

In concluding this little summary, I desire to call upon all who read it, to cry mightily unto God, that he may turn away from the fierceness of his anger, and stretch forth to us the hand of mercy and deliverance. The world is going to ruin about us, and a spirit of strong delusion is poured upon all who have the management of public affairs, while, rejecting the counsel of God, they trust in their own inventions, and with a view to quell the rising storm, do homage to the Devil in that they have exalted him to an equality with the Holy Ghost on the arena of the political world, acknowledging the children of Satan as sitting to rule over men as the children of God: and they do sacrifice to the demons of mischief who now rule in the darkness of this present world, by means of wicked principles and spiritual wickedness in all the high places of the earth. This is more than evident by the homage the powers that be are basely paying to those declared rebels the demagogues and agitators, both at home and in the colonies.—The consequence will be, the oppression and rebellion of that class which adheres to the order of the things: but in their troubles none of them seek after God: they all depend upon themselves; and so He will set the Egyptians against the Egyptians. To those who have any fear of God left, there is but one course, which is, to pray earnestly to the Lord to reveal himself among us by his spirit, to raise up in the dying church apostles, prophets, and evangelists, and to restore the church speedily as she was at the beginning, in the full endowment of all the spiritual ordinances and gifts, that a remnant may be saved from the approaching desolations. I have no hopes that those in place and power will treat these things otherwise than with contempt, as Israel did in the day of Jeremiah and of our Lord and his apostles: yet it is our duty to pray and intercede for them daily, if peradventure God may give them repentance to the acknowledgment of the truth. I have a word more to say upon the time of the end of the

great period of 3000 years, to show more distinctly by the analogy of God's dealings, that "the Lord God will do nothing, but he reveals his secrets unto his servants the prophets;" — "*declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*" Isa. xlv. 10. He gave the old world a precise period of 120 years, during the building of the ark, for men to repent and be saved from the flood, saying, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." — He named to Abraham a period of years, at the end of which his seed should go out of their bondage: "and it came pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. xii. 41. The years of plenty and of famine were precisely foretold by Joseph before they began; and the king took counsel accordingly. The forty years wandering in the wilderness were precisely foretold, and Israel knew when they would end. The seventy years captivity in Babylon were foretold by Jeremiah, so that Daniel, ix. 2, knew when they were completed. Jeremiah, xxv. 12, foretold the year of Babylon's downfall, which was the year of the ending of the captivity. Isaiah, xxiii. 15—17, predicts seventy years of desolation upon Tyre. "According to the prophecy," says Prideaux, "the seventy years being expired, we find that the Tyrians were restored to their former privileges, and allowed a king of their own. This power seems to have been granted them by Darius Hystaspes." Tyre was captured by Nebuchadnezzar, and the fall of Babylon opened the way to its recovery. Nineveh was destroyed at the end of forty years from the preaching of Jonah. The time of Messiah's cutting off, or the ending of the seventy weeks of years, was also revealed so as to be found without the least difficulty for at least seventy years before the crucifixion: and shall we dare to say that the ending of the 2300 years, in which such awful interests are at stake, and such wonderful things to be transacted, forms an exception to the rule by which God has acted towards his covenant people from of old, "*declaring the end from the beginning?*" The year 1847 is the farthest point of time to which the prophecy will allow us to carry the completion of the period; and therefore it is awful presumption to regard it as not worthy of attention, and calling for all preparation and watchfulness.

The year of the beginning of the seventy weeks is found by the end. The end was in the year 37, three years and a half after the crucifixion, at the conversion of Cornelius a *Heathen*. "He shall confirm the covenant with many for *one week*," or seven years, the first half of which was occupied in his own personal ministry: and *in the midst of the week* he shall cause the sacrifice and the oblation to cease," by the sacrifice of himself. By counting back 70 weeks, or 490 years from A. D. 37, we find the year 453 before Christ's birth to be the year of the going forth of the commandment (Dan. ix. 25), in which the 70 weeks began. And this is the basis for determining the beginning of the 2300 days, of which the seventy weeks were a part. The vision in which the 2300 days was revealed, was several years before that which revealed the 70 weeks, even from the third year of Belshazzar to the first year of Darius.—Of the first the angel said to Daniel (viii. 19), "Behold I will make thee know what shall be in the last end of the indignation, for *at the time appointed*, the end shall be." Daniel appears (ix. 2, 9, 12, 13, 14, 16, 17,) to have thought the end of the captivity in Babylon to be that appointed time, and the end of all Israel's afflictions, and the introduction to the happy reign of the son of man, the visions of whom Daniel saw (vii.) in the first year of Belshazzar. Daniel says, (viii. 27,) "I was astonished at the vision (i. e. of the 2300 days), but *none understood it*; not even himself, as appears by the words below put in italics. While he was praying (ix.) "for the holy mountain of his God"—"the man Gabriel, whom I had seen in *the vision at the beginning*," (in viii. 16, when he gave the period of the 2300 days,) "said O Daniel, I am now come forth to give thee *skill and understanding*. At the beginning of the supplication the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore *understand the matter, and consider the vision*," namely, "*the vision at the beginning*," which concerned "the *last end* of the indignation" against Israel, which Daniel hoped, by consulting the prophecies of Jeremiah (ix. 2); had then come, on which account he made his supplication. Gabriel then proceeded, *in explaining the former vision*, to number off seventy weeks or 490 years of it for the coming of Messiah in humiliation, his cutting off, and the treading down of Jerusalem by the Roman power or fourth beast, and the desolations of Israel for the remainder of the great period, whose commencement he gives in giving

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the commencement of the seventy weeks. These ended, as we have seen, A. D. 37; which deduct from 490, the amount of the seventy weeks, and the remainder is 453 before Christ's birth. And 453 before Christ to 1847 after Christ, and they make up the great period of 2300, at the end of which all these will have been fulfilled, and the kingdom of the Son of Man begun.

"He that testifieth these things saith, surely I come quickly; Amen. Even so, come, Lord Jesus."

And now, reader, pray accept my parting advice: it is short, but salutary. Pray take in good part what I offer for your warning and instruction. I do it in love to truth, its Author, and the souls of men. Search the Scriptures to see whether these things are so, and beware of admitting any thing as EVIDENCE which is not found in the book of God, or clearly proveable therefrom. Our natural wishes are not to be set in contradiction to any thing revealed. Go not about to set up any new sect, society, or ordinance, or any human inventions; but stand in your place and witness to the truth as it stands in the sacred page, and pray daily for God to reveal himself by the Spirit as of old, and repair the ruins of the body of Christ. And above all, prepare for the coming of your Lord, lest he come upon you as a thief, and find you unprepared. Oh! remember that now is the accepted time, now is the day of salvation.

"Now unto Him that is able to keep you from falling, and to present you faultless before the PRESENCE OF HIS GLORY with exceeding joy, To the only wise God our SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit THE THRONE OF GLORY: for the pillars of the earth are the LORD's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto His KING, and exalt the horn of His ANOINTED." 1 Sam. ii. 8, 9, 10. For the time is at hand of which He hath said: "I SHALL LET GLORY IN THE LAND OF THE LIVING." Ezek. xxvi. 20,

Bytown, U. Canada, December 5, 1835.

## POSTSCRIPT.

Certain information received from England since the foregoing sheets went to press, renders it expedient to add a Postscript for the end of laying it before the reader. But it is also expedient, from the hardness and unbelief of man's heart and the fearful Sadducean principles of the times, to pave the way thereto by some prefatory matter over and above what is given in the preceding work. I therefore ask the reader, Are you willing in your heart,—have you a particle of desire for it—that the church of Christ should ever be in all things restored as it was in the days of St. Paul, say, a thousand years hence, or at any time after you are dead and gone? By thus looking ahead, you set the question beyond the reach of any consideration or prejudice personal with yourself;—you bring not the principles contained under it into conflict with any thing to which you are personally committed longer than your term of natural life; and therefore I feel confident that *you can feel* no objection to the fact, that the church, a thousand years hence, should be restored to the condition it stood in at the death of St. Paul. Do you feel any dislike to such supposed fact yet so far future?—But let us come nearer home,—into the region of your own selfishness and prejudices, your likes and dislikes; for men do not manifest their dislike to God's ways until they interfere with their own inventions, and speak out their own condemnation. Are you willing that the church should be *immediately* restored to its primitive condition in all things?—I have several times put this question to "*professors*" who said they were not willing, that they had no desire for it; and hence I take it for granted that a goodly number who may read this will return the same answer. You have no objection that the church should be so restored a thousand years hence; but you have a strong objection to its being so restored now. Pray what is the ground of this objection? Why are you not willing the church should be so restored immediately? Is it that you think the present condition of Christendom, which is a Babylon of confusion and wickedness, a better one—more to the glory of God, and better calculated "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" than the condition God placed the church in at first in one body under the guidance and instruction of one Spirit in one faith, and having "no schism in the body"? Or do you esteem your own sect a better model of a perfect

church, and more after the mind and will of God than the church was as God himself constituted it? Do you think it is the will of God that you should walk in ordinances of his choice and appointment or your own? Is God the author of all the sects and churches you see, and of your own in particular? Do you verily believe that God hath cast out of his church the things he set in it at first,—that he hath cut off and thrown away the members of Christ's body, of which Paul saith, "But now hath God set members every one of them in the body, as it hath pleased him," (1 Cor. xii. 18), and hath authorised man to fit it up with his own inventions after his own pleasure? I say, *On what ground* do you prefer your own sect or church as it is, and desire to see it swallow up all others and fill the whole world, instead of desiring to see the primitive condition of the church fully restored in all places? You can have but one ground of preference; and that is, that your sect is a better and more perfect thing, in God's estimation, than the church God at first constituted. This must be your firm conviction, or you set up rebellion against God *for the sake of rebellion against God*. This last I am unwilling to charge against you, and therefore I am left to deal with your conviction that your sect is a better thing every way than the church of God's institution. But what is the ground and authority of this your conviction? Is it derived from any revelation from God? If it is, shew me chapter and verse for it. I ask for authority in the premises as high as the Great Head himself, and will listen to no other for one instant. When Christ ascended he gave gifts unto men, the gift of persons for a ministry, and the gift of gifts to them to be exercised in the church in the power of the Holy Ghost; and I ask, hath God ever thrust away any of those as deficient and unfit for the work he set them to perform, in order to make room for the better things which have come into their places? Remember that you are bound here to shew God's own authority for your sect or party, the same as a servant of the king's bound to have the king's commission, or pass for a usurper and a rebel, or you proclaim yourself a hater of God's ordinances, and a setter up of counterfeits and false imitations of them.—There is no evading this; and no honest man would ever think of evading it.

Again: Do you as a Christian esteem it lawful or unlawful to pray to God for the restoration of any one thing to the church speedily, or of all the things he formerly gave it, but in which it is now lacking, God in the mean time having never forbidden you, nor declared that such things ought not now to



be in the church? There is a prayer used by the church of England, and by the Protestant Episcopal church in the United States, for the full and complete restoration of all the gifts; I mean the collect for St. Barnabas' Day. Do you esteem this prayer to be acceptable or offensive to God? You cannot deem it offensive to Him without believing that he is better pleased with your sect than he would be were it in the condition in which he placed the primitive church, the Holy Ghost distributing to each as he would, and himself working all in all, and speaking in the words of wisdom and of knowledge, &c., in the attentive ear of the church, and administering pure and holy discipline: and if you deem this prayer acceptable to God, you must inevitably do so at the expense of your sect and to your own condemnation; for no man can honestly use that prayer and yet hold to the present condition of things. But are you willing to pray that prayer,—to renounce your sect in favour of its being granted,—to deny yourself the pleasure of following your own will and thrusting upon God's acceptance your own inventions? The prayer cannot to you be answered, unless you are willing that Christ's own ordinances should be built up again in place of man's. Are you, in short, willing that the Lord should at once restore the church in all the plenitude of her original endowment? Are you willing to give up the human ordinances of your choice for the true & actual ordinances of Christ—that the voice of the Good Shepherd should again be heard in the manifold utterances of the Holy Ghost—that all things should be again speedily restored as at the beginning? The answer to these plain questions will at once determine whether you are the friend or the enemy of Christ; for if you are not thus willing, it is impossible that you can be loving and honouring Him as your Lord and Master. And you cannot escape from this dilemma unless you can prove satisfactorily that God is better pleased with the polity and ordinances and success of your sect than he would be with the church as he at first constituted it. But where is your proof of this? Is it the pretensions, success, and numbers of your sect; or is it the declared approbation of God himself?

Again: Do you believe that God is the answerer of prayer—that the faithful may have whatever they ask for (John xv. 7, 16)—that when backsliders return to him he will return to them? Do you believe he would restore a backslidden but repentant church on its earnest entreaty? Hear what he saith to the church at Ephesus. Rev. ii. 4, 5: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first

works." If you are a minister or member of the church of England, what mean you by using the collect for St. Barnabas' Day? Do you mean to insult God with the prayer of hypocrisy and unbelief as to the things prayed for? If you are of any other church or sect, do you believe there is such a thing as God's restoring a people or a church to a full standing under his own ordinances from which they had fallen? Or do you esteem the making of new sects by man's device to be equivalent to such a restoration by God himself? I ask again, Is it beyond the bounds of probability that God, on the hearty repentance of any sect or church, and its earnest cry to be restored by his manifest power and guidance to the primitive standing, would in such case manifest his power and do the thing prayed for?

Again, Should God so manifest his power, what would naturally be the first sign of it—in what thing would it first appear as a supernatural work? Would it not be by voice and speech, in the prophetic gift, or the gift of tongues? I answer, Yes; the substance of it would be the prophetic gift, because word in commandment always goes before work in obedience. This has ever been God's method heretofore, and we know not on what grounds it should be departed from.

It is written—He gave gifts unto men—unto all the baptized, to and for their use to profit withal. He gave, first, Persons; secondly, gifts to the persons, the Spirit actuating all. He gave apostles, prophets, &c. and to them again an outfit of spiritual gifts. Thus it is written in the Magna Charta of the Church Catholic; and it has never been blotted out by the pen of the Giver. Not a clause or a word has ever been erased from that blessed book by the Donor: he hath never said, I have annulled this or that; and my church—my body my spouse may no longer enjoy it.—Now suppose some most important grants in the Magna Charta of Great Britain were now discovered to have been utterly forgotten for three or four hundred years, and which, if acted upon, would at once lead to great national prosperity and glory; would not the whole nation leap for joy at the discovery, and hasten with all eagerness to reap the benefit? Of this there can be no doubt. Then why not give equal glory to God, and be as ready to take hold of his promises and gifts as they stand given to us in the last Will and Testament of the Lord Jesus Christ?—There is but one answer, which I shall rehearse in the words of inspiration: "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. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken," Jer. vi. 16, 17. We will not walk therein—and the love and preference men give to this present evil world and to their own inventions, explain why the "old ways" are despised and untrodden.

Again: Would it, Reader, be too great a tax upon your credulity if I tell you that God *has* restored the gifts he gave unto men, in Apostles, Prophets, Evangelists, Pastors, and Teachers? If I tell you it is so, could you find it in your heart to wish it were true? If you can, you are prepared to believe it, should I make the statement on sufficient authority. The real desire of the heart after these good things is the chief thing wanting; and if that is there, and you know any thing of the goodness and faithfulness of God, you are as ready to believe the statement as you can be, on equal evidence, to believe the report of a change in the king's Cabinet. Now the fact of the restoration of the prophetic gift before the death of Mr. Irving is already sufficiently established in this treatise to convince any man not living in the elements of infidelity. The man who believes that the prophetic voice has been restored, ought to be expecting the restoration of all the other gifts. He must be wishing and praying for their speedy restoration; and hence prepared to believe the fact when honestly reported. Now, I have for many months past known, that before Mr. Irving's death, the Lord by the Spirit speaking in the prophets had promised to restore the apostleship: but he had said that Mr. Irving should not be of it, because he was of a church which, as to the ministry, witnessed to the prophetic office; but that he would take the persons for the apostleship out of the church of England, because, by her Bishops, she witnesses to the apostolic office: thus declaring his respect for even the fragments of his own ordinances without respect of persons.—"God hath set in the church, first, apostles." This accounts for his taking apostles out of that church which kept alive the remembrances of the Apostle in the Bishop and the rite of Confirmation or laying on of hands.

Accordant with this expectation, I have had the great pleasure of learning that it has been fulfilled; and this information has come from various individuals in England, of undoubted respectability, by letters, with the perusal of which I have been favoured by a friend in the Lord, and from one of which I have been permitted to make the following extract. It was dated at Birmingham, 26th October, 1835:

"I do not know that it has reached you that the number of the twelve Apostles had been completed in the ordination of Mr. Dalton.\* Mr. Cardale is the head of the number. This is declared to be the birth of the Man-Child, which is being nurtured and fed at Albury in that highly gifted church, previously to their being sent into all the earth endued with power to build up churches, and ordain ministers, and confirm their mission by the gifts of the Spirit. I never witnessed any thing so solemnly impressive as Mr. Cardale at the consecration of the church here, over which Mr. Berkeley was ordained angel (or minister). He powerfully taught how the Lord, at his departure, had left an apostolic church, in which his holy will & doctrine were to have been perpetuated & taught till his coming. The twelve the Jews rejected, and in Paul there was the offer of an apostolic Church to the Gentiles, which was likewise quenched, and man's institutions substituted, to which the Lord had nevertheless given much blessing and honour.— But being human, they had degenerated both in practice & doctrine, till the Lord had taken it in his own hand! and had restored, through the mouths of the prophets, the order of the ministry as at the beginning, which is Apostles, angels or Ministers, Elders, and Evangelists, making the fourfold ministry, no longer to be confined in *one man*, called a clergyman or minister, but to be used in the following order: The angel at the morning sacrifice, every morning at 6, trimming the lamps as it were, ministering alone one hour; first in confession of sin; then praise and prayer; and then the setting of one point of doctrine or duty from the Holy Scriptures: which are at the evening sacrifice, 5 in the evening, to be further carried out and illustrated by the six elders in regular succession, in few and well ordered words, making up the sevenfold or complete ministry, *the lamp of the sanctuary*. Different parts of the prophecies are opened from time to time by the prophets, and the wonderful light thrown upon Scripture is so powerful and convincing, that it shows it to be dictated by the same Spirit . . . . . I suppose you know that there are *seven* apostolical churches in London, *all increasing*. These seven form the church from whence the others emanate; and the heads of these seven form the Council, and this Council directs according to the voice of the Lord through the prophets: so all things are ordered. . . . . It has been declared in London that it is the Lord's will that all the angels of churches should be

\*One of the English Clergymen who have been expelled from the church as heretics for teaching that the church now ought to be in all things as she was at first constituted.

married men.”—The writer of the above, as appears by the letter, was not in communion with the spiritual church, but a member of the church of England.

And here I deem it expedient to introduce an extract from the New York Churchman of February 13, 1836, concerning some speculations touching a plan for bringing back all nominal christians into one communion. It appears that the protestant Bishop Smith, of Kentucky, had published a letter on Christian Union, and was addressed in “A Letter on Christian Union” by the Popish Bishop Kenrick.—“The publication of Bishop Smith’s letter on Christian Union may yet be found worthy of a chapter in the history of the church. It first appeared in a theological review under the patronage of Presbyterians or Congregationalists, and being written at the urgent request of the editor, may be said to owe its origin to a sense of the evils of division, and an experience of its bitter fruits; and the manner of its reception has furnished abundant evidence that the evil of division is sorely felt, and that an adequate remedy would be extensively accepted. The letter was written with admirable discretion, and designed to impress the reader with a sense of the necessity of an outward union as well as of a union in doctrine and affection, and to point out the mode by which the nature of this outward union may be ascertained. There must be a return, it says, to “ONE OUTWARD FORM OF CHRISTIANITY,” and “every attempt to put a stop to the dissensions and subdivisions which distract the church must forever prove futile, until Christians are agreed in ONE OUTWARD FORM OF CHRISTIANITY.” But how are we to ascertain this outward form? How is it, asks the Bishop, that christians come to such admirable agreement in respect to the canon of Scripture? We go back to a period of Christian antiquity, anterior, by universal consent, to great corruptions, and admit into our canon such books as we find then to have been received every where and with one consent as sacred books. Now let us pursue, says the Bishop, the same course in regard to the union of the church that we adopt in regard to the canon of Scripture, and we may reasonably hope that the result will be an agreement of the same kind.—The reader cannot fail to perceive that these suggestions of the Bishop are of a general and preliminary nature. He does not say, nor in any way intimate, what he believes to have been the particular form of union which our Savior instituted; but merely attempts to settle the principles upon which such an inquiry might be fairly and philosophically” [philosophically!!!] “conducted, professing his entire willingness to abide by the result, whatever it may be.”

Would to God he ~~were~~ willing! But are any of the parties willing to refer the quarrel to God himself? No they are not. They have no such desire: yet they ought to see with the tenth part of an eye, that there is no peacemaker among men other than the Prince of Peace himself, and his glory he will not give to another. They none of them believe that he cares enough for the concerns of the Christian World to interfere manifestly and make peace or set up the standard of peace and unity. They have no desire for his ordinances, government, and guidance, or they could not thus be beating their brains with the absurd notion that the sects and parties can possibly be brought together by any but the Holy Ghost himself manifestly working "in signs and wonders and mighty deeds,"—"in the demonstration of the Spirit and of power," as he did at the beginning. This is the only "adequate remedy:" but what or where is the proof that "adequate remedy would be extensively accepted?" A sense, sore and galling, of present evil is no proof whatever of the least disposition to accept of the only "adequate remedy." Nay, it generally exists, in conjunction with a deadly hostility towards that very remedy; and of this mournful fact every soul that finds perdition will be an everlasting monument. It has ever been the policy of men to take counsel of themselves or of the Devil in their worst difficulties, and to reject the council of God to their own hurt, as every page of holy writ doth constantly testify. All human devices for restoring the Union talked of must inevitably, as they ought, end in confusion worse confounded: for God gave the Holy Ghost and all the gifts, not only to *begin* the church in the Unity of the Spirit and the bond of peace, but to *continue* her in that condition until the times of the Gentiles are fulfilled; and therefore it is impossible that he can permit (were men capable) his creatures to do a work which is his sole prerogative, or attain to the lost unity while under the condition of rebellion against and departure from, his own necessary method. What is it that ripens the harvest? Is it not that same sun whose genial warmth first made the grain to grow?

The necessary bond of "union in doctrine and affection" is the Holy Ghost teaching and leading into all truth in known distinction from man, and filling man's heart with love, that he may walk in love, and walk in God, and God in him.—"The particular form of union which our Saviour instituted"—why did not Bishop Smith "intimate" something concerning it? What politic fear caused him to observe "total abstinence" upon a point of such vital importance? He "merely

attempts to settle the principles upon which such an inquiry might be fairly and philosophically conducted." But why this philosophically beating round the bush as if afraid to speak the truth? The truth is, his statement of it would have aroused the ire of every sect in America. Doctor Cooke, of Lexington, has made as good a statement of the facts Bishop Smith has in view as can well be made: and how much has that effected towards the object in view? Nothing at all. But I will make the statement, and place it full in the reader's view, as first in point of fact in the constitution of the Church by our Saviour: for "when he ascended up on high, and led captivity captive, he gave gifts unto men....and he gave some, apostles; and some prophets: and some, evangelists; and some, pastors and teachers." These were the persons: and their endowment is recorded in 1 Cor. xii. But for what end gave he those official persons unto men? Why, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And I beseech The Churchman to note particularly what follows, and ask himself whether or not God's own method might not answer the end much better than any man's philosophy, and remedy the evils all complain of. He gave these for that work—"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 into 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." This is from "a period of Christian antiquity, anterior, by universal consent," not only "to great corruptions," but to *all* corruptions. Why not then "go back" to that? Because they all, with one consent, prefer the traditions and commandments of men to God's gifts and ordinances. There is not a sect or a party in all Babylon that wishes the church restored according to "the particular form of union which our Saviour instituted;" and the proof of this is, that they will listen to no man who proposes their return to God, asking of him to restore and build up the church again in his own way. They can bear any thing with greater patience than they can bear to be told that they ought to cease from their own inventions, and cast themselves un-



reservedly upon the hands of God. The church of Scotland cast out Mr. Irving and others for their faithful testimony to the Lord's own ways; and the church of England did the same by such of its clergy as followed Mr. Irving in calling the attention of their people to the long forgotten and now despised gifts which the Lord gave unto men. The same wickedness has been perpetrated in Upper Canada by the Wesleyan Methodists, as they call themselves, upon Mr. Patrick and Mr. Vaux, two local preachers, who as I am informed and verily believe, were cast out by the other preachers because they presumed to preach the doctrine that the church now should be in all things what it was in St Paul's day: and I should have shared the same treatment if some of my brethern could have had their will; and I have great cause to thank God that my Bishop did not deem me a heretic for teaching that hated doctrine. This truth is therefore evident, that the churches and sects existent have no desire whatever to be united under "the particular form of Union which our Saviour instituted;" but the premises furnish proof positive that they are all ready to put down if they are able any work of God manifesting, and especially that one they are talking about, namely, the Christian Union which our Saviour instituted;" and so they "fairly and philosophically," do set up their own idols, and cry out, "The temple of the Lord! the temple of the Lord! the temple of the Lord are these!"

If Christian Union be attainable in the way these fond dreamers do imagine, then let us cut the article relating to the Holy Ghost out of our creed, and cease to pray to be led by him into all truth: for if we, by our own devices, can come again into the verity of Christian Union, what need we the Holy Ghost at all, except for the single article of sanctification? Human intellect and *philosophy* are competent, together with "historical evidences," for all beside; and our new Hymn for Whitsunday, which so complacently tells the Holy Ghost that "we mourn not that prophetic skill is found on earth no more; *enough for us* to trace thy will in Scripture's sacred lore; is entirely in the right. The Churchman will see this: I pray him not to treat it with silent contempt, but remember that "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." The Churchman has lent itself to promulgate calumny and falsehood against Mr. Irving and those who, with him, receive the *whole* Gospel: Will it be so just as to unsay the evil, and do justice to one of the most devoted, able, and valiant soldiers of Jesus that ever engaged in his cause? I am afraid not. Should the work of the Lord begin in the

United States, as I have no doubt ere long it will, I have too much reason to fear that all the religious periodicals, those popes of modern constitution, would be the first to oppose it and strive to put it down. It was so in England. The religious periodicals shewed ten times more enmity and violence against it than the others. They seemed to have an instinctive feeling that if the voice of the Spirit were again permitted in the church, their craft would be spoiled, and their lording it over "the religious world" be put an end to. It was for permitting the voice of the spirit in the church of which he was pastor in London, that the London Presbytery to which he belonged, conspired against Mr. Irving, and expelled him from among them, and locked the house against him in which his church worshipped. They instituted a mock trial; and when he attempted to appeal to God's word they denied him the privilege, deciding that he must abide by what certain standards had said, and be silent where they had not spoken. They selected witnesses from the respectable of his flock, men who had spoken as the spirit gave them utterance. These men on oath deposed, that they never had spoken in the congregation of their own mere mind, but as they knew they were moved thereto by a supernatural power, which power they verily believed to be the Divine Spirit, both from the accordance of the things spoken with the written Word, and from the "love, joy, peace" the moving power wrought in their souls. This was the only evidence given: but the court trampled it under their feet, and acted upon their *predetermination to expel Mr. Irving*. They treated the fact of speaking by the Spirit as a thing not to be tolerated at all, as a thing in itself too incredible to be believed, and the witnesses either as lunatics or perjured wretches—as men not to be believed on their most solemn oath: and a more glaring mockery of all the forms of justice—a more gross insult to the common sense of honest men was never perpetrated. Mr. Irving was chased out of their society as if he had been a monster: but his church, consisting of about eight hundred communicants, followed their tried and faithful pastor. This was just before a communion. His flock met as usual; but the doors were locked against them. They sought temporary refuge in various other houses of worship; but none would open to them. Mr. Irving at length found shelter in the *Rotunda*, by the kindness of an *Infiel*; and the next house in which his flock found shelter was the identical room in which Benjamin West painted and exhibited his great painting of Christ rejected by the Chief Priests & Elders.—The same enmity to the truth displayed itself

in this Province the moment it began to be entertained and witnessed to. The Christian Guardian, the Methodist oracle in Canada, set to the work of reviling and calumniating Mr. Irving and the doctrines he taught, and of holding up to ridicule other persons who had embraced and acted upon those long forgotten truths of the Gospel; and two local preachers were expelled the Methodist Connexion for the same crime of teaching that the church should now be as she was at first. I was attacked publicly by the Guardian, and threatened privately from another quarter by letter: but none of these things moved me, or in the least hindered my bearing witness to the truth. The Lord has hitherto upheld me, and I trust will to the end.

The Churches in England are enacting towards this work of the Lord a similar tragedy with what the Jewish Church enacted against it in their day. They rejected their Lord and sought to kill him; first by assisting Herod, and afterwards when he began his ministry. He would have made the Lord's priests his friends, his confidants, his apostles and ministers and prophets; but they would not, and so he took the poor fishermen of Galilee, and broke to pieces his own priesthood because of their rebellion against their Lord and Head. They might have continued his still, by a simple act of translation from under the law to under the Gospel, from ministering under Moses the carnal ordinances to ministering under Christ as apostles and prophets; and their temple might have stood till this day, and their state and nation have remained undisturbed in transit from one dispensation to another; but they would not; wherefore their house is left unto them desolate until the Lord's second coming. The churches in Britain had a similar offer when the prophetic Spirit was restored; but the Bishops and Presbyteries and Assemblies set themselves at once to oppose the work, and to cast out as vile heretics those who acknowledged it. It was not the Lord's will to break them with his rod of iron; but rather to take them up and use them to his glory, because they stood in his ordinances as the heads of his people. He wished rather to strengthen the things that remained, that were ready to die (Rev. iii. 2), and perfect them according to his own perfect model; but they would not, and therefore must their house also be left unto them desolate—and desolate forever! He would have taken the whole nation (aye, the whole of Christendom) lovingly in his hand, and led it forward smoothly into the coming kingdom, and given it his own perfect ordinances in the world to come: but the nation has in a body rejected his counsel of love and peace, and therefore he must dash it to pieces in

his wrath:—"On whomsoever this Stone shall fall, it shall grind them to powder."—"Alas! who shall live when God doeth this!"

I feel called upon to add here another word of testimony against that most pernicious doctrine, which I have heard asserted with great positiveness by those whose office is for instruction, that prophecy is not to be interpreted till after it is fulfilled: which I hope to shew to be of the very essence of infidelity. Now all prophecy contains in its substance both promise and threatening, addressed to the reason, conscience, and understanding of all men, concerning things present and future,—a scheme of things going forward in fulfilment, some part of which concerneth every age of the church and the world, yea every year and hour, until the consummation of the whole. Both promise and threatening are of the nature of prophecy, *because* they concern the future touching both persons and things. But how shall the church act in regard to God's promises and threatenings as yet unfulfilled, without some definite and clear knowledge of things yet future? I say not a perfect knowledge of all things, times and circumstances, for that is needless, and might be pernicious; but of some leading features, such as are to be seen in the following example from 2 Sam. vii., where God said to David: "Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more; *neither shall the children of wickedness afflict them any more, as before time, and as since the time that I commanded judges to be over my people Israel*, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Fully to interpret this passage would be to interpret a very large portion of Holy Writ. It is promise, and threatening, and prophecy all woven inseparably into the same web; and rightly to understand one requires the understanding of both the others. The very sight of the words unavoidably carries forward the mind to the contemplation of things yet future, and elicits an act of interpretation, and points to certain definite things, and a certain definite spot of the earth for the theatre of the fulfilment of the promise to Israel and to David, Israel's King. But here observe, that that accursed canon which forbids us to interpret and understand prophecy before it is fulfilled in action; requires us to *disbelieve the oath of God until we see it fulfilled*. It utterly excludes faith, for faith being the substance of things hoped for, *the evidence of things not seen*, there cannot possibly be faith where we require our *experience of a thing done as the evidence of its reality*. The man who talks in this way I call an Infidel.—I deny that he is a Christian believer. I deny it, because he denies the very substance and only ground of faith, which is, *believing on God's authority that some particular things described shall hereafter come into manifestation and the region of experience, which things now exist only in the purpose and will of God*. Such are the things specified to David as above, which David as clearly understood, and I as clearly understand, by faith in God, to be certain definite realities, as we can hereafter understand them by experience. And the same is true of all the promises yet unfulfilled. Revelation is no revelation—no *uncovering* to us, unless we can attach a definite meaning to the things foretold by it, and have faith in specific realities; because faith is *the substance of things hoped for THE EVIDENCE OF THINGS NOT SEEN*; not the belief that certain words are nothing but words without meaning to us, until after our experience of things done and consummated shall have attached a meaning to them. And this infidel canon, taking away faith; takes hope also away with it, by taking away the substance of things hoped for,

and the only evidence we can possibly have of things unaccomplished. And taking away faith and hope, it robs us of salvation; "for we are saved by hope . . . but if we hope for that we see not, then do we with patience wait for it," Rom. viii. 24, 25. We are also saved by faith, and by faith justified, as Abraham was by believing God touching promises made, and yet to be fulfilled in the literal land of Canaan.

And here too I must bear further testimony against the opposite of this pernicious canon: I mean that false prophesying and deceiving the people as to what is coming to pass, which so much abounds. A mournful instance of this delusion I witnessed lately at a Missionary Meeting, which indeed was a sort of theatrical entertainment, apparently got up to make the audience merry in order to get their money. The speakers all prophesied bravely, but in direct contradiction to all the Lord's prophets. The sum of their prophecies was this: that their Missionary Societies are on the eve of the most glorious achievements ever witnessed under the sun; that the time is near when they will reduce the whole habitable globe to the obedience of the Gospel; that this present time is the most peaceful and promising of any since the fall,—the fullest of hope,—the most abundant in godly enterprise, and the sure precursor of an indefinite era of unprecedented peace and blessedness; a condition of things, as to the present, amazingly different from that hinted at in the extract above from the Churchman, concerning some new invention for re-evangelizing Christendom. Now for the benefit of all such false prophets and deceivers,—“deceiving and being deceived,”—and of those led astray by them, I call them all to the contemplation of the fearful doom which awaits this present evil world before that reign of righteousness and peace can begin, and which is arrived at, not by their Missionary conquests, but through judgment and fiery indignation upon Christendom, and then by a new heaven and a new earth in which that work is to be wrought by Almighty power. More than half of the prophetic Scriptures are devoted to treating of the Gentile apostacy and its fearful judgments following, and all interwoven with the restoration of Israel to their own land at the time of the fearful consummation. Of this even Balaam sounds the prophetic note in Num. xxiv. 19: “Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. What meaneth this? What is the city but “that great city Babylon,” of whose cup of abominations the nations have drunk till they are mad, and which with them is to be overthrown with such a mighty destruction when the Lord descends for vengeance in flaming fire with his mighty angels?—And are they dreaming that their Missionaries are just about to convert that drunken, bloody, abandoned harlot, whom the Lord hath sentenced to a fearful execution, together with all her wicked paramours, for their abominations, adulteries, murders, and sorceries? Their cry is Money, money; “we want money,” Give us money enough, and we will convert the world: but if they are not on the watch, their money and Societies will perish together; because they think that money is the mainspring of the warfare against the powers of darkness.—Let them beware of being destroyed with “him that remaineth of the city.”—But in what condition is now that portion of the earth once evangelized? Look at Babylon “the city;” the Greek church in the plenitude of corruption; Protestant Germany overrun with infidelity; the countries south of the Mediterranean; with Egypt, Abyssinia, Palestine, Syria, Armenia, Asia Minor, and Turkey in Europe. Look also at Britain and Ireland, and North and South America. What is now the condition of these countries? “Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, and their clusters are bitter: their wine is the poison of dragons, and the cruel venom of Asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense: *their foot shall slide in due time*: for the day of their calamity is at hand, and the things that shall come upon them make haste,” Deut. xxxii. Christendom is actually in a far worse condition than the pagan world, and vastly more needs evangelizing: and if past experience is of any value, how long would it be before the heathens evangelized would be in the same condition, especially if “all the different denominations” should do the work after their own Babylonish style? And if Christendom

could be re-converted, how long before the work would be to be done over again? And if such bitter things are written against the city, to what refers the treading of the winepress of wrath "*without the city*," (Rev. xiv. 16: Isa. lxxiii. 1-6). The book of Revelation is a mere detail, almost, of the crimes and judgments of Christendom till the Lord comes, and forever annihilates those beastly powers which have so long lorded it over that portion of the world, in which his church has been existent, and his martyrs and saints have been slain: and he comes at their cry for vengeance to revenge their blood upon them that dwell in the earth (Rev. vi. 10 to the end); "for the day of vengeance is in his heart, and the year of his redeemed is come" (Isa. lxxiii. 4); when the adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed," 1 Sam. ii. 10. And this is merely what Daniel tells us of, when he shews the great image smitten by the Stone and ground to powder, and the fourth or Roman beast "destroyed, and his body given to the burning flame."

But there are other considerations not mentioned in the preceding sheets.—It is through much tribulation we must enter the kingdom when it comes, and not on the golden wings of their Societies, whose God is money. Scripture uniformly forbids us to look for the wonderful prosperity of which they prophesy as to come by their idols, until after this present evil world is ended, and its place supplied by new heavens and a new earth, wherein dwelleth righteousness. During the continuance of this world, wide is the gate, and broad is the way that leadeth unto death, and many there be that go in thereat; while strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Though many are called, yet few are chosen. Out of four classes of hearers, only one bears the fruits of holiness. And moreover, it is but a "little flock" in comparison of the general mass that shall receive the kingdom. And there is not one word in all Scripture to lead us to believe that it will be otherwise, till after the fearful judgments of which all Scripture warns us continually are past, and the world shall be reconstituted,—not under the powers of darkness, but those of light. Moreover, we are told that there is no peace for the wicked—that they are constantly casting up mire and dirt like the restless agitated sea. This is as true of this whole world, which lieth in wickedness, or in the Wicked One, as it is of one wicked person. We see it, and hear it, and feel it in all our experience of all things; in the world of man, and of beast, and of the elements; in the world moral, political, and physical; and no less in the nominal church and household of faith. We must therefore see a new constitution of all things,—of man first, and then of his patrimony, the world and its brute inhabitants, before we can see that reign of peace and glory which all desire, but concerning the means of whose advent the immense multitude are as blind as the Jews were to what they rejected. And the misfortune is, they harden their hearts against all the warnings God hath given them concerning it. It is therefore from a heart full of kindness to those false-lying prophets and their ignorant dupes that I do thus reprove them, and lay the truth before them: and though I make them all my enemies, yet in love will I rebuke them, and pray that God may open their eyes to the fearful sin of prophesying smooth things and deceits, and crying Peace, peace, when the Judge standeth at the door, and when sudden destruction is ready to fall upon them, as travail upon a woman with child. Know therefore, O ye people, that it is not till after all those fearful judgments are executed upon the apostate nations of Christendom, which end in the restoration and permanent establishment of Israel in his own land, that the Lord saith in regard to the nations that escape: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore," Ezek. xxxviii. 23. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord," Ezek. xxxix. 23.

"To whom shall I speak, and give warning, that they may hear? behold their ear is uncircumcised, and they cannot hearken: behold the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fu-

ry of the Lord; I am weary of holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days," Jeremiah vi. 10, 11. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away . . . even thus shall it be in the day when the Son of Man is revealed—when he is revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

Reader, Adieu! May God in mercy keep you from that fearful hour, and give you confidence before him at his appearing!—I have borne my testimony, and wait for my reward.

Bytown, March 2, 1836.

# ERRATA:

*Many of which may be corrected with the pen.*

Page	4;	line 8 from top,	for <i>paint</i> read <i>point</i> .
—	7,	— 18 do.	for <i>dispersion</i> read <i>dissension</i> .
—	14,	bottom line,	for <i>generations</i> read <i>generation</i> .
—	23,	line 14 from top,	for <i>a comparison</i> read <i>the comparison</i> .
—	37,	— 17 do.	for <i>apostaticals</i> read <i>apostolicals</i> .
—	40,	— 17 do.	a full point (.) after the word <i>periods</i> .
—	42,	— 18 do.	blot out the word <i>is</i> .
—	69,	— 14 from bottom,	blot out the words <i>nor the voice of weeping shall be no more heard in her</i> .
—	72,	— 5 from bottom,	for <i>this</i> read <i>its</i> .
—	76,	— 25 from top,	for <i>he whose</i> read <i>him whose</i> .
—	82,	— 11 — bottom,	for <i>polite</i> read <i>politic</i> .
—	98,	— 19 — top,	for <i>expectation of</i> read <i>expectation in which</i> .
—	103,	— 16 — bottom,	for <i>class</i> read <i>chaos</i> .
—	104,	— 15 — top,	for <i>rejecting</i> read <i>neglecting</i> .
—	107,	— 11 — bottom,	for <i>ever prepare</i> read <i>even prepare</i> .
—	111,	— 9 — do.	for <i>as eligibility</i> read <i>as to eligibility</i> .
—	113,	— 7 — top,	for <i>of manifested</i> read <i>of a manifested</i> .
—	116,	— 2 — do.	for <i>wills</i> read <i>wiles</i> .
—	119,	— 16 — bottom,	for <i>either immediately</i> read <i>either mediately</i> .
—	137,	— 10 — do.	place a (:) after the word <i>miracle</i> .
—	138,	two bottom lines,	for <i>formed</i> read <i>found</i> .
—	140,	middle line,	for <i>and officer</i> read <i>an officer</i> .
—	143,	— 13 from bottom,	for <i>last dream</i> read <i>lost dream</i> .
—	150,	— 18 — top,	for <i>king chose</i> read <i>king choose</i> .
—	152,	— 18 — bottom,	for <i>dreams</i> read <i>dreamers</i> .
—	154,	and onwards,	for <i>Faith</i> in the heading, read <i>Truth</i> .
—	160,	for EPANGASMA	read EPAUGASMA.
—	170,	line 5 from bottom,	for <i>amendments</i> read <i>amusements</i> .
—	174,	— do. do.	for <i>bellowing</i> read <i>following</i> .
—	176,	bottom line,	for <i>give them, Satan,</i> read <i>give then Satan</i> .
—	192,	line 10 from bottom,	for <i>which</i> read <i>while</i> .



