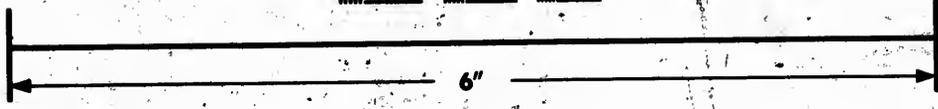
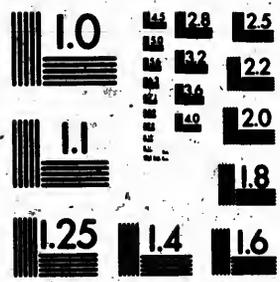


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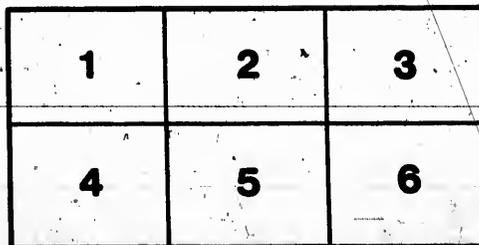
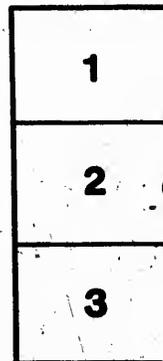
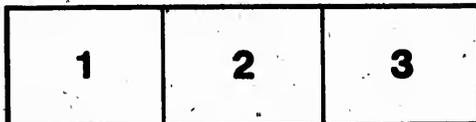
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PASSING THOUGHTS
ON
MAN'S RELATION TO GOD
AND ON
GOD'S RELATION TO MAN.

JAMES BOVELL, M.D.,

TRINITY COLLEGE, TORONTO.

AUTHOR OF "PREPARATION FOR THE CHRISTIAN SACRIFICE," AND "OUTLINES OF NATURAL THEOLOGY,"
LAY SECRETARY TO THE SYNOD OF THE
DIOCESE OF TORONTO.

"And our adversaries said, They shall not know, neither see, 'til we come in the midst among them, and slay them, and cause the work to cease."—*Nehemiah*.

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ERRATA.

- Page 10, for "a sin" read "as in."
Page 63, omit "." after "feet," put ",", and for
"It" read "it."
Page 168, for "cyle" read "cycle."
Page 178, for "own" read "now."

THESE PASSING THOUGHTS
ON
MAN'S RELATION TO GOD,
ARE AFFECTIONATELY DEDICATED
TO
The Reverend W. S. Darling,
ASSISTANT MINISTER OF THE CHURCH OF
THE HOLY TRINITY,
TORONTO,
TO WHOM I AM INDEBTED FOR MUCH VALUABLE
INSTRUCTION, AND WITH WHOM I HAVE
LIVED FOR MORE THAN FOURTEEN
YEARS IN HAPPY CHRISTIAN
FELLOWSHIP.

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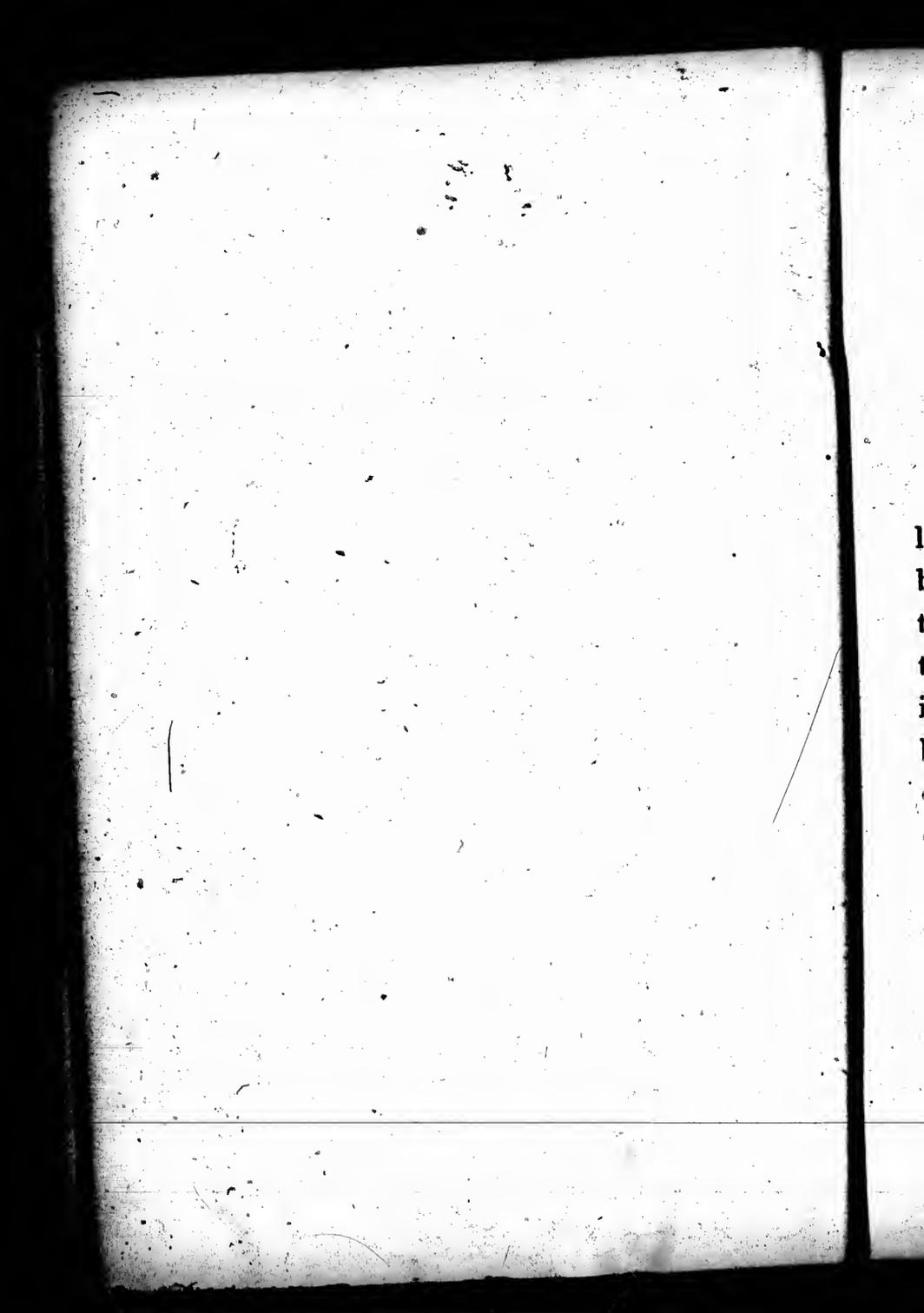
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PREFACE.

The passing thoughts embodied in these lectures, have been suggested at various times, by the unseemly divisions which separate those who believe in a personal Christ, and the necessity of salvation through him. Finding in scripture, "one body, one faith, one baptism, one hope," which is in the church constituted by the Saviour, the natural question follows, where, in these dark and overshadowed days, are we to find it? The only solution that we can imagine to be satisfactory is, to look for all the marks of the church of Christ in its history. Its lineaments are only correctly drawn by the

pen of inspiration, and wherever we trace them by the light of history, there the bride of the Lamb must be. Built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, such a temple must be abiding and its walls everlasting. Primitive Christianity has its records preserved, and apostolical fathers give to us in these distant times, a clear record of Christian faith and practice; and wherever we find the Christian brotherhood living in conformity to scriptural and early Christian customs and usages, there may we find "the continuing city," for if we be in it we have truly come to the eternal kingdom, "the church of the first born," for "our conversation is in heaven" even while we be yet on earth.

The attempt to undermine the Christian faith, and to rob man of the charter of his salvation is the work of reckless despair, and al-

though some may be lured from truth by a specious and shallow sort of learning, we may be sure that true wisdom enough always is at hand to vindicate truth. At the present day the denial of a personal omnipresent God, is the result of that lamentable want of humility which caused an apostle to warn men of his time, "not to be wise in their own conceits:" and the wretched pantheism which the sceptic would substitute for the religion of Christ, he clothes with the cloak of reverence to hide its deformity, and expresses his regret that the old should not have so firm a basis of truth to rest on as the new religion: for says Strauss, "The boundless store of truth and life which for eighteen centuries has been the aliment of humanity seems irretrievably dissipated; the most sublime levelled with the dust, God divested of his grace, man of his dignity, and the tie between heaven and

earth broken." Notwithstanding, however, the self-confidence of such rationalism, the scriptures stand firm, and a hostile criticism seems but to make more sure the reality of that faith with which a benevolent Creator illuminates his dependent creatures. In these matters, and all such as relate to the salvation of man, our true wisdom is to "Hear the church, the pillar and ground of truth and the keeper of holy writ."

To produce arguments in support of the omnipotence of God, of his omnipresence and merciful consideration towards his creatures, is the principal aim of the following pages; for if we may be reasonably assured that the great Creator has been guiding his work onward to a destined end, and in doing so gives us distinct evidence of "creative interference," and of the thought of the eternal mind, then we may also most reasonably

know that he could not and would not forsake it when most in need of his directing hand, and that he would manifest himself to the world.

Above all, in the establishment of the Church, we are furnished with strong proof of divine forethought and care for man: and in so divinely constituted a society, we may surely know, that we are ever in the presence of one who is about our path, and spiest out all our ways.

We seldom realize as we ought, the awful nature of that call to holiness which is given, when in our earliest days, Christ "takes us up in his arms, lays his hands upon us and blesses us:" it may be that most of us afterwards have to be aroused from a sleep nigh unto death, by the scourging rod of affliction, but however awakened, whether by the pleading and outpourings of the spirit, or kept

from the baptismal font in holy ways, God's will is to save us by keeping us in the ark of his covenant, renewing us daily by the holy spirit: and thus it behoveth us to fulfil all righteousness by continuing to abide therein. May we of the United Church of England and Ireland strive more and more to recognize the sanctity of our Father's house, and adorn the doctrine of God our Saviour in all things, holding fast the profession of our faith without wavering, and daily advancing in all godliness and virtue, keeping the unity of the spirit in the bond of peace.

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PASSING THOUGHTS.

PSALM VIII.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: 4. What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet.

How frequently does the same thought recur to man at this day, and how frequently does the comparison end in painful doubt. This planet which we inhabit, viewed merely in relation to the material universe, is indeed small, and man in connexion with it as a mere animal, viewed as even a reasoning creature and intelligent, does not explain to us why it should be a creation of such consequence. It is only when we recognise the

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stupendous truth that on this earth has been established a kingdom, a spiritual world whose special constitution is the development of moral laws, of principles, moral and divine, to be worked out by beings endowed with faculties and powers adequate to the accomplishment of such an exalted end; it is only thus that we discover the true meaning of man's existence.

A very superficial study of the constitution of man as a moral being, convinces the enquirer that he is more than a mere sojourner on earth; from the depths of his soul the response wells up and fills his conscience with the certainty of his undying spiritual nature; and however much there is to remind him of his connexion with the wonderful scheme of material creation of which he forms a part, there is in his inner nature enough to lead him to know that his must be a higher state of being, in a higher and more perfect rest. His triple nature, body, soul, and spirit, is a truth revealed, and created in relation to the present earth, and for a future condition of being, he learns that

he is not an independent creature, but that by the very fact of his creation he stands in intimate relation to the awful Majesty from whom he received his nature.

A few primary questions then present themselves, to which we necessarily seek answers.

1. Is there in the universe recognised law and order ?
2. Is there a nature given to all created living things, and is that nature given to them to enable them to work out the end of their existence.
3. Is that end the accomplishment of the greatest good individually and collectively ?

Fortunately at this time the first question will not demand a lengthened explication. The wonderful advance made by physical science, the too rapid accumulation of facts, so rapidly accumulated, as to lead but to an imperfect examination, preventing any thing like accurate inductive generalization, has tended to lead men to an opposite extreme of opinion to that which formerly prevailed, and induces a belief not only in the existence of

law and order, but that the operation of such laws, and the maintenance of such order, both alike, are uniform and constant. No one taking even a superficial survey of the creation can fail to recognise the wonderful chain of dependence which pervades its varied and multiform inorganic and organic systems, nor to trace the correlation which runs through the entire universe,—a unity of plan resulting in variety of ends worked out by diverse parts, blending harmoniously together—as it were circle within circle—every where declaring the mysterious originator by His divine energy, guiding and preserving the marvelous fabric of His wisdom, shewing a scheme of wonder, made up of conflicting interests, regulated and subordinated to subserve the end of their creation, the attainment of the highest individual, as well as the greatest general good. In all this mystery of indefinitely conceivable working out of objects to their end, we are by an innate property in ourselves, by a necessity in our nature, forced to recognise the idea of energy: reason as we may, break up into elementary parts the

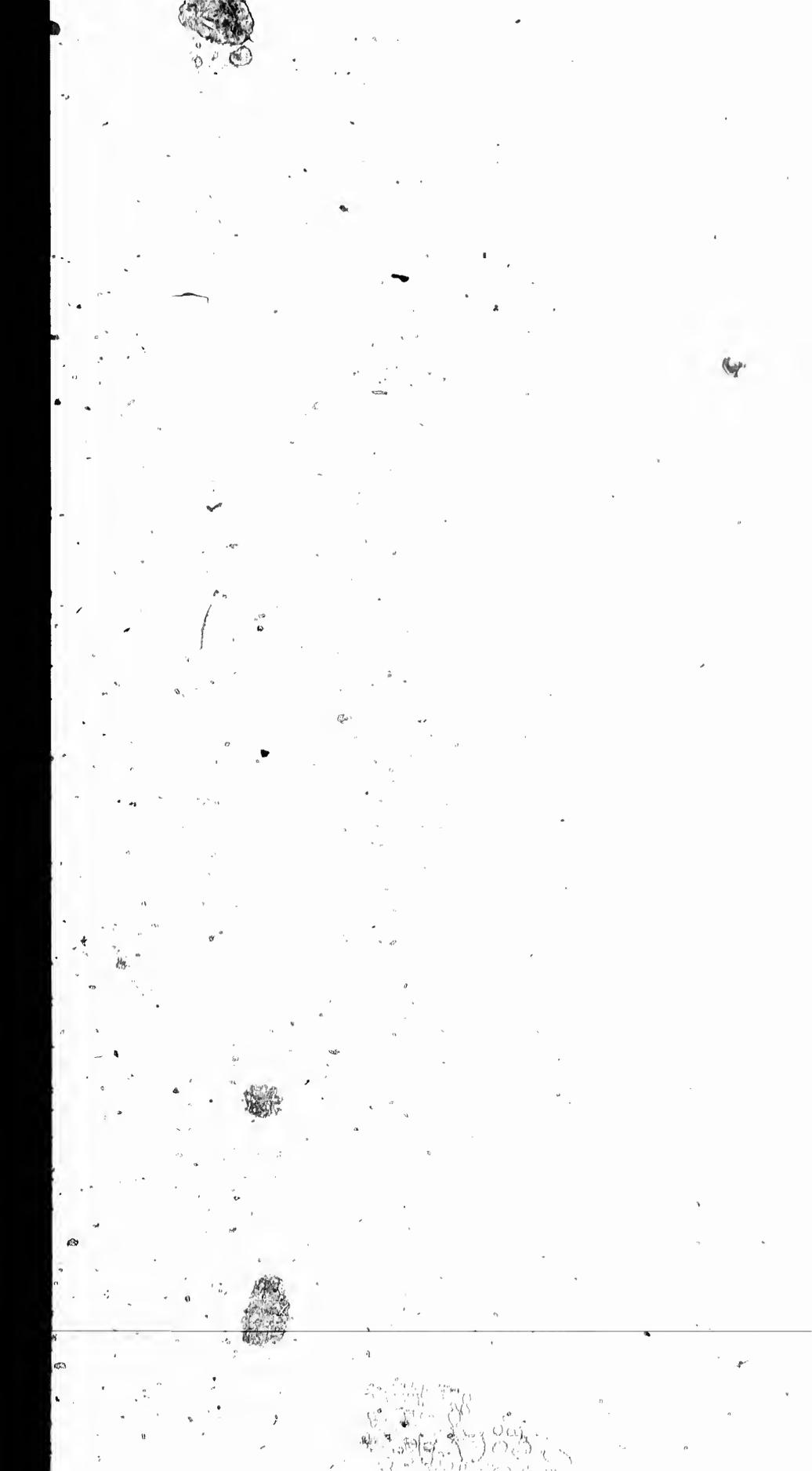
myriad forms of matter, and still not satisfied with this mental analysis, proceed to lay bare the constitution of the elements themselves, the irresistible common sense conviction of the human mind is forced upon its acceptance "that power belongeth unto God;"—that energy passing from possibility into actuality, alone was capable to originate matter, to endow its elements with capacities and laws of order, and through the mystery of forms to set forth a consummate organisation, innate with the continuous development of its existence, fulfilling the purpose for which it was created. "We cannot," says a learned and distinguished writer, "conceive the universe as springing into existence from nothing into something, on the contrary, creation is conceivable by us only as the evolution of existence from possibility into actuality by the fiat of the Deity;" all that is non-existent actually in the universe this we must think as having prior to creation virtually existed in the Creator, and in imagining the universe to be annihilated, we can only conceive this as the retraction by the Deity of an overt energy into latent

power, so that while we can, under these conditions, behold the universe as a whole, and in its parts, brought into existence, that which by the very constitution of our nature we cannot do is to annihilate that power by which its creation was effected. We thus learn from visible things somewhat of the invisible wonder worker—and from the variety in unity, the necessity of form. Behold then form and fashion, presented to us as worthy of contemplation, the shape of external things as well as their phenominal manifestations worthy of our deepest and most reverential study. Form and fashion are thus to us so many evidences of the impress of that subtle and unseen power, so many expressions of the conditions under which the Creator is pleased to reveal His might, majesty, and wisdom. "Beings," says Jouffroy, "are distinguished from each other by their organisation. It is this which makes a plant distinct from a mineral, and animals of one species from those of another, and we may add that it is this which enables the naturalist to develop his scheme of classification

which, when completed, he finds to be nearer the truth, as it is nearest in agreement with the plan of the divine originator. Our space, however, will not permit us to linger on the study of proofs of order and design, the admissions implied rather than set forth in the foregoing arguments will suffice for Christian readers. We therefore proceed to the next query:—

Is there a sufficient reason in the nature of things for their creation and end, and is that end the accomplishment of the greatest good?

It is true that such a question as this may be asked with different intentions, but for us there can only be that of reverential enquiry, and lowly humiliation, in seeking to discover the mind of the "I AM," and to find somewhat of that wisdom, which is in all His ways and over all His works. As of old, the question is still the same for each one of us, "Can'st thou by searching find out the Almighty unto perfection?" And the answer is now as of old time, when our own corruptions and misdoings are as thick clouds between



ourselves and the light; "Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee."

"Consider the lilies how they grow, they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." But to convince ourselves that we may lawfully seek out in "this seed time" of the Almighty, the fulfilment of that harvest of promise, which was originally contained in the plan of creation, and which in continuous process of fulfilment, assures us of the ultimate realization of the eternal truth, we may soon be satisfied, first by the example of those, who, like ourselves, yearned and thirsted after knowledge, as well as by following the bright exemplar, who in fullness of time came as a reclamer of man, and who as man sympathising with his brethren, appealed to nature for lessons of instruction, gathering from the ripened grain an apt illustration of, and an incentive argument to His own followers to gather in that harvest,

of purity, which is to be the fruit of that mature growth of virtue, of which man is at once the object and the end. In no presumptuous spirit may we take our stand on this advanced stage of the world's progress, and looking back into that indefinite time which was "the beginning, when God created the heavens and the earth," find that even in the dawn of that earth's formation, its pregnant atoms moved but to fulfil a pre-determined course, and to reveal an already determined purpose. Matter was arranged: water and earth, and atmosphere, not confusedly combined, but in order most profound, were the fashioned instruments for unfolding a comprehensive scheme, the wonderful beginning and terminations of which were to reach from this nether world to that highest and best expanse which opens unto the infinite and eternal. Matter and life are here ordained to testify of Him, who did thus early declare Himself, "a God who wisely and intentionally concealed himself; a God to be sought with veiled countenance; His glory too dazzling bright for eyes yet unprepared

to behold the pure white rays of supernal Majesty."

And now to the second query:—earth and atmosphere made for what? Stored in this dust, in this matrix of inorganic mould, were the inert and motionless elements out of which the spiritual energy should form things which unlike it, should live and move and have a being. Out of the ground is formed the animate things of vegetable and animal life. What the actual fashion of these primordial forms we may not precisely know, but from the knowledge which we do possess, the pattern of the first cycle of the organic world was as a creation in each of its parts perfect, but as a whole, the embryo stage of what it was to be in time: as in the lifting of the mist there opens up before the vision, objects, in dim and shadowy form obscure, and then as in the increasing sunlight, these and newer objects are brought to clearer view, so in the early morn of the world's earliest life, that world's life-intent was dimly shadowed forth, the plan

of construction becoming only known as time revealed its several parts.

Old anarchic floods of revolution,
 Blowing ill and good alike in night,
 Sink and bear the wrecks of ancient labour
 Fossil-teeming to the searching light.

There will we find laws which shall interpret
 Through the simpler past existing life;
 Delivering up from mines and fairy caverns
 Charmed blades to cut the age's strife.

Our object just now is, however, not to trace through the various ranks of organized creatures, a correlation of structure, tending to higher and higher perfection, but to discover in the manifestation of their life the existence of a no less conspicuous plan of enlarging and ascending development, by which life is revealed as a distinct principle, and in us as an immortal essence. From amongst some writers who cannot be charged with "a slavish reverence" for Scripture, and who, on totally independent grounds, have established the immortality of the soul, we may select from the writings of a modern naturalist—*primus inter pares*—arguments which satisfactorily sustain the truth thus set forth: Mr. Agassiz in his late work observes at sec. xxvi., p. 116,

that, "We have shewn how the embryonic conditions of higher representatives of certain types, called into existence at a *later time*, are typified, as it were, in representatives of the same types, *which have existed at an earlier period*, the pattern upon which the phases of the development of other animals of a later period were to be established. They appear now, like a prophecy in those earlier times, of an order of things not possible with the earlier combinations then prevailing in the animal kingdom, but exhibiting in a later period, in a striking manner, the antecedent considerations of every step in the gradations of animals.

"This is, however, by no means the only, nor even the most remarkable case, of such prophetic connexions between facts of different dates.

"Recent investigations in palæontology have led to the discovery of the relations between the animals of past ages and those now living, which were not even suspected by the founders of that science. It has, for instance, been noticed, that certain types, which are

frequently prominent among the representatives of past ages, combine in their structure peculiarities which at later periods *are only observed separately* in different, distinct types. Sauroid fishes before reptiles, pterodactyles before birds, ichthyosauri before dolphins, etc.

“There are entire families among the representatives of older periods of nearly every class of animals, which, in the state of their perfect development, exemplify such prophetic relations, and afford within the limits of the animal kingdom, at least the most unexpected evidence, that the plan of the whole creation had been maturely considered long before it was executed. Such types, I have been in the habit of calling *prophetic types*. The sauroid fishes of the past geological ages are an example of this kind. These fishes, which have preceded the appearance of reptiles, present a combination of ichthyic and reptilian characters, not to be found in the true members of the class, which form its bulk at present. The pterodactyles, which have preceded the class of birds, and the ichthyosauri,

which have preceded the appearance of the crustacea, are other examples of such prophetic types. These cases suffice for the present to show that there is a real difference between *embryonic* types and prophetic types. Embryonic types are in a measure prophetic types, but they exemplify only the peculiarities of development of the higher representatives of their own types; while prophetic exemplify structural combinations observed at a later period, in two or several [distinct types, and are, moreover, not necessarily embryonic in their character, as for example the monkeys in comparison with man; while they may be so, as in the case of the pennate, plantegrade and digitegrade carnivora, or still more so in the case of the pedunculated crinoids. Here then,—

20. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Such is the declaration of inspiration with which the naturalist finds himself in perfect agreement. In the progressive unfolding of

the plan of creation we find a voice from the depths of nature proclaiming the realization of perfection, the ever-reaching forward to a future of good. "Thought" is engraved on the broad face of nature. Not only do we discover progress and the intention to exhaust in perfection *of form* the primary plans of organic construction, but at the same time a deeper and more mysterious revelation is made, of the meaning and end of the life which manifested in matter, with mute but no less forcible expression, proclaimed the advent of a being to come in the fulness of time, who made eloquent by the breath of immortality, should magnify the Creator of the whole universe: for, says Agassiz, again, "through all these intricate relations there seems an evident tendency towards the production of higher and higher types until at last man crowns the whole series. Who can look upon such a series, coinciding to such an extent, and not read in them the successive manifestations of a thought, expressed at different times, in ever new forms, and yet tending to the same end, onwards to the coming of man, whose

advent is already prophesied in the first appearance of the earliest fishes." If, as we feel it to be, it is true, that this world is the theatre on which life manifestation is the important end of its construction, we shall find that in the history of the manifestation of that life, the truths which the naturalist has discovered as pertaining to the structure and form of beings, have a deeper and more significant meaning, when we remember that the form and fashion of the material fabric is but to give the expression of the energy and purpose of the inner life. To every creature then is given its own peculiar nature, and whatever that nature, it destines the creature to its certain end. St. Augustine asks—"What man pious, and penetrated with true religion, would dare to deny that all things that exist, that is to say, all things that each of its kind possess a determinate nature, have been created by God? This point being once conceded, can it be said that God has created things without reason? If it is impossible to say or think this, it follows that all things have been crea-

ted with reason." Every being, says Jouffroy then, has his own peculiar nature; and this nature destines him to a certain end. The destiny of a bee, for example, is different from that of a lion, and a lion's from that of a man, because their natures are different. Every being is organized for a certain end; and were we fully acquainted with the nature of a being, one might thence infer his destiny. There is, then, an absolute identity between the true good of any being and his destiny. His highest good is to accomplish his destiny, to attain the end for which he was organized. As every being has a particular end, which is his highest good, because he is organized in a certain manner, and in virtue of this organization, *so there is no being unendowed* with such faculties as are fitted to accomplish this end. In fact, since the result of a being's constitution is a certain destiny, nature would *contradict herself*, if, after having appointed him to accomplish this end, which constitutes his good, she had not also bestowed such faculties as would enable him to attain it. To the eye

of reason this seems a necessary truth, and experience is not needed to verify it, though it would be easy at any time to do so, by an examination of the nature of beings, of the end for which they were destined, and of the faculties given them to accomplish it. Not an exception could be found to this principle. But it follows from what has been advanced, that besides the obligation imposed upon the being to accomplish his end, it is by its very nature placed in relation to the world of which it is a part, and thus are all things in nature not only free to accomplish their end, but are only free when by the law of obligation they are fulfilling their end, the attainment of special and general good: no creature is too insignificant to be brought under this law of its nature and its destiny—what God has cleansed and fitted for his work that we cannot call common. Look at nature—see how mighty ends are reached by apparently weak and inadequate means—how toil and labour by the lowly and humble worker may be rendered productive of every enlarging good to beings with whose

natures the labourer may have a very remote and distant connexion. Deep down beneath the ocean's bed are tiny forms of living things known to but few even among enquiring man, and to the few when known, looked upon as the meanest types of lowest life, yet, to some of these are given mighty works to do. In the coral bed, repose no idle drones, no useless lazy occupiers of a master's tenement; from their memberless forms is secreted even in sculptured elegance, an earthy fabric for their own shelter and repose, as well as to be the sea girt homes on which should spring the tender herb and sturdy forest tree, the crawling insect and earth subduing man.

“Millions of millions thus, from age to age
 With simplest skill, and toil unwearable,
 No moment and no movement unimproved,
 Laid line on line, on terrace, terrace spread.
 To swell the heightening, brightening gradual mound,
 By marvellous structure climbing towards the day
 Each wrought alone, yet altogether wrought
Unconscious not unworthy instruments
 By which a hand invisible was rearing
 A new creation in the secret deep.”

These worked not for themselves alone, but like the working masses of our own island home, each works, yet altogether work, unconscious, not unworthy instruments, by which a power invisible accomplishes wondrous results. So when we turn to the vegetable world, through its varied and innumerable individuals we trace but the unfolding of primitive forms, changed and adapted to the soil and atmosphere in which they are destined to grow. Altitude and depth, mountain and valley, river-side and marshy swamp, each has its own peculiar plant, and now revelling luxuriantly in bright green summer wear, fills the cheerful landscape with beauty and the fertile field with gladness; and again on the sun's autumnal retreat, when the cold and blighting winter comes, covering in this northern earth in the broad expanse of forest, with a gorgeous shroud whose folds are as cloth-vermillion, and its bedeckings are sapphire, and amethyst, and gold. The plant dependent on the earth immediately, for the shower from the lowering clouds to loosen from the soil

the store of food there garnered for its use, draws from the atmosphere its breath of life. Whether as the old gnarled oak or the lowly moss, both alike, they use for themselves these provisions from nature's magazine of good. But while thus the selfish purpose of its own life is served, it lives not for itself alone: race after race of other things look to this silent kingdom for their continuance here, and when this coarser purpose of their being is served, when food and shelter have been yielded up, holier, deeper, purer food for the mind of reasoning man is engraved on every leaf, and a fragrant incense to the God who made them exhales from every flower. Earth left to the greed of one selfish race would soon be exhausted in the using—the balance of power destroyed would sooner or later reduce order to chaos. So amid grass, and herb, shrub and forest tree, roam creatures large and small, to keep in check this wild luxuriance, and to use and preserve even the atmosphere, thus renovating and keeping all things working together for the common good.



Again, in strict conformity with this preconcerted harmony, we find the vegetable feeding races not only accomplishing their end, but in like manner yielding up themselves to sustain those flesh-devouring creatures, who in thus satisfying their own creation, are curbing the undue encroachments of their antagonists, while these latter on each other prey, to keep in check the unnatural increase of a destructive class. From the evident nature of the conflict, and in the antagonism which is maintained, and which is nevertheless subordinated to the establishment of the highest general good, we not only find an additional confirmation of the opinion that the life of the world is the important object of its creation, but that there is in the manifestation of the whole symbolised, the irrepressible conflict, between good and evil, which, in the moral world, and therefore in man's special world, is the essential battle of his life. Some suppose that death was first introduced into the world at the Fall, but there is strong reason to doubt this; and admitting the fore-knowledge of the

Creator, and that like, as on the tables of stone which he gave to his servant, He has graved His thoughts on the deep foundations of the world, we rather believe that in the incessant war for life which his creatures wage, is symbolized, as we have said, the conflict between good and evil.

Man can be no idle spectator of the works around him. He feels that he is not indebted to the physical universe or its system of laws for his existence, that there are for him higher laws, applicable to and intended for a nature which without them would not and could not accomplish its end. Not only does his conscious spiritual reason testify, of a purer and higher life, but from the life of the world he cannot but understand somewhat of his nature and end. He sees "that life is regulated by a quantitative element in the structure of all organized being, which is as fixed, as precisely determined as every other feature, depending more upon the quality of the organs or their parts, and acting in accordance with that nature which the creature

has:" thus the nature of the ant or bee is not that of man, yet how incomprehensible the skill, the persevering labour, the apparent wisdom by which the whole scheme of life of these humble creatures is accomplished; how very small the nervous machine, how exquisite the work, how consummate the order and discipline by which the whole colony is governed. Even in man how apparently disproportioned the instruments by which he manifests his animal nature, and the results of his moral life. Why should not an elephant or an ape be a moral being? simply, as their mode of life illustrates, because their LIFE, their nature is different. What does all this but distinctly prove the reality of a specific principle in each kind of animal and plant; and if man's nature be like that of others, fitted for its end, it becomes certain that in obeying the moral law, which alone interprets truly his life, he is only really accomplishing his end. We may beguile ourselves for a time with the notion that these ideas are but the result of a vain conceit, are so many delusions which have no reality: but it may be well

for us to pause, and deeply studying the yearnings of our own heart, and from the inductions and experience of a bye-gone age, ascertain whether the deductions which men are now drawing from the laws of the mere physical universe, are not more crooked and dwarfed than those by which, reasoning from phenomenal grounds, the ancient philosopher was led to see, that which the naturalist now sees, and which, notwithstanding man's connexion with creatures below him and above him, when it first bursts upon the mind, creates a shock, yet harmonises and realises the truth of the existence of that awful principle, which in its highest development knows no end, but the attainment of that for which it was created—love. Plato, who still influences men by his method of reasoning, declared the reality of life as an "immaterial principle." He conceived, in common with sages of his time, that the instance of the animal creation evinced it to be more in common with the analogy of nature, that the divine principle should everywhere create separate centres of intelligence (objects) and will,

than that it should itself be the sole mover of an inanimate immense. Yet we do not think that Plato supposed an inactive God. The boundless universe was quickened with a spiritual essence, and all its parts with separate portions of mind: it and they lived as well as moved. Thus Plato subordinated every thing to higher and higher generalizations, and saw in the universal system a scale of being without defect in the intervals and almost without limit in the ascent. We see every where *form* linked to attributes, matter moving in strict accord to the guiding powers of life, and life itself subordinated to the accomplishment of its end and object. But if both ancient and modern philosophy concur to establish mutual correlative dependence as a law of nature, and if the dissection of the particular parts reveal to us unity of plan, wonderfully amplified and exhausted in perfection, surely with Plato, and among moderns with Agassiz, we may study advantageously the life manifestations, the characters, of living bodies, and draw from the action of life as a principle, under its myriad mani-

festations, evidence of the subordination of that life to general laws under which it goes on to accomplish its destined end. Thus if in the material frame we find the scheme of construction "as a law in the members," so do we in the life of the world find written the "life plan" upon which the animate creation was fashioned.

If "thought" is every where discovered in nature, if in the construction of the world we see the result of an acting intelligence of which our own mind is but the reflection, our admiration does not cease because we find that thought, not only expressing itself in *individual* forms, but transcending far such limited action, idealizing its lawful power of conception in working out by individual the scheme of general life. Thus to illustrate what is meant, Dr. Knox observes with reference to the typical skeleton,—“A vertebra must have a *type*; that is, a plan sufficiently comprehensive to include all forms of vertebra. Now where is this to be found? Is it an ideal type not yet discovered? or is it to be found in any extinct or in living animals? I

apprehend that it *may*, or *may not*, have been found; but this *in no way interferes with the principle that there must be a type laid down by nature*; external, equal to all manifestations of form, extinct or living, or to come," and on the basis of this fact we find Prof. Owen, as well as Agassiz, declaring the advent of man, and of other animal creations, to be as it were prophetically announced by the forms which preceded their appearing. Without at all accepting the rationalistic views arrived at by Knox, we may safely go thus far, that looking at man as a moral being, and contemplating his nature as connected with this present world, we do deduce from that nature, proof of his own immortality and his association with higher creations, and that there are "manifestations of realities" not material, which are and were yet for to come. But to this point we shall return in a future lecture.

JOB, CAP. XII.

7. But ask now the beast, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 9. Who knoweth not in all these that the hand of the Lord hath wrought this? 10. In whose hand is the soul of every living thing, and the breath of all mankind.

In the past as in the present, the perfect harmony in nature, the complete adaptation of the various parts of the plan upon which it is constructed, has challenged the attention of the human mind, and has not unfrequently led to a deification of some supposed inherent essence in nature; some *anima mundi*, some intrinsic rational soul, which is identical with, or has an intimate relation to, the the Almighty Creator of the universe. Plato among the ancients, and M. Cousin and some rationalists among moderns, may be cited as illustrative of the dangerous extremes to which an imperfect generalization may lead. While however the world is the work of the one true Jehovah, and certainly reveals in its completeness, the visible energy by which

it became and continues to its destined end, yet, it is not only, in the study of the life of the world, that man can discover satisfying proofs of the attributes of Him who is our Father in heaven; but search must be made for that which is revealed to the moral man. God is not the world, nor are His works aught but the expressions of his energy, the results of His will. When we look at the natural forms of creatures, we are forced to conclude that the varied modifications of their bodies are but so many life manifestations, indices of the nature of their beings, of a principle of life, so real that, from one of the severed parts, or from the dental armature, may be divined the whole life history. And from the investigation what do we further learn? not only that bone was suitably joined to bone, by ligamentous bands, that muscles were admirable adjusted with the view to bound and spring, or to seize the prey, or, of ponderous limbs to uproot and tear down stubborn trees; but we also learn from these adaptations, the whole life character of the creature, whose form it may be we see no

more, and on whom it may be no mortal eye had ever rested. To us then the history of the life of this world becomes of deep import, for if indeed it be truth, that in material forms, the naturalist may unfold to us intent, and law, and order; if unity of plan be there, and if in the unfolding of the plan, there is the prophetic announcement of its completion, no less ought we to find, that in the life is truly manifested a unity of purpose, and in the phenomenal display, a prophetic assertion of the end and object of that life: the good of the creature, and the comprehension of the Creator's glory and praise. Jouffroy, in his usual forcible language, declares "the end of each element of creation, that is, of each being, is one element of the absolute end. Each being aspires towards this absolute end in seeking its own peculiar end, and this universal aspiration is the universal life of creation. The realization of the end of each being is then an element of the realization of the end of creation, that is to say of universal order. The good of each being is a fragment of absolute good, and it is on this account that the good of each be-

ing is really a good: then comes its character." Again, "Reason finds no more evidence that, pleasure is equivalent *to good*, than that the satisfaction of our nature is; and the reason why this latter is so, remains unexplained. It is this mystery which forces reason to ascend higher into moral conceptions. Elevating itself alone exclusively, above personal considerations, it conceives the thought that creatures of all kinds are situated like ourselves; that all having a nature peculiarly their own, aspire in virtue of this nature, to that particular end which is their highest good, and that each of their separate ends is one element of a complete and final end, which absorbs them all—an end which is *universal order*.

Placed at the head of this present creation is the human race: not separated from the creations placed with it in occupancy of the world, but standing part and parcel of the mighty whole. Gifted with a higher organisation, with the ennobling faculty of speech, man possesses a spiritual-reason which constitutes him the creature of another co-existent world, a world from which are the divine

principles of morals and religion—for him principles, which by the very constitution of his nature he is brought under obligation to obey—sunshine being no less necessary to the healthy development of a plant, than the principles and practice of virtue to the healthy growth of this spiritual life of man. But for a short space contemplate life not as manifested in man, but in his fore-runners, and those life forms that are his contemporaries. Looking, then, to the manifestations of life in the inferior creatures, we find peculiar and certain classes of actions, which are all useful to the beings in whom they are discovered, and some of them, at all events, not necessary to their lives, in some naturally existent, in others artificially acquired. We may, for instance, conceive all dogs ferocious, or lions exhibiting gentleness to man and other creatures; so, we may conceive the ant living after the manner of some birds, rather than in social colonies, yet it is evidently natural for ants, generally, to live in masses, and for carnivorous animals to exhibit varied qualities or dispositions, which after the form

of our own nature we stamp with the qualities of good or evil, as a ferocious tiger, a cunning fox, a gentle lamb. So we cannot but perceive that there is in the life of the organic world a series of actions, which are more or less typically related to kindred actions in man, and to which from earliest times he has turned to seek lessons of wisdom :

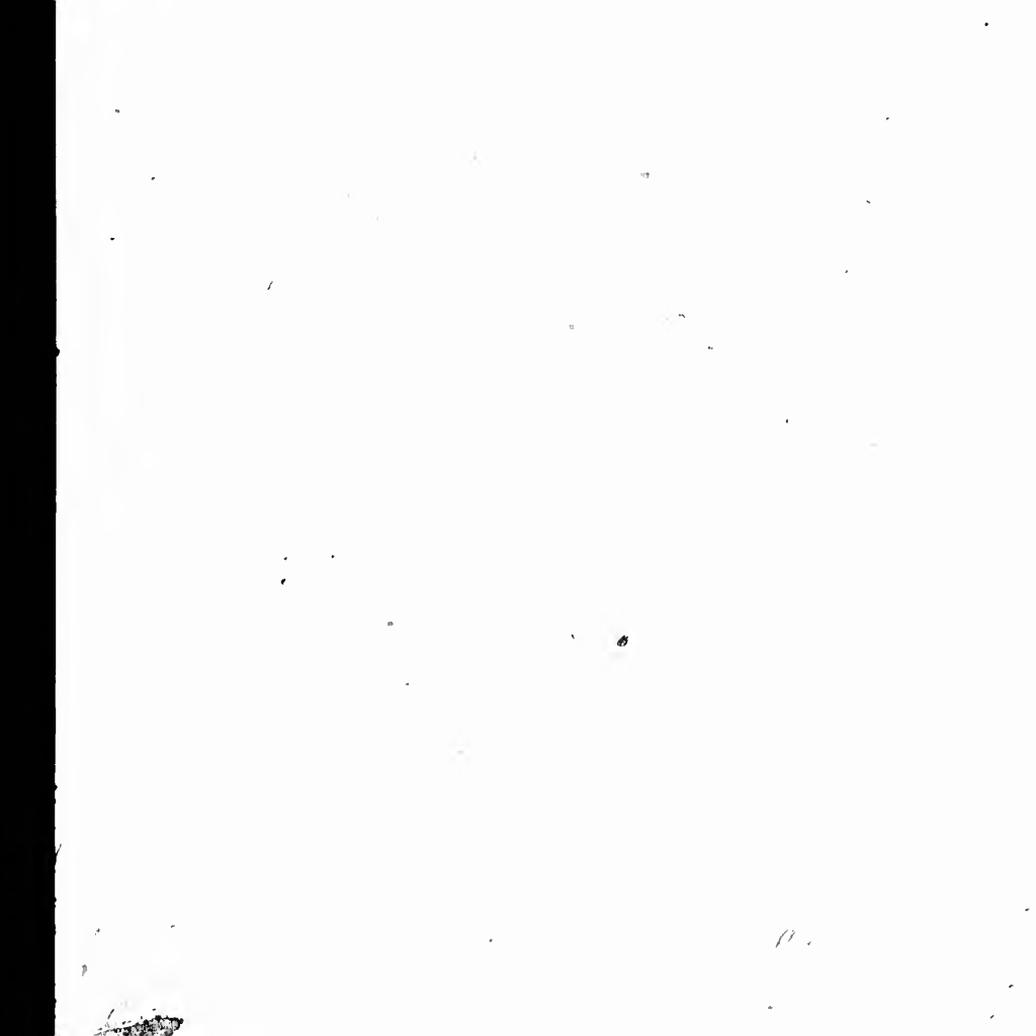
6. Go to the ant, thou sluggard ; consider her ways, and be wise : 7. Which having no guide, overseer, or ruler, 8. Provideth her meat in the summer, and gathereth her food in the harvest.

Millions of men have through thousands of years, had this instructive illustration before their minds, and to millions yet to learn will the truthful teaching remain : in the economy even of crawling, tiny things, are lessons of industry and frugality for the humble man, and in the events of their social life are solutions of difficult problems, ready prepared, for the inquisitive and truly rational politician, who will see in their natural habits a system of government carried out, in detail, which secures to the humblest citizen the fullest enjoyment of life compatible with his own and the public good ; so again

26. Doth the hawk fly by thy wisdom, and stretch her wings toward the south? 27. Doth the eagle mount up at thy command, and make her nest on high? 28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. 29. From thence she seeketh the prey, and her eyes behold afar off. 30. Her young ones also suck up blood: and where the slain are there is she.

Surely in all this, the sufficiency of the creature to its end is set forth, and the perfect adaptation of its powers to the necessary satisfying of its needs is positively affirmed; its dependence on the Almighty Creator alone more than implied, while as in the eagle the restless and indomitable courage of the conqueror is admirably drawn. The perverse and wayward life of some, the intractable spirit of others, the spirit that loves to be free from all restraint, is illustrated with force in the habits and nature of the wild ass:

5. Who hath sent out the wild ass free? or who hath loosened the bands of the wild ass? 6. Whose house I have made the wilderness, and the barren land his dwellings. 7. He scorneth the multitude of the city, neither regardeth he the crying of the driver. 8. The range of the mountain is his pasture, and he searcheth after every green thing.



And again :

9. Will the unicorn be willing to serve thee, or abide by thy crib? 10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? 11. Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? 12. Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

The miserable weakness of human vanity and the utter abnegation of parental affection and duty, are given in the silly pride of the gaudy peacock, and in the heartlessness of the ostrich, and as if further to bring out the truth that selfishness and pride are inseparable vices, it is asked :

13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? 14. Which leaveth her eggs in the earth, and warmeth them in dust. 15. And forgetteth that the foot may crush them, or that the wild beast may break them. 16. She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear; 17. Because God hath deprived her of wisdom, neither hath he imparted to her understanding. 18. What time she lifteth up herself on high, she scorneth the horse and his rider.

Courage, animation, and lofty pride, are exhibited in the character of the horse.

19. Hast thou given the horse strength? hast thou

clothed his neck with thunder? 20. Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. 21. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. 22. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. 23. The quiver rattleth against him, the glittering spear and the shield. 24. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. 24. He saith among the trumpets, Ha, ha: and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Parental love and diligent care in the protection and fostering of children, coupled with the courage and will to discharge the duty, are set forth in the character of the eagle, and nations have not been slow to symbolise the duty of princes and kings towards their subjects by emblazoning the "Royal Bird" on the ensigns of their nationality.

11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12. So the Lord alone did lead him, and there was no strange god with him. 13. He made him ride on the high places.

A loyal, deep-rooted dependence on an

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overruling, all-truthful power, strikes us in the disparaging comparison between man's weak faith and a dumb unreasoning creature's natural trust in its maker.

7. The stork in the heavens 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 judgment of the Lord.

Firm reliance and caution in the promises of the Giver of all is shown, wherein He says to his servants,

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

The self-sacrificing love of a mother, her entire devotion to her offspring, as seen in the hen, is another lesson brought out illustrative of Christ's love for his own purchased people, his devotion to their salvation:

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

The pangs of bitterness and grief, of true mourning and woe, which wells forth from the

gentle, but contrite and broken heart, has been depicted by one who had all these dispositions of spirit, and was humble and lowly indeed :

like a crane or a swallow, so did I chatter : I did move as a dove : mine eyes fall *with looking upward* : O Lord, I am oppressed : undertake for me :

And the opposite.

The insufficiency of man—his utter weakness—his contemptible nothingness, as contrasted with the Majesty of God, are most beautifully and graphically pictured for us by one who remembered his Creator :

1. Canst thou draw out leviathan with an hook ? or his tongue with a cord which thou lettest down ? 2. Canst thou put an hook into his nose ? or bore his jaw through with a thorn ? 3. Will he make many supplications unto thee ? will he speak soft words unto thee ? 4. Will he make a covenant with thee ? wilt thou take him for a servant for ever ? 5. Wilt thou play with him as with a bird ? or wilt thou bind him for thy maidens ? 6. Shall the companions make a banquet of him ? shall they part him among the merchants ? 7. Canst thou fill his skin with barbed irons ? or his head with fish spears ? 8. Lay thine hand upon him, remember the battle, do no more. 9. Behold, the hope of him is in vain : shall not one be

cast down even at the sight of him? 10. None is so fierce that dare stir him up: who then is able to stand before me? 11. Who hath prevented me, that I should re-pay him? whatsoever is under the whole heaven is mine. 12. I will not conceal his parts, nor his power, nor his comely proportion. 13. Who can discover the face of his garment? or who can come to him with his double bridle? 14. Who can open the doors of his face? his teeth are terrible round about. 15. His scales are his pride, shut up together as with a close seal. 16. One is so near to another, that no air can come between them. 17. They are joined one to another, they stick together, that they cannot be sundered. 18. By his neesings a light doth shine, and his eyes are like the eyelids of the morning. 19. Out of his mouth go burning lamps, and sparks of fire leap out. 20. Out of his nostrils goeth smoke, as out of a seething pot or caldron. 21. His breath kindleth coals, and a flame goeth out of his mouth. 22. In his neck remaineth strength, and sorrow is turned into joy before him. 23. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. 24. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. 25. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. 26. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. 27. He esteemeth iron as straw, and brass as rotten wood. 28. The arrow cannot make him flee: slingstones are turned with him into stubble. 29. Darts are counted as stubble; he laugh-

eth at the the shaking of a spear. 60. Sharp stones are under him: he spreadeth sharp-pointed things upon the mire. 31. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. 32. He maketh a path to shine after him: one would think the deep to be hoary. 33. Upon earth there is not his like, who is made without fear. 34. He beholdeth all high things: he is a king over all the children of pride.

By Joel is shewn the consequences which follow disobedience, and the retributive justice which is meted out to offenders by him whose word is a two-edged sword, as well as the terrible nature of awful vengeance which God can execute by apparently insignificant means, employing the natural character of tiny insects, weak as they are, and by increasing their numbers rendering them a terrible pest; but in the wonderful description of the advance of such a host, how singularly like to the advance of a martial force, led by a conquering commander, and courageous disciplined men of war. In this parable, too, we notice that the actions of men are used as illustrative of those of inferior creatures.

1. Let all inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand: 2. A

day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. 3. A fire devoureth before them: and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. 5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained: all faces shall gather blackness. 7. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: 8. Neither shall one thrust another: they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 11. And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible: and who can abide it?

These several peculiarities in the lives of animals and plants to which the sacred volume refers as so suggestive and instructive to man, are but so many types of those qualities of human nature, which in it become the realization of a higher state of existence, having attached to them a real importance, inasmuch as they constitute human beings, responsible to a higher power for the right use which is made of such gifts. Once recognise the fact that man, while linked to the orders below him, is yet so differentiated from them as to be placed by the very fact of his differentiated nature above them, and we cannot fail to recognise the true position which he occupies in the scale of creation. He is either highest in the scale here, and in relation to a higher state of being, or his is a monstrous creation, not adapted to this present order of things. The instinct and lower reasoning power by which the inferior animals work out their end, is but an inferior condition of that life which in man becomes spiritual reason, and his nature moral nature.

Life is expanded into a higher state of individuality, of being, by the additional gift of "conscience," of free will, of a responsible moral nature.

Illuminated by this gift of a higher life, conscience is bestowed as a regulative force, and makes man a rational soul.

The Rev. Dean Trench truly observes "that many writers pass by the "con" in their explanation of "conscience, finding merely the expression of the *certainty* of the inner moral conviction in the word, for which they sometimes adduce the German "gewissen;" yet I cannot but think that herein they err; "Conscience," in the words of South, "according to the very notation of it, importing a double or joint knowledge: to wit, one of a divine law or rule, and the other of a man's own action; and so is properly the application of a general law to a particular instance of practice; and, continues Trench, "Conscience" is not merely that which I know, but that which I know *with some one else*. That other knower is God, His law making itself known and felt in the heart.

But in the lower orders the very most that education can do is, to enlarge the implanted capacities of that animal nature, which is theirs. In man the principle is the same; it is his human nature that is elevated and ex-

panded by education, and by the right use of those external means appointed by God, his life is thus fed and improved, and by such heavenly help he becomes really elevated to his true position. Mr. Adams in "Elements of Christianity," very truly remarks: "We see in animals the most undoubted proofs that they reason; of this all natural history is full; that they argue and reason from premises to conclusions, just as man does. All kinds of that property called reasoning, we see in animals just the same as in man, the *same in kind*, NOT the same in DEGREE: the reasoning power is very manifestly exercised by the brutes. True it is, that we see it in them vastly inferior to *another power*, that of instinct which works towards ends of which it is perfectly unconscious. Still the reasoning power is not THE distinguishing character of man, that which separates him from the animals, nor is "instinct" the peculiar provision of the brute creation. What is the character that really *differences* the two natures, that of man and

the beasts? It is the very thing of *moral indifference*, that the nature of beasts and their actions are neither really good nor evil; that the sense of pleasure and pain is to them all; and that of *moral good* or *moral evil*, a good or an evil quality in actions they have no feeling." With man it is the opposite, his is a moral nature, which makes him wholly responsible for his every act, and of which he is "conscious," and not "*unconscious*," his will, his conscience, his reason, affections, desires, appetites, ALL partake of this differentiation, and constitute him what he is, a responsible being. Governing his own life in obedience, and requiring by the powers of his own life obedience from the creatures below him, he is first of the present world. The subjugation of the creation to the enlightened will of man is not only necessary to his temporal advancement, but eminently so to his spiritual development, and in the right exercise of that control which he undoubtedly possesses over the world, is the expansion and strengthening of his own nature. It is not by governing as

an animal that man maintains his conquests over nature, it is only when he governs by the force of his moral nature, that victory is permanent and complete. When, as it were by recognising the true nature of his own life, he seeks to mould to it the life of the things below him: for the whole process of domestication of animals is based on this, whether we know it or not, and it is by misunderstanding this power, that some have used the wonderful results of domestication to disturb the true relationship which exists between the different orders of creation. The ascendancy which has been attained over animals has not only tended to the improvement of their corporeal frame, but has extended also to their inner life, rendering creatures by docility and increased intelligence better adapted to the use of man. Further we may see another result following from the influence of man over the creation. In conforming the lives of lower animals to his own, man enters into conflict with their uneducated natures, and among them are some which he cannot bring under

subjection or render fit associates with himself in the restoration of all things, these are cast off, and as their haunts become invaded they are gradually driven in to smaller and more confined areas, till the work of desolation is completed. Nor is this work of eradication of hinderers to the work of renovation, confined only to the brute creation, it extends to the degraded man who stands in the way of progressive improvement. The North American Indian and Australian too painfully illustrate this truth. This influence on the life of brutes, by which they become impressed by the life of man, is surely no mere accidental influence, but arises out of that connexion by which all creation is correlated—"for all things are double, one against another." The varieties produced in the dog and the horse by the agency of man, the training of the elephant and its entire subjection to the will of its master, are but complete developments of their life to the highest improvements compatible with their nature and with other natures around them. In this

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extreme manifestation we discover how closely such kinds of life come up to our own, how they are related without passing into absolute oneness.

It is exactly the same with the organisation of the body. We discover matter existing always in two states, as the matter to be formed, and as matter formed, linking it with the world from which it emerges, connecting it with the world which it is to occupy; and this, as Dr. Beale has shown, is true of every organised structure, whether it be animal or plant, and as the same authority has not failed to discover the unity of the plan of creation, and of the matter employed in giving form, so has he also declared the essential variety which exists. As we have (he observes) certain genuine and specific differences in the tissues of various animals, so also corresponding differences exist as to the chemical construction of their bodies. We have in all bile, and saliva, and gastric juice, and urine, and in the blood we have albumen, and fibrin, and hæmatoglobulin. But the bile,

the saliva, and other secretions of different animals possess well marked differences, and of albumen and hæmatoglobulin there are certainly *many different* kinds capable of being distinguished from each other by chemical and other tests. It is probable that we can as yet form but a very imperfect idea of the chemical changes which take place in, and the number of compounds which intervene between, a particle of food and the particle of tissue formed from it. These chemical substances may vary very slightly from each other, but having certain characters in common which justify us in calling them all by one name; and again,—“The peculiarity of secretion depends upon the state of the blood, but *mainly upon the peculiar powers* of germinal matter, and these properties often differ in the most remarkable degree in animals closely allied to each other;” thus then as we trace back the organised being to its origin, we find it springing out of the union of several, of many particles, for the formation of the one body, and the whole under the in-

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fluence of the vitality resident within, going on to the development of its whole existence, aided and assisted at every stage of the process of its becoming, first, by its own special nature, and then by those external circumstances by which it is surrounded. In the germination of the simplest being in its growth and maturity it stands not alone, but is in need of extrinsic aid—germinal matter may be formed, be it never so perfectly, yet it must be or must have been in relation with a living structure; life must have brooded over the atoms ere it be living matter, and whatever the peculiar life, the impression of that life is made on the germinating mass. Further still, other external influences are ready to interpose—light, heat, electricity, moisture, the chemical constituents of which the body is composed, these and other agencies external to the creature are necessary to its perfect growth, and even to its growth at all. It is true that these are only *aids* to its growth, and do not determine the nature of the being: *its nature* must be derived from

the parent. Now, in all this, what have we but a type of God's dealing with the higher and perfected nature of man, with him as with the humblest, his body is fashioned on the same plan of organization, he has in his beginning the same differentiated life, using and employing matter to subserve the end of his being, and in his inner life, as in his body, there is the same imperative need of external aid to conduct it to the attainment of the highest good. Marvellous as has been the influence of human nature in bringing the creation into closer harmony with an elevated humanity, the subjugation of humanity to the life and law of Christ is indescribably more marvellous and is of itself a miracle of grace greatly to be wondered at. Left to itself, we know what human nature is. Yet touch but the conscience, enlighten its sensitive and reflecting surface, and it will be before the eye of reason a mirror in which may be seen the writing of Him whose image was graven there by His own Almighty hand. Still as we see not in nature perfection

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arrived at by a single aid, so in man there is need of external MEANS, that is, many aids to bring about one end. The light of the Gospel, the supply of that perpetual food which is the nourishment of the soul, the influence of the spirit of the All Holy One, the impartation of Christ's nature to our nature to bring it into conformity with His, the full revelation of the will of God to man, to enforce obedience and teach us the way in which he designs we should walk; these and such as these are necessary influences without which we perish. Has Almighty God permitted us to exercise an ameliorating influence over the brute creation merely to subserve the temporal interests of mankind? Has he fitted us to form and fashion the lives of animals with a view to a closer adaptation of such lives to our life, merely to gratify a passing existence? or is He teaching us the need of our own salvation; and is it not more in conformity with our reason to admit that God is reading to us the lesson that in the life and character of Christ there is

the most perfect holiness and goodness, to which human nature turns with longing and expectation, and that by the humanity of Christ, and from it,* flows to us that regenerating grace which can alone withdraw the root of our being from Adam, and transplant us into His own? Jesus Christ came into this world to give to us our true position. He came to reclaim a race by which a world had been undone, and in effecting the amelioration of man's estate, He no less implies and brings about an amelioration of the condition of the world. So closely united is the whole scheme of life, that an impulse imparted to any one part vibrates through the whole:* and surely in all approaches to the original perfection which was first bestowed, we cannot fail to see that capacity to recover lost happiness which is yet reserved for the world. The blessed Redeemer in His teaching ever recognised the value of those lessons which the finger of God

*"The whole creation groaneth and travaileth in pain together until now."

has imprinted on the pages of creation, and ever drew from the objects around Him illustrations which from their appropriate relation to our understanding are calculated to impress as well as to improve. May we not then deduce a most important truth from the circumstances which we have just been considering? May we not infer that as man's spiritual elevation has affected a vast revolution over the world of nature, ever tending more and more to render to that world a restoration of its pristine beauty, so in the nature of man himself is effected through the person of Christ himself, an ever-advancing return to that state of moral perfection, which is alone centred in Christ. As the branch draws its life from the root, and must abide in the tree in order that it may live, so are we taught to live in union with the root of our regenerated life. As the smallest germ must live in dependence on external means for continual refreshing and strengthening, so must the most perfectly formed man live in dependence on external aid, even on

Christ and on His divine ordinances for our salvation, as means, by which he even now doth save us even by the gift of Himself.

The analogies which abound in nature were not incorporated in it, merely to deceive men, for even the visible church is but the pattern of the heavenly: from the first history of man's creation to the present hour, God has been speaking to him by symbol and by sign, as well as by open vision and declaration of His will. "It was necessary that the patterns of things in the heavens should be purified with these;" and as the law of God to man was a shadow of good things to come, and not the very image of the things; so in the whole scheme of creation is a shadow of good things to come, and not the very image of the things, for in Christ alone, to whom all these point, is the fulness. He testified to hard and unbelieving hearts, saying, "Many good works have I shewed you in My Father: for which of these do ye stone me." Believe the works! for even if the voice of God's law to man were to be hushed, these

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would cry out. We know not what the exact end of all things is to be, the word of God reveals to us only the final condition of man as a rational soul, and relating to Him is the whole scheme of salvation through Christ. But if, as we are taught, the whole body of creation centres and terminates in man, as a moral being, if in him is summed up the perfection of creation, if in him is the result of the prophetic types which declared his advent; it is for us to grasp the whole truth of God's wondrous work, and although we may not positively declare the resurrection and re-appearing of the whole past life of the globe,—it may be that the whole vision of St. John has a deeper meaning than most of us suppose.

And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and blessing. And every creature who is in heaven, and on earth, and under the earth, and such

as are in the sea, and all that was in them, heard I saying blessing and glory, honour and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever.

Again, in all the several illustrative allusions referred to in Scripture, it is quite certain that the intention is to set forth "moral lessons," to teach man certain truths, all of which have a direct relation to his spiritual nature. Now as the nature of the several illustrations of certain moral qualities in man, are from creatures whose life is merely animal, we cannot suppose that the several manifestations of animal dispositions and nature referred to, can have in them any thing of *moral responsibility*, otherwise we must suppose the inferior animals accountable for their actions; but as in the animal frame we find certain parts which are rudimentary and not directly necessary—others useful but not absolutely necessary, and others which subserve one set of purposes in this animal, and higher purposes in another, so in the LIFE, we find exactly the same order prevailing; therefore, we contend, that as the naturalist takes the organic

peculiarities of beings, and on them bases his system of classification and deduces the principle of typical relationship, so is the moralist entitled to study life under its varied manifestations, with a view to discover the peculiarities of each one manifestation, and to trace the correlation which runs through the whole: there is a comparative anatomy of life—a comparative psychology," as there is a science of comparative anatomy and comparative physiology. By such contemplation, obscure and dim as it may be at present, man finds himself to be in dual submission to two great systems, the one material—the other spiritual; and as he cannot shake off the conditions which are imposed upon him by the first, so it is equally impossible for him to free himself from that other relationship which constitutes his nature moral. The reasonable man is by the light in his conscience satisfied of this, and firmly believes and knows to be real what his senses discern not—for to him

7. *There is a path which no man knoweth, and which*

the vulture's eye hath not seen: 8. The lion's whelps have not trodden it, nor the fierce lion passed by it.

Man, guided by the light of the spirit may alone walk in those paths which are discerned by the eye of faith, whose courses are virtue, and whose ways are holiness; to walk therein he knows to be the object of his creation, his end to abide therein. To study man's nature, to know the meaning of his existence here, is surely a question not uninteresting to him.

If it be true that to every creature is given the means which are sufficient to enable it to work out its end, unless man is in a worse position than the brute creation below him, he too must be under like merciful provision, there must be furnished to him the means by the employment of which his spiritual nature may be sustained and perfected. Now the life-long history of man attests this great fact that when left to the exercise of his unassisted mind, there is no possibility for him to work out to the full his nature. Seen under these circumstances, that nature is dwarfed,

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and only the animal life is fully manifested; the capacity which every man has to develop the higher attributes of his nature are latent, and at the most can only be imperfectly brought into action by the practice of bare morality. How to represent the creation as put in subjection under him, how fitly to serve the author of his being, *he may never know* by the light of reason or by the study of nature alone. But for revelation and manifestation, secret and open, he must, for the want of such aids, sink into the scale not of mere brute life, but into a life more awful—more deplorable than it.

A recent writer in one of the current periodicals has remarked that even Christians living, as some of the families in the East do, in a most imperfect state, having only, as it were, the twilight of the faith to illumine their darkened way, are, nevertheless, when contrasted with the heathen tribes around them, found to be immeasurably superior. We are tempted to overlook the work of Christ on the nature of

man, by dwelling too much on the wide spread crime which it is admitted exists in all Christian communities: but debased as numbers are living in the midst of Christian civilization, yet comparatively few are entirely destitute of all knowledge of the claims which Christian civilization has upon them, and are thus far in a better position to be reclaimed, than men living in an entirely savage state. In the over-crowded cities of old communities, as London and Paris, it is lamentable to think that squalid poverty and degradation too shocking to behold are settled down side by side with profuse wealth, and higher civilization: but it is also a truly delightful and encouraging spectacle to witness the energy and true virtue which is ever in conflict with this mass of human crime, and which slowly but surely gains advantage. If we desire to contrast man as a spiritual being with man as an animal, living purely an animal life, see him in the heathen savage, then behold what our animal nature is, and mark how strangely degraded he may become, our very instincts

sinking below the level of some brutes: thus, for instance, compare the skill of the beaver with that of the Australian hut builder, and mark how inferior the human worker is, in point of skill; see how one succeeds because he is fulfilling his end, and how surely the other languishes and perishes as he ceases to accomplish his destiny. If it is by no means pleasing to see ourselves sometimes in close apparent proximity with the ape, and in intelligence and constructive skill much below even the very insects that crawl beneath our feet, it is a very satisfying reflection that this is man's unnatural condition, his natural one that in which he is found when in full and perfect possession of all his faculties and powers, and these developed to their highest perfection. St. Paul standing before the judgment seat of Agrippa and appealing to and ready to contend with Cæsar is a fine and noble study for his brethren, while his judge is contemned; the one may have conquered a world, but was himself the meanest slave to his passions, the other had

hushed the turbulent waters of his soul, and in the full strength of the spiritual nature was a Christian conqueror. To this high standard of spiritual life, man under the influence of a regenerated nature must seek to attain, by living in obedience to the laws which are given him for the perfecting of that nature, and then in proportion to his approximation to the standard of excellence, is his ever-widening separation from that creation at the head of which he is placed. It is only as a perfect moral, as a perfect spiritual being that man can be looked on as fulfilling the end of his creation.

*Truly, every thing has its end. This principle is as absolute as that which refers every event to a cause. Man has therefore an end. This end is revealed in all his thoughts, in all his ways, in all his sentiments, in all his life. Whatever he does, whatever he feels, whatever he thinks, he thinks upon the infinite, loves the infinite, tends to the

*V. Cousin, p. 337, "The good, the beautiful and true."

infinite. This need of the infinite is the mainspring of scientific curiosity, the principle of all discoveries. Love also stops and rests only there. Man is ever journeying towards the infinite, which is always receding before him, which he always pursues. He conceives it, he feels it, he bears it, thus to speak in himself. How should his end be elsewhere? Hence, that unconquerable instinct of immortality—that universal hope of another life, to which all worships, all poesies, all traditions bear witness. We tend to the infinite with all our powers. Death comes to intercept the destiny that seeks his goal and overtakes it unfinished. My perfection—my moral perfection—that of which I have the clearest idea, and the most invincible need, for which I feel that I am born; in vain I call for it, in vain I labour for it—it escapes me and leaves me only hope. Shall this hope be deceived? All beings attain their end, shall man alone not attain his?

Should the greatest of creatures be the most ill treated? A being that should remain in-

complete and unfinished, that should not attain the end which all his instincts proclaim for him, would be a monster in the eternal order—a problem much more difficult to solve than the difficulties which have been raised against the immortality of the soul. Again, “The being without consciousness is not a person. It is the person that is identical, one, simple; and what distinguishes a person from a simple thing is especially the difference between liberty and its opposite. A thing is that which is not free, consequently is that which does not belong to itself, that which has no self, which has only a numerical individuality, which is that of person. A thing is not responsible for the movements which it has not willed, of which it is ignorant. Person alone is responsible for the use of its intelligence and freedom.” Obligation implies liberty; where liberty is not, duty is wanting, and with duty right is wanting also. Moral truths are distinguished from other truths by the singular character that, as soon as we perceive them they appear to us as the

rule of our conduct. If it is true that a deposit is made to be remitted to its legitimate successor, it is necessary to remit it to him. To the necessity of believing, is here added the necessity of practising. The necessity of practising is obligation. Moral truths, in the eye of reason necessary, are to the will obligatory. Obligation has its foundation in the necessary distinction between good and evil; and is itself the foundation of liberty. If man has duties, he must possess the faculty of fulfilling them, of resisting desire, passion, and interest, in order to obey law. He ought to be free, therefore he is free, or human nature is in contradiction with itself. Contemplate man as fulfilling the obligation which the code of christian morals imposes, and how sublime does his character appear! triumphant, over the tempest of passion that raged within him, from the violent assaults which his carnal appetite and desires engendered, he is free from the torment of mere fleshly, animal slavery, and lives already in that spiritual freedom, which is the end of all his hopes

and fears; the certainty of his spiritual nature now is to him an energy, with which earth has but little concern, for to him whose spirit is victorious over the flesh, there can be only true pleasure in meditating on the attributes of pure being, which are the realities reflected, it may be dimly, but yet truly, in his own nature. For him he knows that there is holiness, righteousness, absolute perfection; the Being Almighty, the Absolute One: in this image made, man cannot free himself from the breath which has passed upon him, he is what he is, and cannot be else—a spiritual being.

That man has the knowledge of good and evil we presume cannot be disputed: in his most wretched state, this fact of his nature appears, and although it be equally true, that he more readily attains to an intimate acquaintance with the latter, yet, it is certain that there is the *capacity* also for acquiring the former. The passions or desires are in themselves not necessarily evil, however gross they may become, but besides these, there are regulating forces of our nature; the will,

the spiritual reason, conscience, which may be stifled for a time only, and only at the last utterly quenched. Man is a slave in desire and passion, he is free only in will.

“We find,” says Mr. Calderwood, “in consciousness the recognition of a peculiar quality as belonging to our actions. By the very constitution of our nature, by a necessity of our mind, we distinguish between the right and the wrong—between the morally good and the morally bad.” If we are asked, what is this quality of goodness or badness in actions? We cannot reply. We can find no answer except that we think and must think certain actions as good and certain as bad. We have in our mind a certain standard by which we test our actions, conformity to this standard necessitates that we pronounce the action right; antagonism to this standard necessitates that we pronounce the action wrong. The principles which constitute this standard are implanted in our nature, and we must admit them for no other reason than that we must. They are part of our

being, and we can no more deny them, than we can deny our own nature: deny that we feel, or see, or taste, or act. The principles of morality are thus an essential part of our being, authoritative and final, and in no way dependant either upon individual experience, or upon external circumstances. They draw their entire authority from the Creator who implanted them in the mind. To deny this were to overthrow the foundation of all morality, and make an ethical system an impossibility. If there be no fixed principles, then there can be no more morality at all, and each man must be allowed to follow the bent of his own inclination. It is evident that man is a being possessed of fixed principles by which the moral character of actions is determined. But, this is not all, there is also in the mind a principle by which man recognises that he is under obligation to the Supreme Being to perform what is right and avoid what is wrong."

Possessing, as he does, the knowledge of what is right and what is wrong, he is also

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conscious that this knowledge implies duty—he feels that he is reponsible to the Infinite God. Duty, obligation, responsibility, are terms which do not admit of a logical definition, yet they express what is constantly recognised in the consciousness of all. Professor A. Butler in his eloquent lectures (p. 60) observes, “It is a general principle that the human mind in *all* its aspects equally supposes some corresponding counterpart of positive reality. The idea is of immense compass and importance. Regard the *intellectual* part: it concludes a sufficient reason for all things, and a final sufficient reason which by irrefragable proof give *us* the Divine intellect. Regard the voluntary part; (in combination with the reason) it claims a source of existence to all things, and finally a mightier source of existence than can be supplied by any secondary ancestry, and thus through the principle of causality—a principle of reason developed by the experience of the will—learns directly to rest on a first and divine

will. Regard the *moral* nature of this same mind: remembering that *every* original capability of the mind is equally liable to the supervising influences of cultivation, or neglect, or perversion, but that to be *duly* estimated it should be regarded in the state of cultivation, carefully considering that "the cultivation of which we speak is not to *add* to the capability, but simply to give it brightness and clearness." Contemplate then the *moral nature*, and may it not be shewn that the inherent sense of right and wrong, when brought into its full development by the high culture of education and reflection (not to speak of any higher influences) does truly establish the real existence of some *superior nature*—no longer creator but *judge*—which by its own essential constitution necessarily acts by the principle thus deposited in the human mind as the perpetual testimony of the existence of such a being. Are we not then justified in saying that all those qualities with which man is gifted are realities, are in his

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life as real and truly parts as it were of that life, as are the various portions of his animal frame works part of his whole body.

Thus, from a diligent study of our nature we cannot reasonably arrive at any other conclusion, than that which has been revealed, that man is made in the image of his Creator, and as reflecting all the attributes which are in the eternal mind, his highest aspirations are the holiest; and the voice of humanity, hoarse and enfeebled as it is, is sufficiently distinct to declare that true happiness can only be attained by an undeviating walk in the paths of virtue. The laws of civilised nations, and the usages of society are based on a recognition not of man's mere temporal interest, but of his interest both for time and for eternity, and it is because the practice and inculcation of virtue is his interest, both now and for ever, that enlightened men desire to inculcate and to preserve it. And as we enquire into the meaning of this moral life, and ask to what purpose does the practice of its precepts tend, we can find

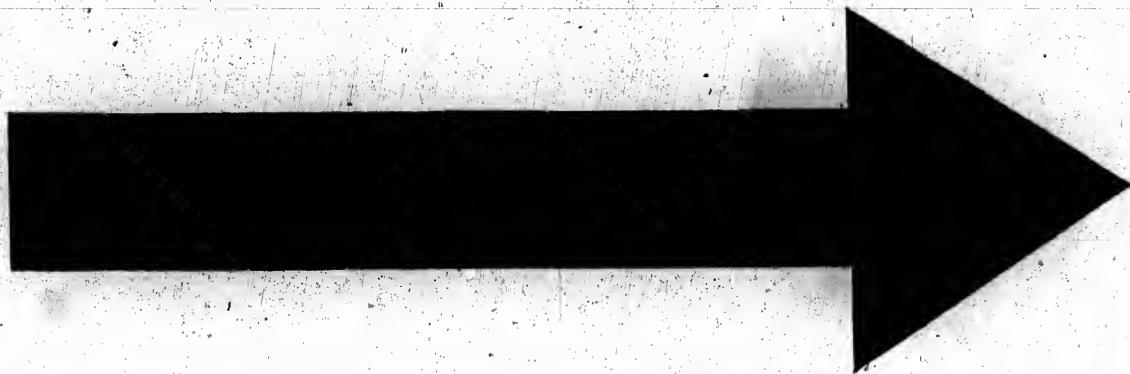
no other satisfactory answer than that which has been put into our mouth by revelation "that ye may attain eternal life." The supremacy of virtue over vice teaches us to be patient under suffering, to feed our enemies, to do good to those that despitefully use us. It bids us to submit to oppression rather than violently oppose those who oppose us, knowing that by such means our faith is tried, and that we may shew that we believe that there is one who watches. If after a life of obedience which such laws require there be no life eternal, then is man's best and most perfectly developed life a delusion.

THE BOOK, JOB, CAP. XXI.

5. Mark me, and be astonished, and lay your hand upon your mouth. 6. Even when I remember I am afraid, and trembling taketh hold on my flesh.

The moment we recognise the true dignity of man's nature, we feel for it a respect, which is both profound and reasonable; it is,

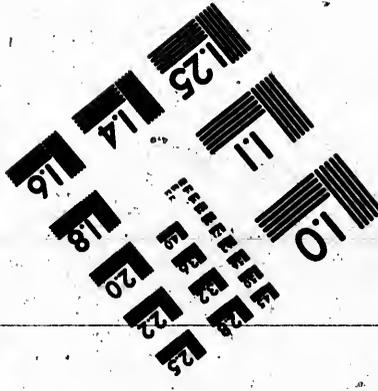
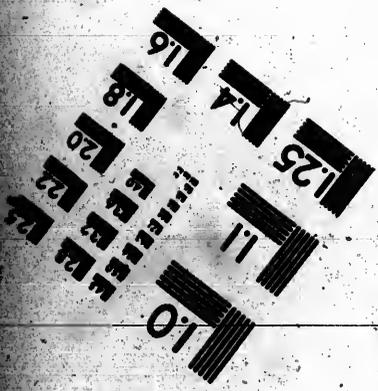
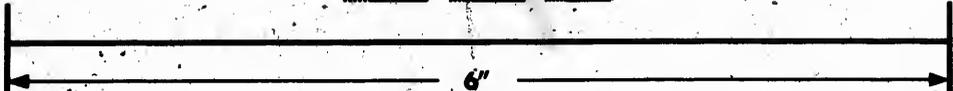
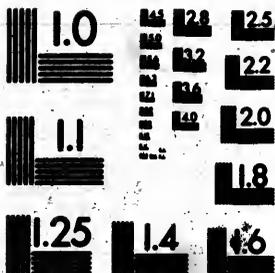
however, a feeling free from pride, and which makes each one astonished, and lay his hand upon his mouth, and even as he remembers he is afraid and trembling taketh hold on his flesh. Gifted with faculties lifting him up, far above the rest of the beings around him, man in his spiritual nature finds that he cannot satisfy that nature by the contemplation of himself even as the chief of that world, of which he is an occupant. The language of inspiration is the language of the enlightened heathen, for if there is for the human race no hereafter, no future, they are of all creatures the most miserable. It is only when man meditates on the beautiful, the good and the true, and realizes them as patterns of excellence, the copies of which are engrafted in his nature, that true happiness rests upon his mind. Looking into nature, types and shadows are found, the real forms of which are on high, all perfection is from thence, and God's works praise him: and so our nature is but the image of



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the divine. Virtue in us is a true gift and is verily deposited in the substance of humanity, in man himself; for thus studied, in himself all moral qualities, eternal principles, are the reflex of realities, dwelling in that light to which mortals cannot now approach. What matters, in fact, asks Cousin, whether there may or may not be in the human mind universal and necessary principles, if these principles serve only to *classify* our sensations, and to make us ascend step by step to ideas that are most sublime, but have for ourselves *no* reality? When we speak of the truth of universal and necessary principles, we do not believe they are only true for us: we believe them to be true in themselves, and still true, were there no mind of ours to conceive them. We regard them as independent of us: they seem to us to impose themselves upon our intelligence by the force of the truth that is in them." Again, in another place he exclaims, "study nature, above this, study humanity; humanity is much greater than nature, for it comes from

God, as well as nature, and knows him while nature is ignorant of him. Seek and love the truth, and refer it to the immortal Being who who is its source." It is thus that he again speaks.* "Instead of a statue observe a real and living man. Regard that man who, solicited by the strongest motives to sacrifice duty to fortune, triumphs over interest, after an heroic struggle, and sacrifices fortune to virtue. Regard him at the moment when he is about to make this magnanimous resolution, his face will appear to you beautiful, because it expresses the beauty of his soul. Perhaps under all other circumstances, the face of the man is common, even trivial; here illuminated by the soul which it manifests, it is enobled, and takes an imposing character of beauty. So, the natural face of Socrates contrasts strongly with the type of Grecian beauty; but look at him on his death-bed, at the moment of drinking the hemlock, conversing with his disciples on the

* The Socrates of David.

immortality of the soul, and his face will appear to you sublime. At the highest point of moral grandeur, Socrates expires: you have before your eyes no longer any thing but his dead body: the dead face preserves its beauty, as long as it preserves traces of the mind that animated it. The expression of death is hideous or sublime—hideous at the aspect of the decomposition of the matter that no longer retains the spirit—sublime when it awakens in us the idea of eternity. Consider the figure of man in repose: it is more beautiful than that of an animal, the figure of an animal is more beautiful than the form of an inanimate object. It is because the human figure even in the absence of virtue and genius always reflects an intelligent moral nature, it is because the figure of an animal reflects sentiment at least, and something of soul. If from man and the animal we descend to purely physical nature, we shall still find beauty there as long as we find there some shade of intelligence. I know not what, that awakens in us

some thought, some sentiment to contemplate nature with the eye of the soul as well as with the eye of the body. Everywhere a moral expression will strike us, and the forms of things will impress us as symbols of thought. When you are on the summit of the Alps, or before the immense ocean, when you behold the rising or the setting of the sun, at the beginning or the close of the day, do not these imposing pictures produce on you a moral effect? Do all these grand spectacles appear only for the sake of appearing? Do we not regard them as manifestations of an admirable power, intelligence, and wisdom? And thus to speak, is not the face of nature expressive like the face of a man? "God is everywhere: the heavens declare his glory, and the firmament showeth his handy work; but in man is his image, and the "life of man" is the light which lighteth every man that cometh into the world, and makes him an immortal being.

Sir Wm. Hamilton declares that "The only valid arguments for the existence of a God and

for the immortality of the human soul, rest on the ground of man's moral nature; consequently if that moral nature be annihilated, which in any scheme of thorough going necessity it is, every conclusion established on such a nature is annihilated likewise." It is equally true that man learns his own nature best, its weakness, and its strength, by the deep study of the manifestations of that nature. He feels that the end for which he was created and which comprehends the attainment of the highest good, cannot be secured by him in this present life: the nobler and lofty aspirations of his soul take him into regions where he is in contemplation with pure and spiritual existences, and in such contemplation he is alone in an atmosphere of bliss: **PERFECTION, GOODNESS, TRUTH, MERCY, JUSTICE, ETERNAL ENERGY**, are realities which alone satisfy the cravings of his nature, and to realise these in that nature is a necessary duty to himself, as well as a duty to his Creator.

There has been handed down to us a say-

ing of Epictetus, which it would be well for some of our christian teachers to quote, "if any one hath been able worthily to enter into this doctrine,—that we are in some very eminent sense born of God, that he is the father of men and of gods,—I do not think that he will have any mean or grovelling thought of himself. If the Cæsar had adopted thee, how proud thy looks would be! and if thou knowest that thou art the son of God, will not that elevate thee? It is not so with us, however, for these two things have been mixed in our birth,—the body which is common to us with the animals; the reason and the mind, which are common to us with the gods. Many decline that unhappy and dead relationship, while only a few ascend to this godly and blessed one." What makes thee a slave? Not Nero! for he is a slave as well as thou! Not fate! for thou art not bound to be a slave! Not God! for he would not have thee a slave!

IT IS THYSELF!"

Fallen as man's nature is, weakened and

depraved as it is, his constant inclination is, to satisfy his mere animal life: but enlightened by the teaching of the Spirit speaking to him through revelation and in manifestation, ever whispering in the ear of his conscience, he is called and led to accept those divine principles which are regulating laws of his life. Every good and every perfect gift is from above, and no man can come to the truth except the author of truth draw him; and so in the sound of the Gospel, by the voice of living messengers, in the private meditations of the man, in the solemn prayer of the family, in the worship of the Holy Sanctuary, in all nature itself is the Spirit audibly pleading with man. Secretly he touches their hearts, which when thus turned to him he reclaims through himself, giving himself to the nature of man through outward means, assuring him of reclamation, through Christ's imparted human nature, as a new principle of life, which alone is adequate to heal his wounded nature, and to be the second Adam.

A fact is now presented to the mind with

which man must deal; there is discovered to him, a truth, which requires from him prompt recognition. Of all beings in this present, he is the only one to whom it is not given to work out perfect happiness *by his own unaided inclinations*, or to attain unassisted the end for which he was created. This is but a simple matter of experience, and an admission which the most superficial observer of nature must readily grant. If then by the force of his ~~own~~ unaided life, by his uninstructed reason, man may not fulfil his end, we must believe that there are appointed means, external to himself; by which he may do so. See then the transcendent importance of REVELATION and MANIFESTATION; by the first the will of God to his creatures is declared, by the second, the Divine Being EXHIBITS himself reclaiming human nature, and guiding it to its end—THE HIGHEST GLORY—that by himself that nature may be restored. Weak and fallen as human nature is, its *capacity* to attain its end was *not* taken away, it was marred, not

broken, and by the awakening influence of the Spirit of Life, that capacity is made active by an energy which disposes the mind to accept and thoroughly to believe in, and act on, those principles which are to that nature as necessary as are those laws which relate to and move the physical body. See how entirely on this recognition of God's preventing grace is based the evangelization of the heathen: "Go and disciple all nations," is first, to carry to them the law of God's will, to proclaim into their ears the knowledge of God's mercy to man, and a knowledge to man of his true wants, to proclaim to him his ruin unless he accept God's method of salvation. This God orders to be done by the mouth of messengers, promising that his word shall fall on good ground, prepared thus by his preventing grace, which shall render it fit for the seeds of grace.

13. For whosoever shall call upon the name of the Lord shall be saved. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15. And how

shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17. So then faith *cometh* by hearing, and hearing by the word of God.

“I will take away the stony heart,” is his promise, and it is sure. The Holy Spirit now, as at the first, breathes upon the barren soul, and awakens it to the need of life: not only the Ethiopian eunuch, not only Saul of Tarsus, but every being must, through the gift of the Holy Ghost, be brought to confess and to feel his worthlessness.

1. In the beginning was the Word, and the Word was with God, and the word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness comprehendeth it not. 6. There was a man sent from God, whose name was John. 7. The same came for a witness, to bear witness of the Light, that all men through him might believe. 8. He was not that Light, but was sent to bear witness of that Light. 9. That was the Light, which lighteth every man that

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cometh into the world; and this light man must receive to be certain of happiness.

“Marvel not that I said ye must be born again,” for the Spirit speaking the oracles of God to the heart, shews that, the incarnation and atonement are mysteries of love, which the carnal man cannot understand: for as Christ was incarnate God for us, so must we be begotten of him through the Spirit; it is his gift that we are buried into his death and are so born of him. It is only when in the exercise, and under the illumination of his SPIRITUAL REASON, man lays hold of his utter poverty, his weakness “to do any good thing,” that he can in any sense realise the need of redemption and the absolute necessity that eternal justice should be satisfied, and yet at the same time eternal mercy be exhibited, and so see the use of a Saviour.

Here is the simple fact for each one:—man has great needs, unless his moral nature be improved, by regeneration in Christ’s nature, and be ever increasingly growing towards perfection, he retrogrades. All virtue

must be absorbed by him, holiness must inspire him. There is ever a fearful struggle, a war to be waged by the Christian soldier; inscribed on his banner is, "Be thou faithful unto death." Obedience to the divine law is his sole duty—Christ his hope and light. Every where is there evidence of corruption, human desires rebelling against the will, the will free to act, free to do good or to do evil, and we learn that so it actually was, desires moving the will into action, man fell: to be tempted was not and is not sin, but to yield was and is sin. And yet, how long suffering and kind our God! Man exists, he chooses; he acts; he is impelled by such and such motives; if so he is under the law of obligation, and thus Jouffray is right, in that he declares:—"There is no morality in human nature, unless man is free, and subject to a law of obligation. Destroy duty, or the possibility of directing ourselves by it, and you destroy all morality; for a conformity of the resolves of the will to the obligatory law of duty is precisely what con-

stitutes morality. We have had given to us all that is requisite for our life, *i. e.*, the capacity to become holy and obedient sons, let no one say he cannot do well when there is an ever-present God who bids all to call upon him." "Is it true," asks Cousin, "that in the presence of an act to be done, I am able to will or not to will to do it? Let us clearly distinguish between the power of doing and the power of willing. The will, has no doubt, in its service and under its empire, the most of our faculties: but that empire which is real is very limited. I will to move my arm, and I am often able to move it,—in that resides, as it were, the physical power of will; but I am not always able to move it, if the muscles are paralysed, if the obstacle to be overcome is not too strong, &c., the execution does not always depend on me, but what always depends on me is the resolution itself. The external effects may be hindered, *my resolution* itself can never be. In its own *domain*, will is sovereign. The will is neither desire nor

passion, it is exactly the opposite. Liberty of will is not, then, the license of desires and passions. Man is a slave in desire and passion, he is free only in will. The duty of obeying reason is the law of will, and will is never more itself than when it submits to law. We do not possess ourselves, as long as to the domination of desire, of passion, of interest, reason does not oppose the counterpoise of justice. Reason and justice free us from the yoke of passions, without imposing on us another yoke. For, once more, to obey them is not to abdicate liberty, but to save it, to apply it to its legitimate use." Whether we may agree or not, as to the actual nature of liberty, the fact of man's responsibility and accountability are facts which he cannot put away, and we would invite attention to Sir William Hamilton on this head.

"How," says Sir W. Hamilton, "moral liberty is possible in man or God, we are utterly unable speculatively to understand. But *practically*, the fact that we are free is

given to us in the consciousness of an uncompromising law of duty, in the consciousness of our moral accountability; and this fact of liberty cannot be regarded on the ground that it is incomprehensible, for the philosophy of the conditioned proves, against the necessitarian, that things there are, which may, nay, must be true, of which the understanding is wholly unable to construe to itself the possibility. But this philosophy is not only competent to defend the fact of our moral liberty possible, though inconceivable, against the assault of the fatalist; it retorts against himself the very objection of incomprehensibility by which the fatalist had thought to triumph over the libertarian. For whilst fatalism is a recoil from the more obtrusive inconceivability of an absolute commencement, on the fact of which commencement the doctrine of liberty proceeds; the fatalist is shown to overlook the equal, but less obtrusive inconceivability of an infinite non-commencement, on the assertion of which non-commencement, his own doctrine of necessity must ultimately

rest. But practically our consciousness of the moral law, which without a moral liberty in man would be a mendacious imperative to give a decisive preponderance to the doctrine of freedom over the doctrine of fate. We are free in act, if we are accountable in actions." Some of our modern writers, especially of the ultra-calvinistic school, make no distinction at all between the will, and its action, between desire and not giving way to the desire, or, on the contrary, gratifying it, and yet nothing is more fatal to their own views than this real distinction which does really exist. The church recognises the difference, and especially guards us against falling into the error; recognising man's fallen state, we are expressly taught to pray "that God would not only put into our minds good desires, but also would enable us to bring them to good effect," and we are taught to believe that this is ever being done through those means, those external and internal influences, by which christianity surrounds us; for as Cousin truly remarks,

“True activity is voluntary and free activity. *Desire*, is just the opposite. Desire, carried to its culmination is passion. I am no more free in desire, than in the sensation that provides and determines it. Will often combats desire, as it often also yields to it: it is not therefore desire. We do not reproach the sensations that objects produce, nor even the desires that these sensations engender; we do reproach ourselves for the consent of the will to these desires, and the acts that follow, for these acts are in our power. Here then truly is there a law of the members warring against a law of our mind, and an explanation of the truth that to be tempted is not sin, but to yield to the temptation is sin. It is then only by the supremacy of the enlightened will, it is only when the moral nature is really and truly illuminated, and receives implicitly those lessons of truth which it has the capacity to receive, that man is free. The will is enslaved when under the dominion of desire. I am only free, when in the supremacy of will I may

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follow that which is good, for by this can we alone satisfy our moral judgment, satisfy our desires truly, by obtaining the good, and enjoy an approving conscience. If man had not the power of will, if his will was not free, then his moral accountability would cease: but behold the great mercy of God—he leaves not man to himself, he not only sees him in the possession of a will which is truly free, is likely to be enslaved, is prone continually to bring him into captivity, but he surrounds him with influences which tend to strengthen and feed the power of that weakened will, and to maintain it supreme over desire and passion. It is alone on this view of our nature that we interfere in the moral improvement of our race, it is only by recognising the fact that man has a will which enables him to choose between good and evil, that we can appeal to him to eschew evil and to learn to do well: and it is also by the employment of divinely appointed means, sundry and diverse, that that will is improved. “We are,” observes Cousin, “free; before acting, we have taken

the resolution to act, knowing well, that we are able to take the opposite resolution. A free act is that of which by the infallible testimony of my consciousness, I know that I am the cause, for which I regard myself as responsible. God, the world, the body, can produce in me a thousand movements; these movements may seem to the eyes of an external observer to be voluntary, but any error is impossible to consciousness, it distinguishes every movement not voluntary, whatever it may be, from a voluntary act." Here philosophy would seem to sustain and to coincide with the christian verity, "that every good and perfect gift is from above," and that man can do no good thing of himself. Here we find no necessity in man as now constituted to do good, but we do find in him a power to do good when moved to do so—for, says Cousin, it may be God, the Holy Spirit, the Lord through the gospel, the church through messengers, through those divinely appointed means which are channels of grace, or it may be the world,

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the body which induces the motion or motive for action, "the resolution is man's" —the resolution, taken before acting is dependant upon choice, the judgment determining between two opposites—good and evil: the divinely enlightened conscience approves the one and hates the other, the unenslaved will, freed from the dominion of passion, accepts and acts on the former. Do we not make this distinction in our dealings with heathen men? Who would desire to mete out the same punishment to a savage, for the sin of stealing, or any other great crime, that he would to one who had been instructed in all the ways of christianity; and what christian does not see the increased enormity of the wickedness of him who having for some time embraced virtue lapses into vice. From the cradle to the grave, the will of man must be under the guidance and influence of principles which are eternal verities recognised by the conscience; their author has embodied, incorporated, and given them to a society appointed by himself for carrying out this law

into all lands ; and armed with God's appointed means for making that law live in the hearts of men, no man can truly say, that God "has forsaken him."

To Adam, before the transgression, God spake face to face. To righteous Abel, he was the unseen yet present God who accepted sacrifice, and shed abroad in his heart peace and holy joy. To Noah, he was known as the God of mercy and justice, a punisher of sin. To Abraham, the God who keepeth covenant for ever. To David, he was the mighty God, the sustainer and righteous Lord, the God from everlasting. To the Jewish race, the awful Majesty whose dread name was too holy to be named ; the God of all the earth, who was ever present with his people to lead and guide them into all truth. To the christian, he is the Everlasting, the Almighty, the Father, Saviour, Sanctifier, the All-in-All, the Alpha and Omega. It is no longer the family worshipping, the tribe worshipping and serving him, the nation calling upon him : but it is all this and more ;

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truly, there are enlarged demands on the individual man, for now "they that worship him must worship him in spirit and truth." The individual of each family, of every tribe, and of every nation is now, more than ever, called upon to accept fuller and deeper interpretations of the law of God; for if before it was necessary that that law should be as frontlets between their eyes, it is more necessary now, that it should be the spring of life in the heart, for behold with us is the Lawgiver. If it was necessary before to bring the child to God, it is more necessary now to engraft him early into the second Adam: to bring him to Christ, that he may put his hands upon him and bless him. In short, God has never ceased to be the teacher of His people, he truly has never forsaken the earth, he has ever made himself known, and kept his great name alive, and he has so guided and governed all things that men should serve him continually without fear. The fall of man instantly divided our race, and either as true descendants of Abel or of

Cain will it continue to go on peopling the world, until the mercy of Jesus triumphs over the obdurate. As the Jews of old were set for the defence of God's truth, so now the church of Christ is "the city set on a hill," the ark of the new covenant into which all may come. In a thousand ways God is calling to men and nations: every creature may come to God, who willeth not the death of a sinner: for Sir William Hamilton hesitates not to say—"Elevating our mental eye to a loftier range, one may suppose that God that God from supernally transcending human thought, so foresees events and things that from his providence something higher follows than evitability or inevitability, and that his passive prevision of the event does not determine the alternative of either combination. And can we do so the intellect is quieted: not by the evidence of the truth known, but by the inaccessible height of the truth concealed. And this to my poor intellect seems satisfactory enough, both for the reason above stated, and because as St. Gregory expresses it,—'The man has a low

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opinion of God, who believes of him only so much as can be measured by human understanding. Not that we should deny ought that we have by knowledge or by faith of the immutability, actuality, certainty, universality, and similar attributes of God; but I suspect there is something here lying hid, either as regards the relation between the Deity and event foreseen, or as regards the connexion between the event itself and its prevision. Thus reflecting that the intelligence of man in such matters, is as the eye of the owl in the full blaze of day, I find its repose in ignorance alone. For it is more consistent both with catholic faith and with philosophy, to confess our own blindness, than to assert as things evident, what afford no tranquillity to the intellect; for evidence is tranquilising." We strongly commend this to the consideration of those who would endeavour by the perversion of Calvin's writings, and by quoting the ravings of Bullinger to fasten on England's church dogmas as false as they are impious. Again:—

“Averments to a similar effect might be adduced from the writings of *Calvin*; and certainly nothing can be conceived more contrary to the doctrine of that divine, than what has latterly been promulgated as Calvinism, in our Calvinistic Church of Scotland. For it has been here promulgated, as the dogma of this church, by pious and distinguished theologians, that man has no will, no agency, moral personality of his own, God being only the real agent in every apparent act of his creatures; in short that the theological scheme of the absolute decrees, implies fatalism, predestination, the negation of a moral government of a moral world.”

It is entirely to the free and undeserved mercy of the Creator, that man has in any sense the freedom which enables him to fulfil the law of obligation under which he is placed, and it would seem to be part of his duty, not to cavil at the terms, but with lowliness to accept the conditions which are offered, and which are not presented to de-

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feat the object and end of his creation, but are expressly ordained as means through which imperfections may be removed and restoration safely effected.

13. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: 14. But every man is tempted, when he is drawn away of his own lust, and enticed. 15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16. Do not err, my beloved brethren. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Some persons do not distinguish between the free will of spontaneous mental preference, and the good will of freely preferring virtue to vice. By the ancients, says Mr. Faber, on the contrary, who were frequently called upon to oppose the mischievous impiety of fatalism, while yet they stood pledged to maintain the vital doctrine of *divine grace*, this distinction was well



known and carefully observed. The Manicheans so denied free will, as to hold a fatal necessity of sinning, whether the choice of the individual did or did not go along with the action. The Pelagians so held free will as to deny the need of divine grace to make that free will a good will. By the Catholics, each of these systems was alike rejected. They held that man possesses free will; for otherwise, he could not be an accountable subject of God's moral government. But they also held that in consequence of the fall, his free will was a bad will: whence, with a perfect conscious freedom of choice or preference, and without any violence put upon his *inclination*, he perpetually, though quite spontaneously, *prefers* unholiness to *holiness*; and thus requires the aid of divine grace to make his will a good will.

To this purpose, again and again, speaks Augustine: and to this same purpose, Cyril, and Athanasius, Cyprian, and Tertullian, Tatian and Theophilus of Antioch, had similarly spoken before him.

1. AUGUSTINE—

“To live well and to act well, there is in man a freedom of will; but there are also divine testimonies, that without the grace of God we can do no good thing.”

“Free will is always in us: but good will is not always in us. For either the will is free from righteousness, when it serves sin, and then it is bad: or it is free from sin when it serves righteousness, and then it is good. We certainly may if we will keep God’s commandments: but because the preparation of the will is from the Lord, we must beg of him, that we may will so much as suffices us to do by willing. Assuredly we will, when we will: but He causes that we should will what is good.” “The human will is not taken away by the grace of God; but it is changed from a bad will into a good will: and when it is become a good will it is assisted.”

CYRIL OF JERUSALEM—

“Our self-determining free will is evil, though it acts by a free choice: for when

we sin it is by deliberate preference of evil to good. The Creator is holy: but the creature by his own proper choice has turned to bitterness."

ATHANASIUS—

"After the fall, man's soul deeming pleasure to be good, abuses the very name of goodness by applying it to pleasure. Henceforth, it no longer moves according to virtue or with any regard to God: but highly esteeming worthless things, it abusively chooses them; inasmuch as it possesses the self-determination of free will. For as it can incline to what is good, so it can decline from what is good. Yet when it declines from what is good, it does so through a free preference and a distinct estimation of the contrary."

CYPRIAN—

"Heresies arise from the restlessness of the perverted mind. But the Lord suffers this to occur, freedom of choice meantime remaining."

TERTULLIAN—

"Man is disposed to good, not by nature

but by institution. He possesses not, as his own, the faculty of being good : because he is disposed to good not by nature but by institution, according to his good teacher, who of good-men is the builder."

TATIAN, the pupil of Justin—

"Each branch of the intelligent creation, angelic and human, has been made with a power of self-determination : yet not having the nature of goodness, save only from God."

Lastly, **THEOPHILUS**, of Antioch—

"God created man, with the possession of freedom, and with a power of self-determination. The freedom, therefore, which he claimed to himself through neglect and disobedience, God now through his own philanthropy and mercy, gives unto him, that men should thus be obedient."

1st. **The ROMAN CLEMENT**—

"Let us therefore approach unto the Lord in holiness of soul, lifting up to him holy and unpolluted hands, loving our clement and merciful Father, who hath made us unto him-

self a part of the election. For thus, it is written: when the Most High divided the nations; as he scattered the sons of Adam, he appointed the boundaries of the nations according to the number of the angels. Then his people, Jacob, became the portion of the Lord: Israel the lot of his inheritance."

And in another place he says: "Behold the Lord taketh unto himself a nation, from the midst of the nations, as a man taketh the first fruits of his threshing floor; and out of that nation shall come the holy of holies."

Again,—“This blessing is upon those who *have been* ELECTED by God, through Jesus Christ.”

And also,—May the all-seeing God who elected the Lord Jesus Christ, and us through him to be a peculiar people, grant to every soul that calleth upon his name, faith, patience, holiness, wisdom, &c., &c.

IGNATIUS, the disciple of St. John—

“Ignatius, who is also Theophanes to the Holy Church which is in Tralles, in Asia, beloved by God the Father of Jesus Christ,

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ELECT and worthy of God, having peace in the flesh and blood, which is the passion of Jesus Christ over hope in the resurrection, writeth this epistle."

HERMAS, mentioned by St. Paul—

"God by His powerful virtue has founded His Holy Church, which he has blessed."

"Thou canst tell these things to the elect of God."

JUSTIN MARTYR, 180 years after the death of St. John—

"We christians are no mere contemptible mob; but God hath also elected us; and hath manifested himself to those who inquired not after him. Through the like calling that he called Abraham, charging him to go out from the land in which he dwelt; *through that voice he hath called all of us*; and we have now come out from the polity in which we lived."

In the tenth article of the church, it is not stated,—**"The grace of God in the work of conversion, gives us FREE WILL, as if we were previously subject to a fatal necessity;**

but only that "The grace of God by Christ, prevents or goes before us that we may have a good will, and co-operates with us when we have that good will." Thus the doctrine as laid down by the church is entirely in accordance with that which was entertained by the primitive church. And as regards the doctrine of election, we find evidence enough to shew that the tenets of the Calvinistic school were not only not entertained, but were unknown to the most primitive fathers.

From the concurrent testimony of scripture and the most early interpreters of it, the church and the elect, are perfectly coincident and commensurate. All who have been gathered into the church out of the mass of the unbelieving world are considered and addressed as "the elect of God," while the church herself viewed collectively as *the election* is spoken of, as a society or a people called and chosen out of the nations which had long remained ignorant of all true religion. Hence the elect, are not, as on the Calvinistic model, contra-distinguished

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from numerous persons, *within* as well as *without* the pale of the church visible, but those from whom they are contra-distinguished, are *absolute* unbelievers, who either have never heard the sound of the gospel, or who, having heard, reject it. Thus the election into the visible church, through God's moral purpose and design, is the attainment of everlasting happiness; yet the elect may finally perish through their obstinacy. It is of God's sovereign will that he hath called us from among the heathen, that we might be saved; he brings us to a knowledge of his wonderful redemption, that we might be rescued from death by his sovereign will. He hath ELECTED US christians into the body of his Son, that he might save us. God's prescience of what man is to be is not the moving cause of his election, for God willeth every man should be saved; but he of his own sovereign will and pleasure elects from among the nations, "adding to the church daily such as should be saved," for surely when he calleth, men should answer. The

God of all flesh certainly foreknows who will be recipients of the glory prepared for the faithful, but let no man say, after he has been brought by covenant relation with God into his Son's kingdom, and there fed with heavenly manna, that God did not elect him to be saved. If we are rightly to interpret scripture by the voice of the church plainly spoken in pure and holy days, then are we safe in affirming that God's "mercy is not clean gone for ever, nor his promise come utterly to an end," but that he hath opened the Kingdom of Heaven to all believers. A modern divine writes, "One sin, and death fell on Adam. Sins, as the sand on the sea shore, are upon our heads, and yet we live." What makes this balance hang so unevenly in our behalf? The blood of the Son of God. The abundant gift of life through the Holy Ghost dwelling in us. What a revelation of the divine patience is the visible church, in which a spirit of abundant life these eighteen hundred years has dwelt, ruling, enlightening, inspiring, guid-

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ing, cleansing, enduring with endless long-suffering the wayward wills of men. What a miracle of patience is the indefectibility of the Church of Christ. How wonderful the mercy extended to a back-sliding people; how difficult is it to realize the fact that God remains with sinful flesh. "Lo! I am with you always even unto the end of the world." We are united to Christ by the operation of the Holy Spirit from our baptism; there has never been a moment from the first dawn of consciousness, from the first twilight of reason, and the first motions of the will, when the spirit of life has not been present with us. From the spirit of Christ we received not our will, for that is in our nature, but every good inclination: by our fallen state, the will is of itself inclined to evil, it is in bondage to its own will: by nature our will is both free and not free, freely enslaved, and yet without power to unchain itself. And this the Spirit does for us. "Go ye into the world and preach the Gospel to every creature: baptize all nations in the name of the

Father, and of the Son, and of the Holy Ghost;" and being so baptized we ARE buried with Christ, that we may be in "the *likeness* of his resurrection." So then, quench not the Spirit, for, it is said, "My Spirit shall not always strive with man." A very noble passage on the freedom of the will occurs in the first book De Monarchia, beginning, "*Et humanum genus, potissimum liberum optime se habet,*" "The human race, when most completely free, is in its highest state of excellence," and "Though ye are subject to a higher power than that of the heavenly constellations, even to the power of the great Creator himself, yet ye are still left in the possession of liberty."

"Of this be sure,

Where freedom is not there no virtue is,
 If there be none, this world is all a cheat;
 And the divine stability of heaven,
 (That assured seat for good men after death,)
 Is but a transient cloud displayed so fair
 To cherish virtuous hope, but at our need
 Eludes the sense, and fools our honest faith,
 Vanishing in a lie."—*Crowe.*

*The moral reason, or will, or conscience of man, call it by what name we please, can have no authority, save as implanted in him by some higher spiritual being, as a law emanating from a *lawgiver*. Man can be a law unto himself, *only on the supposition* that he reflects in himself the law of God,—that he shews, as the Apostle tells us,—the works of that law written in his heart. We are thus compelled to assume the existence of a moral Deity. Hence the duty of prayer. Prayer is essentially a state in which man is in active relation towards God; in which he is intensely conscious of his personal existence and its wants, in which he endeavours by entreaty to prevail with God. Let any one consider for a moment the strong energy of the language of the apostle:—“Now I beseech you brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me:” or

Mansell, p. 147-8.

the consciousness of *personal* need which made David cry out—"My God, my God, look upon me, *why hast thou forsaken me*, and art so far from my health, and from the words of my complaint?" and ponder the words of Christ, "Shall not God avenge his own elect, which by day and night cry unto him:" and then let him say if such language is compatible with the theory, which asserts that man's personality is annihilated in his communion with God. Again—"In all that relates to the feelings and duties by which religion is practically to be regulated, we cannot help observing how the Almighty in communicating with his people, condescends to place himself on what may, humanly speaking, be called a lower level than that on which the natural reason of man would be inclined to exhibit him, while his personality is never suffered to sink to a merely human representation, while it is clearly announced that his thoughts are not our thoughts, nor his way our ways, yet his infinity is never for a moment so mani-

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festes as to destroy or weaken the vivid reality of those human attributes, under which he appeals to the human sympathies of his creatures." The most merciful God has revealed himself to us as a God who stands in relation to his creatures, and who has put them in relation to himself, and while we acknowledge him to be the absolute and infinite, we only know him to be so in relation to his own revealed attributes, or in relation to himself. ✓

ACTS, CAP. II, V. 22.

"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, as ye yourselves also know."

In a certain sense, all the works of creation are supernatural, *i. e.*, dependent on a power above nature, and which therefore is not nature; but the most superficial observer of the natural course of events, or of the



order of nature, cannot fail to be struck with the general stability and uniformity which marks the system of material creation, and yet there is nothing which leads us to infer, or which implies such rigid uniformity, as neither admits of any change in the progress, or permits of any interference with the established status. The true idea is no where better set forth than in the sacred scriptures: thus, "he built his sanctuary like palaces, like the earth which he hath established for ever:" and, "he hath made the round world so fast that it cannot be moved." While in St. Peter's epistle, ii., v. 5, "for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing in the water and out of the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store." We have not only, however, to look alone into the sacred scripture for evidence of repeated interference in the course of the world's history, but we

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have also to look to the vast and important changes which have been repeatedly effected in the earth itself, and always accompanied by corresponding ones in the immense scheme of life which was placed upon it, and we must too bear in mind that this life was not an endless repetition of the same forms, but an ever enlarging and developing system, culminating in the advent of that being who was to be its lord, and who as a spiritual being, should shew forth the praise and give glory to the great Creator of all. What preparation for man's advent, what inconceivable goodness to engrave on the broad face of the universe, the mysterious greatness of that nature which man was to possess, but which has been so sadly marred. It was truly in the fulness of time that man was made and came; age after age there were laid up stores of exhaustless wealth for his use: not only was there provided food and raiment, but treasures priceless and immense; emblems of that more priceless store which is his inheritance for ever. What but supernatural fore-

sight planned the great vegetable era which left imbedded for the future use of man those interminable fields of coal which are now ministering to his material interests? Who but a wondrous Almighty contriver could have deposited those supplies of mineral wealth which contribute to make man's social state happy and peaceful? We cannot, for instance, merely consider the great coal period of the world as a mere transition stage having no reference to the past, and no connexion with the future. The thick luxuriant foliage which must then have covered the earth was no doubt adapted to the world's condition of atmosphere and soil, and water; and directly dependent on the plant must have been all the animal life which then roamed freely over the earth; but the results of that vegetation is now prolific of immense benefit to the whole human race occupying the world long after its destruction as a living creation.

Of some of these times of preparation for man's wants, the geologist thus speaks:—
Sir Charles Lyell says in regard to the

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climate of the earth, "That upon a review of all the facts respecting the ancient geography of the globe as attested by geological monuments, there appear good grounds for inferring that changes of climate coincided with remarkable revolutions in the former position of sea and land. A wide expanse of ocean, interspersed with islands, seems to have pervaded the northern hemisphere at the period when the silurian and carboniferous rocks were formed, and a warm and very uniform temperature then prevailed. Subsequent modifications in climate accompanied the disposition of the secondary formations, when repeated changes were effected in the physical geography of our northern latitude. Lastly, the refrigeration became most decided and the climate most nearly assimilated to what we now enjoy, when the lands in Europe and Northern Asia attained their full extension, and the mountains their actual height." The late Professor Forbes pointed out the intimate connexion existing between the life of the globe and its physical confor-

mation, and Mr Jukes has further illustrated the general truthfulness of the doctrine as established by Prof. Forbes. "In order, says Jukes, to account for the facts of the present distribution of life, we are compelled to introduce the element of time, inasmuch as we attributed the populousness of the present specific areas to the multiplication of individuals by successive generations. Let us follow that idea a little further :

"Suppose a new species of animal introduced by a single pair in any locality, and that their numbers in a few generations begin to multiply considerably. If they be vegetable feeders they will begin to diminish the numbers of some species of plants, and might in some cases gradually exterminate one or more species. Species of plants might in this way become extinct and make room, as it were, for the introduction of new species. But by diminishing their food these new animals might lessen the numbers, and either repress within narrower limits, or altogether starve out, some other species of animal less powerful than they, but dependent on the same vegetable food. If the new species of animals were flesh eating, it would of course begin to prey on those around it, lessen the numbers of all, and perhaps exterminate some; in either case making room for its own multiplication, or the introduction of other spe-

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cies. Or the order of things might be reversed. Many of the physical changes we have previously spoken of—the conversion of land into sea; or of sea into land, or of deep sea into shallow, or *vice versa*—might so alter the conditions of the locality as to render the life that previously inhabited it no longer possible, and thus necessitate, as it were, the introduction of new species, either new altogether or new to that locality, and spreading into it from some neighbouring locality. Some of these physical changes, again, such as the changes of lands or seas previously separated, would give passage to species from one territory to the other that might either directly or indirectly exterminate those previously inhabiting them.*

It follows from these considerations that if we allow a sufficient lapse of time to admit of the requisite physical changes, all the less powerful species, and all those fitted only for certain narrow localities, must eventually become extinct, and the whole earth be inhabited only by those hardy and robust tribes that are able to become cosmopolitan. To guard against such a state of

*In addition to the causes mentioned in the text as conducive to the extinction of a species, or the diminution of the numbers of individuals composing it, may be mentioned those curious epidemic diseases or "murrains" which are common to both animal or vegetable, marine and terrestrial life. Some time previous to the year 1842 all the oysters and muscles on the south shore of Tasmania, near Storm Bay, were suddenly killed by some such disease.

things the *frequent introduction of new species* seems absolutely necessary, and as a matter of fact we know, from palaeontological researches, that this extermination of one species and introduction of another has frequently taken place."

"There are two sets of facts by which the present distribution of animals and plants is most remarkably linked with their past distribution.

"There are now some apparent exceptions to the law of generic and specific areas, in the fact of outlying species or genera occurring in detached localities, separated by an intervening space from the main area. The existence of these detached localities would militate strongly against the idea of the spread of species and genera from certain centres, if it were not that it can be shown in many instances to be true, and is highly probable in others, that these detached areas were in former ages of the globe included within the main area, and that the fact of their detachment is owing to certain species or genera having perished and become extinct in the intervening spaces.

"Another set of facts is still more remarkable. The animals and plants of Australia are very peculiar, and many of them such as are found no where else living in the world. Now, some of the marine shells and some of the land animals and plants more resemble those found fossil in rock deposited during an early geological period (the Oolitic) in our part of the world, than they do any other ordinal or generic types. It is possible, therefore, that the fauna and flora of Australia are, as it were, the remnant* of that which, during the Oolitic period, was common to the whole globe, but which has every where else been superseded by the introduction of new generic and ordinal forms.

"Again, the existing fauna and flora of North America have remarkable generic and

*The student must be guarded against the idea of their being in any way the direct descendants, though they may be considered the representatives of Oolitic species. Why the Oolitic types should have been preserved in Australia, and new species introduced there, fashioned on those types, while in other parts of the world new types were used, is a mystery we are yet unable to fathom.—*Jukes*.

ordinal analogies with those which prevailed in Europe during a recent Tertiary age. There is perhaps a closer relation between those recently extinct European genera of animals and plants and the existing North American ones, than there is between the latter and the present European genera. It is possible, therefore, that the present European fauna and flora may be of more recent date than those of North America; that the North American ones having formerly been common to the two continents, those which inhabited Europe became extinct from some of the causes alluded to before, *and our present species have been introduced to supply their place.*"

The only difference—and it is an important one—between the deductions of some geological observers and the scriptural narrative is, that, in the latter record we are taught to believe that an omnipotent Disposer of events, is ever ordering and governing his creation, while the former suppose an intelligent principle in matter developing and

arranging creations according to some pre-arranged innate system of laws; but we have shewn that in accordance with the discoveries and observations of Agassiz, Hugh Millar, Knox, Owen, and others of eminence, there is "thought" expressed in the whole system of creation, there is a designed plan first laid down, then enlarged, and worked out in strict accordance with the original conception.

Mr. Jukes seems to infer that it is alone necessary to "introduce the element of time" to account for the multiplication of individuals by successive generations; to a certain extent this is true, but as Agassiz shews, there is a set time for all things, and then creative energy moves to extend the plan: we cannot think it necessary to restrict ourselves to any single circumstance, and we believe that a great deal of misconception on this very subject exists, and has needlessly complicated the solution of the problem of the distribution of life on the globe. We presume that the main point for the christian to be satisfied

upon is, that the scriptural statements with reference to the present creation be not necessarily ignored in any considerations which are arrived at on the subject from geology, and that they be at least treated with fairness. Now it has been assumed, and it is so by Mr. Jukes, that "it has ever been the rule to people the earth by single pairs," but with the exception of man at the opening of the human epoch, and in the account of the redistribution of life after the deluge, there is no intimation in scripture that such a plan was followed.

"And God said let the waters bring forth **ABUNDANTLY** (not pairs) the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven, and God created great whales and every living creature that moveth which the waters brought forth abundantly." "And God said let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." There is no mention here about pairs at all,

and it is quite possible therefore that thousands of animals were created over the habitable globe, each suited to its own area. The difficulty arises when we begin to dogmatise on the possibility or impossibility of the deluge which is described as Noah's deluge, but admitting that there are difficulties which at present cannot be solved, is it reasonable on such grounds to give up the whole history of the flood, when, from the natural history of the world, we learn of the wondrous acts of a being who was, in time long past, and of which our own is but a span, working out a scheme of creation which did end in the establishment of a system of spiritual life by which all things were to be gathered to himself, and can it be that when man did appear to fulfil his mission there was to be no other manifestations of power, nor even those which had sufficed for stages of creation antecedent to his own. Studying man's life, his aspirations and his wants, we affirm the interference and manifestation of an omnipotent and almighty power to be necessary.

Although we do not expect to find in the Bible a revelation of all the mighty works which God hath done, nevertheless we must not pass over the slight hints which are often found, and whose deep and hidden meaning may receive a flood of light, and become pregnant with important truths when, by the discoveries of science, unexpected illucidation is given to many "hard sayings." There is not of these mysterious sentences one which, seeming to contain a secret meaning, receives a more interesting unveiling than the query of Job found in cap. xxxviii., v. iv. to vii., and it is but reasonable to believe that Job was confident that there were previous stages of creation before that of the present, all guided by the same divine mind.

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the

morning stars sang together and the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? *When I made the cloud the garment thereof*, and THICK DARKNESS a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said hitherto shalt thou come and no further: and here shall thy proud waves be stayed." Has this scripture no reference to many others which declare "that darkness was upon the face of the deep—let there be light"—and "let there be a firmament in the midst of the waters, and let it divide the waters from the waters;" and which being done, God said, "let us make man in our own image, and which work being accomplished, was celebrated in joyous hymns of praise by celestial spirits, singing with shouts of joy." And again. "Thou hidest thy face—they are troubled—thou takest away their breath—they die, and return to their dust. Thou sendest forth thy spirit—*they are created*, and thou RENEWEST the face of the earth."



Surely in these are most important hints which must have some essential reference to those changes which it is admitted have been effected through time in the formation of the world, and which plainly speaks to us of a creator who actively present with his creatures, they live, and who by the suspension of his own energy, by his passive will, permits things that are, to cease to be. In all this there is the assurance that all things are under the supervision of an intelligent Creator, who leaves not his work to a system of irrational impulses or to included powers in the world.

“I know it is so of a truth : but how should man be just with God? 3. If he will contend with him he cannot answer him one of a thousand. 4. He is wise in heart, and mighty in strength : who hath hardened himself against him, and hath prospered? 5. Which removeth the mountains, and they know not: which overturneth them in his anger. 6. Which shaketh the earth out of her place, and the pillars thereof tremble. 7. Which commandeth the sun, and it riseth not; and sealeth up the stars. 8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9. Which maketh Arcturus, Orion, and Pleiades,

and the chambers of the south. 10. Which doeth great things past finding out; yea, and wonders without number."

We cannot, therefore, understand why, if the principle of introduction of life at different times co-incident with changes of climate and the physical conditions of the earth be granted, we are to deny the possibility of that interference by an intelligent omnipotent power in this present creation.

That there was from the first instant of the putting forth of the creative power the intimation of a great scheme to be worked out in time we cannot now have any doubt. And whether we gain from the mysterious sayings of Job only a slight insight into the work of the divine architect in the purpose of the present creation, we can arrive at no other conclusion but that which the vast mass of the human race accepts, that eternal mind, omnipotent and omnipresent, is the sustaining cause of all things.

Mr. Tulloch's argument sustains the naturalist in his conclusions, and in turn Mr.

Tulloch is confirmed by the revelation which science makes, "that the works of nature **PROVE MIND.**" Physical causes apart from the idea of a will in which they originate, and which they manifest, have no meaning; remove the one idea and the other disappears. It is assuredly only in the reflection of a power beyond them, and in which they are contained, that such causes are or can be to us any thing but antecedent phenomena. It is only as the expression of such a will or power that the physical order of the universe is recognised as caused. Viewed as the product of a rational will the object of the universe is alone intelligible on the ground that its creation was to set forth the glory and power of **THE MIND** which made it. Geology reveals the fact that supernatural interposition has been again and again manifested in ordering the events of the world's progress, and as stage has followed stage, so does the naturalist read, in each the evident design which has run through the whole. We surely are not acting as honest interpreters of na-

ture should act, if we refuse to recognise the significance of such facts, and the claims which man as a moral being has to our consideration; for placed as he is, at the head of the present order of nature, it is manifestly our duty to study all the conditions which belong to him, and which constitute him a creature intimately connected with the whole creation as subordinated to him, and most intimately related to him. The reason of the creation of man as an occupant of this earth only, is an unsatisfying one: his highest and best gifts lead him to look to a brighter and more enduring future; happiness here is ever receding from him.

What we chiefly desire to point out from the foregoing is, the evident thought and design which is so very patent in the distribution of the life of the world, and the proofs of God's control over the material world. We now turn to another source for information as to the specific differences to be found among plants and animals, and also as to the fact of the introduction of *new forms*

adapted to the several geological states of the earth, as proving the interposition of God in the progress of the creation. It is of consequence that we should prove this position, since some recent students of sacred scripture have on the strength of Mr. Darwin's theories, argued against the possibility or probability of miracles, and the unreasonableness of divine interference. Now, if we can shew that in the progress of the world's history there is enough to prove the working of a divine and regulating mind, how much greater reason to receive the testimony which declares that mind to have exhibited its power and glory in the manifestation of itself to a spiritual being : for miracles are powerful proofs of a divine worker, when we recollect that they are the signs of power to moral and reasoning beings. One of the objections against miracles, and it is the main one, is that the course of nature is uniform, and the changes effected slow, and effected in long lapses of time. Prof. Forbes and the learned naturalist Agassiz have both

from the deep study of the laws which govern the organic and inorganic world advanced the opinion that "species, like individuals, have a term of life beyond which they cannot survive, impressed upon them from the commencement of their existence, and implanted in their very constitution," and if we find that the external conditions which surround life are adapted to the maintenance and development of that life, the reasonable inference is, that there has been a pre-established harmony, which is maintained in all flux and change which takes place in time: and whether is it more rational to suppose an intelligent "*anima mundi*" inherent in matter, or a supreme almighty God directing and controlling to special ends the vast world of creation which he has given man the capacity to study, and which he can understand, only on the supposition that it is the work of a creative mind.

Agassiz declares his conviction to be, that "without entering into discussion respecting the precise limits within which this fact is true,

there can no longer be any doubt, that not only species, but all other groups of animals and plants have a definite range of duration as well as individuals. The duration, as far as species are concerned, generally coincide with *great changes* in the physical condition of the earth's surface; though strange to say, most of those investigators who would ascribe the origin of organized beings to the influence of such causes, maintain also that species may extend from one to another, *which implies that these are not affected* by such changes. When considering in general the limitation of species to particular geological periods, we might very properly disregard the question of the simultaneity of the *successive* appearance and disappearance of faunæ, *as in no way* affecting the result of the investigation, as long as it is universally conceded that there is no species known among the fossils *which extends through an indefinite series of geological formations. Moreover, the number of the species still considered as identical in several successive periods, is growing*

smaller and smaller in proportion as they are more closely compared. I have already shewn, long ago, how widely many of the tertiary species, long ago considered as *identical* with living ones, differ from them, and also how different the species of the same family may be in successive sub-divisions of the same geological formation. Hall has come to the same result in his investigations of the fossils of the state of New York. Every monograph reduces their number in every formation. Thus Barrande, who has devoted so many years to the most minute investigation of the Trilobites of Bohemia, has come to the conclusion that their species do not extend from one formation to the other. D'Orbigny and Pictet have come to the same conclusion from the fossils of all classes. It may well be said that, as fossil remains are studied more closely in a zoological point of view, the supposed identity of species, in different geological formations, vanishes gradually more and more; so that the limitation of the species in time, already

ascertained in a general way, by the earlier investigation of their remains in successive geological formations, is circumscribed step by step within narrower, more definite and more equitable periods: species are truly limited in time as they are limited in space on the surface of the globe. The facts do not exhibit a gradual disappearance of a limited number of species, and an equally gradual introduction of an equally limited number of new ones; but on the contrary, *the simultaneous creation and the simultaneous destruction of entire faunæ*, and a coincidence between these changes in the organic world and the great physical changes our world has undergone. Yet it would be premature to attempt to determine the extent of the geographical range of these changes, and still more questionable to assert their synchronism upon the whole surface of the globe, upon dry land and in the ocean. To form adequate ideas of the great physical changes the surface of the globe has undergone, and the frequency of those modifications

of the character of the earth's surface, and of their coincidence with the changes observed among organized beings, it is necessary to study attentively the works of Elie de Beaumont. He, for the first time, attempted to determine the age of the relative systems of mountains, and shewed first also, that the physical disturbances occasioned by their upheaval coincided with the successive disappearance of entire fauna, and the RE-APPEARANCE of new ones. In his earlier papers he recognized seven, then twelve, afterwards fifteen such great convulsions of the globe, and now he has traced, more or less, fully and conclusively the evidence that the number of these disturbances has been sixty at least, perhaps one hundred. But while the genesis and genealogy of our mountain systems were thus illustrated, palaeontologists, extending their comparisons between the fossils of different formations more carefully to all the successive beds of each great era, have observed more and more marked differences between them, and satis-

fi ed themselves that fauna also have been more frequently renovated than was formerly supposed so that the general results of geology proper and of palæontology concur in the main to prove, that while the globe has been at repeated intervals, and indeed frequently, though after immensely long periods, altered and altered again, until it has assumed its present condition, so have also animals and plants living upon its surface been again and again extinguished and replaced by others, until those now living were called into existence with MAN at their head. In order not to misapprehend the facts, that these changes may be the cause of the differences observed between the fossils of different periods, it must be well understood that, while organized beings exhibit through all geological formations a regular order of succession, this succession has been from time to time violently interrupted by physical disturbances, without any of these altering in any way the progressive character of that succession of organised beings.

Truly this shows that the important, the leading feature of this whole drama is the development of life, and that the material world affords only the elements for its realization. Here then is a sufficient answer to the deductions of Mr. Jukes, and one which effectually upsets the theory of Darwin and his followers.

Again, says Agassiz:—"The simultaneous disappearance of entire faunæ, and the following simultaneous appearance of other faunæ, show further that, as all those faunæ consist of the greatest variety of types in all formations, combined everywhere into natural associations of animals and plants, between which there ever have been definite relations at all times, their origin can at no time be owing to the limited influence of monotonous physical causes, ever acting in the same way. Here again, the INTERVENTION of a Creator is displayed in the most striking manner, *in every stage of the history of the world.*" Such are the conclusions to which one of the most profound

naturalists of the age has arrived from investigations conducted with the sole eye to truth. Now if it be really true that "life" in its highest development is the great end of this creation, if the most conclusive evidence exists, to show that the course of this world has been from the distant past ordered and governed by an intelligent power, what are we to infer, when in the present stage of that world's progress, we find on its surface beings, endowed with a life which finds satisfaction only in the contemplation of its end, and as a result of that contemplation, finding self-satisfaction only in the realization of all virtue and goodness? Then if unlike Baal's, the Creator of the world is not a God who slumbers nor sleeps and must be awaked, if he be really the eternal energy, upholding all things by his power, in whose hand is the breath of all mankind, and of all living things, who, "when he hides his face they are troubled," and "when he taketh away their breath they die and return to their dust, and who when he sendeth forth his spirit, they are created

and he renews the face of the earth;" if he be the eternal energy, then must he be a very present God, omnipotent and wonderful. His care and watchfulness, needful to the perfect development of unreasoning creatures, becomes infinitely more needful to that reasoning intelligent being, into whose nature he has incorporated the inextinguishable longing after immortality, and whose intellect he has filled with the capacity to know, and whose nature is only happy in looking for divine support and guidance. But what shall we say of the evidence which proves "the intervention of the Creator" in guiding and bringing on his work to perfection? are we to find intervention necessary to the ordering of a lower state of life, and declare it unnecessary in a higher, and more perfected condition? Are we to believe that providential intervention took place in ages long past, 'ere man was, and absolutely deny that intervention at a time when to subserve higher ends, the interposition of the supreme will is essential to the satisfaction of the life of man as a moral,

reasoning creature? If our present world be part of a system, if we are connected at all with the past, then surely the same interposing God who guided the life of the world from the beginning, is the same God who is guiding it still to its end. The display of miraculous power is thus not only possible but manifestly becomes necessary, since we deduce the fact that, in all time there has been a necessity for the direct intervention of an ever-present Creator; for surely miraculous display is not only necessary to prove a supernatural worker; there is in the manifestation more than this, the proof of an acting, present, sustaining God, one who does not cease to sustain that which is dependent on him for sustentation.

Some recent writers, however, endeavor to incorporate into matter, or to identify matter with, Omnipotence. God is matter and matter is God; this is the result of their speculations,—the material world is but the appearing of the unconscious infinite, its ever changing individuality, the transitory form of the

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existence of Deity. Instead of a world ordered and governed by a supreme directing will, they constitute the world of matter an intelligent soul, and substitute for the spiritual and immaterial an incongruous conception, not possible to be understood. According to the naked pantheism which is thus set before us, there can be no reality: the whole world is merely appearance, the only eternity—an eternity of never-ending delusion. That such doctrines should obtain any degree of prominence is not marvellous in a sceptical age, but fortunately, interpreters of nature live who, acquainted with its laws and operations, and who having profoundly investigated the works of creation, are fully qualified to shiver to fragments the clumsy and ill-digested superstructure raised on misconception and misinterpretation.

We are convinced that no number of scientific naturalists will be found to sustain Mr. Darwin, the leader of the modern school, in his illogical conclusions, and certainly where his deductions are so utterly destroyed, as

they are, by the whole experience of Owen, Knox, and Agassiz, we may safely affirm that the doctrines based on his writings by others, are equally fallacious. It is a matter for thankfulness that one so able as Agassiz should be at hand to contravene false theories; and it is also a gratification to his followers to know that those who supposed him atheistic, were indeed mistaken.

Agassiz says :

"Darwin has done much to shake the belief in the real existence of species, but the views he advocates are entirely at variance with those which I have attempted to establish. For many years past I have lost no opportunity to urge the idea, that while species have no material existence, they yet exist as categories of thought in the same way as genera, families, orders, classes and branches of the animal kingdom. Darwin's fundamental idea on the contrary, is, that species, genera, families, orders, classes, and any other kind of more comprehensive divisions among animals, do not exist at all, and

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are altogether artificial, differing from one another only in degree, all having originated from a successive differentiation of a primordial organic form, undergoing successively such changes as would at first produce a variety of species; then genera, as the difference became more extensive and deeper; then families, as the gap widened still farther between the groups, until in the end all that diversity was produced which has existed, or which now exists.

"I have on the contrary taken the ground that all the natural divisions in the animal kingdom are primarily distinct, founded upon different categories of characters, and that all exist in the same way, that is, as categories of thought embodied in individual living forms. I have attempted to shew that branches of the animal kingdom are founded upon different plans of structure, and for that very reason have embraced from the beginning representatives between which there could be no community of origin: that classes are founded upon different modes of the

execution of these plans, and therefore they also embrace representatives which could have no community of origin; that orders represent the different degrees of complication in the mode of execution of each class, and therefore embrace representatives that could not have a community of origin any more than the members of the different classes or branches; that families are founded upon different patterns of form, and embrace representatives equally independent in their origin; that genera are founded upon ultimate peculiarities of structure, embracing representatives which, from the very nature of their peculiarities, could have no community of origin; and that finally, species are based upon relations and proportions that exclude, as much as all the preceding distinctions, the idea of a common descent. Had Darwin or his followers furnished a single fact to show that individuals change, in the course of time, in such manner as to produce at last species different from those known before, the state of the case might have been different.

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But it stands accorded now as before, that the animals known to the ancients are still in existence, exhibiting to this day the characters they exhibited of old. The geological record, even with all its imperfections exaggerated to distortion, tells now what it has told from the beginning, that the supposed intermediate forms between the species of different geological periods are imaginary beings, called up merely in support of a fanciful theory. It seems generally admitted, that the work of Darwin is particularly remarkable for the fairness with which he presents the facts adverse to his views. It may be so: but I confess that it has made a very different impression upon me. I have been more forcibly struck with his inability to perceive when the facts are fatal to his argument, than with any thing else in the whole work. His chapter on the geological record in particular, appears to me to be, from beginning to end, a series of illogical deductions and misrepresentations of the modern results of geology and paleontology. Mr.

Devere has lost sight of the most striking of
 the phenomena, and the one which pervades the
 whole, viz. that there runs throughout nature
 unmistakable evidence of thought, corres-
 ponding to the mental operations of our own
 mind, and therefore intelligible to us as think-
 ing beings, and unaccountable on any other
 basis than that they owe their existence to
 the working of intelligence, and no theory
 that overlooks this element can be true to
 nature. There are naturalists who seem to
 look upon the idea of creation; that is a
 manifestation of an intellectual power by
 material means, as a kind of bigotry; for-
 getting, no doubt, that whenever they carry
 out a thought of their own, they do something
 akin to creating; unless they rest upon their
 own calculations as something in which
 their individuality is not concerned, but aris-
 ing without an intervention of their mind, in
 consequence of the working of "some bun-
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a disbelief in the omnipotence of matter tantamount to imbecility, for what is the assumed power of matter to produce all things but omnipotence? The mistake lies in the assumption that the most complicated system of combined thoughts can be the result of accidental causes, for Darwin ought to know, as every physicist will concede, that all the influences to which he would ascribe the origin of species are accidental in their very nature; and he must know as every naturalist familiar with the progress of modern science does know, that the organized beings which live now, and have lived in former geological periods, constitute an organic whole, intelligibly and methodically combined in all its parts. As a zoologist he must know, in particular, that the animal kingdom is built upon FOUR different plans of structure; and that the reproduction and growth of animals take place according to four different modes of development; and that unless it is shown that these four plans of structure, and these four modes of development are transmutable one

into the other, no transmutation theory can account for the origin of species. The fallacy of the theory of origin of species by natural selection consists in the overlooking the difference between the voluntary and deliberate acts of selection applied methodically by man to the breeding of domesticated animals and the growth of cultivated plants, and the chance influences which may affect animals and plants in a state of nature. Selection implies design; the powers to which Darwin refers the origin of species can design nothing. Selection is no doubt the essential principle on which the raising of breeds is founded; but this process of raising breeds by the selection of favourable subjects, is in no way similar to that which regulates specific differences. Nothing is more remote from the truth than the attempted parallelism between the breeds of domesticated animals and the species of the wild ones. Did there exist such a parallelism, the differences among the domesticated breeds should be akin to the differences

among wild species, and afford a clue to determine their relative degree of affinity by a comparison with the pedigrees of well known domesticated races. Again, the distinctive characteristics of different breeds should be akin to the differences which exist between fossil species of earlier periods, and those of the same genera now living. Now let any one familiar with the fossil species of the genera *Bos* and *Canis*, compare them with the race of our days, and of our cattle, and he will find no correspondence between them whatever; *for the simple reason* that they do not owe their existence to the same causes. There is nothing parallel between the relations of animals belonging to the same genus or the same family, and the relations between the progeny of common ancestors. In the one case we have the result of a physiological law regulating reproduction, and in the other, affinities which no observation has thus far shown to be in any way connected with reproduction. The most closely allied species of the same genus,

of the different species of closely allied genera, or the different genera of one or the same natural family, embrace representatives, which at some period or other of their growth resemble one another more closely than the nearest blood relations; and yet we know that they are only stages of development of different species, distinct from one another at every period of their life. The embryo of our common fresh water turtle—*chrysemis picta*—and the embryo of our snapping turtle—*chelydra serpentina*—resemble one another far more than the different species of *chrysemis* in their adult state; and yet not a single fact can be adduced to shew that any one egg of an animal has ever produced an individual of any species but its own. A young snake resembles a young turtle or a young bird more than any two species of snakes resemble one another; and yet they go on reproducing their kinds, and nothing but their kinds—so that no degree of affinity, however close, can, in the present state of our science, be urged

as exhibiting any evidence of community of descent: while the power that imparted all their peculiarities to the premature eggs of all the species now living side by side, could also impart similar peculiarities with similar relations, and all degrees of relationship, to any number of other species that have existed previously. Until it can be shewn that any one species has the ability to delegate such specified peculiarities and relations to any other species or set of species, it is not logical to assume that such a power is inherent in any animal, or that it constitutes part of its nature. We must look to the original power that imparted life to the first being, for the origin of all other beings."

It is thus clear, as we set out with stating that the Almighty Creator has exercised his creative power at successive stages of the world's progress, and if in past time, why not subsequently, whenever he pleased again:—"When considering individuality and specific differences, as manifested in the class of *Acaliphs*," Agassiz further observes, "I

have taken an opportunity of shewing, upon general grounds, how futile the arguments are upon which the theory of transmutation of species is founded. Having now shewn that, that class is circumscribed within definite limits, I may add a few more objections to that theory, based chiefly on special grounds connected with the characteristics of classes.

“If there is anything striking in the features which distinguish classes, it is the definiteness of their structural peculiarities; and this definiteness goes on increasing, with new and additional qualifications, as we pass from the class of characters to those which mark the orders, the families, the genera and the species. Granting for the sake of argument that organized beings, living at a later period, may have originated by a gradual change of earlier periods, one of the most characteristic features of all organized beings remains unexplained by the various theories brought forward to explain away that change; the definiteness of their respec-

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tive groups, be these ever so comprehensive or ever so limited, combined with the greatest inequality in their numeric relations. There exist a few thousand mammalia and reptiles, and at least three times their number of birds and fishes; there may be about twenty thousand molluscs, but there are over one hundred thousand insects, and only a few Radiates. And yet the limits of the class of insects are as well defined as those of any other class, with the sole exception of the class birds, which is unquestionable the most definite in its natural boundaries. Now the supporters of the transmutation theory may shape their views in whatever way they please to suit the requirement of their theory instead of building the theory on the facts of nature, and they can never make it appear that the definiteness of the character of the class birds is the result of a common descent of all birds: for the first bird must have been brother or cousin to some other animal that was not a bird, since there are other animals besides birds in the world, to no one

of which does any bird bear so close a relation as it bears to its own class. The same argument applies to every other class. And as to the facts, they are fatal to such an assumption; for geology teaches us, that among the earliest inhabitants of our globe known, there are representatives of some distinct classes of animals, which by no possibility can be descendants of one another, since they are contemporaries.

“The same line of argument and the same class of facts forbid the assumption that either the representatives of one and the same order, or those of one and the same family, or those of one and the same genus should be considered as lineal descendants of a common stock; for orders, families and genera are based on different categories of character, and not upon more or less extensive characters of the same kind, and numbers of different kinds of representatives of these various groups make their appearance simultaneously in all the successive geological periods. There appear together corals and echinoderms of

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different families and of different genera in the earliest geological formation, and this is equally true of Bryozoa, Brachiopods, and Lamellebranchiates of Trilobites, and the other Crustacea, in fact of the representatives of all the classes of the animal kingdom, making due allowance for the period of the first appearance of each; and at all times and in all classes the representatives of these different kinds of groups are found to present the same definiteness in their characteristics and limitation. Were the transmutation theory true, the geological record should exhibit an uninterrupted succession of types blending gradually one into the other. The fact is, that throughout all geological times, *each period is characterized by definite specific types*, belonging to definite genera, and these to definite families, referable to definite orders, constituting definite classes, and definite branches built upon definite plans. The transmutation theory is a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendencies." So the inter-

ference of a Creator is plainly declared by the revelations of geology; for to continue still the remarks of Agassiz,* "It may well be said that, as fossil remains are studied more carefully in a zoological point of view, the supposed *identity* of species in different geological formations vanishes gradually more and more—so that the limitation of the species in time, already ascertained in a general way by the earlier investigations of their remains in successive geological formations, is circumscribed step by step, within narrower, more equable periods." * * * "The simultaneous creation and the simultaneous destruction of entire faunæ, and a coincidence between the changes in the organic world and the great physical changes our earth has undergone is evident." And to shew that the creation of organic beings is not by the action of any physical or material force, he says: "The successive generations of any animals or plants cannot stand, as far as their origin is

*Nat. Hist. America, v. 1, p. 105, Ib. log.

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concerned, in any causal relation to physical agents, if these agents have not the power of delegating their action to the full extent to which they have already been productive on the first appearance of these beings; for it is a physical law that the resultant is equal to the forces applied. If any new being has *ever been* produced by such agencies, how could the successive generations enter, at the time of their birth, into the same relations to these agents as their ancestors, if these beings had not in themselves the faculty of sustaining their character in spite of these agents? Why again should animals and plants at once begin to decompose under the very influence of all those agents which have been subservient to the maintenance of their life, as soon as life ceases, if life is limited or determined by them?

“For the most part the relations of individuals to individuals are unquestionably of an organic nature, and as such have to be viewed in the same light as any other structural feature; but there is much, also, in

these connexions that partakes of a psychological character, taking this expression in its widest sense. When animals fight with one another, when they associate for a common purpose, when they warn one another in danger, when they come to the rescue of one another, when they display pain or joy, they manifest impulses of the same kind as are considered among the moral attributes of man.* The range of their passions is even as extensive as that of the human mind, and I am at a loss to perceive a difference of *kind* between them, however much they may differ *in degree* and *in the manner* in which they are expressed. This argues strongly in favour of the existence in every animal of an immaterial principle similar to that which, by *excellence and superior endowments* places man so much above animals. Yet the principle exists unquestionably, and whether it be called soul, reason, or instinct, it presents

* See this idea in previous sec., and in Elements of Christian Science, by Adams.

in the whole range of organized beings a series of phenomena closely linked together ; and upon it are based not only the higher manifestations of the mind, but the very permanence of the specific differences which characterise every organism. Most of the arguments of philosophy in favour of the immortality of man apply equally to the permanency of this principle in other living beings. May we not add, that a future life, in which man should be deprived of that source of enjoyment and intellectual and moral improvement which result from the contemplation of the harmonies of an organic world, would involve a lamentable loss ; and may we not look to a spiritual consent of the combined worlds and all their inhabitants in the presence of their Creator, as the highest conception of paradise." These deductions, by M. Agassiz, from the study of the organic world, contrast marvellously with the irrational and thoroughly unscientific inferences of the Darwin school, and are at once an answer to the sceptical speculations of those

who deny both the existence of a personal Creator, and his miraculous working. Nature, said St. Chrysostom, cannot be God, because there is one who overruleth and re-ordereth nature. A modern writer,* in the same spirit and employing the same argument, says, "If God created the world, he certainly worked a miracle of the most surpassing greatness. Is there any thing in the nature of things to make miracles impossible? Not unless things have an independent existence, and work by their own power. If they are in themselves nought, if God called them out of nothing, and but for his sustaining power they would momentarily fall back into nothing; if it is not they that work, but he who works in them and through them; if growth, and change, and decay, motion and assimilation, are His dealings with matter, as sanctification and enlightenment, and inward comfort, and the gift of the clear vision of him are his dealings with ourselves; if a

* Rawlinson's Hist. Evidences.

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the great and First Cause never deserts even for a moment the second causes, but he who 'upholdeth all things by the word of his power,' and is 'above all and through all,' is also the worker of all in all, then certainly things in themselves cannot impose any impediment to miracles, or do ought but obsequiously follow the divine fiat, be it what it may." The whole difficulty with respect to miracles has its root in a materialistic atheism, which believes things to have a force in and of themselves; which regards them as self-sustaining, and as self caused; which deems them to possess mysterious powers of their own, uncontrollable by the divine will; which sees in the connexion of physical cause and effect, not a sequence, not a law, but a necessity." But the creation of organised beings in time and for time in accordance with a predetermined plan terminating in the advent of man, in whom the naturalist finds the perfection of the scheme, furnishes evidence of a succession of miracles not a whit less wonderful and significant of a divine maker,

than the manifestation of the same in the miracles of Jesus. Divine energy, as displayed in those acts and works which we improperly denominate supernatural, the resurrection of the Saviour, to wit—the last if not the most stupendous display of divine power, are not more out of harmony with the scheme of God's work than are those interventions described by Agassiz.

Now if, as we have furnished ample evidence to shew, the Almighty Creator did not make this world of matter and then leave it absolutely to work out its designed end; if we have strong proof that there has been again and again, the most intelligent re-ordering and re-arranging of its component parts, and an ever watchful oversight exercised over its progress, then we maintain the inference is plain, that, what was necessary in past time, is necessary now, and what was the rule of past time, is the rule now, and that therefore if the God of the world interposed his merciful care over un-reasoning parts of his creation, he as cer-

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tainly must minister to the well-being of those creatures who are in his image after his likeness, therefore intelligent and spiritual beings. When therefore we read in the venerable and dearly cherished records of man's history that the Creator of this present world has repeatedly manifested himself to the creatures of his hand, has directly interfered for their welfare and ministered to their ultimate good; on the testimony of his acts in ages past, we have additional reason to believe, that of our own, that he has so interfered. It is true that he selects his own manner of manifestation, it may be now a voice heard in the cool of the day, or it may be in the pillar of the cloud, or in a light by night, in the still small voice, or in the bitter cry of calvary, in the sacrifice of the Lamb without blemish, or in the person of the God-man. He comes to his own, and his own receive him not; but yet he comes now as of old, and if no longer in bodily shape yet he comes, and in his appointed way ministers to the wants of his creatures.

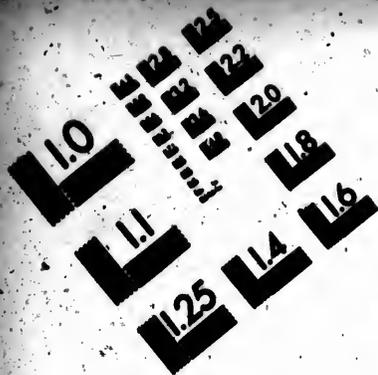
According to the hypothesis of Mr. Powell, the supremaey of the laws of nature is such that, the physical becomes the important world; while life is but the transitory phenomenal appearing of matter in motion, which for ever continues the same unvarying monotonous oyle of becoming and going. There is no real moral world, there are no eternal principles, no personal all holy Maker and Governor of the universe, who is God over all, blessed for ever. The world is left to itself, its included laws are intelligent, which reduces us to the belief that the world is God, and God the world, if there can be belief in such a God. Fortunately the moral nature of man and the whole thought of God as expressed in that nature, and in the world, contradict so unphilosophical, so irrational a dogma, and constrains us to accept that other more ancient creed which, coinciding with the deep necessities of our hearts, bids us bow down in adoration to an ever present personal Being, who can say to the winds peace, and

to the sea be still, and to the mountains be thou cast into the sea, and they would obey him.

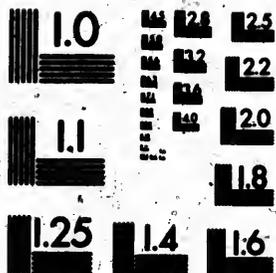
One of Mr. Powell's arguments against the reality of our Lord's miracles, rests upon the fact that they did not convince *all* those to whom the power was manifested. He says, "In advancing from the argument *for* miracles to the argument *from* miracles, it should in the first instance, be considered that the evidential force of miracles is wholly *relative* to the apprehensions of the parties addressed;" and again, "Jesus himself, especially to his disciples in private, referred to his works as only secondary and subsidiary to the higher evidence of his character and doctrine." Yet our Lord himself did send to tell John "that lepers were cleansed, the lame walked, the deaf heard, and that the poor had the gospel preached to them" He did indeed refer to his miracles as "it may be secondary and subsidiary" to the higher evidence of his life and doctrine; but nevertheless he did refer to them as evidence of his divine nature.







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And as regards their not carrying conviction to the hearts of those present; does Mr. Powell mean to infer that, a fact is necessarily false, because it does not carry conviction of its reality to the heart of every one to whom it is presented? It was the very hardness of their hearts, and the hearts of men which are to this time withheld, which induced the Lord to use his power, and to exhibit it to those who were capable of understanding him clearly: to St. Peter it must have been a powerful stimulus to his strong natural will, struggling with the influence of the spirit, to see Jesus quell the elements and bind them with the breath of his mouth. The weak faith of Nicodemus must have been marvelously strengthened, not only by our Lord's reasoning, which is just as strong to day for us as it was when the words were spoken, but by living in an age and at a time when such things were accomplished, and when he was able to hear and see all that was done; and according to the critic's own shewing, neither the Pharisees nor the Jews at

large doubted our Lord's real power to work miracles; they admitted his power, but referred it to an evil agency working in him. But let us consider the chief point with reference to the miraculous manifestation put forth by the Saviour. It was to convince not a few hard Pharisees, not his apostles, but to convince a whole world present and future, and to fulfil the declaration made of him by men of old; it was in accordance with that scheme for the establishment of a kingdom of righteousness, not less stable, not less under the supervision, authority, and rule of a sovereign who, equally in the world of nature, miraculously interposed to conduct it to its destined end, and who clearly desired to inculcate the existence of a kingdom of grace in which the divine helper was ever working and ready to work; for in his own words—
 “hitherto the father worketh, now I work;”
 yea believe, for the very works' sake.

A second objection urged against miracles by Mr. Powell is that “in nature and from nature, by science and by reason we neither

have, nor can possibly have any evidence of a Deity working miracles ; for that we must go out of nature and beyond reason." We believe that to a mind locked up by prejudice and tied to preconceived formularies of thought of what nature is capable of affecting, and of what nature consists, evidence of the existence of the Deity may not be very satisfactory, but when the whole body of evidence is weighed, then we affirm that both reason and nature and science, require us to admit the intervention of Providence in order that the being and nature and object of man's life may be understood: and if Providential interposition has repeatedly taken place, with the view to the full manifestation of the past life of the world, how decidedly against reason is it to suppose, that such interposition should be withdrawn at the time of that life's progress when the manifestation of divine power by a Divine Ruler is essential to the perfection of that life? To recur again to the language of Agassiz and Knox: "The thought of God," as expressed in the animate and inani-

mate world, even before the coming of man, is a convincing proof that life is the great scheme to be worked out here, and studying that life, as differentiated in man and expanded into a moral nature, we so find all the appliances and requisite sustenance for the perfect development of that nature furnished both by the physical world as well as by the moral world which exists. We presume that no one would be willing to declare that man as a degraded savage or as a lettered criminal is in a satisfactory state—that such an one is fulfilling his end, and why? Because whatever temporary gratification follows sin, it is eminently a selfish gratification, temporary in its results, and in the end destructive of individual as well as social happiness. On the other hand, what is the universal sentiment which mankind entertains with reference to virtue, to morality? Heathen and Christian both, although differing in degree, accord to virtue the homage which it alone can claim.

A truly virtuous man, *i.e.*, a holy and perfect

man, is admitted to be God's greatest work, but the man who is so, is necessarily under the law of duty to the God of holiness and virtue, he feels constrained to act in obedience to the will of his divine Maker, not because he feels instant delight in the performance of his duties, but because he has learned to know that in fulfilling his Maker's will, he must be performing righteous acts, and is in the way to satisfy most surely his own good. While therefore my sight may deceive, my hearing may mislead, my senses altogether fail me, the moral sense which God has given me, the moral nature which I have, however corrupted and broken, is yet capable of divine impression, and being so impressed, and being awakened to its wants, makes me understand enough by my spiritual reason, of the divinity of Christ, and the reality of all his works, to believe and know that He in whom there was no guile did not, and could not deceive his followers by imposing on them the clever tricks of a juggler for the sublime works of a God; in short, if my

reason enables me to trace in the physical world the mind of the Great I Am, ordering and governing its various stages of progress, and always with reference to the perfecting of the life which was and is on it; the same reason enables me to see the manifestation of the will and power of the same Almighty God in the progress and development of the human race. But after all, we are allowed, if we can, "to shew cause why miracles may have been worked, which is the point at issue." There were some who sought a sign, to whom it was answered, "there shall be no sign given but the sign of Jonah the prophet;" but there were, and are, many to whom a gracious God thought it expedient to vouchsafe a knowledge of his power, as there are now many on whom he bestows grace to believe the testimony of those who have testified of him. Lord Brougham, in his discourse in answer to Hume, has shewn the value of cumulative evidence; we shall therefore only endeavour to answer Mr. Powell by appealing to the reasons which

the apostles and their followers gave for believing in miracles. In the first place we take the miraculous conception of the virgin. Not in one place, but in very many places of the Old Testament, the coming of the Saviour was declared, and his being born of a virgin plainly taught and expected by many: the object of his coming was the assumption of man's nature, that it may be reconstructed in him, in order to become a fountain of cleansing, opened for the whole race. An individual assuming so wonderful an office could not, from the very nature of the work to be done, be a mere man, but must also be a divine person, and coming to the work he must of necessity give manifest proof of his title to undertake as well as to carry it on. Now we know from history that the world did expect the advent of some extraordinary person at the very time Christ appeared, but his manner of appearing *did not* evidently satisfy those to whom he came, that he was the Christ, and why? We learn that they entirely connected his reign with earthly

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dominion; they did not look for a great moral exemplar and lawgiver, whose office it was to govern men, and to deal with them as spiritual beings who had a spiritual nature to nourish, and a spiritual eternal life to care for. His kingdom, therefore, was not of this world; it did not refer to man as a mere occupant of the material universe, but man as related to him, as a creature who was to manifest virtue and holiness above every other attribute or quality. It was then in perfect accordance with the common necessities of our nature, and in accordance therefore with reason, that the being who was to exercise sway and lordship over us, should set forth in the most unmistakable way his qualification for the work. Nor can we divine any other reason for our Lord's miracles than that which he himself declared, that they were *signs* of his power over all created things, and to satisfy creatures whom he had gifted with reason, that he was to them a Saviour and a brother, a king and a God. Whatever view we may take of the nature of

miracles, we cannot shut out of view the moral aspect which they present to us, and taken in connexion with the rest of the Saviour's acts over and above their mere nature as miracles, they do afford striking testimony of the office and character of Jesus. Previous to the advent of man the Almighty God had repeatedly interposed his power to order and bring on to perfection the whole world, and now that in his time man was placed on earth, the Almighty again continues his interposition in order that this child of ancient prophecy may fulfil his Creator's will. A God supreme and almighty must then, own, as in times past, reveal his power; there is now a reasoning creature dependent on him, looking for light, needing light and strength to save him from falling, so, clothed in human flesh the Christ appears to satisfy our reasonable requirements. He comes, not with earthly pomp, no heralds, trumpet tongued, declare his advent to earthly monarchs, bidding them give way to the King of kings and Lord of lords; he

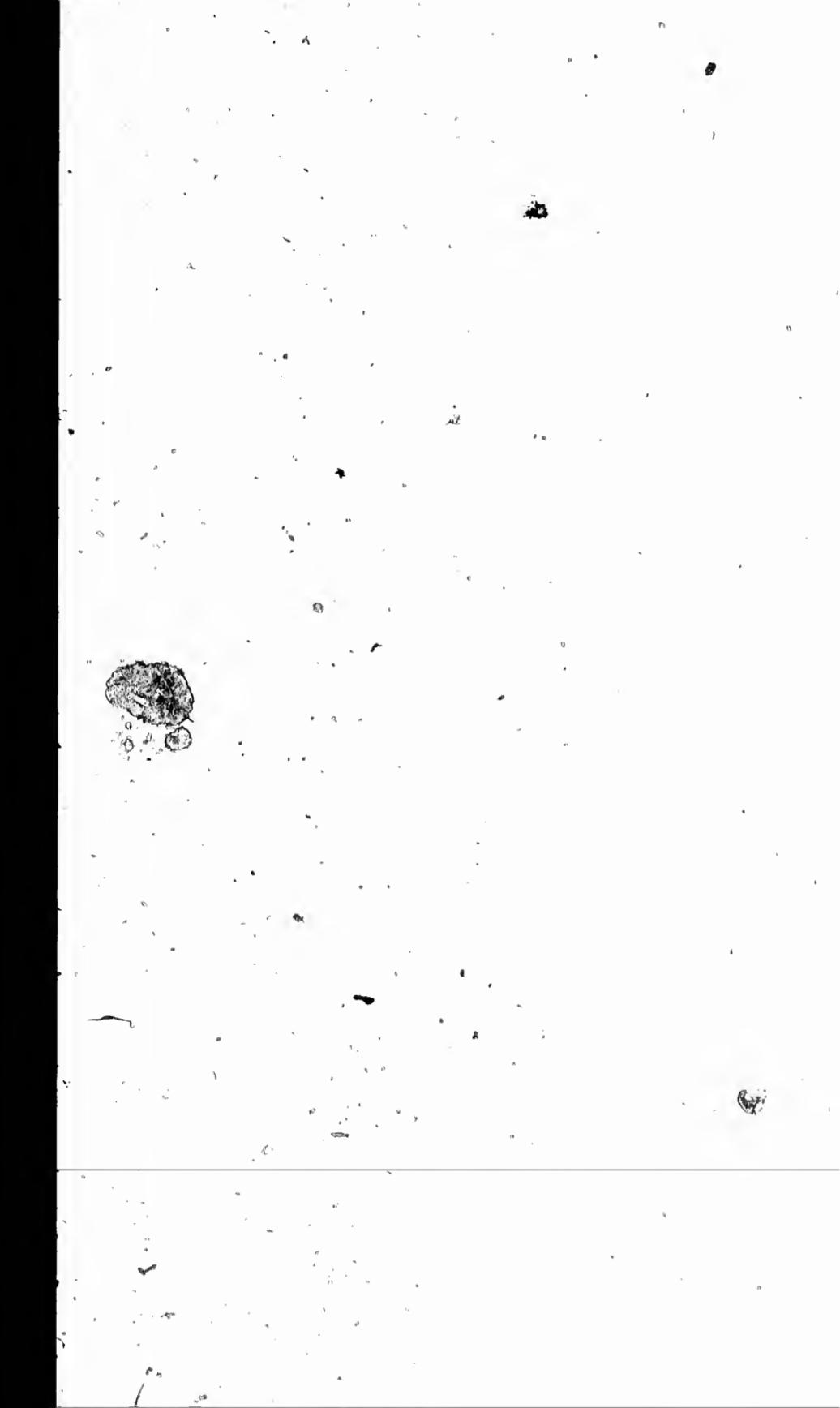
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comes in the weakness of our own human nature, is assailed by all that is vile and hateful in that nature, and triumphs over a world of wickedness, by a display of all that is excellent, and lovely, and good in that very nature. Although our Lord lived the life which he did, spotless, and without sin, a perfect man, we should still have needed evidence of his divinity, and this could only be by displaying his power over nature material and spiritual, a display needed, not only for our greater perfection, but as proofs of Jesus' Godhead, for we thus read and receive incontestible proof of our immortality; thus by the one miracle of the raising of Lazarus, testifying to us that there was a resurrection—that Christ was the life of man. The *cause* of this miracle, and such as resemble it, was, the desire of man to be satisfied, not only that Christ was a good man, but that men were to be saved, and could be saved only by him. The thought of God in the moral world as set forth by the miracles of Christ, is large and comprehensive, as the mind of the Eternal must be: the more we en-

deavour to fathom its depths, the more may we know, and the more do we desire to know, and surely in even the least apparently unimportant of all his miracles, there is a profundity of thought displayed which ever subdues and fills with reverence the mind of the Christian enquirer. The first beginning of miracles that Jesus did, was at a very eventful and solemn period in the history of man, it was at a time when two human beings were to be united together: for what purpose? No less than the creating of a family of moral beings to be either for God or the devil. It was at no mere convivial feast that Jesus sat. It was not to obey a mere social custom that he listened to his mother's sympathising appeal "they have no wine." He who sat at the marriage feast was no less than the God-man, dignifying that feast, and rebuking those, then as now, who look upon the marriage rite as a mere civil or social union. And in the mysterious production of the wine used at the feast, was there not a manifestation of the character of the worker, for

wine (as then constituted) made glad the heart and was ever taken as a symbol of joy, and valued for its life sustaining quality, so, he who brought forth the wine must have appeared to her to whom the miracle was certainly known, as more than man, the God of all joy and hope and peace. Again, in the miraculous provision made to satisfy the wants of the hungry multitude, what have we but an act of creation wrought in the presence of men; an act not one whit more astounding than any one of those repeated acts of creation, which the palaeontologist tells us has repeatedly taken place, in the life progress of the world. Is it a credible thing that an ichthyosaurus should have been created and have disappeared, a horse of some kind then, and of another kind now, a fish-reptile then, and a fish now, and yet when in the hands of credible witnesses there are the proofs of creation of material things—we may not believe the act, as it is contrary to nature. There were those who said, "if thou be the son of God save thyself." Millions of men

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would have said: "If this man had been the Christ he would have saved the multitude from perishing," but when he feeds them the act is either denied or looked on as a legend or myth. And yet, we have no reason to suppose that miracles were wrought to convince the disbeliever: perhaps Lord Bacon is correct in saying "that a miracle was never yet performed to convert atheists, because these might always arrive at a knowledge of the Deity by the light of nature." We must certainly believe that to the immediate followers and to all true believers in Jesus the nature and intention of his miracles were and are most valuable aids to faith. "We have elsewhere," says Mr. Locke, "two books of his religion to be consulted, the scriptures to tell the will of God, and the book of creation to show his power." The doings and the law of Christ are contained in the former, out of which he taught: to the pages of the second, he not only appealed for evidence of the Creator's power, but he added pages to that book which enlarged the meaning of its records, and gave

significance to lessons which loudly proclaim their nature and intent. Dr. Mansell has put in its true light the inevitable results of a denial, or refutation if such be possible, of any part of the Christian scheme. "Here then is the issue which the wavering disciple is bound seriously to consider. Taking into account the various questions whose answers on the one side or the other form the sum total of evidences for or against the claims of the Christian faith—the genuineness and authenticity of the documents—the judgment and good faith of the writer—the testimony to actual occurrences, of prophecy and miracles, and their relation to the religious teaching with which they are connected. The character of the teacher himself, that one portrait, which in its perfect purity and holiness and beauty stands alone and unapproached in human history and human fiction. Those rites and ceremonies of the older law, so significant and typical of Christ, so strange and meaningless without him; those predictions of the promised Messiah

whose obvious meaning is rendered still more manifest by the futile ingenuity which strives to pervert them—the history of the rise and progress of Christianity, and its comparison with that of other religions; the ability or inability of human means to bring about the results which it actually accomplished; its antagonism to the current ideas of the age and country of its origin; its effects as a system on the moral and sound condition of subsequent generations of mankind; its fitness to satisfy the wants and console the sufferings of human nature; the character of those by whom it was first promulgated and received; the sufferings which attested the sincerity of their convictions; the comparative trustworthiness of ancient testimony and modern conjecture; the mutual contradictions of conflicting theories of unbelief, and the inadequacy of all of them to explain the facts for which they are bound to account. Taking all these and similar questions into account, are men prepared to affirm that Jesus of Nazareth was an impostor, or an enthusiast, or a mythical character,

and his supposed disciples, crafty and designing men? For be assured that nothing short of this is the conclusion which you must maintain. If you reject one jot or one tittle of the whole doctrine of Christ. Again, miracles were not only so many, among other proofs of the power of Christ, but they were permitted to be wrought by holy and divinely instructed and enlightened men in the early age of the Christian church, just as they were especially permitted to the Jewish people as proofs of the divine constitution of that polity into which it was destined that God's elect people should be admitted. Above all, they were permitted to be seen of men who had a deep and vivifying faith; "if ye had faith as a grain of mustard seed you would say to this mountain be cast into the depths of the sea." How far has declension of a living faith contributed not only to an absence of this open manifestation in these latter days, but to a denial of any particular and systematically ordered kingdom of Christ?

“I know that whatsoever God doeth, it shall be for ever ; nothing can be put to it, nor any thing taken from it, and God doeth it, that men should fear before him.” Miracles wrought by the Apostles were to themselves certain proofs of the reality of Christ’s power, and from him they had a like gift, which to us, when coupled with miracles worked by themselves, and their immediate followers, is so much additional evidence of the power of Jesus in and through his church. To establish his kingdom, our Lord despised not the use of means, and from the very first day of his entering on his mysterious office, to the day of his assumption into heaven, he most truly announced himself as the head and founder of a kingdom, which should be for ever and ever. The establishment of that kingdom was by miracle—the incarnation of its king; and its growth in the world is not less miraculous : its conquest over the natural man is by the sword of the spirit, with which it overcomes. The power with which the church grapples with evil, and the autho-

rity with which it maintains the good ; the
 awful and supernatural meaning of those most
 blessed sacraments, by the right employ-
 ment of which, is signified our union with
 Christ ; the power of discipline and correc-
 tion of sin and error, the denunciation of
 sin and the proclamation of pardon to the
 contrite sinner, these are all divine gifts
 to that organised society which on the day
 of Pentecost proclaimed the perfecting of
 the church. The kingdom of Christ, surely
 in all this, places us in peculiar relation to
 God, not only as maker and creator, but as
 a merciful and all holy God whom to praise
 is the highest delight—whom to adore and
 worship the most sublime employment.

On the same testimony as that which as-
 sures us of the truth of the miracles per-
 formed by the Saviour, we receive the reality
 of those of the Apostles, and many of the
 saints, in the early days of christianity, and
 we take them as displays of power, which
 very essentially sustained the persecuted
 christian and nourished a struggling church,

and is a strong proof of the divine constitution of that church in its earthly state.

In the language of the author of that admirable manual, "The History of the Early Church:" "It may be well to pause for a moment and consider the astonishing change which was effected by the out-pouring of the spirit on the day of Pentecost, *in the position* of the twelve Apostles and the few disciples who had continued with them from the day of their Lord's ascension. On the morning of the feast of Pentecost they had risen as usual, unnoticed, uncared for, or if observed at all, pointed at probably as the despised followers of that Jesus of Nazareth who had endeavoured to mislead the people, and suffered the death of a malefactor. Their small body was as a drop in the vast ocean of human beings who were then crowding Jerusalem. Before night the Apostles were the leaders and teachers of no less than five thousand followers, collected from various nations, bound to them by the most sacred of all ties, willing witnesses to the fact of the

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great miracle which gave them their power, and anxious only to follow their commands, and devote themselves to the service of their common Lord, to the Apostles. Then, as to their followers, marvellous display was evidence of the divine character of Christ.

We cannot dispute the fact, that God has been and is pleased to employ matter as a medium of connexion between ourselves and himself, and as a means through which he is pleased to confer with us, and even to heap benefits upon us. He created matter, and we may be sure that it was wisely created, and to whatever purpose he appoints its use, we must believe that purpose to be a good one. Now, without presumption, let us do that which the naturalist wisely does, let us endeavour to interpret God's designs with reference to our spiritual life, in the same way that we deduce his intelligent oversight over the earth by the action of our own mind, by its innate working. How do we express the deepest, the most noble feelings, the highest principles of our life; how testify

our sense of the worth of moral actions and our detestation of vice? By giving expression to our thoughts, "by means" and acts. Matter is the instrument employed; our thoughts gleam through our material body, and we testify the meaning of our thoughts by employing symbols, which convey from mind to mind the fervour and intensity of those thoughts. The warrior's breast bears, it may be, only the paltry ribbon, but beneath that meagre emblem there is a nation's praise and a heart animated with lofty pride. The student of nature toils and burns his midnight oil, and spends his life in the ceaseless work of investigation—a world, it may be, applauds and testifies its admiration by some simple decoration, yet the medal is but the sign, the mode by which that admiration is bestowed. Surely then we are entitled to believe that it is by the use of means that high moral ends are reached, when we learn that in our present condition such medium of communion is essential.

From the fact that man is a moral being,

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living under the duty of fulfilling his end, which is the accomplishment of the highest virtue, we must expect—nay, it is necessary—that there should be a positive illuciation of those duties which he is called upon to discharge, for in his mind is the capacity to conceive that ideal perfection, which, perceiving, he as naturally longs to attain. How then is he to attain it, and make it his own? But two modes have been made known to him: authoritative teaching, and by a union with the fountain of all perfection through appointed ways and the use of means.

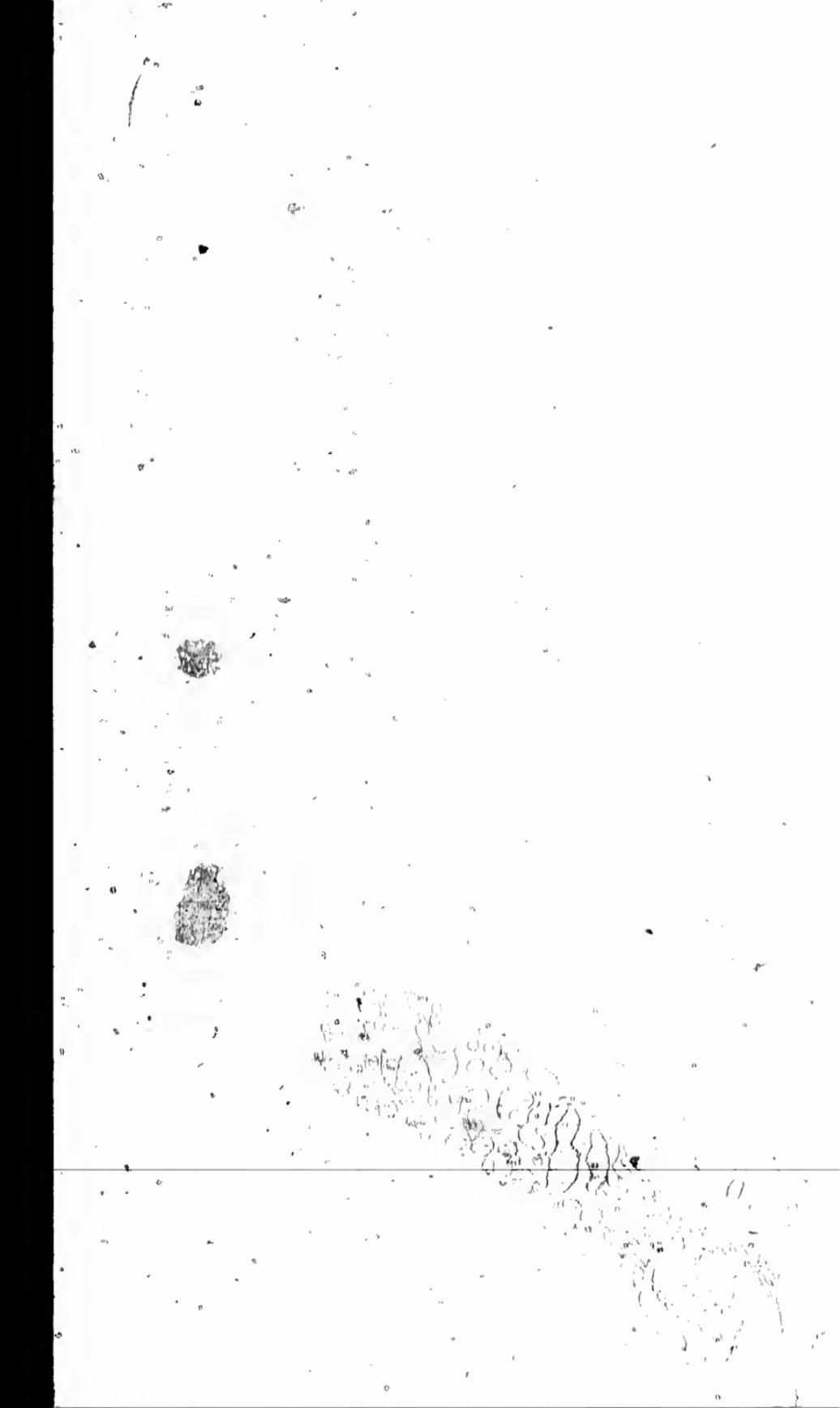
As the material world has not formed itself, nor yet been permitted to develope itself, but, on the contrary, bears witness to an executing and superintending architect, so the moral world has not been left to work on towards its end, guided simply by a proclaimed code of laws: foot-sore, weary, and faint, our hearts would have melted within us had we, as God's moral creatures, been left to a bare record of our duties; human nature as we find it, and as we learn of it, would have

been burnt up in such a crucible ; and looking to its absolute needs we should have been astounded if a superintending all-present God had not declared himself. We recognise, therefore, as a necessity in the plan of the universe, and in the execution of the moral government and protection of it, the direct interposition of divine power, to work out the ends of creation. We live—spiritual beings as we are—under physical conditions ; and more perceptibly connected with the material, we are apt to conclude that our whole being is but the expression of physical order ; but surely, if man be not indeed the very lowest of the created, we must see that his spiritual nature requires to be sustained by manifestation from that awful being, whose he is. We speak of miraculous interference, of miraculous creation : but is the *interference* in the natural order of nature a whit more wonderful than the creation in order of that nature ? Is the creation (to prove and illustrate stupendous truths) of a few fish, and the conversion of water into wine, any more miraculous

than the original genesis in nature of these themselves? Is a leper cured of his loathsomeness a more wonderful being than the formation of the first of the human race, or more wonderful than the creation of germs, with their inherent laws of life? If "mercy" be one of the great attributes of the infinite Jehovah, how could he shew it to man, constituted as he is, but by exhibiting himself as a God merciful enough not to leave him in doubt as to his immortality? It is truly admitted that in man's present condition he is imperfect: he feels the need of an exemplar, and it needs be that the exemplar prove his qualification; and how prove this except by action—by manifesting himself. The revelation of the law commends itself to our hearts, to our most profound reason, because it sets before man a perfect history of his nature, and a solution of the difficulties of that nature: but the exemplar must be one who in the highest sense shall fulfil the requirements of the law, for man finds that he cannot fulfil the law perfectly. Experience

proves that, no being born of man has ever been able to set forth the purity which man was and is expected to reach; so in the fulness of time one did come who in human nature worked out a perfect life. As man, his condition, how weak, and yet how holy—as God, how merciful, how loving, how awful. He came to redeem and nourish the life of his people, to feed the hungry: but was the hunger which he truly sought to appease hunger after the meat which perisheth? No! and although he created earthly food, did he do it for their sakes only who hungered and were filled, or for others also? He came to raise human nature; the raising of Lazarus, from the corruption in which he stank: was this to astound the senses of by-standers and to gladden the heart of her, whose brother he loved? or was it to testify to a race of fallen men that there was a voice before whose power corruption vanished, and from whom a life-imparting power flowed, even to quicken and make alive? And further still, came there down on this earth the

Son of God, to deal with man in any other sense than that which comprehends him as an immortal spirit? It surely was not to procure an amelioration of temporal discomfort; it could have been with no intention to purchase for, or to bestow on him earthly bliss? Neither of these as temporal blessings are promised by the law. Common sense receives that which God's law affirms, that the object of the coming of the Son of God was, to assure to the human race that their end was really and truly not with the present; that they had a life before them, which was not to terminate at the grave, and that they had duties to perform, which they could only truly perform, in the strength of him who was to them a fountain of life: with, therefore, signs and wonders shewed he forth his real nature, and the perfect conformity of that nature to man's requirements. His whole life gives certainty to the eternal promises, and on the testimony of credible witnesses persecuted for the truth's sake, martyred for the faith, enduring ignominy, scorn, neglect, persecution for the faith;



enduring pain and misery on earth for the love of God: in all this there is enough to satisfy the deep and anxious yearning of souls in these latter days, who wait in patience their final acceptance. With how many would it be well, if indeed the narrow grave did constitute that true bourn, from which no traveller returns; how many will chant as their hymn the dark sayings of Job:

3. Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived. 4. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. 5. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. 6. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. 7. Lo, let that night be solitary, let no joyful voice come therein. 8. Let them curse it that curse the day, who are ready to raise up their mourning. 9. Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: 10. Because it shut not up the doors of my mother's womb, nor hid sorrow from eyes. 11. Why died I not from the womb? why did I not give up the ghost when I came out of the belly? 12. Why did the knees prevent me? or why the breasts

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that I should suck. 18. For now should I have lain still and been quiet, I should have slept: then had I been at rest.

The denial that miracles were truly performed by Christ, is a consequence of that lamentable want of faith which is the special curse of the present day; for so soon as men began to doubt and then to deny the power of Christ in his own word and sacraments, faith departed. But if Christ came to undergo for humanity all the conditions which were imposed upon it, he as clearly came to be a source of life to it, for he took upon him the form of servant and became obedient even unto death; and having fulfilled all righteousness, even according to his enemies, having proved his power by bursting the bands of death, Jesus became and declared himself to be the second Adam—the regenerator of man. This miracle of love dazzles and bewilders; “how can this man give us his flesh to eat,” is a stone of stumbling now, as when it was first spoken. How this man can be in any strict sense a second Adam is as hard a

saying to many, as is the counter question, how can Adam be the first of our race? His word made the dust of the earth yield the members of the body, and his spirit created the life; his word declares that he is life-imparting; that his nature must be ours, as ours is, before the imparting, wholly Adams'. He says not I will destroy your Adam's nature, but I will give you mine: that pure humanity which I took for your sakes, I will impart to you—for I am the quickening spirit—that it may become a second nature to you, a source of strength, for when at Capernaum he said, "the bread that I *will* give is my flesh, which I *will* give for the life of the world," not now given, but to be presently given: for this he really did give, when he made the oblation of himself on that awful night, on which he was betrayed, when he took bread and brake it, and gave it to his disciples with prayer, dedicating himself to the Father in an oblation of that sacrifice which hell was to slaughter; but which neither man nor devil could offer. To the human soul prepared by repentance and

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firm in faith, all the Lord's life is summed up in his sacrifice. He took our nature from the dust of degradation and lifted it up, he raised the beggar from the dung-hill to set him among princes, glorified our humanity that from it he might give to us life and eternal bliss. The whole life and all the acts of the adorable Jesus were manifestly set forth as having relation to man as a being who has a never-ending life; who is in the dreadful extremity of passing to eternal damnation unless reclaimed. To each man must there be some means, by which there is exhibited and declared that there is a true, real imparting of Christ's human nature: his word explains as much as we know, and by that word he promises that the baptized are born again of water and the spirit, and that they who partake in repentance and faith only, of that bread which his word consecrates, are partakers of his body, and the wine which "the same word" pours out, is the communion of his own blood. Yes, speak the word only and thy servant shall be healed. Lord we believe, help our unbelief.

ACTS, CHAPTER XIII.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. 40. Beware, therefore, lest that come upon you, which is spoken of in the prophets: 41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Experience, fully coinciding with revelation, attests the inability of human nature to satisfy its end, without the necessary means. The discovery of these necessary means, by man alone, became impossible, and he has therefore revealed unto him that will of his Creator, which it is the end of his creation to fulfil. The whole object of this revelation is to explain the relation which man has to his God, and to declare those obligations under which his nature places him. What has been lost, and what has to be regained, and how it is to be regained, is revealed and ma-

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nifested. Disobedience in Adam, obedience in Christ—human nature ruined, the ruin restored.

Well may we be humbled and ashamed. Well may it be said: "They were astonished at his doctrine: for his word was with power." For with such doctrine as salvation through Christ, man as an animal has only a secondary interest. The exhibition of such profound agonizing love as is exhibited in the character of the second Adam, can only refer to a being whose real nature is an undying one, a spiritual one, and being spiritual we cannot alter, we cannot if we would change it. Man is a living soul and must for ever live; live in the nature which Christ restores to him, or die in his Adam's nature, blasted and undone. By the revelation of God, we learn of the consequences of the fall, and of the glorious, merciful promises immediately consequent thereon; and from that instant the universal, unbroken promise was and is, the recovery of mankind in a recoverer.

Age after age mankind has joyed in this truth because it has been felt by the universal world that there is a universal need for happiness, and it is found that by no other scheme than that declared by God can true happiness be attained. "Ho! every one that thirsteth, come ye to the waters; come buy and eat: yea come, buy wine and milk without money and without price. Incline your ear, and come unto me and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Behold, I have given him for a witness to the people, a leader and commander to the people."* "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you." And saith Isaiah :

1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2. For, behold, the darkness shall cover the earth, and gross darkness the

*Isaiah lv.

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people: but the Lord shall arise upon thee, and his glory shall shine upon thee. 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

“For Christ our Passover is sacrificed for us, therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—1 Cor., c. v., vs. 7-8. “Rend your hearts and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger and of great kindness and repenteth him of the evil.”—Joel, ch. ii., v. 13. “Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem.”—Jeremiah, c. iv., v. 4. “Incline your ear and come unto me: hear and your souls shall live.”—Isaiah, c. lv., v. 3. “For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, for

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I will not contend for ever, neither will I be wroth; for the spirit should fail before me, and the souls which I have made."—Isaiah, c. lvii., v. 16. "Thus saith the Lord that made thee, and formed thee from the womb, which *will help thee*; Fear not, O Jacob, my servant, and thou Jesurun whom I have chosen, for I will pour out water upon him that is thirsty, and floods upon the dry ground, I will *pour out my spirit upon thy seed*, and my blessing upon thine offspring." Isaiah, c. xlv., v. 3. "Turn ye from your evil ways and keep my commandments and my statutes, according to all the law which I command your fathers, and which I sent to you by my servants the prophets."—II Kings, c. xvii., v. 13. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled: Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall *do* and teach them, the same shall

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be called great in the kingdom of heaven." St. Matthew, c. v., v. 15. And in the New Testament some of the qualifications for that state of blessed rest from sin to which man is called, we have in the words of the Lord of that kingdom :

3. Blessed *are* the poor in spirit : for theirs is the kingdom of heaven. 4. Blessed *are* they that mourn : for they shall be comforted. 5. Blessed *are* the meek : for they shall inherit the earth. 6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled. 7. Blessed *are* the merciful : for they shall obtain mercy. 8. Blessed *are* the pure in heart : for they shall see God. 9. Blessed *are* the peacemakers : for they shall be called the children of God. 10. Blessed *are* they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. 11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12. Rejoice and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. 13. Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. 14. Ye are the light of the world. A city that is set on an hill cannot be hid. 15. Neither do men light a candle and put it under a bushel, but on a candlestick ; and it

giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 17. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. 18. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Except as a revelation to man from a divine source, we cannot understand the full meaning of the great moral principles contained in the concise and emphatic aphorisms thus drawn up for our guidance: certainly in none of the systems of philosophy do we find a standard of excellence so pure, so lofty, so truly declarative of the dignified position to which human nature must attain. Well, indeed, may the best of us say, "such knowledge is too wonderful for me: I cannot attain unto it." Nor is it a false conception of our own power which induces the utterance of so humiliating an acknowledgment. Man as a heathen, as an alien from the common-

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wealth of Israel, can of himself know nothing of God's perfect law, nor can he bring himself to understand how to administer to his own true wants. It is only when by God's free grace he is chosen, and elected, into the covenant of mercy, it is only when he has been buried by baptism into Christ's death, and has received that one baptism for remission of sin, whereby he may cry Abba! Father, and by fulfilling all the requirements which that sacrament of responsibility imposes upon him, that it is possible for him to know and to believe and to receive unto active obedience the unsearchable riches of Christ. So it is not that we are left in doubt: no man can come to Christ except the Father draw him, and God has been pleased to enjoin two chief ways of drawing men; through the Holy Ghost speaking by the ministers of his word, and by the gift of the Holy Ghost regenerating us in baptism, and daily renewing our weak and wavering spirit, through his word and blessed sacrament. He promised to accomplish this, for he said: "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 him 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 that is in bitterness for his first born."—Zec., c. xii., v. 10. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall *all the kindreds of the earth* be blessed."—Acts, c. iii., v. 25. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision in the flesh made by hands, that at that time were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometime were far off are

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made nigh by the blood of Christ:" first, in the power of cleansing from his own pierced side, and then by continual refreshing by his most blessed body and blood.

And such was the Christ. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and was and which is to come the Almighty."—Rev., c. i., v. 8. "I am that I am," and being so, thus shalt thou say unto the children of Israel: "I am hath sent me unto you."—Exodus, c. iii., v. 14. Isaiah, in c. lxi., proclaims Christ as the great deliverer and source of man's life:

1. The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound. 2. To proclaim the acceptable year of the Lord, and the day of vengeance of God; to comfort all that mourn. 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. 4. And they shall build the old wastes, and they shall raise up the former



desolations, and they shall repair the waste cities, the desolations of many generations. 5. Strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vinedressers. 6. 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. 7. For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and will make an everlasting covenant with them. 9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see him shall acknowledge them, that they are the seed which the Lord hath blessed. 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to come forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

St. Paul, to shew the reality of the reclamation of human nature through Christ, and the superiority of the spiritual kingdom which

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he came to establish, in which he was to be represented not by meats, and drinks, and divers washings, but in which he was to be the meat and drink, and the eternal foundation, accessible to all who would receive him; St. Paul, we say, did most emphatically explain to his hearers, (the Galatians,) that if they continued to look to the old exploded Jewish law for salvation, Christ is become of none effect, for we through the Spirit wait for the hope of righteousness by faith, for in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. The great elevation which man now receives through Christ is this, that the Apostle could freely address them as responsible beings entrusted with a great gift by which they could walk as spiritual beings, for, "These, I say, walk in the spirit, and ye shall not fulfil the lust of the flesh." In the whole argument contained in the fifth and sixth chapters of St. Paul to the Galatians, the Apostle is proving the vast superiority and efficacy of Christ as our Saviour

and Redeemer to the accomplished and now supplanted Jewish polity, and forcibly explains not that circumcision *had been* a useless sacrament, but that under the new dispensation it had become useless, being replaced by another, and therefore he most truly says, "for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*." That the Galatians must have understood St. Paul to address them as men who were under the gift of the Holy Spirit is clear, for he addresses them as "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you. This would I learn of you, *received* ye the spirit by the works of the law or by the hearing of faith? and ye *are all* the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ." The same apostle addressing the Ephesians says: "And you hath he quickened who were dead in trespas-

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ses and sins." "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "For through him we both have access *by one spirit* unto the Father." "In whom ye are also builded together for an habitation of God, through the spirit." In the same spirit St. Paul addresses the Colossians, in the second chapter, urging as a strong reason for steadfastness, the reality of that gift of Christ which they had received, for he tells them, "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him who is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh *by the circumcision* of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead:" and as a consequence of all this actually done for them, St. Paul appeals to them: "If ye then be risen with Christ seek those things which are above. Lie not

one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." And so also the other Apostles constantly appeal to men to recognise the stupendous work of redemption and its individual application, through baptism as a sign of Christ's effectual co-operation with their fallen nature. That human nature has imparted to it by baptism, in the name of the Father, of the Son, and of the Holy Ghost, a special and peculiar gift we cannot doubt, for how else can we understand the strong language of scripture: "He that believeth and is baptised shall be saved." If belief in Christ *were* enough, why have the latter condition?

Thus does Christ restore our lost purity by giving to us, of his own will, himself. We can no more help being Christ's adopted than we can being citizens of the state. "So then seek ye the Lord while he may be found, call upon him when he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord

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and he will have mercy upon him, and to our God, for he will abundantly pardon."—Isaiah, c. lv., vs. 6, 7. "Behold the Lord's hand is not shortened that it cannot save: neither his ear heavy that it cannot hear; for he saith, call unto me and I will answer thee and shew thee great and mighty things which thou knowest not."—Jer., c. xxxiii., v. 8. "And it shall come to pass that before *they call* I will answer, and while they are yet speaking I will hear."—Isaiah, c. lxx., v. 24.

8. Behold, it is come, and it is done saith the Lord God; this is the day whereof I have spoken. 47. Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48. I am that bread of life. 49. Your fathers did eat manna in the wilderness, and are dead. 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52. The Jews, therefore, strove among themselves, saying how can this man give us his flesh to eat? 53. Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal

life; and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and they are life.

As much as to say: "Your bodies are not what those bodies shall be, for you shall be changed in a moment at the last trump, but it is your spiritual nature that I am dealing with now, it quickeneth your bodies now and is immortal, the flesh passeth away; but my flesh and my blood, are more. I am the quickening spirit dealing with you as spiritual beings." How truly did St. Paul realize this, in his epistle to the Phillippians: "For to me to *live* is Christ, and to *die* is gain. But if I live in the flesh, (in this earthly tabernacle of flesh) this is the fruit of my labour: yet what I shall choose I wot not: for I am in a straight betwixt two, having a desire to depart (out of this fleshly house) and to be with Christ; which is far better." Such was the conscious superiority of spirit over flesh, which declares, "*I live* in the flesh."

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hath visited and redeemed his people, and raised up a mighty salvation for us in the house of his servant David."* For behold "God is a spirit: and they that worship him must worship him in spirit and in truth."† "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized unto Christ, have put on Christ."—Galatians, c. iii., vs. 27, 28.

"Know ye not that your bodies are the members of Christ?"—1 Corinthians, c. vi., v. 15 to 20. Verily, verily, we must now—as they of old time—worship God in spirit and in truth, for even under the law it was really in spirit that men worshipped, for to be carnally minded is death.

What a mystery! what profound love! Of his own will begat he us, brought us to a true knowledge of himself and put into us the principles of eternal life through Christ; for throughout these scriptures where do we

*1 Corinthians, c. xv., v. 45. †John, c. iv., v. 23, 24, and Hebrews, c. iii., v. 1 to 14.

find any reference to man except as a being having a spiritual nature, an immortal being, who having lost himself, is reclaimed at enormous cost, and immense labour. By symbol and sign, and by law openly declared the purification of that lost nature is set forth: the shadows of things as seen in the church visible on earth are really and truly the reflection, the pattern of realities, which supernaturally exist.

The whole system of religion is designed to teach man holiness, purity—as the proper state of pure being.

17. Speak unto Aaron, saying whosoever *he be* of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. 18. For whatsoever man *he be* that hath a blemish, he shall not approach.—Lev., c. xxi.

Let no man who is blemished with sin, with his sins upon him, come. Such is the law, and it is to enable man so to seek God, that Christ came as the second Adam. Let no man deceive himself, the carnal man, the man who is not living as a spiritual being,

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is not accomplishing his end, he is like untimely fruit, withered or withering: none but the *perfect* man, that is the man developing his *whole* nature, can be free to satisfy the end of his creation: for if, under the law, it was Spirit, what shall we say of the kingdom of Grace? There are a number of enactments to set forth this truth, and in all of them is "the spiritual kingdom," and man, as a spiritual inhabitant of that kingdom. None but the contrite may worship, none but the spiritually minded may approach acceptable to God. So,—

21. Jesus saith, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24. God is a spirit: and they that worship him must worship him in spirit and in truth. 25. The woman said unto him, I know that Messias cometh, which is called Christ: when he is come he will tell us all things. 26. Jesus saith unto her, I that speak unto thee am he.

And another scripture saith that we are "under grace:" and we stand "in this grace," which is Christ's nature, wherein we were planted by the Holy Ghost at baptism.

2. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. 5. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit 6. For to be carnally minded is death: but to be spiritually minded is life and peace. 11. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

For the Apostle says:

2. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

It is thus abundantly clear that the whole word of God is addressed to and comprehends

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man as a spiritual being, and it is derogatory to man, and dishonouring to God, to suppose that it can comprehend him as any thing else. A man must either be a bad or a good man, as a human being he has a higher life than that of the brutes, for his is a spiritual life, and, therefore, either a bad spiritual life or a good one; either a nature which is becoming wholly evil, or is ever becoming wholly good: in the former case assimilated to that of demons, in the latter regenerated and daily renewed through the spirit by the imparted nature, and saved by the imputed righteousness of him whose alone is the life-sustaining spirit.

26. God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

And St. Paul declares that, by the coming of Christ as our restorer, that we are re-made in him, "For what man knoweth the things of a man *save the spirit of man* which is in

him." "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." "We have the mind of Christ." Yea! great is this mystery of love, for as Adam having the spirit of God yet fell, and was not altogether forsaken, so we having received of Christ the spirit of adoption, he to the last strives with our spirit that we may live with him.

In God's eternal image man was made and breathed on by the breath of immortality—he is a living soul:—fallen, corrupt, gone as far as possible from righteousness, but reclaimed through Christ's human nature, and saved if he continue therein.

It appears from the scriptures that we stand in a singular relationship to God: created once in our first parents perfect, knowing no sin, and enjoying the blessed privilege of immediate communion with our Father, who is now in heaven—and not as then, visibly present even to our very senses on earth, we were indeed in the like-

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ness of God. But from this holy state man fell away, and in great mercy God's outstretched arm interposed, to save him from the consequences of that grievous fall. No longer pure, but tainted and corrupted, gone, yes, far as possible from original righteousness, he henceforth inclines to evil, and no good thing can he do. Cain, personifying sin, slays the righteous Abel, who was keeping alive God's truth, and is reprobated and turned from God by his wickedness; and a life of vagabondage is assigned to him as a type, and entrance on the life-long punishment of the wicked. Noah is saved, a preacher of righteousness, but he too finds sinful sons and daughters to conspire against God's truth: who in their turn are cast away. Sin prevails, the prince of this world, who deceived mankind in Adam, seeks to keep his slaves in bondage. God, mightier than all, wills to save his own creatures from destruction. Abraham is chosen "as the Father of the Faithful," in whom all the nations of the earth should be blessed. God determines



to keep his holy name before his creatures and to establish his pure worship before them, and from Abraham's loins came a people, and many peoples have sprung from thence. The God of Abraham, of Isaac, and of Jacob has, through the operation of his own will established a kingdom and people zealous of good works. In his dealings with them he hath taught how that he is a Father, loving, caring, teaching, saving his children: suffering long their weakness, pitying their many sins, forgiving and absolving their sins. Who can read of the enormities of back-sliding Israel, and not wonder at the endurance and loving kindness of their Father who made them to serve him? Who can cease to be astonished at their wickedness when the salvation which was wrought for them is remembered? What soul but melts with self-abasement when the cry of this very Israel is heard from the house of bondage and their prayers answered? How wonderful did God provide for his people chosen to keep his blessed truth alive in the earth? Unable,

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because they were of Adam's fallen race, to offer unto God the honour due unto his name, they were immediately instructed how fitly to come to him who made them, and to fall down before his footstool who had redeemed them: the pattern of all things fit for holy worship was shewn unto them, and the law of God for the regulation of their lives in accordance with that worship and service was clearly revealed. In the fore-front of this high and holy worship "stood the lamb as it had been, slain from the foundation of the world." The lesson imprinted on the very heart of God's revelation to man was, "that there was the name written above every name." "The Lamb of God which taketh away the sins of the world." "There was then, as now, none other name given under heaven by which we may be saved." Thus did God declare himself in the Jewish polity to the world. The worship of God then, as now, was repentance and self-abasement, and prayer, the seeking for pardon and peace by the redemption of fallen man through the coming of the second Adam,

whose nature we were to be regenerated; and in whose person was a perfect acceptable sacrifice to be offered.

Whether it be Jew or Christian, the service which God demands of us is a reasonable service, and the only mode of access with him was, and is, through the blood of the covenant which he made with our forefathers, and which he openly enlarged and set forth in his Son. "Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most high!" "I delight not in the blood of bullocks, or of lambs, or of he-goats." "Wash you, make you clean, put away the evil of your doings from before mine eyes." Sacrifice and offering thou wouldst not, but a body hast thou prepared me."

1. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 2. Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is my salvation. 3. Therefore with joyfulness shall ye draw water out of the wells of salvation. 4. And in

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that day shall ye say, Praise the Lord, call upon his name, declare his doing among the people, make mention that his name is exalted. 5. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. 6. Cry aloud and shout, thou inhabitants of Zion: for great is the holiness of Israel.

Accordingly God was pleased to demand from us obedience, and left us commandment to set forth openly our obligation to him. "Ye shall observe this thing for an ordinance, to thee and thy sons for ever, and when your children shall say unto you, what mean ye by this service, ye shall say, it is the sacrifice of the Lord's passover." Sacrifice is then, in its true meaning, the giving up ourselves to God, wholly and devotedly, but in the name of Christ. It is the offering up the Son of God continually. But how? As he offered! First, he was essentially holy, without spot, sinless, pure, he offered up his whole life to do the Father's will, was crucified to the world, and fulfilled all righteousness: he was love, and in this love and charity for his race, he did offer himself up a full and perfect sacrifice for those fallen ones who had

nought to offer; but who might have him to offer, and in act gave his life a ransom for ours by the death of the cross. If then he is the second Adam, and we are grafted into his body according to the election of grace, by the which we are called unto salvation, we then as regenerate and grafted into his body must do in likeness that which he did. We must walk in the likeness of him, and be clothed with his righteousness; our life must be hid, that Christ's life may appear in us: then in such a state, rooted and grounded in love, may we continue to do that which Christ commanded us to do, "live by him." We who are unworthy to offer any sacrifice, must even take the sacrifice which Jesus makes—"the rich banquet of his flesh and blood"—and presenting these to God as the representation of the price by which we are bought, plead our claim to be pardoned and reconciled to him the Father of all. Even as they of old who were all baptised unto Moses in the cloud and in the sea, and did *all eat the same*

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spiritual meat, and did all *drink the same, spiritual drink*; for they drank of that spiritual rock that followed them: and that rock was Christ: so do we now; but with many of them God was not well pleased; for they were overthrown in the wilderness, and for doing that which is yet done, "crucifying the son of God afresh, and putting him to open shame:" "eating and drinking their own damnation, not discerning the Lord's body." Thus representative sacrifice was God's appointed mode of prevailing intercourse between himself and his people, while the sacrifice of Christ is the atonement for the sins of the world. And while we represent the sacrifice of Christ in the offering of bread and wine, we must further ourselves be sacrificed by heart-broken sorrow for sin; for our hearts must bleed at the remembrance of a life of shame: the sacrifices of God are a broken spirit; "a broken and contrite heart shalt thou not despise." "Offer the sacrifices of righteousness unto the Lord, and put your trust in the Lord; therefore will I offer

in his tabernacle sacrifices of joy; and let them sacrifice the sacrifice of thanksgiving and declare his works with rejoicing." "For our sins he hath put away from us and redeemed us."

1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. 3. And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. 4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall he wear a rough garment to deceive: 5. But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. 6. And one shall say unto him, what are those wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends.

That man's broken and contrite spirit may be healed, his uncleanness washed away,

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and to be assured of this cleansing of his nature, Christ has left pledges of his love to prove to him the reality of his work. He hath instituted a kingdom, his church, the keeper of his word, and sacraments, and a representative priesthood, stewards of his mysteries, whom he took for priests and Levites; and as a consequence we find the Saviour, the Redeemer of man, profuse in his mention of these means of grace, and that his holy Apostles are equally careful to set forth their importance. This is what is done: but we may be sure that, pride is now as ever an active power in human nature, and expects that, "This man shall surely come and strike his hand upon the place and recover us of the leprosy: are not Abana and Pharpar rivers of Damascus better than all the waters of Jordan?" But he who is the Creator and Redeemer, determines for himself what is best, and so we discover no other way of salvation than that which he has instituted. Therefore we appeal to scripture for the proofs of the reality of man's restoration in

Jesus Christ, through faith in his blood, and as applied to our nature in his church through his word and in sacramental celebration.

To enable us, therefore, to approach the throne of God and sin not, there ever was shewn a mediatorial way. Uncleanness must be put away, our sins expiated, our dead hearts quickened; and so typical blood-shedding and the offering up of sacrifice, representing the great atonement, were from the first the most solemn, because the heaven appointed means of access to God's favour. Lost and ruined, there can be in man nothing to justify him in the sight of God. If God's justice is to be satisfied, there must be some mode without man and not in man, to bring about reconciliation. This was a truth early made known. From the time of Abel to the present hour, Christ the Redeemer was declared to be our only acceptable way of approach to God, and in no other way is man justified in his appeal for pardon. The Jew laid his hand on the head of the victim to be slain, and thus dared to come before his

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Father whom he had turned from; and the Christian like the Jew, if he be contrite and broken in spirit, can come to the same Father in no other way but by representing to the Father that he is of Christ's redeemed, and by holding in his hand, as indicative of the wants in his heart, the representation of his redemption, the appointed symbols of "the great sacrifice" offered up for the sins of the world, plead for pardon. Now, as then, it is the gift of God to man that salvation cometh. We need too now, as did them of old time, that the flame of Christ's love touch us. "Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, lo! this hath touched thy lips; and thy iniquity is taken away and thy sins purged."

"The sacrifice of the Son of God is the meritorious cause of our justification. God pardons our sins, adopts us into his family, bestows upon us his grace, imparts to us a new principle, accounts us as righteous and

admits us into his presence, not because he is well pleased in us, but because Christ has done that for us which we could not do for ourselves,—satisfied the justice of God, paid the penalty of our guilt.” That the primitive church received this doctrine in all its fulness, we have the testimony of St. Clement, the fellow labourer and companion of St. Paul, who after saying of the Jewish worthies that they all received glory and honour neither through themselves nor their works, nor their righteous dealings which they exercised, but through his will, he continues: “In like manner we who have been called by his will in Christ Jesus, are not justified by ourselves, neither by our own wisdom nor understanding or piety, or works which we have wrought in holiness of heart, but by the faith by which Almighty God has justified all from the beginning.” Since such is the vital importance of justification, it is an interesting question to ascertain at what period of our lives we may reasonably look for it. The 13th Article of the Church of England expressly states

that, "works done before the grace of Christ, and the inspiration of his spirit, have the nature of sin." It is a scriptural declaration, for our Saviour says, that the tree must be good before it can produce holy fruit; and St. Paul, "that whatsoever is not of faith is sin." In other words, before we can do any thing pleasing or acceptable to God, nay, before we can act without sin, we must be justified. Our church then fixes the date of our initiatory justification at our baptism; of which, in the language of our learned Barrow, it "is by St. Paul made the immediate consequent or special adjunct: therein, he saith, '*we die to sin,*' by resolution and engagement to lead a new life in obedience to God's commandment, and so dying we are said to be justified from sin." It is thus that God not only accounts as righteous through regeneration, those who by nature are unrighteous; but freely and without any merit of your own implants in us, as his adopted children, the power and the desire to do his will and pleasure. If this be not the case, if baptism

be not the "seal of justification, and the beginning of sanctification," if the righteousness of Christ be not then imparted to the infant, what ground have we for saying with our church: "It is certain by God's word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved." Justification is, or is not necessary to salvation; if it is, how are infants saved if they be not justified? and if they are justified, how are the merits of Christ imparted to them except through "the water of regeneration." Our Saviour says, "he that believeth and is baptised shall be saved."

"This," says Cranmer, "is the very plain ordinary way by the which God hath determined, that man being of age and coming to Christendom should be justified. For as for infants, it is to be believed that their justification is wrought by the secret operation of the Holy Ghost *in the baptism*, they being offered in the faith of the church. And this justification may be called the first justification, that is to say, our first coming into

God's house, which is the church of Christ ; at which coming we be received and admitted to be of the flock and family of our Saviour Christ, and be professed and sworn to be the servants of God, and to be soldiers under Christ to fight against our enemies, the devil, the world, and the flesh." Again, St. Paul in Romans, says Barrow, discourseth thus : " Seeing we in baptism are cleansed and disentangled from sin, are dead to it, and so justified from it, God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received ; which seemeth plainly to signify that he treateth about the justification conferred in baptism." We may conclude then with the same accurate theologian, " that the justification which St. Paul discourseth of, seemeth in his meaning, only or especially to be that act of grace which is dispensed to persons at their baptism, or at their entrance into the church ; where they openly professing their faith, and undertaking to practice their duty, God most solemnly and formally doth ab-

solve them from all guilt, and accepteth them into a state of favour with him."

This wholesome doctrine of the church of England will be made more clear by a comparison of the 11th and 13th Articles.

In the former, which treats "of the justification of man," we are told "that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." In the latter, which treats of "works before justification," the nature of "the works and deservings" intended by the 11th article is expressly stated in the title, while the doctrine of justification itself is formally defined in the body of the article; where, works before justification are explained to be works done *before the grace of Christ, and the inspiration of his spirit*; a definition whence it irrefragably follows, that the justification of man, and the reception of the grace of Christ, and the inspiration of his spirit are one and the same thing; in other words, that individual justification con-

sists, not in what has been done collectively for man, but in what is done individually in man by the grace and power of Christ. Behind in every thing, lacking every thing, how can man think even that which is good except God's grace reveal it to him, but as there are diverse gifts from the one spirit so may we not confound them. God's Holy Spirit giveth the unbaptized heathen prevenient grace to receive the truths of Christianity, and believing he will say: "What doth hinder me from being baptized," and being baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, who shall keep back the work of the Spirit in regenerating the soul by the imparting of Christ's nature. "Go ye into all the world and *preach* the gospel to every creature," go and proclaim Christ and his salvation, shew men what I have done for them, let them know that they have been redeemed. I will be with you, my spirit shall work with your spirits, I will give them the power of understanding. But having opened their eyes, and

their ears having heard, and their hearts believing the truth that is proclaimed to them, you have another duty to them. Baptize them in the name of the Father, and of the Son, and of the Holy Ghost, they have forfeited all claim on me as their Father, they cannot be inheritors of my kingdom until I have sealed and claimed them in my blood. Tell them that this baptism is a true work, they are thereby justified and under covenant, for so surely as I have called, and they have answered, so surely do I bury them in my death, the death of their Christ, and elect them unto all the blessed privileges that his sacrifice confers. Their Adam's guilt or condemnation I put away; and if they will but continue to obey my law, and to walk after the pattern of the author of their new birth, the Restorer of fallen humanity, they shall be mine. Be not dismayed, I elect them that they may be saved, I feed them with spiritual meat and strengthen them with spiritual drink that they may continue strong in Christ, that they

may be justified before me and call me their Father. Teach them to hunger and thirst after righteousness: but having been fed with that meat which satisfieth, and having drunk at that fountain which allays all thirst, bid them not to crave any other meat, or to taste of any other drink, lest lust come upon them and they fall. I will plead with them as I did with Pharaoh, and I will endure with them as with Pharaoh, but if at last they reject my counsel and will none of my reproof, then I will harden their hearts as I did the heart of Pharaoh, for I will not always strive with man."

Called of God in baptism, a very heavy responsibility rests upon us: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live." Such are the words of God. The regenerated nature bestowed upon the baptized, endows them with the capacity to grow in the nature of Christ, but the retention of their regenerated

nature is conditional, and is dependent on their acceptance of those conditions, the capacity or ability to perform which are engrafted into them by the washing of regeneration through sanctification by the Spirit. God has manifested his will to be, that *all* should be saved. So a recent apostolic writer* says, "Our merciful Lord seems to have been singularly careful to set at rest any misgivings that might naturally arise in the minds of those, whose consciousness of sinfulness would make them doubt, whether God would vouchsafe to receive them upon their coming to him in repentance and in faith. Not only has he given us these parables in succession to set forth his willingness 'to seek and to save that which was lost,' but he has met the question itself in terms too explicit, one would think, to be misunderstood: 'Him that cometh to me I will in no wise cast out.'" An expression nearly similar occurs in Revelation: "Let him that is athirst come; and *whosoever will*, let him take the water of life

*The Bishop of Tasmania.

freely." St. Paul declares that, "as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." To the same effect is that remarkable passage in the first epistle of Timothy, in which our Saviour is represented not as one who, according to the supralapsarian scheme, has decreed from all eternity the damnation of some of his creatures; nor as one who, as the sublapsarians tell us, passes over the non-elect as unworthy of his regard; but as a God "who will have *all* men to be saved, and to come unto the knowledge of the truth." Not as a God who decreed his Son to die for a few, who should be saved through his arbitrary election; but as one who "gave himself a ransom for all to be testified in due time." "If any man sin," says St. John, "we have an advocate with the Father; Jesus Christ the righteous; and he is the propitiation for our sins." Now it is not a matter of controversy, whether there is any man that doth not sin: "All

have sinned and come short of the glory of God," therefore, according to the language of the Apostle, *all* have an advocate with the Father, *all* are privileged to look to him, as the propitiation for their sins. To this the Calvinist says: "No! By declaring that the tenor of scripture warrants us in concluding, that God by his immutable counsel has determined whom he should hereinafter call unto salvation, and whom he should devote to damnation: he asserts, that there are those for whom there is no propitiation. If we should pause at this point and hesitate for an instant whom to follow, St. John or Calvin, the former decides the matter, for St. John says in the succeeding sentence: "And not for our sakes only, but for the sins of the whole world."

A benevolent, merciful, and just God did not create immortal beings fore-ordained to damnation: such is a dishonouring thought to him who wills that "every man should be saved;" and they who advocate this monstrous doctrine, have never been able to get

away from the consequences to which it inevitably leads, viz: the *irresponsibility* of man for his acts, and the reduction of his nature simply to a level with that of the beasts. Fore-knowledge and predestination rightly understood, are compatible with all the attributes of Deity, for it is and must be true that the Almighty does fore-know every thing: "He understandeth my thoughts long before conceived by me." He knew from all eternity that some among the race of man would perish through wickedness, and that some would be workers of righteousness, and to either of these classes he assigned a doom, one to eternal happiness, the other to eternal misery and death; he placed and places both in the way of life, he gives to all *capacities and powers* to embrace the aid graciously vouchsafed to all who are his, by covenant and grace; and above all to the wicked he constantly interposes to win them back to live to him. If, therefore, the wicked continue in his wickedness, it is because God has from all time ordained that this man should per-

ish? No! God has foreseen his course, he has warned and tried to save: and having rejected and forsaken the way of God, the all Holy One at the last leaves him to his fate—to that fate which he has predetermined, the wicked shall receive, but for which he has purposely made no man. He has given us his word, he has instituted sacraments, he has established his church, and by and in all these ways he pleads with us; and is manifesting himself to us. That our heavenly Father in the employment of means intends to signify his spiritual operation on our spiritual nature may be most certainly gathered from holy scripture, but as a general rule he brings us to himself by a course of instructive discipline, he seldom at once illumines so as to shut out all the stings of sin—we are to grow in grace. Oh! how hard the temptations, how trying the enmity of the “old man,” how often the cry, Who will deliver from the body of this death? We have repeated analogies between the growth in grace and the growth in nature. Let us select as one

illustration the seed—one which our Lord himself uses. Now, there is included in the seed the whole life of the plant, its individual and general qualities, we cannot add to or take from it any thing that nature has radically stamped upon its life; but besides the inherent qualities, capacity and power, which are its own, the seed is also placed in relation to external powers, under the influence of which its nature is destined to accomplish its end. "We must distinguish," says a learned writer on physiology, "between the capacity of formative substance in the progress of development, '*potentia*,' and the actual transition, '*actus*.' That the capacity for development essentially pertains to cytotlastema, or formative substance no one will deny. If it depended merely on external influences, then would any substance placed in similar relations undergo the same process of development." Now, grains of wheat have lain for centuries in the hand of the Egyptian mummy, there excluded from external evil influences, i. e., destruc-

tive influences—the seed retained its capacity for development, but this capacity could not become “active growth,” since the external conditions which are necessary were wanting—a suitable soil, and heat, and moisture—but so soon as these conditions were fulfilled, then the inner life brought forth the fruit of its original creation. So with man, he is under conditions which are external, but necessary, like the seed or the egg, he must be brought under the influence of all these circumstances which are essential to his development; in him to be in the likeness of his first creation, it is absolutely necessary for him to derive that likeness from an equally living source, and born originally of evil he must, to eradicate that evil, have the eradicating power from a source of true, healthy life. As a living being and corrupt, he must lose this spring of corruption, by being rooted and grounded in a pure nature, so that he may have the capacity to grow into that good or regenerated nature: “Mar-

vel not that ye must be born again," Christ came into the world, and did take our human nature that he may be our head; and this no mere ideal birth, no imaginary union, no mere speculative mental representation of a something supposed to be done by our idealizing in place of realising a work done. As spiritual beings we are from the necessities of our present condition obliged to walk by sight, but by sight illuminated by a heaven implanted faith, and in material representation is declared to us an immaterial reality, and as certainly as the material is present to the natural eye, so certainly is the immaterial presented to the spirit. By revelation from the Creator we learn how this strength is to be imparted, and how he designs that it shall ever be imparted to man. First, man must be born again, this second birth as much the gift of God as the first; elected by God's free grace and *called* out of the world, (even before he may have committed actual sin;) by water and the Holy Spirit, he is buried in Christ's nature and admitted into a society of

electd and called people, constituting a spiritual kingdom. In this brotherhood are all those necessary conditions to be found by which the renewed nature may grow to perfection.

11. Lo, he goeth by me, and I see him not : he passeth on also, but I perceive him not. 12. Behold, he taketh away, who can hinder him ? who will say unto him, what doest thou ? If God will not withdraw his anger, the proud helpers do stoop under him. 14. How much less shall I answer him, and choose out my words to reason with him ?

Professor Paget in his admirable lectures has not failed to see analogies in the growth and repair of the body under disease which strikingly set forth the recovery of man's fallen nature, and its repair : "If," he says, "I may venture on so high a theme, let me suggest that the instances of recovery from disease and injury seem to be only examples of a law yet larger than that within the terms of which they may be comprised, a law wider than the grasp of science : the law that expresses our Creator's will for the recovery of all lost perfection. To this train of thought

we are guided by the remembrance that the healing of the body was ever chosen as the fit emblem of his work, whose true mission was to raise man's fallen spirit, and to repair the injuries it had sustained, and that once the healing power was exerted in a manner purposely so confined as to advance *like that which we can trace by progressive stages to the complete cure*. For there was one upon whom the light of Heaven first fell, so imperfect was his vision that he saw 'confusedly' men as trees walking, and then by a second touch of the Divine hand was 'restored and saw every man clearly.'" And thus does God now ordinarily deal with us, we must daily advance in godliness and be more and more conformed to the image of Christ.

36. And he said, so is the kingdom of God, as if a man should cast seed into the ground: 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after which the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. 30. And he said, whereunto shall we liken the kingdom of God? or with

what comparison shall we compare it? 31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Guided by the brighter light of revelation, it may be our privilege, while we study the method of cure by which our bodies are renovated to gain by illustration a clearer insight into the oneness of plan by which things spiritual and corporeal are directed. Even now we may trace some analogy between the conditions of body and man's intellectual and moral nature. As in the development of the germ, so in the history of the human spirit we may discern a striving after perfection, after a perfection not viewed in any present model, for the human model was marred almost as soon as formed, but manifested to the enlightened reason, in the "express image" of the "Father of Spirits." And so, whenever, through human frailty, amid the violence of the

world, and the remaining infection of our nature, the spirit loses aught of the perfection to which it was once admitted, still an *implanted* power is ever urgent to repair the loss. The same power derived and still renewed from the same parent working by appointed means, and to the same end restores our fallen nature, by imputation of Christ's merits, to the same perfection that it had before. "Then not unscarred, yet living"—*fractus sed invectus*—the spirit still feels its capacity for a higher life, and passes to its immortal destiny. Such are the conclusions at which a profound medical thinker has arrived.

Truly, our Lord in his life in the flesh on earth did, by extraordinary manifestation of his energy, heal the body; but as Mr. Paget truly observes, such is not his ordinary manner of working, both growth and repair are slow processes reached through stages. So Christ in remembrance of our nature, sympathizing with our weakness and fulfilling his own law, has left to man full and per-

fect means for the recovery of his injured life, not by miraculous cure, but by a gift of power enabling him diligently to use the means, and to continue in the life-long practice of all love and obedience. By implanting into man his own nature through the gift of regeneration wrought at baptism, by continuing to renew and feed that regenerated nature, by the imparting of himself in the bread of life, and in the ministry of his word, human nature is preparing itself for that fulness of purity which can only be in the presence of God. The effect of this reconstruction in Christ's human nature is thus declared in scripture :

1. Know ye not your BODIES are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? He that is joined unto, the Lord is one spirit."

"Know ye not that your body is the temple of the Holy Ghost which is *in you*, which ye have of God, and ye are not your own?"

"Ye are the body of Christ and members in particular. We are members of his body, his flesh, and his bones. We are members one of another."

Col. c. ii., v. x. ii.—We are buried with Him by baptism into death. Buried with him in baptism, wherein

also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

C. vii. v. 2.—Set your affection on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God.

John c. xv., v. 5.—I am the vine, ye are the branches.

All this is God's doing, and we cannot shrink away from the responsibility thereby imposed upon us. No other alternative awaits us, but life or death:—we must, called as we are to salvation, either accept or reject it. Endowed with gifts from on high, supplied with the necessary grace or strength to exercise to the full the capacity for life which God has given us, the capacity which he has rendered active by the regeneration in Christ's nature, imparted by the Holy Spirit in baptism; we are responsible for the right employment of all those means which God has provided in his church. Man is free to live up to his true nature, and no authority is given in the sacred word for the belief that any set of men are by God's *arbitrary* decree alone chosen to ultimate salvation; he calls us to salvation and bids us "Put on the whole ar-

mour of God "that ye may be able to stand;" and again, "Wherefore, take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all to stand." For through him we both have access by one spirit unto the Father.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; *in whom* all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit. There is one body and one spirit, even as ye are called in one hope of your calling. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and *in you all*. But unto every one of us is given grace, according to the measure of the gift of Christ. We be all dead in trespasses and sin," so how can we live except the life imparting breath of Christ quicken us:

Prophecy unto the wind, prophecy son of man and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

Yea! it bloweth where it listeth, and we cannot tell the sound thereof whence it cometh or whither it goeth. We live and we grow, yet we perceive not, nor are we conscious of our growth. So in the act of our regeneration, this is the work of God in our nature, and by continued renewal and refreshing, which we may know, are we made alive who were dead. Well may we ask, "Can these dry bones live," if we know not the love of God to-us-ward.

The contemplation of human nature in its weakness, lays open the deep foundation of God's wonderful love, and gives to his word a more awful meaning than is expressed on the mere surface. "Train up a child in the way he should go, that when he is old he may not depart from it," contains the whole moral of education. Passions run riot, desires, appe-

tites unrestrained, all subjugate the loftier faculties of our nature, and constitute, if allowed full license, an almost irresistible antagonism to the exercise of virtue. The heathen affords an illustration of the undeveloped life, the wicked and fallen Christian is a pitiful and fearful illustration of that more terrible state to which man is reduced, when, with prostrated spiritual reason, he surrenders himself to the guidance of sensual affections. With a conscience free to know the right, and to know the wrong, with spiritual reason enlightened to desire the good, man was surrounded with all those gifts and aids by which he might have fed his holiest affections: and now fallen and degenerate as he is, from whence is he to receive that power unto holiness, without which he cannot see God. Here is the mystery of wonder; this it is which makes man ashamed, and humbles him to the dust. Weak, unconscious, helpless—who is it that takes the wailing infant and embraces it with arms of mercy; and who is it that into its

passive nature infuses that "spirit of life," which even in himself "grew in wisdom and stature and in favour, both with God and man;" and who has expressly declared that his servants are to wage war against sin, that their nature be not again corrupted? And further, who is it that to the unbaptised sinner gives the strength to believe unto repentance, who "enlightens the blind eyes," that they may see? Surely, none other than that Spirit which proceedeth from the Father and the Son! To subjugate desires evil and gross, to crush out the licentiousness of passion, is the work of the Holy Spirit himself operative, and as an operator applying to us Christ's nature. Now, the necessity of the sacrament of holy baptism, as a means of grace, is set forth in scripture in language too strong to be considered as referring to man's mere admission into a worldly society.

20. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30. Therefore, 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 on his throne; 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32. This Jesus hath God raised up, whereof we all are witnesses. 33. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34. For David is not ascended into the heavens: but he saith himself the Lord said unto my Lord, sit thou on my right hand. 35. Until I make thy foes thy footstool. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren what shall we do? 38. Then Peter said unto them, repent, and be baptised every one of you in the name of Jesus Christ *for the remission of sins, and ye shall receive the gift of the Holy Ghost.* 39. For the promise is *unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* 40. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. 41. Then they that gladly received his word were *baptized: and the same day* there were added *unto them.* 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Can any promise be stronger than this?

Did these people believe St. Peter or not, when he annexed to the act of baptism such promises? or are we to believe with many now a-days, that this baptism in the triune name, means ONLY an admission into a visible Church, and has no direct reference to that body of elect children, whom it is God's purpose to bring unto final salvation if they will but harken. In fourteen places baptism is thus set forth.

I. *St. John's Gospel* iii. 3-5 "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God."

II. *St. Matthew* xxviii. 19, 20. "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 alway, even unto the end of the world."

III. *St. Mark* xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

IV. *Acts* ii., 37-39. "Men and brethren, what shall

we do? Then Peter said unto them, repent, and be *baptised* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children," &c.

Acts xxii: 10 and 16. "And I said, what shall I do, Lord? And the Lord said unto me, arise, and go unto Damascus; and there it shall be told thee of things which are appointed for thee to do. And now, why tarriest thou? arise and be *baptised*, and wash away thy sins, calling on the name of the Lord."

VI. *Romans vi. 1, 2, 3, 4.* "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Knew ye not, that so many of us as were baptised, were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

VII. *Colossians ii. 12, 13.* "*Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him; having forgiven you all trespasses. iii. 1.*—*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."*

VIII. *Ephesians* v. 25, 26, "Husbands, love your wives, even as Christ also loved the Church, and give himself for it, that he might sanctify and cleans it with the *washing of water* by the word."

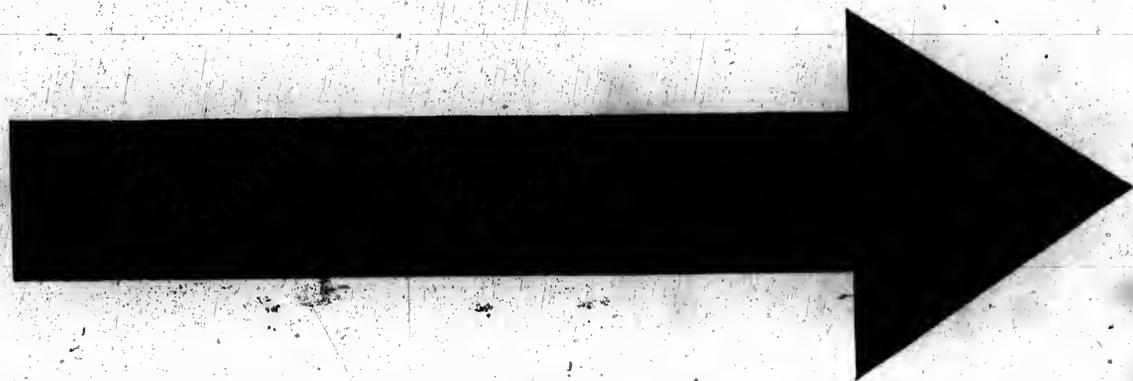
IX. *Titus* iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost."

X. *Galatians* iii. 35, 27. "For ye are all the children of God by faith in Christ Jesus. For *as many of you as have been baptised* into Christ have put on Christ."

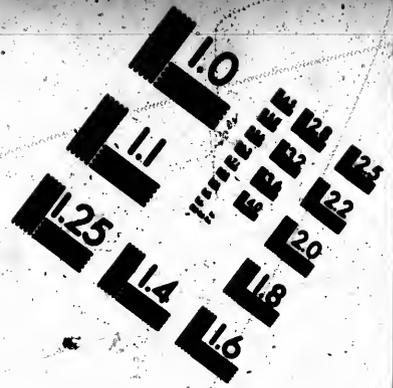
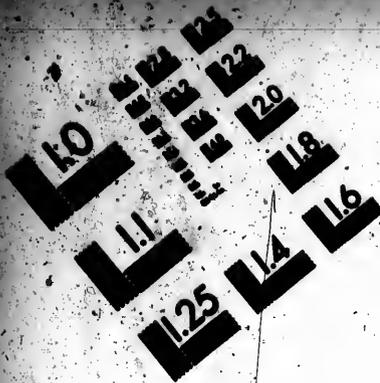
X. *Hebrews* x. 21, 22. "Having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our *bodies washed with pure water*."

XII. 1 *St. Peter* iii. 21. "The like figure whereunto, even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

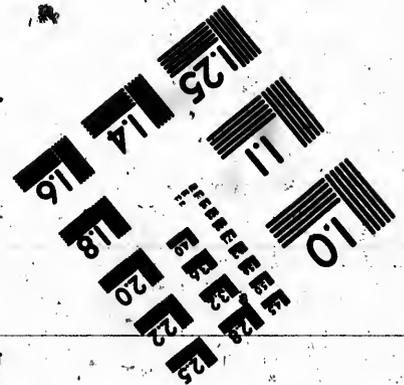
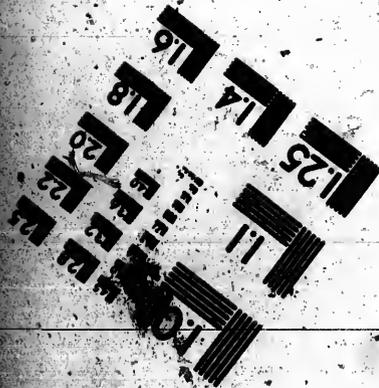
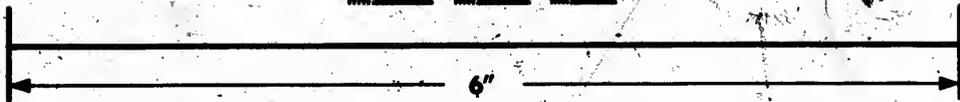
XIII. 1 *Corinthians* x. 1, 2, 3, 4, 5, 6, 11. "Moreover, brethren, I would not that ye should be ignorant, how that *all our fathers were under the cloud*, and *all passed through the sea*; and were *all baptised* unto Moses in the cloud and in the sea; and did *all eat the same spiritual meat*; and did *all drink the same spiritual drink*; for they drank of that spiritual rock that followed them; and that rock was Christ," &c. "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."







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XIV. 1 *Corinthians* xii. 12, 18, 27. "For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. *For by one spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. * * * Now ye are the body of Christ and members in particular.*"

Christ became the son of man, in order that he might give us "power to become the sons of God," and this, says Bishop Andrews, "was the chief end of his being 'God with us' to give us *a capacity—a power*, to be made the sons of God, by being born again of water and of the spirit: for *originem quam sumpsit ex utero Virginis possuit in fonte Baptismatis*,—the same original that himself took in the womb of the Virgin to us-ward, that he placed for us in the fountain of baptism to God-ward, which is well therefore called the womb of the Church."

"The free gift came unto all men," for as "in Adam all die so in Christ shall all be made alive." God hath revealed to man, that he is a spiritual being, that although he

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 God will tell us that it is through the
 God-man; through Christ's human nature.
 The history of baptism and of holy com-
 munion, as taken from scripture, shews how
 Christ gives himself to us at the celebration
 of his sacraments, for John saith:—

11. I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. 14. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? 15. And Jesus answering said unto him, suffer *it to be* so now; for thus it becometh us to fulfil all righteousness, then he suffered him. 16. And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: 17. And

lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And in St. Luke, ch. iii.

21. Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened, 22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son; in thee I am well pleased.

In St. Matthew it is—

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19. Ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.

For saith St. Peter—

15. As I began to speak, the Holy Ghost fell on them as on us at the beginning. 16. Then remembered I the word of the Lord, how that he said, John indeed baptised with water: but ye shall be baptised with the Holy Ghost. 17. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God?

Are we then recipients of John's bap-

tism only—surely, Christ's baptism was higher than that of John's—

1. For it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. 4. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5. When they heard *this*, they were baptised in the name of the Lord Jesus. 6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7. And all the men were about twelve.

Here we have the same open testimony as in the baptism of Jesus himself; here is the outward sign and the spiritual gift together, for were these people not baptised, at one and the same time, with the outward sign and the inward grace? Again, in Acts, c. ix., we read of Ananias saying: "Brother Saul, the Lord *even* Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou might-

est receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales : and he received sight forthwith and arose and (how did he obtain the gift of the Holy Ghost) he was baptised."

The whole object of the church is to seek and to save the lost, and to bring those who fall into trespasses and sin unto repentance. That a man may receive the grace of God, and yet receive it in vain, is plainly revealed, for St. Paul says : "We then as workers together with him beseech *you* also, that ye receive not the grace of God in vain," and, "Moreover, brethren, I would not that ye be ignorant, how that ALL our fathers were under the cloud, and all passed through the sea ; and were ALL baptised unto Moses in the cloud and in the sea ; and did ALL eat the same SPIRITUAL meat ; and did ALL drink the same SPIRITUAL drink ; for they drank of that spiritual rock which followed them, and that rock was Christ." Received into the kingdom of God into the

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visible church and enjoining the blessed privileges and protection which that society was capable of diffusing around God's people, they in a large sense were partakers of "the spiritual rock which followed them," but some of them refused to acknowledge their indebtedness for these great mercies, they recognised not the protecting hand that led them and fed them; so "with many of them God was not well pleased; for they were overthrown in the wilderness," and so St. Paul, using the case of the fallen ones, says to us christians, "Neither let us tempt Christ." Again he addresses the Corinthians, as men who having received the grace of God were committing sin against him, wherefore he warns them: "Nay ye do wrong, and defraud, and that your brethren. Know ye not, that the unrighteous shall not inherit the kingdom of God," and he counsels the church to discipline its evil members. (See Corinth. 1, ch. v., to the 11th verse.)

Such is the scriptural command to the church, and so is the Church of England,

justified in the lamentation uttered in the commination service, and all Christian men must regret that absence of discipline, so necessary to a healthy state of morals and religion, and the want of which allows so much open evil to exist unrebuked.

These, then, are positive declarations from God's holy word; full of goodly promises and comforting assurance to those who are striving to follow the blessed steps of Christ's most holy life, but to the ungodly and despisers of Christ they are a savour unto death. From the express words of scripture learn that,

43. Jesus answered and said unto them, Murmur not among yourselves. 44. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. 45. It is written in the prophets, *And they shall be all taught of God.* Every man *therefore that hath heard,* and hath learned of the Father, cometh unto me. 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

And again :

26. Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight. 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. 30. For my yoke is easy and my burden is light.

Read this and tremble. We are responsible for the use of our senses, the gates of entrance to the spirit. Here then is the stronghold of the missionary, here is his comfort. He is an instrument in God's hands, he is a servant with God's holy word, wielding the sword of the spirit. Here is he, as an instrument, gathering those who God elects to salvation. It was the spirit that moved on the face of the waters, it is by the spirit that life was given to man, and by the work of the same spirit man is now taught daily to accept Christ, and after baptism the same spirit enriches with manifold gifts and daily renews him.

The Lord said, My spirit shall not always strive with man, for that he also is flesh.

Above Jesus says plainly, "No man can come to him, except the Father which sent him draw him; and on this are all our hopes placed, when in God's might we go to the heathen with his word. Man is fallen, God must touch the stony heart; God's grace, his gift of power unto repentance, must be given to the reasoning man, ere the gift of Christ's nature can be truly imparted. To the unconscious child it is God's free act, and the imparting of Christ's nature his free mercy to all.

15. If ye love me keep my commandments. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. 17. *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.

And also:

7. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. 8. And when he is come he will reprove the world of sin and of righteous-

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ness, and of judgment ; 9. Of sin, because they believe not on me; 10. Of righteousness, because I go to my Father, and ye see me no more; 11. Of judgment, because the prince of this world is judged. 12. I have yet many things to say unto you, but ye cannot bear them now. 13. 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. 14. He shall glorify me; for he shall receive of mine, and shall shew *it* unto you. 15. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew *it* unto you. 16. A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father.

The active co-operation of the blessed Spirit in the work of man's reclamation is clear. Every good gift, and every perfect gift, is from above. No man, lost and fallen in nature, can do any good thing, except God be with him; so it is the great and merciful work of the Holy Spirit to lead men to receive the knowledge of Christ's work. The heathen and the wicked alike are first to hear God's law through his messengers, and then they are taught by God's spirit to accept christianity,

to assent to its principle, and thus a creature may be turned to God by the Holy Ghost. But this is not enough—there is yet a further work, this gift of grace, of the spirit, must lead to another, we may believe, but:—

10. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

In holy baptism our fallen nature must be born again and have Christ's nature imparted to it, for saith Jesus:

1. I am the true vine and my Father is the husbandman. 2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3. Now ye are clean through the word which I have spoken unto you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

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Also :

"8. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep.

9. All that ever came before me are thieves and robbers: but the sheep did not hear them. 9. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Verily, as in Adam's nature all die, so is it by Christ's humanity that all are made alive. The regeneration of man's nature is the work of Christ, and in baptism is accomplished by the Holy Spirit imparting Christ's nature.

* "The only sure anchor of all our hopes for a joyful resurrection unto the life of glory, is the mystical union which must be wrought here on earth betwixt Christ's *human nature glorified*, and our mortal or dissoluble nature. The divine nature indeed is the prime fountain of life to all, but though inexhaustible in itself, yet a fountain whereof we cannot drink, save as it is derived unto us through the *human nature* of Christ."

Yes, verily, he took our nature that he might raise it; he took it in conjunction with the Divine nature that he might exalt us

*Jackson's Works, vol. x., pp. 34-36, Oxford, 1844.

unto the same place whither he is gone before; he glorified it that from himself might flow to us his regenerating and renewing spirit, he ascended with it to heaven, with its wounds and sacrificial bruises, there to be the continuous sacrifice, the everlasting manna which he rains down on his church.

In both sacraments, the same doctrine is discovered. In one, Christ's nature is imparted, in the other it is sustained and increased; in both the Holy Ghost is the wonder-worker. Regenerated and daily renewed, thus may we say, that God's holy spirit must be given to us, to lead us to Christ, and that after baptism he sustains us in Christ.

3. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. 4. Nicodemus saith unto him how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5. Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh: and that which is born of the spirit is spirit. 7. Marvel not that I said

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unto thee, ye must be born again. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit. 9. Nicodemus answered and said unto him, how can these things be?

And in Romans, c. iv., St. Paul says:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service. 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. 3. For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4. For as we have many members in one body, and all members have not the same office: 5. So we, *being* many, are one body in Christ, and every one members one of another.

Man that is born of woman hath but a short time to live, and is full of misery. Such is experience: nevertheless we believe in a God who is merciful, and plenteous in goodness and truth, an all-perfect, all holy, almighty God. Whence this fulness

of misery then in man? Ask thine own heart, sound the depths of thine own conscience, discover the doings and the inclination of thine own nature: yet God in holy baptism has given the capacity to receive and perform the good, but the vile and stubborn will inclines us to turn to evil disobedience was begotten in the body, and the earth-born strives against that which is born of God. We are not all at once planted in the perfect image of Christ, he does no more for us than for his chosen Apostles; he means that we should grow unto his likeness: we must take up our cross daily, and follow him. No man by searching can find out God; for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe—even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Children by adoption

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and grace we are inexcusable: called of God, baptised into the death of Jesus Christ, washed in his blood, and breathed upon by the Holy Spirit, to unite us to Jesus' nature, we have the power to grow in grace, and unto the likeness of Christ: let us then cleave to Jesus:—"except these abide in the ship they cannot be saved,"—the storms of sin, of passion, of wickedness, may rage without, yet so long as we continue to live in Christ, will Christ remain with us, to strengthen and sustain: it is only when, like Pharaoh, we set at nought the warnings of God that he casts us off. Hear what he says:—

"Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." Are not we marred vessels? were we not in Adam sadly marred? are we not in baptism again made other vessels, as seemeth good to our potter, Christ and the Spirit, to make us? The free grace of God, thus given to us, not for any merits of our own—for of his own free will begat he us—enables each one who

who has received the gift, "daily to advance in godliness." But "if it do evil in my sight, that it obey not my voice, (implying that there is the power to obey,) then will I repent of the good wherewith I said I would benefit them."—Isa. chap. xviii. The baptised man taught to know that the Holy Spirit has implanted in him a capacity to live in Christ, and Christ promising to feed him with his life-giving body and blood, and daily to renew him by the Holy Spirit, rises refreshed and strengthened from every act of obedience; he knows and feels the awful responsibility that is on him, and dreads to pollute the garment of Christ, which has been put upon him; for if he neglect all these strivings of the spirit, and cast away the gift of God, he is as Judas or they of Sodom."

An American divine observes: "It is asked, how can I, poor, weak creature that I am, come forward to baptism, and hear the minister tell the people that I have been 'born again' of God's Holy Spirit, while I am so painfully conscious of indwelling sin? "So far from alarming you, this comparison of the spiritual to the natural birth ought greatly to encourage you. What is man when first born into this material world? A babe. He has life indeed, but little else; he is feeble, helpless, dependent. He can neither

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walk or feed himself; and the flame of life burns so feebly, that a rude blast would at once extinguish it, or if neglected, it would flicker and die of itself.

“For this helpless being God provides a mother. She protects, and clothes, and feeds it. Away from the mother it must die. God might sustain its life by other means, but in the usual order of his providence it must draw strength from its mother’s breast.

“Now hear is a little sickly babe; its vitality is chiefly expressed by signs of suffering and cries of want. Shall we lay it down to die? Oh, no. A healthy child might bear neglect for a brief season; but as for this one, pity demands that we seek its mother. And, mother, guard it with a special care; keep it from the wintry blast; give it the support it needs, and let it be most gently dealt with.

“And are we to be born *full-grown men* into the spiritual world, and to begin where St. Paul left off? Are we to be at once

teachers, examples, giants in the faith? Is there no nursing-mother needed for us? Think of it then in this light: we can be born again only as *babes in Christ*, and the church is our mother appointed to train us up to manhood. It is quite true that conviction may be sudden; but our Lord once said to a convinced man: 'When thou art converted strengthen thy brethren.'

"Lord! to accomplish the end of my creation, how to work out my destiny I could not have known, unless thou hadst given me a revelation of thy will, and the manifestation of thyself.

"Yea, surely, God will not do wickedly, ther will the Almighty pervert judgment. Who hath given him a charge over the earth? or who hath disposed the whole world? If he set his heart upon him, if he gather unto himself his spirit and his breath, ; all flesh shall perish together, and man shall turn again unto dust.

"So we believe according to our Lord's own saying that 'Except a man be born of *water*

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and the spirit, he cannot enter the kingdom of God, (for) that which is born of the flesh is flesh, and that which is born of the spirit is spirit,' thus plainly saying to us, 'Marvel not but believe, that when you are baptised with water it is the outward sign that you are receiving AN inward spiritual grace, my life-imparting nature, which causes you to be born again—you were Adam's before, after this, you are planted in my death. And so with that other gift of myself; you are in relation to me as spiritual beings, and my quickening spirit shall increase in you to your glory; shall be imparted to you, renewing and strengthening you, when in fulfilling righteousness you eat of that bread and drink of that cup."

20. For neither pray I for these alone, but for them also which shall believe on me through their word; 21. 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 has sent me. 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one; 23. 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.

Again we say,—

How to serve, to worship and adore, we could not know but through the promptings of the spirit. How certainly to live perfectly we could not find, had no manifestation of sinless life, and perfect holiness, been vouchsafed to degenerate man. Revelation and manifestation are to man essential, they are both concessions to the wants of his nature, and grants of mercy by a merciful God—God manifest in the flesh is to man at once a God known, satisfying to his understanding, and evidence of his creation to a spiritual life. In him there is not only an ideal perfection, not only a conception of the good and the beautiful, but Christ is to him the perfect pattern of holiness. There is the sinless life, the exemplar, in whom there is no guile, holy Jesus! the same yesterday, to-day, and for ever. By the cravings and wants of man's spiritual nature is revealed the perfect adaptation of God's revealed

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word to his necessities ; it is the system of philosophy, of ethics, which alone is satisfying. In that blessed book, the word of God, is there alone found a faultless life, and a code of moral and religious duty to be observed and practised ; there alone can man find how best he may serve and worship God, how surely be saved.

The life of Jesus is the light of the world ; in that smitten rock is there indeed the gushing font of living water, which can alone flow on unto eternal life :

Rock of ages, cleft for me,
 Let me hide myself in thee ;
 Let the water and the blood,
 From thy wounded side which flowed,
 Be of sin the double cure—
 Save from wrath and make me pure !

Nothing in my hand I bring,
 Simply to thy cross I cling :
 Could my tears for ever flow—
 Could my zeal no languor know—
 All for sin would not atone,
 Thou must save and thou alone !

Unseen, but ever present, Christ is the

life and light of the soul. Who would in some slight degree understand that article of the Christian creed, which sets forth the Son of God as "light of light," may turn to the whole kingdom of organic creation, and see the cold, dark, withering blight which falls on all growth, when the bright pure light of the sun of heaven is withdrawn for length of time: fading, and weak, and dying, things droop day by day, till death overtakes them, or the re-appearing of the life-sustaining beams rekindle their fleeting vitality: or turn we our thoughts in upon ourselves, and call back for solemn meditation the confession of helplessness which freely and spontaneously rushed on the soul, when, lost in the deep recess of the pathless woods, the guiding light of day no longer prevented the stumbling foot, and the loneliness of isolation and despair left us before the great Unseen. Or having gone down to the sea, watch the setting sun sink to rest, enveloped in crimson glare; the pathless ocean, glassy and still, with not a breath to ruffle its tranquil bed; shadowy

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and grey, the lessening horizon closes around, till dark clouds gather and the departing rays leave us in fear and doubt to the roughening swell, tossed by the rising wind, angry waves imperil the labouring ship. Amid such scenes of elemental strife, all waged in darkness, how deep the sense of weakness? How alone do we seem? How do we long to say: "Carest thou not that we perish?" But let the gleaming sheen just trace the beam of hope on the troubled clouds and a helping hand is felt to be near—the danger lessened by approaching light. Are we as spiritual beings never in danger such as this? Does the soul amid storms of temptation never realize the crushing power of that violence which alone subdues when the light of God is withdrawn? No way-laid traveller surrounded by night, and awed by the howling of hungry beasts, ever felt more keenly the vanity of man's strength, than does the terror stricken sinner, when the wailing of conscience renders evident the demons of sin which hover round him. Let us

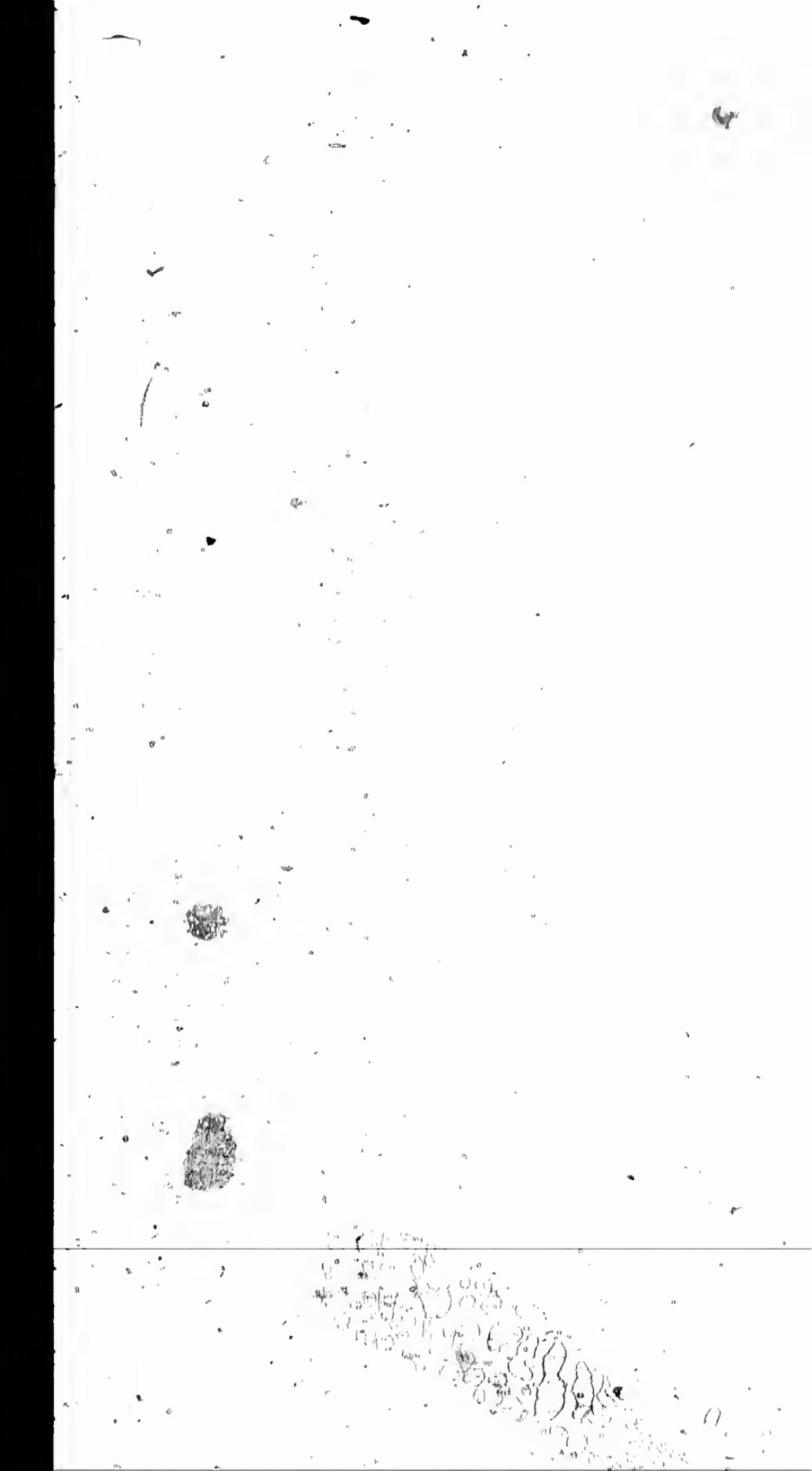
but realize the ruin and wreck which would soon overspread a world if the sun was turned into sackcloth, and we may somewhat imagine the utter undoing of human nature, if the sun of righteousness was to withdraw his shining. Lord God, leave not thy redeemed ones in the wilderness of sin, nor in the sea of trouble; but let thy bright beams of light fall ever upon them.

Sun of my soul, my Saviour dear,
It is not night if thou art near,
Oh, may no earth-born cloud arise,
To hide thee from thy servant's eyes.

Heavenly Father! we thy creatures do not see through a glass darkly, but yet thou hast given us light. For thy law was revealed by signs and wonders! that law which was the rule of life for man, the being whom thou hast made, the link which joins this lower world to that higher one in which spirits dwell. Oh, Father, teach us to see thine immutable truth, in the perfection of that law of order and stability which governs the material world! Thy divine

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energy, thy creative and merciful providence,
 which, watching always over the children of
 men, reveals and manifests eternal power and
 goodness to them : but teach us by the Holy
 Spirit to adore and bless thy great name for
 the revelation of thy will, thy law—the reve-
 lation of those higher moral and holy truths,
 and for the manifestation of thyself to lost
 man. God, we adore and bless thee in that,
 in the person of the blessed Son, we have
 with our eyes seen, and with our hands touched
 The Life. So, Lord, as thou didst in thy bodily
 corporeal presence speak unto thy servants of
 old time : so now, to us “life-imparting
 Christ!” sustain in us, by the Holy Spirit,
 that nature of thine, which alone may be ef-
 fectual to all our wants and defilements. “A
 little leaven leaveneth the whole lump.” So
 cast out our sins, heal our wounded nature.
 Evermore Jesus! diffuse thyself through our
 whole nature, “that this corruptible may
 put on incorruption.” Jesus, holy blessed
 Jesus! our Saviour, and our God, as thou
 didst humble thyself to take unto thyself



human nature, enable us ever to humble ourselves in true sorrow, to receive thee as thou hast promised to give thyself to us. Penitent in heart, contrite, broken in spirit, may we go to thine altar, and there pour out our soul in supplication for pardon; surely believing that thou art there, to speak the word by which thou didst give thyself to thine Apostles. Like the outcast, though we may come to thee in the clothing, the filth-stained rags in which we fed with swine, Jesu, although covered with the leprous skin, with which sin hath clothed us, yet do thou to us now, as thou didst to our brother of old, and heal us by thy life-giving presence. We must offer thee the gift which thou hast commanded, but we will wash our hands in innocency, and so go to thine altar.

Purged and cleansed by Christ, through the merciful goodness of God; the children of the world converted, and turned heavenward, must loiter not to look on the burning Sodom which they are forsaking. A brighter, a better and a holier country is before them,

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and Jesus himself walks with them: his rod and his staff supports them. In every act of his church, in every ministration is the flowing forth of his voice: from the blessed scriptures, Jesus, by the ear of faith, is heard to speak, by the eye of faith is seen, and as he was known of old by the breaking of bread, so too, now, shall he be ever known to his faithful followers. We are assured of the efficacy of the incarnation and atonement, by the teaching of apostles and prophets, as the Holy Ghost gave utterance; and farther, we learn in what sense we are to understand Christ's injunctions by the witness of scripture. Thus the church gathers from the holy scriptures, what a long list of confessors and martyrs have testified; that Jesus is even now fulfilling his work—is pleading for men—redeeming them. He is with them essentially in that kingdom, which he has established. He is with them now in memorial, in representation, and he gives himself to them now, and imparts his nature to them now, when, as spiritual beings, they come by

his command to commune with him before his foot-stool, and to receive that strength which he said, "is sufficient for you."

"25. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. 25. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Yes, it is our only hope, for unless through the gift of that new-born nature, which is Christ's human nature, we are brought unto righteousness we are lost, and unless in faith we abide in this vine, we are undone eternally.

ACTS, CHAP. XII., v. 37, 8.

37. But though he had done so many miracles before them, yet they believed not on him. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

By revelation we learn that God has estab-

lished a covenant with his people, and left effectual signs of the reality of his presence with them, assuring them of the real impartation of those heavenly gifts, which he covenanted to bestow.

Thus from the gospel we know too of sacraments; and the church teaches us that, in a sacrament, "there is the outward and visible sign of an inward and spiritual grace given unto us." In baptism the water and Christ's words of institution are the outward signs, and the inward grace the Holy Spirit; and in the holy eucharist, the bread and wine, and the words of institution, are the outward signs; and the OBJECTIVE and therefore spiritual and real presence of Christ according to his own promise and word given to us, is the inward thing signified. But how can this man give us his flesh to eat?

The Catholic Church when primitive and pure, as when reformed and purified at the Reformation, says that the words of Christ are spirit, and are to be understood as spirit, wherefore it is taught that

in the eucharist he is present with the faithful, and that there is such a re-ordering of the elements by "the word," as makes them efficacious to convey to us after a spiritual and heavenly manner, the body and blood of Christ; for, says a divine of our church, neither *re-order* nor *re-fashion*, in their etymology or their usage, express or imply, any change of the substance, but the contrary, to re-order, re-fashion, expresses a re-arrangement of that which *is*; an ordering, for some other end, *which is exactly our* belief of the consecrated elements, as the outward visible signs of the inward substance. Thus as the bread and wine by God's appointment are made ordinarily to nourish the carnal body, so the word of the same God may make them, also, the means of conveying the divine energy to the spiritual man—even the energy FROM CHRIST'S GLORIFIED BODY FROM BEFORE THE HEAVENLY ALTAR. Whoso eateth this bread and drinketh this cup *worthily*, doth really receive Christ. The wicked receive him not, they drive him

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away, reject him, and receive that which was an instrument of good to their condemnation. Virtue goes not out for them, for the multitude pressed upon him insomuch that they marvelled, the woman only was healed; and he doth know whom he healeth. Our Lord's body is now in heaven, a glorified body; glorified humanity; it is there, before the Father's throne, pleading and interceding for lost men—*there* is the only real propitiatory sacrifice that was ever offered. The REPRESENTATIVE SACRIFICE of him here on earth is to set forth his death, that like as they of old did lay their hands on the representative victim to be slain, so we representing IN MEMORIAL the slain Christ before the Father, may receive and eat Christ crucified: for the bread and wine after consecration are so re-ordered to a new use, that they become instruments, whereby FROM HEAVEN IS SENT, into the soul of the penitent receiver, the energy, the divine life, the glorified humanity, the body and blood of Christ, the life of Christ, like rays from the great sun of hea-

ven, to warm and vivify the life of the soul.

In such sense, the penitent christian realizes with the eye of faith, "the object" of the blessed sacrament; to him not a mere carnal, but a "spiritual body." The body and blood of Christ are before him, before the spiritual man; in the ribaldry, and blasphemy, that swell up from the deriding crowd surrounding the cross, he hears but the echo of the tumult of his own sins; in the agony and out-poured blood; the redemption, the only atonement for his sins. ~~TIME~~ and ~~SPACE~~ are not—the spiritual man sees Christ crucified, he feels the effect of that heavenly, holy presence, represented in sacrifice, and now before the Father, which teaches him to exclaim, "truly this is the Son of God."

So, we receive the doctrine of the eucharist as declared out of scripture, to be the memorial of **THE SACRIFICE** of the death of Christ, and not only the memorial of the death of Christ: we accept it as the Saviour instituted it, as a **MEMORIAL OF REPRESENTATIVE SACRIFICE**, and not a **PROPITIATORY**

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SACRIFICE. We commemorate that which Christ did, when he made the **OBLATION** of **HIMSELF** on that night, on which he was betrayed, "when he took bread and brake it, and gave to his disciples, saying, take eat, this is my body," and we include, and look with agony and grief, on the awful guilt and sin with which we nailed him to the cross; for the slaying of the sacrifice was the bloody wicked work of Satan, and a sin-cursed race. We thus from scripture prove that there is a commemorative sacrifice of the death of Christ, in direct contradistinction to the doctrine of a propitiatory sacrifice, as erroneously held by the Roman Catholic.

And it is not only at that most awful moment when we receive the outward elements, that we alone realise the presence of the Saviour, it is not only then, that faith brings to us the substance of things hoped for: it is in the whole celebration of that divine sacrifice, of praise and thanksgiving, when in one great and glorious act of adoration,—which even in this world of trial the soul enters on

—we bow before the Lamb that was slain. It was given to St. John to see with illumined vision somewhat of the adoration given to the Lamb of God. “And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God *sent forth into all the earth.*”

“And he came and took the book out of the hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.*

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

*The belief that the departed spirits pray to God for the perfecting of his church, is held by many pious souls of all schools of thought.—See Dr. Cummins, the Presbyterian author.

and hast made us unto our God kings and priests, and we shall reign on the earth.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing.

“And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and for ever.

“And the four beasts said amen, and the four and twenty elders fell down and worshipped him that liveth for ever and ever.”

Is the heart of the faithful servant of Christ, never elevated by that Spirit, which alone teaches aright, to enjoy with wrapt delight some dim and distant glimpse it may be, even of that intensified glory and worship which was given to the Lamb that was slain?

God is a spirit, and they that worship him must worship him in spirit and in truth, "for our conversation is in heaven." Every act of true devotion, every truthful efficacious prayer, every act of true reverence, must be done in spirit and in truth. No man, no matter what his religious sentiments, enters even God's house, without feeling in some measure subdued: in spirit he feels that he is more immediately before that unseen Presence, "that dwelleth not in temples made by hands," but yet who hath set his name there in the place where his honour dwelleth, and is present when two or three are gathered together in his name; and can it be supposed that any serious christian will hold a lower estimate of that most real and sublime act of spiritual worship, of praise, and thanksgiving, which comprehends a no less mysterious and awe-striking reality, than the communion with Christ—the being made one with him! Cold and dead must that heart be, which in any sense can look upon such a service as this with fleshly sight. The true, faithful, penitent, contrite, spirit-taught sinner, can

only with the eye of vivid faith "discern the Lord's body." Since by the special appointment of our God these representatives of him, the elements, even the oblation, are brought in for his church, and among the rest for us: we must mind what Israel did when the cloud filled the tabernacle. We will not indeed fail to worship God as soon as these sacraments, and "*Gospel clouds*" appear in the sanctuary. Neither the ark, nor any clouds, were ever adored in Israel, but sure it is, the ark was considered quite otherwise than an ordinary chest, and the cloud than a vapour, as soon as God had hallowed them *to be the signs of his presence*. Therefore, as the former people did never see the temple or the cloud, but that presently at that sight they used to throw themselves on their faces, so we will never behold these surer and better sacraments of the glorious mercies of God, but as soon as we see them used in his church to that holy purpose, that Christ has consecrated them to, we will not fail to realize the Saviour whom these sacraments do represent. May

such a spirit of fervent contemplation ever be vouchsafed to every Christian brother.

It will be seen "that the words of Christ ARE SPIRIT, and are to be understood AS SPIRIT, that the eucharist is therefore a spiritual, not a carnal service, and that the elements are not changed, but *set apart for a new use*, without ANY CHANGE OF SUBSTANCE; that our Lord's body is now in heaven, glorified humanity; *it is there, before* the Father's throne pleading for lost men,—THERE, is the ONLY REAL propitiatory sacrifice of him that was ever offered, and the faithful receiver doth receive, when he takes that bread and that wine—*not in them, not under them, but by them—not from the earthly altar, not from the bread, not from the cup, but FROM HEAVEN'S high altar* is sent, into the soul of the faithful receiver, the energy, the divine life, the glorified humanity, the body and blood of Christ, the life of Christ, *like rays from the great sun of heaven, to warm and vivify the life* of the soul.

That our Lord doth impart his humanity

to us fallen beings, is a doctrine despised by many, who are eager to believe that Christ is their Saviour, and that the holy Jesus as the second Adam reclaims mankind through an impartation of his nature, they will not believe although an apostle declares, that we are "bone of his bone, and flesh of his flesh."

There is nothing more clear, than that we must not confine our thoughts on the great sacrifice, to the acts and circumstances attendant on our Lord's severe and unjust trial, nor alone to what took place at the pascal feast, nor to the humiliating and bloody spectacle exhibited on Calvary; but we must take in ALL the events of his most holy life. It is ours to see the just condemned by his own, as unjust; the meek and lowly in heart, derided as a blasphemèr, because he said, "I am the Son of God;" the holy obedient devout worshipper called a sabbath-breaker, because he healed the sick on that day: the merciful and considerate dispenser of charity, named the friend of publicans and sinners; a healer of deadly sickness because he cured the

3-11-18
1888

Dear Mother
I received your letter of the 10th and was
glad to hear from you. I am well and
hope these few lines will find you the same.
I have not much news to write at present.
The weather here is very pleasant now.
I must close for this time. Write soon.
Your affectionate son,
John Doe

1888

fever, the agent of Satan. It is ours to see the man in whom was no guile, buffeted and scourged and spit upon; the prince who came to his own, rejected and despised and crowned in furious enmity, with a reproachful crown. It is ours to see the son of God in his whole life, acting for men, doing all righteousness, walking blameless, holy, without sin, that in this all holy and sinless life might be hidden the reproaches due to the sinful sin-cursed race of Adam. In some sort humbly imitating this life of Christ, and endeavouring to follow the blessed steps of his most holy life, we may worthily under the spirit's influence, seek to offer sacrifice to our most merciful God, even the efficacious and meritorious sacrifice of the death of Christ, once offered on the cross; doing as he did, presenting our bodies and souls and spirits bowed down in contrition, while in our hands and with all our hearts we plead by representation the crucified Jesus.

The most devout interpreters of scripture and the most ancient commentators, hesitate

not to see in the new use of the passover by the adorable Redeemer, all the deep and awful significance of the ancient sacrifice; and in the setting up of the Melchisedeckean, the institution of a better, and more enduring priesthood. There was to be no more blood shedding, since the Lamb of God was slain in very deed: but the meat and drink offering of the sacrifice remaineth, and now sets forth the lamb as slain, and by every true penitent heart who eateth and drinketh of these, is the Lamb of God partaken.

In this whole sublime sacrifice we must do that which Christ did, lead holy devout lives, eschew evil and do good, seek peace and ensue it. We must crucify all evil desires—the lust of the flesh, the pride of the eye, and the pride of life; our stubborn wills must be brought into subjection to the will of God: we must sacrifice *ourselves*, our inclinations, continually mortify all corrupt affections, and daily proceeding in all godliness of living. So doing, we may then understand the meaning of that representation

which Christ has commanded "us to make" for a continual remembrance of the sacrifice of his death. Taking the bread, that food which is essential to the life of man, the first fruits of the earth, and wine which sustains the waning life, we in memorial symbolize Christ as our daily food, his blood our life-sustaining drink. On the material, we depend for daily renewal of body, on the spirit, for spiritual help. How humble was the simple child-like confidence of them of old, how sincere the trust, how deep the implicit faith on the power of that awful majesty, which, as the God of nature, he was felt to have over all things; having power to re-order all nature according to his own pleasure. Thus St. Chrysostom says, "Not only do the powers of nature accomplish those things for which they are prepared, but if even he enjoin the contrary. Here too, there is great obedience. He commanded the sea, and not only did it not overwhelm, which was its office, but lulling its waves, it transmitted the Jewish people more safely than a rock. The fur-

nace not only burnt not, but yielded a whistling dew. The wild beasts not only devoured not, but held the place of a body-guard to Daniel. The whale not only devoured not, but preserved its deposit safe. The earth not only bore not, but overwhelmed more grievously than the sea itself, when it opened and swallowed up Dathan, and covered the congregation of Abiram. And many other marvellous works might any one observe; that those who are exceeding senseless, and deify nature may learn, that things are not hurried along by a tyranny of nature, but that all things give way and yield to the will of God. For this is the Creator of nature, and at its good pleasure, it re-orders all things which are, at one time retaining their bounds immoveable; and again, when it wills easily removing them and changing to the contrary." And again, "let us obey God every where, and contradict in nothing, although what is said may seem contrary to our reasonings and to appearances. But let His word be mightier than reasonings or

appearances. So also, let us do as to the mysteries, not looking only on what lieth before us, but holding to his words; for his word is infallible, but our senses are easily deceived." From the testimony of the early church, we may gather very strong reasons (causes) why divine manifestation of power was reasonably to be expected in the spiritual kingdom of Christ. We have already said that our Lord came to establish for ever a kingdom of grace within, as it were, the kingdom of nature, and he must have included in the whole scheme the laws of both. Now he had sufficiently declared himself the Creator of the latter: He must therefore fully assume his lordship in the former. By his word the world was formed, by the power of the same word the course of nature was directed to the end for which it was created, the manifestation of life again and again re-ordered. Superior power over the physical world, and over nature, is most positively shewn in the records of the natural world, and was in more than one instance in the

progress of the human race displayed to credible witnesses; and all these miracles were but the types of that power, which in the kingdom grace is set forth, for the benefit of the subjects of that kingdom. So St. Gregory of Nyssa illustrates how God makes use of things outwardly of no account, to work by them miracles of Grace and power: thus, baptism is the cleansing of sins, the remission of offences, the cause of renewal and regeneration. Regeneration not seen with the eyes, but beheld by the mind. The author of the *de "sacramentis"* asks, what is the word of Christ? That by which all things were made. (And so made, as in their very nature to be whatsoever he will-eth.) The Lord commanded, and the heaven was made—the Lord commanded and the earth was made—the Lord commanded and the sea was made; he commanded and all creatures were brought forth. Thou seest then how powerful in working is the word of Christ.

Hear how the word of Christ is wont to

change all creation, and changes when it will the appointment of nature. Askest thou how? Hear! and first of all take an instance from its generation. It is the wont that a man should not be born save of man and woman, and the use of marriage; but because the Lord willed, Christ was born of the Holy Ghost and the virgin, i.e., the mediator between God and man, Christ Jesus. Seest thou how against its appointments and order. He was born a man—was born of a virgin!" So there is no alternative for the disbeliever in God's power to do what he listeth. Either this supernatural work was done or it was not, for if there was no personal Christ born of a virgin, an incarnate Saviour given to our race, then the whole Bible is one huge lie and religion a state of feeling delusive and vile. We perceive how St. Gregory refers the whole efficacy of the sacrament to its spiritual application to our spiritual nature. But the ordinary operations of nature are not all known yet: day by day new and hidden properties of

matter are being brought to light, and it is only when matter is placed under extraordinary circumstances, that some of its latent powers or actions are manifested. Do we yet know and understand all the properties of light or heat or electricity? Wonderful as the known properties of matter are, what man is there bold enough to declare, that in the original constitution of matter, and in the constitution of the whole natural world, the contriver of the universe, physical, and moral, did not include the extraordinary, as well as the ordinary manifestations of his power. Creation is a miracle, and a miraculous power still in display, *i. e.*, if nature is not God and creation possible, but the whole moral world is supernatural: its principles, its government, are all above nature, and often in conflict with nature: the mysterious union of Christ with his church—the enlightenment of the moral nature of man by the HOLY SPIRIT, communicating the power and life of Christ to the members of his holy body, by diverse means and by his direct

influence : now by physical means, and now by the employment of human agency, thus involving the establishment of a perpetual priesthood and life-giving sacraments in which he is the great mysterious worker ; the proclamation of a code of laws, containing rules of life which use and refer to this present world only as temporary, and but a passing stage to a future one. What has all this to do with material being ? Above all there is comprehended a supreme personal God, dealing with creatures made in his image, endowed with reason, beings who have the power of thought, and who in the exercise of the powers of their own mind, feel a reflection from the mind of the Great I Am, which testifies of their own derivation, and to their own undying nature. The cry of despair which shrieks from the depths of the utterly powerless soul, is but the declaration by that soul, of an agonizing want which its very nature seeks to have satisfied. The violence of the wicked, the tyranny of vice over virtue, the perpetual war which the good is forced to

wage against the bad, the anxious war which religion has never ceased to wage against infidelity, are so many indications of the action of a spirit which is beyond mere material existence—it implies a work to be done by, and for, a personal worker, and if a personal worker, by one who may—nay, must be ever with his work. If we indeed are living in a world governed by a code of laws, which neither admit of modification nor suspension, laws which are so frigid and prefixed, that they can in no way be adapted to the circumstances of a creation, which is still in progress of becoming, and not a creation finished; then the conviction is clear and certain, that neither prayer, supplication nor intercession can be of the least avail, for this God has so made the world and its laws, that they cannot be changed. How contrary is this, however, to the facts of nature, and to that portion of nature which comprehends the life of man. Look at human nature as engaged in its struggle after the attainment of good, and watch it prostrate and fallen in baseness;

then, contemplate the ideal good, which the heart yearns after; mark the painful repulses which in the advances towards the attainment of good are encountered, and find too in the main supremacy over evil secured; then balance in this life the reward which is meted out to good, or can be meted out, and say whether this present can be a satisfying life to man, or is it the end of his being. What are the lives of the holy men of old, of saints, and martyrs in the latter days, but supernatural lives—lives fitted not for earthly, but heavenly enjoyment: what but so many witnesses to the operation of a power unseen, but not unfelt. These and such as these are like unto him who was “in a trance but had his eyes open;” these are they who in “the means of grace” and in the order and ordinances of the church, are able to discern the Lord, and see neither material thing, nor hear human voice, nor discover human action: but see and hear the commanding, persuasive, beseeching voice, and action, of the son of God: and who immediately in the spirit, hear

one as the Son of Man say, "come and see."
 So has it ever been with the followers of
 Christ: caught up by his spirit, they do not
 alone hear him saying, "Come and see things
 that shall be," but in every call made by him
 to them, through the agency of his church,
 they audibly, even in their very ears, hear him
 command them to do his will. In material
 sign and symbol, they discern the Lord's body:
 in the holy font, no longer bare water, but
 a gushing fountain of blood, washing by
 the Spirit from the wounded side of the Holy
 One, the soul of the sin cursed child of dis-
 obedient Adam: and in the holy feast, that
 most sublime and awful sacrifice of the death
 of Christ, they behold the Son of God, feed-
 ing the multitude with that supernatural food,
 which his word can alone make and convey
 into the weak and starving souls of men.
 Who was it ordained, that material bread
 should strengthen and refresh my body?
 None other than he, who in the plenitude of
 his power was pleased to ordain that my dy-
 ing soul should be made to feel its renewed

strength, by diligently preparing myself, and so eating of that bread and drinking of that cup which he ordains, that I may not receive the same unworthily," "for then I spiritually eat the flesh of Christ and drink his blood." "From all these things dost thou not understand how much the heavenly word operateth?" It is a most profound mystery, a miracle of grace, more wonderful than any,—that by the elements of bread and wine the Lord's body should be given to heal my body; not part of, but whole Christ—yet with S. Cyril,—let us with fullest assurance partake as of the body and blood of Christ; and in the type of wine his blood; that thou by partaking of the body and blood of Christ mightest be made of the same body with him; for his word has declared it.

St. Chrysostom, expounding the epistle to the Hebrews, says: "The priests of old," saith the apostle, "serve to the example and shadow of heavenly things. What things speaks he here of as heavenly? The things spiritual. For what if they are celebrated

on earth? They are nevertheless worthy of heaven. For when our Lord Jesus Christ lies immolated, when the Spirit draweth nigh, when he is here who sitteth on the right hand of the father, when by the laver men become his children, when they are denizens of the heavenly places, when we are strangers to things here, when we leave then our country, our city, and conversation,—how are not all these heavenly things? Yea let me ask are not our hymns heavenly? The very strains which the divine choirs of the incorporeal powers chant on high; do not we also here below, utter notes in harmony with them? Is not our altar too heavenly? Do you ask how? It hath nought of flesh: the things presented there become altogether spiritual. Not into ashes, not into smoke, not into sacrificial steam is the sacrifice dissolved, but it renders the gifts set out there bright and glad to look upon. And how are the offices less than heavenly, seeing that unto the persons ministering unto them are still spoken from the time that they were first uttered, the



words, 'Whose sins ye retain they are retained, whose sins ye forgive they are forgiven?' How is it not all heavenly when these have the very keys of heaven."—Hom. xiv. Heb. "Those things then we ought to seek, wherein is perfection, wherein is truth. The shadow in the law, the image in the gospel, the truth in the heavenly places. Before time a lamb was the offering, or a bullock—now Christ is offered, that is as man, as capable of suffering; and as priest he offers himself, that he may forgive our sins—here in image, there in truth, where with the Father, he interferences for us as an advocate. Here then we walk in an image—in an image we behold; there, face to face, where full perfection is, because all perfection is in 'truth.' 'See thou do all things according to the pattern which was shewed thee in the mount.' Did he refer then as concerning the construction of the temple only, or concerning the sacrifices and all the rest? Nay, you will not be wrong in affirming the latter as well; for the church is heavenly, yea, it is nothing else than a heaven.

"Yes, verily, look on Jesus as he sat at the last feast of that most terrible passover, at which the fountain of blood was opened, into which Thomas was called afterwards to thrust his finger, as still open and fresh, and which is bleeding still for the recovery of lost man: see him face to face with that multitude of scoffers, with the band of murderers, hear the fierce insult and desperate rejection of him, who healed the sick, fed the hungry, cleansed the lepper, gave sight to the blind, and raised the dead: look on him faint and weary, staggering, yea, falling beneath that bitter cross,—the whole world's weight of sin—which crushes his human form to earth; 'as a lamb before its shearer is dumb, so openeth he not his mouth.' Then in that mysterious hour see him, a spectacle of woe; see agonised humanity receiving the hostile spear, and bruised and pierced with deadly wounds; hear the brutal cry, away with him, the only response to the seven sayings of one who spake as never man spoke. It is finished! In a new tomb wherein man never lay the

sacrifice was placed. See thou do all things according to the pattern which was shewed thee on the mount. 'Follow Jesus in that he did; make this in remembrance of me,' were the positive commands of the blessed one. Yes; make this in remembrance of him, thou church of Christ! lay in the tomb of the heart of thy young ones, ere the world and the devil occupy it wholly, and in the renewed hearts of thy regenerate ones, the spirit of the regenerating Jesus, put his words into their mouths, and his law into their minds, and feed them with that heavenly food, which was prepared for them on Calvary: 'See thou do all things according to the pattern which was shewed thee:' for as he sat with them he said, 'I appoint unto you a kingdom, as my Father hath appointed unto me,' and when the hour was come he sat down and the twelve apostles with him, and he said with desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God,

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and immediately he took the cup and gave thanks, and said take this and divide it among yourselves, for I say unto you I will not drink of this fruit of the vine until the kingdom of God shall come. Having said this, having already eaten of the paschal supper, having given and tasted of the wine, and of the bread, he declared that he would eat no more of ~~earth~~ now. He yet took in his sacred hands bread, and when he had given thanks he brake it and gave it unto them saying, 'This is my body which is given for you, this do in remembrance of me;*' likewise the cup after supper, saying, 'This cup is *the* new testament in my blood which is shed for you.' Here then is the oblation and gift of himself; no longer in common bread, no longer the fruit of the vine, no longer earthly food, no longer drink of an earthly vessel, but behold the heavenly manna, the food from heaven, the body and blood of Christ, not to be natural meat and drink, but

* The true meaning, "this *make* in remembrance of me."

as coming of a spiritual body, quickening food: no longer the blood of bulls and goats, but Christ to nourish the spiritual man, the adopted children of God, the slain in Christ, for we are buried with him in baptism, that we may be quickened by his body, and rise with him, for he is the quickening or life-giving spirit. Verily, he who gave this bread of life, who brake it, is the very Son of God who stooped and took clay, and spat and anointed the blind eyes, that they saw. He is the same whose voice raised Lazarus. Here are miracles of wonderful love, acts of grace at which the humble soul quakes with holy fear, and in which the bruised but contrite spirit rejoices. No doubt the whole sublime life of Christ is but a myth to doubters, there can be no reality in it, for such as with carnal eyes look on the works of the Lamb of God, for they can have no relation to mere flesh and blood; but it is now as of old; the spirit lusteth against the flesh, and the flesh against the spirit, and these are contrary. The carnal mind is enmity against God, and so long as

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with the eye of sense we presume to draw heavenly things to a level with the things of this world, shall we continue to despise the work of the Son of God.

There is yet another awful meaning in the institution of this incomprehensible service of love, which has been obscured by ultra-protestant notions so prevalent in an age of lukewarmness, and promulgated with a view to demolish the equally objectionable dogmas of the ultramontane school, now dominant in the Roman Church. If we are in any sense to look upon the eucharistic feast as the most solemn and effectual mode by which we may approach the divine throne of mercy and love: if we are rightly to shew forth the Lord's death, until his coming again, unto whom may we shew it fitly forth but to him, to whom the real, true, and only efficacious sacrifice was and is offered, once for the sins of the whole world.

When we take the consecrated memorial of him, the oblation of bread and wine, which his word declares are representative of his

sacrifice, and receive them in a really faithful heart, then do we effectually lift up our hearts and duly present to God the sacrifice of Christ slain from the foundation of the world, then do we copy the example of Christ, and present ourselves, our souls and bodies, to be a reasonable sacrifice. Acting thus, we are really declaring to Almighty God that we desire to draw into our very self all the holiness and righteousness of Jesus, for just as the bread and wine are transformed into our very flesh and blood, so do we signify to God, that in taking and eating holy bread and wine, we desire to have Christ's body and blood not transformed to ours, but "*in us*" and ourselves joined to him. We desire to be in the likeness of Christ, and to have him not only imputed, but imparted to us, and we do more, we thus most fitly supplicate with God for ourselves and others. How can we more earnestly plead with heaven? Lifting up before the Majesty on high the pleading memorials of Jesus, the Christ of God and the Son of man; surely, the God who is ever ready

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to forgive sin, and to answer prayer, only through the adorable Son, will best and most readily receive us, when we appeal to him, through the sacrifice of that Son, who died expressly that we might receive pardon, and all the benefits of his death and passion. St. Paul tells us, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," and again, St. James says: "The effectual fervent prayer of a righteous man availeth much." Another scripture saith, "Whatever ye do, do all in the name of the Lord Jesus." Thus the Christian sacrifice is pre-eminently a sacrifice of praise and thanksgiving, it is essentially our most prevailing mode of access with the Father, and as such the church has always considered it, making it an especial service for the sick in body, and the wounded in spirit. "If any be sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer, of faith shall save the sick,

and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." When we know that the custom was always to celebrate the Eucharist as part of prayer, we know what St. James means, for they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of the bread and the prayers.

In a more healthy state of the church, christian men would have been ashamed to have celebrated the worship of God day after day, for weeks together, without the holy celebration of the sacrifice of the death of Christ constituting an essential part of their service: they had by far too deep a yearning for the heavenly food, and knew too well their own wants, not to seek the sustaining food of Christ's body and blood, and they knew also how surely God would hear and answer them, when in so solemn a manner they besought him. In this age how many are content to make the sacrifice of Christ's death at most four times a year, and of these how many fail to realise the wonderful privilege which

they possess, of using that holy service as a prevailing sacrifice with God for themselves and others.

Not inferior in our privileges to the Jew, we have access to God through our High Priest, who ever maketh intercession for us. We can no longer,—nor need one desire it;—slay a lamb without blemish, but we do need to pray that there may be applied to ourselves the merits of Christ, and to confess to God our need, and to acknowledge our entire and only salvation in Christ, and we are under the obligation openly and honestly to confess this to the God of heaven. We can, therefore, without doubt, bring forth our meat offering of “fine flour,” and our “drink-offering of wine,” and with these symbols of Christ’s appointing, and penitent in heart, present ourselves to God, and shew forth the Lord’s death, and so eat his flesh and drink his blood till his coming again.

In a commentary on Joel by a learned divine, it is shewn that “the meat-offering and drink-offering were part of every sacrifice.

If the materials for these, the corn and wine, ceased, through locusts or drought, or the wastings of war, the sacrifice must become mangled and imperfect. The priests were to mourn for the defects of the sacrifice; they lost also their own substance, since the altar was to them in place of all other inheritance. The meat and drink-offerings were emblems of the materials of the Holy Eucharist, by which Malachi foretold, that when God had rejected the offering of the Jews, there should be a peace-offering among the heathen. When then holy communions become rare, the meat and drink offerings are literally cut off from the house of the Lord, and those who are indeed priests, the ministers of the Lord, should mourn."

But let us examine into the meaning of the Jewish elements of sacrifice:—

MEAT OFFERINGS, MINCHA or *unbloody sacrifices*, were composed of wheaten or barley flour, or parched grain, and frankincense, mixed with oil, and with or without wine; *they usually accompanied burnt offerings and*

peace-offerings; but they could not be presented as sin-offerings, except by those who were too poor to buy two pigeons or two turtle-doves."

DRINK-OFFERINGS were the constant accompaniments of sacrifices. They were never used separately; and consisted of wine, part poured on the brow of the victim, or upon the meat-offering to consecrate it, and part allotted to the priests."

OBLATIONS were without the shedding of blood—such as vegetables and fruits—whence they were termed unbloody offerings. There were also drink-offerings and meat-offerings.

The Passover, the solemn sacrifice to which our Lord gave a new significance, in that it was to continue in his church under newer, and with more enlarged signification, is the one to which we christians look with lasting interest. It was instituted four days before the infliction of the last plague, on the tenth of the month. The Israelites were commanded "to prepare for a *feast* of the Lord, and to take every man a *Lamb* according to

his house, without spot or blemish, and keep it until the fourteenth of the month, and to kill it in the evening, (at 3 o'clock, p.m.,) not a bone was to be broken, and to take a bunch of hyssop and dip it in the blood that is in the basin and sprinkle the blood on the two side-posts and on the upper door posts of the houses wherein ye shall eat it, and ye shall eat the flesh that night with unleavened bread, and with bitter herbs: and eat not of it raw, nor sodden with water, but roast with fire. And that which remaineth of it until the morning ye shall burn with fire: and thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you." The feast of Unleavened Bread was but a continuance of the Passover.

Now, as our Lord, in fulness of time, came as the true Lamb, and is now offered up, so there was no longer to be any other offering of

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bloody sacrifice for sin, for in that he offered up himself, he ceases not to be offered, and is still the Lamb which taketh away the sins of the world. What then is necessary for us to do, is, to bring the oblation, *i. e.*, the meat offering, and the drink offering which belonged to the paschal feast, and present these as memorials of that bloody sacrifice, which can no more be reiterated, seeing that it is still being offered. That this is truly the meaning of the christian Passover is more strongly implied by the subsequent events. Thus the feast of Pentecost was celebrated fifty days after the feast of the passover. It was instituted in order that the Israelites should acknowledge the goodness of God, and offer him in his temple the first fruits of the wheat harvest, accompanied with certain sacrifices. On this day, in a later age, the Holy Ghost descended on the Apostles in the shape of fiery cloven tongues, and it is now kept by Christians, as Whit-Sunday, fifty days after Easter, or the resurrection of the Lord. The first fruits of the Spirit were thus gathered in

an offering to the Redeemer. If, however, we compare the requirements for the due celebration of the christian Passover, we shall find a close agreement, although there is a deeper spiritual significance in it, than in that Passover, in the stead of which it remains. The Jew was to eat it with his staff in his hand, and his shoes on his feet, he was to eat it in bitterness, and in haste to flee from his bondage. The christian is told, that he must be clothed with righteousness, to lean only on Christ, "for his rod and his staff shall comfort him," that he is to be shod with the preparation of the gospel of peace, having on the breast-plate of righteousness, and the armour of salvation on the right hand and on the left:—he is to flee from the wrath to come, and to be in bitterness for his sins, and he must ever keep this feast in commemoration of his great deliverance, from a greater than Egyptian bondage. If to the Jew all these things had a spiritual meaning, how much more to the christian whose call is to a spiritual kingdom.

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If we reflect on the whole matter of the paschal feast as reconstituted by our blessed Lord, we find the following to be the clear and definite nature of this service.

First the Passover, in its material form, consisted of the Lamb without blemish, of unleavened bread and bitter herbs, and the drink offering. The Lamb without spot was a type of the Lord.

Now, the adorable Jesus, himself the Lamb at the last Jewish Passover, was also high priest as well as the "bloody sacrifice," so when the hour was come, he took into his most sacred hands, not a portion of, not the whole Lamb, but he took into his hands the bread and the mingled wine, the memorials of the sacrifice, and in these he made the oblation of himself to God, the Father, dedicating himself a perpetual Lamb, to be in perpetual offering for his people, and adding in the power of his own words, that he, as the sacrifice, should be spiritually eaten by his people, as the Lamb under the law was carnally eaten by the Jew. It is surely

true, then, that we christians are to do in a higher sense what the Jew did, we must continue to "make this last sacrifice in remembrance of the sacrifice of the death of Christ," and in making it we must do all that our Lord did relative to his death in order that the benefits of his death may be applied to us. We must use the oblation of bread and wine as he used them, ~~as~~ representative of him slain, and the heavenly food of his people, and in faith, when partaking of them, receive the Lamb as our true food.

It is not at all surprising that ultra protestants should manifest considerable reluctance to the employment of the term "sacrifice," when it is recollected that the Romish doctrine of the sacrifice of the mass sets forth that which the true follower of the word of God shrinks from, and which constitutes the holy eucharist, a reiteration of the *bloody* sacrifice of our Lord: but because the Roman Church errs in this matter, that can be no justification in our rejecting the truth. Now, we have no right to restrict the term sacri-

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fice to the immolation of a living animal, because it is also applicable to many other offerings, and as Bishop Jolly remarks, there were more unbloody than bloody sacrifices. Besides, as we have shewn, the paschal feast did not consist merely of the lamb which was to be slain, but of its meat-offering and drink-offering; and in the christian sacrifice, we learn that the Lamb which was offered and slain, *is still in offering*, and is before the heavenly altar yet, a continuous sacrifice for sin, while the offerer offers *the memorial* of that which the High Priest himself continues to make his people partakers of. Thus, the command of old was, "When any will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. And he shall bring it to Aaron's son, the priest, and he shall take thereout his handful of the flour thereof; and the priest shall burn THE MEMORIAL OF IT upon the altar, to be an offering made by fire of a sweet savour unto the Lord. And if thou

bring an *oblation* of a meat-offering, baken in the oven, it shall be unleavened cakes of fine flour, mingled with oil: thou shalt part it in pieces: it is a meat-offering."—Levit. c. 11, v. xi. But if he be not able to bring two turtle doves or two young pigeons, then he that sinned shall bring his offering, the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon for it is a sin-offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a *memorial* thereof, and burn it on the altar according to the offerings made by fire unto the Lord. And the priest shall make an atonement for him as touching his sin, that he hath sinned in one of them; and it shall be forgiven him, and the remnant shall be the priest's as a meat-offering.

And their meat offering shall be of flour mingled with oil, three-tenths deals for a bullock, and two-tenths deals for a ram. Numb. c. xxix.

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that is made of these things unto the Lord ; and when it is presented unto the priest, he shall bring it unto the altar."—Levit. c. 11, v. 8.

These loaves, says Mr. Scott, one for each tribe, might typify Christ, as the bread of life, and the continued good of the souls of his people. Or they may denote the service of believers presented unto God through him and accepted for his sake. Or the whole may mean communion betwixt our reconciled Father and his adopted children in Christ Jesus, who, as it were, feast at the same table, whilst the delights in the fruits of the spirit in their hearts, and they are feasted with his love. The frankincense might denote either the advocacy of Christ or the sweet influence of his spirit, which *are a memorial to the Lord*—they ensure the acceptance of the believer's person and services, as well as to signify the incense of prayer offered.—Scott's Comment, Lev. xxiv. How really applicable is all this to the holy eucharist, and how completely does it shew that the people of

old well knew that there were other sacrifices than those which were bloody, and that in essence they were spiritual.

Nevertheless the external symbols were only of value, in that they had a wonderful significance of a spiritual work going on in and done for man. And it is not that all are too poor to offer any thing to God, but that they may only now offer that which is offered for them? So we truly can only offer of our poverty the bread and wine: God has provided a Lamb. The sacrifice also consisted of the offering of the man himself, who came to the altar: and none knew this better than the true Israelite. Offer, says David; the sacrifice of righteousness and put your trust in the Lord. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. Amos saith: "Bring your sacrifices every morning, and your tithes after three years; and offer unto the Lord a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for

this liketh you, oh, children of Israel, saith the Lord." Again, Malachi saith, "A son knoweth his father, and a servant his master: if then I be a father, where is mine honour, and if I be a master, where is my fear saith the Lord of Hosts unto you, O priests that despise my name; and ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar." Again, we further learn that the shew-bread was to consist of cakes of fine flower, in number twelve, in memorial of the twelve tribes: two-tenths deals, or about six pints in each cake. It was to be placed upon the *pure table before the Lord*. There was also added a libation of wine. It would seem, says La Torbe, that the office of baking and preparing the bread rested with the Levites, though it was presented in offering only by the priests. This offering was accompanied with frankincense and salt, the frankincense being burnt on the golden table.

Again.—"To what purpose is your sacrifice unto me? saith the Lord. I am full of

the burnt offering of rams, and the fat of fed beasts, &c., &c. Bring no more vain oblations; incense is an abomination unto me. Wash you, make you clean; put away the evil of your doings from before mine eyes; forasmuch as this people draw near me, with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The christian dispensation demands no other worship from those who by God's free gift were taken into covenant, than that they should sacrifice to the Lord in righteousness; there must be no mere lip service, but in spirit and in truth must all go before his footstool. In obedience to the commands of Christ, we must do those things which he commanded to be done, and not in external manifestation only, but in very deed and truth.

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The Right Rev. Bishop Wordsworth, of the diocese of St. Andrews, has admirably vindicated the threefold character of the christian passover, and, among other authorities, very clearly illucidates the three views in which it is presented for our acceptance: 1st, as a sacrifice, 2ndly, as a sacrament, and 3rdly, as a eucharist. With reference to the first, he says: "We are to learn that in this holy rite Jesus Christ is not only preached by word of mouth, but by visible signs "openly set forth, crucified among us." We are to see in the breaking of the bread, "his body broken, and in the pouring out of the wine, his blood shed." But more than this—we are to recognise in the same divine rite all the essential properties of a true sacrifice; we are to see done in very deed what Christ did to our remembrance of him. And what then did he do? when the time of the passover was fully come, he the great high priest, the priest for ever after the order of Melchizedek, took bread and wine, and having sanctified

them by his word and heavenly benediction, he offered them to the Father as the representatives of himself. "This action, therefore, to be adequately commemorated, requires not only an offering to be made, but a priest to offer it, and an altar to be offered on. And this is the reason why the elements of bread and wine are first placed upon a side table, called a credence table, in order that the priest may solemnly present them on the altar as the minister of Christ, and acting in his stead." Received in this light, we have as had the Jew, a Lord's table and an altar,— an altar-table at which we offer sacrifice, and from which God gives us all spiritual gifts, even Christ's body and blood.

The third Ecumenical Council, that of Ephesus, A.D. 431, gives the full authority of the church to the following paragraph of the remonstrance sent to Nestorius a little before, by S. Cyril and the Synod of Alexandria.

"And there is another point which we must of necessity add, how that, setting forth.

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the death after the flesh of the only-begotten son of God, that is Jesus Christ, and confessing his resurrection from the dead, and ascension into the heavens, we celebrate in the churches the unbloody sacrifice. In the fourth Canon of the Nicene Council it is laid down, "Let one of the synods be holden before Lent, that all such ill-temper being done away *the gift may be offered* pure unto God. In the eleventh certain penitents are directed without *offering* to communicate in their prayers only. The eighteenth says, "It hath come before the holy and great synod, that in some places and cities the deacons give the eucharist to the presbyters, a thing transmitted to us neither by canon nor custom, that such as have no authority to offer, should give those who offer the body of Christ."

Eusebius says, "Our Saviour Jesus the Christ, in the manner of Melchizedek, does indeed now too perform through his servants the office of the priesthood among men. For as he being a priest of the nations, no where

appeareth to have used bodily sacrifices, but blessed Abraham with bread and wine alone, in the manner as did our Saviour; then all the priests from him, throughout all nations, performing the spiritual priestly act according to the laws of the church, symbolise with bread and wine the mysteries both of his body and bloody: Melchizedek truly having foreseen this by a divine spirit, and having fore-used the images of the things to come." Again he says: "We offer the shew-bread re-kindling the saving remembrance, and we offer the blood of sprinkling of the Lamb of God which taketh away the sins of the world, the cleansing of our souls.

Theodoret living from A.D. 386 to A.D. 357, says, Melchizedek was priest not of the Jews, but of the Gentiles: so too the Lord Christ offered himself to God, not for the Jews only, but also for all men. But he enters on his priesthood in that night, after which he suffered: when he took bread, and having given thanks he brake it, and said, "Take eat of it, this is my body. Likewise

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also having mingled the cup, he gave it to his disciples, saying, drink ye all of this, for this is my blood of the New Testament, which is shed for many for the remission of sins." But we find that Melchizedek was truly both priest and king: for he was a type of the true priest and king, and that he offered to God no sacrifices of beasts, but bread and wine. For these also he offered to Abraham, spiritually foreseeing the architype of his own high priesthood, in the loins of the patriarch. If then Christ be from David according to the flesh, and David from Judah, Christ received this priesthood after the order of Melchizedek. So the Levitical priesthood ceased, and the blessing of the greater priesthood passed into the tribe of Judah. But now Christ is priest, who hath sprung from Judah according the flesh, not offering ought but himself, the head of them who offer. For he calls the church his body, and through it by man he exercises the priest's office; as God, he receiveth the offerings. But the church offereth *the symbols* of his

body and blood, hallowing the whole lump through the first fruits.

In the progress of his church the blessed Redeemer elected certain to be with him, in order that they may be both witnesses of the divine work which he came to accomplish, as well as to be the foundation stones of the new covenant: and they were instructed and called, to continue the Melchizedekian priesthood which our Lord instituted, in succession to the Aaronic, as ministers for him and in his stead; and as ambassadors from his kingdom to those summoned into it; and as under the old dispensation peculiar persons were set apart for the performance of religious rites, and to celebrate divine praise, and offer prayer to the majesty of God, so in the new, a holy office was instituted to effect similar purposes. The office that ceased with the setting up of the Melchizedekian priesthood was that of the high priest; but although changed in some respects, the office of the Levitical priesthood remains. Indeed, the institution of the christian church, with its

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commissioned officers to carry glad tidings of salvation, to proclaim repentance *and* remission of sin, to celebrate and make the representation of the sacrifice of the death of Christ, and to baptize all nations, plainly testifies that our Lord intended "to take them for priests and Levites." "Go, shew yourselves to the priests and offer the gift," is as much a law now as when our Lord spoke of the Mosaic requirements. Surely the offering of praise and prayer has not ceased? Have we no gifts due to God?

The celebration of divine worship in its fullest sense is thus a duty, from which no truly christian soul dare abstain; and organised as we find the church of Christ to be by divine interposition, no man can take unto himself this ministry, except he be called of God, as was Aaron. The manifest out-pouring of the Spirit on the first founders of the church, satisfactorily shews the sacred nature of the office with which they were entrusted, and the care with which the Apostles continued to set apart men for the sacred office

of the ministry affirms its fixed and holy dignity. As stewards of the mysteries, as ambassadors for Christ, as pastors of the flock, as shepherds of the sheep, as ministers for Christ, they stand indeed in relation to us, not as Aaron, for Christ is our high-priest, but as priests, to offer to God spiritual sacrifices, and to reconcile men to God through the ministry of the word and sacraments. "They are teachers sent from God," and they are commissioned servants of Christ, to seal in his name the covenant of reconciliation with us, and to minister daily in his temple the bread of life to hungry, perishing souls. The Jewish priesthood was not a whit more exalted, the nature of the office which they filled was, if possible, less spiritual, that is, was more symbolic, while the christian is essentially a spiritual one—leading men to walk more by the spirit, by their spiritual mind, and less by the eye of carnal sense.

In executing the commission with which they have been entrusted, the christian priest acts as a minister for Christ. In Christ's

stead he bids men, "Be ye reconciled to God," and effectually and lawfully to do this, he is most solemnly set apart for the office by the imposition of hands, signifying the gift of the grace of the Holy Ghost, to enable him to execute "the office and work of a priest in the Church of God," and in the name of the ever blessed Trinity. The words of delegated ministration added, are taken from the lips of the holy Saviour: "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." That a gift is conferred in holy orders we are assured, on the testimony of St. Paul to Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands, for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The Church of England therefore in her ordination service uses the express words of the Lord, and adopts the same method of calling and sealing the priesthood, as was practised by the Apostles, and nothing

short of this can be expected of her, if she be really and truly a portion of the church of Christ. In the present day there are numbers who despise the gifts of God through his ministers, and who repudiate the idea, that through such, Christ does really pardon the penitent sinner: it was not so at the Reformation, nor did they who closed the Prayer-book presume to disregard the plain commands of scripture.

But although it be true that the office of the priesthood remaineth, yet we are distinctly told that it is a *changed* priesthood, not only changed from the Aaronic to the Melchisedecian, but changed, inasmuch as the function of the Jewish high priest is now absorbed in the person of Christ, the really great high priest, who offered himself as the Lamb which bled, and which still bleeds, and who now in the office of the eternal priesthood, commands *his* ministers to offer the meat offering and drink offering of his sacrifice for his people: and which as priest himself he offers to God, and which he accepts for man, and then feeds

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his people with himself: withal conveying to them, in the due use of the means ordained, the body and blood of the Lamb slain. No longer then have we need in the christian church for the Jewish high priest to offer carnal sacrifice, but we need "ministers of the Lord," and in this sense "a royal priesthood," to present "spiritual sacrifices unto the Lord." Our Lord, as *the* sacrifice, is still *in* offering both in heaven and on earth; he is still the atoning Lamb before the heavenly altar; and as saints and citizens of his kingdom, which is a spiritual one, we do here on earth use and offer the meat offering and drink offering of the perpetual sacrifice, to insure to us after a spiritual manner, the participation of the Lamb, which is ever ready, and can no more be slain, but by which we are strengthened and refreshed; and so the Christian priesthood is as divine an office as that which it replaces: it is the ministry of reconciliation, a ministry perpetually ministering in Christ's stead.

The history of the Anglican Church teaches us somewhat of the office of her priesthood. In Cardwell's History of the Conferences, we find that the king submitted these propositions to the conference:

1. The form of absolution after the public confession of sins.
2. The manner of confirmation of children.
3. The toleration of private baptism to be done by layman or women.
4. Excommunication.

With reference to the last, included in the discussion, was the power of absolution. Next in order was the point of absolution, which the Lord Archbishop cleared of all abuses or superstition, as it is used in our Church of England, reading unto his majesty, both the confession in the beginning of the communion book, and the absolution following it, wherein, saith he, the minister doth nothing else but pronounce an absolution in general. His highness perused them both in the book itself, liking and approving them, finding it to be very true, what my Lord Archbishop said. But the Bishop of London stepping forward, added, "It becometh us to deal plainly with your Majesty; there is also in the communion book another more particular and personal form of absolution, prescribed to be used in the order for the visitation of the sick." This the king required to see, and whilst Master Dean of the chapel was turning to it, the said bishop alleged that not only the confessions of Augusta, Boheme, Saxon, which he cited, do maintain and allow it, but that Master Calvin desired such a general kind of confession and absolution as the

church of England useth, and withal did very well like those *which are private*, for so he terms them. The said particular absolution in the common Prayer-book being read, his majesty "exceedingly well approved of it," adding, "that it was apostolical, and a very good ordinance, *in that it was given in the name of Christ to one that desired it, and upon the clearing of his conscience.*"

In early days the doctrine of development found but few advocates either on the one side or the other. Whether it was Laud or Wake, the ancient and established law of the church was respected, and even the ultra reformers who tried to carry their Calvinistic theories and who brought about the novelty of presbyterian government, hesitated not to employ terms, and to maintain doctrines which conveyed the full meaning of scripture, in the most naked sense, thus: "This is my body which was given for you," is the form recommended by the presbyterian assembly; while with the church of England, the form is, "the body of our Lord Jesus Christ which *was* given for thee." So with the power of absolution, whether it be Calvin or Laud, Wake or Ken, this gift of power conveyed to his

church by the Redeemer, is vindicated and the necessity of the priestly office insisted on. But the English churchman may rest assured that safety is found by adhering to the whole law embodied in the book of Common-prayer:— he is not only to abide by the articles and canons of the church, but must also take into consideration “the *lex precandi*,” that doctrine set forth in the “form of sound words” in that book, and unless this be done error must creep in. We then find that it is very clear from diligent reading of the scriptures that there be three orders in the ministry, bishops, priests, and deacons, and it is our duty to accept this declaration. Let those who think lightly of ancient authority, as sustaining the holy doctrines embodied in our Prayer-book, hear what a learned American churchman says on this point. The Rev. Mr. Coxe remarks:—“I rejoice to cite an authority which no one will despise; the testimony of the late Professor Patton, my revered preceptor in the University of New York, and a most pious, as well as a

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most erudite man. Speaking of Semler, some thirty years ago in a paper which he contributed to the 'Biblical Repertory,' he says: 'Several causes had been operating, for some years before his appearance, through whose instrumentality the theologians and the philosophers of Germany were predisposed to the cordial adoption, and the industrious application of his principles. We allude to the want which the protestant churches experienced of control over the *wildest and most licentious spirit of innovation*; the loss of respect for their symbolical books, the misguided zeal of the pietists who maintained that christianity consisted solely in virtue, and the consequent reaction which produced a philosophical, and even a mathematical, school of theology; and finally, the disposition to employ this very philosophy to explain away, and soften down the more obnoxious doctrines, and to elevate the unassisted efforts of human reason to a supremacy in matters of religion which it poorly merits.'

Let us see in the church then, that a

ministry of reconciliation, commissioned to offer us on Christ's behalf, the means of grace, and to offer to God for men those special offerings and spiritual sacrifices which Christ hath commanded, prayer, praise, and thanksgiving, and that for a continual remembrance of his death. It is a ministry of reconciliation, to offer to men the pure word of the living God, and to declare and pronounce to them, being penitent, the absolution and remission of their sins, and to break the bread of life. No longer indeed is there any need that the blood of bulls or of goats should be shed; for he whose blood is true life, hath shed his blood, and all that is needed now is, that "they shall take of the blood and strike it on the two side posts, and on the upper door post of the houses wherein they shall eat it." The heart and body is now to be cleansed, with the ever-flowing blood of Christ, the house of our spirits, in all its ways of access, is to be sanctified by the blood of the Redeemer, and there is need now that they

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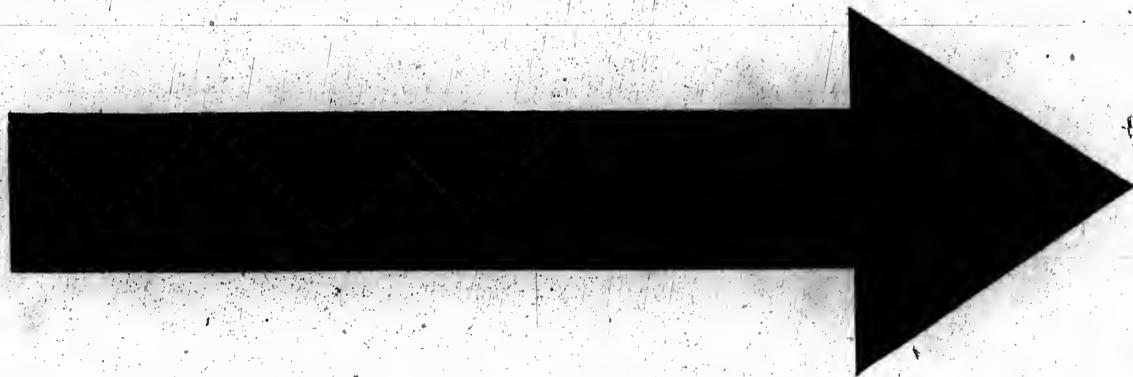
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eat the flesh of the passover, roast with fire, for the spirit of the Holy Ghost must be to us as a fire burning to hallow the gift and to inflame us with the love of Christ, and hatred of sin. It must be eaten with unleavened bread, even with the unleavened bread of sincerity and truth, for the leaven of malice and wickedness must be put away, there must be no leaven in all your habitation. With bitter herbs must we eat—the bitter herbs of confession and repentance of sin, humiliation and utter prostration of soul, body, and spirit:—

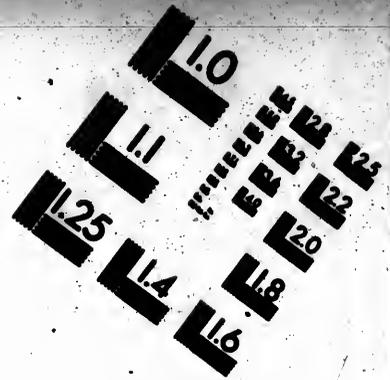
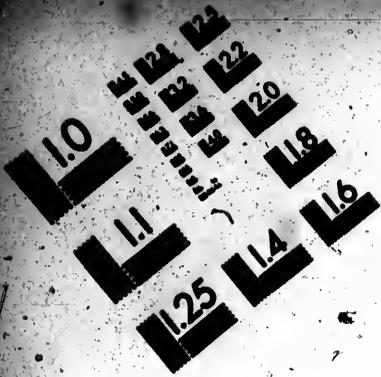
3. Say unto them, Whatsoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon them, that soul shall be cut off from my presence: I am the Lord.

Thus, must the christian spiritual sacrifice be offered to God, thus must man learn that, to him the service of God is no longer in meats and drinks, but in doing God's will, and that in all the holy ordinances of religion, we do but set forth in material forms the whole deep and real life which per-

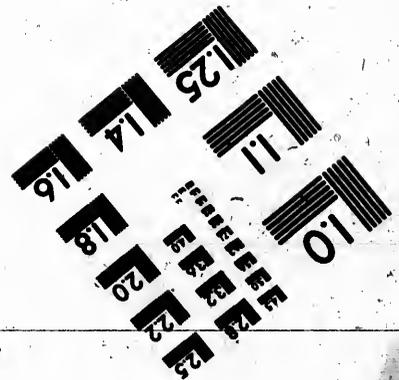
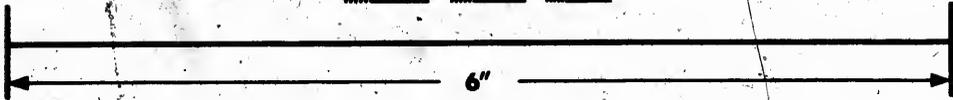
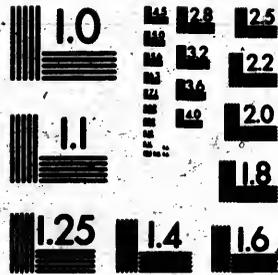








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petually flows from the fountain opened for all uncleanness. Seen in this spiritual light, how much more sublime is the character of the christian service; how dignified that office which constitutes the ministers of our God ambassadors of Christ; "how beautiful upon the mountains are the feet of them that bringeth good tidings of good, that publisheth salvation unto Zion; thy God reigneth." Surely it is compatible with the spiritual nature of Christ's kingdom to find that all its duties and aims comprehend the active exercise of our spiritual life; to walk less by sight and more by faith, to manifest to the world that God hath shed abroad his spirit in our hearts, to be strong in the Lord and in the power of his might, to walk worthy of the vocation wherewith we are called, to be after the likeness of Christ, to be spiritually minded. To be all this, and to receive all this, is to believe what our Lord requires us to believe, that his kingdom is not of this world. But in this world we must revere him, and accept his appointed modes of service.

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Again, the Apostle points out, not only how the priesthood is changed by passing into another tribe than that which ministered at the Jewish altar, but he also points out the higher dignity of the new one. For Christ having become a high priest over us, hath entered within the veil, where he perpetually maketh intercession for us; and his church on earth, as truly the representation of his body, is indeed and in fact to the true believer the heavenly Jerusalem, Mount Zion which is from above: "see thou do all things according to the pattern which was shewed thee," is then a command to us to adhere truly to the commands of our Lord. What then he requires of us is, to visit his courts, not as carnal beings, not with fleshy sight to behold his sanctuary, as a building made with hands, not to see in his own most sacred altar, wood, or stone, nor on his table material food; these things are there to fill the eye of sense, that through the pre-occupation of our carnal sight, the sight that is by faith—from the heart and not from the flesh—may translate us actually

into communion with Jesus himself, who draws us nearer to himself within the veil. The christian priest standeth ministering *for* Christ of those holy things which are here set forth in material form; but behind and included in the service, is the Spirit that giveth life to the whole. Hence it comes to this, that the service and sacraments of God are in very deed and truth real and visible to the faithful, while to the unfaithful who walk by sight, and not by faith, the whole is invisible, meaningless. Christ is not present—awful thought: the table which is spread is a snare, and to these there can be neither altar nor table.

We then have an altar, which is God's table—we have all that the Jew had. We have but to refer to the Old Testament to learn that the altar was always considered "the Lord's table." Thus, in the prophet Malachi, ch. 1, v. 7: "Ye offered polluted bread upon mine altar, and ye say, wherein have we polluted thee? in that ye say, the table of the Lord is contemptible." Ezekiel, c. xli., v. 22: "The altar of wood was three cubits

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high and the length thereof two cubits, and the corners thereof, and the length thereof, and the walls thereof were of wood: and he said unto me: This is the table that is before the Lord." Ezekiel, c. xlv., v. 16: "They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge."

Exodus, c. xxv.—23. Thou shalt also make a table of shittim wood; two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26. And thou shalt make for it four rings of gold, and put the rings in the four corners thereof on the four feet thereof. 27. Over against the border shall the rings be for places of the staves to bear the table. 28. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. 29. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal; of pure gold shalt thou make them. 30. And thou shalt set upon the table shewbread before me alway.

Exodus, c. xxx.—4. And two golden rings shalt thou make to it under the crown of it, by the two corners

thereof, upon the two sides of it shalt thou make it, and they shall be for places for the staves to bear it withal. 5. And thou shalt make the staves of shittim wood and overlay them with gold. 6. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamp, he shall burn incense upon it. 8. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense upon it, a perpetual incense before the Lord throughout your generations. 9. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 29. And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.

Leviticus, c. xxiv.—5. And thou shalt take fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake. 6. And thou shalt set them in two rows, six on a row, upon the pure table before Lord. 7. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by-fire unto the Lord. 8. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. 9. And it shall be Aaron's and his sons; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

It is quite clear, therefore, that "we have an altar of which they have no right to eat

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who serve the tabernacle. We can have no more the altar on which the bloody sacrifice was offered—for Christ died on the cross, the earthly altar. The true altar now is before the throne in heaven, and is only represented here on earth. And so, too, we have the table for the continual shew-bread, altar and table, an altar at which we offer bread and wine and ourselves, our souls and bodies, representing Jesus as having died for us, and receiving from his table spiritual food to the strengthening and refreshing of our souls.

It is time, indeed, that Christian men directed their thoughts to the full and complete nature of that service to which our Lord has annexed such great privileges; and it surely becomes us all to consider, whether as true and sincere followers of our Lord and master, we are realizing the importance of the work which he has performed, and is performing on our behalf. Now, that which our Lord did was to offer himself as a *sacrifice* for the sins of man, and he most clearly commanded us to do, as he had done, and to shew forth his

sacrifice continually, but truly in symbol and representation. What our Lord did, therefore, was, to offer *himself*, for he made the oblation of himself on that night, when he took bread and having blessed and brake it, he gave it to his disciples, having stated also to them, "this is my body which is given *for you*," not indeed now in the first place *to you*, but *for you*. And to whom presented?—why, to whom but the Father! and having offered it to the Father he then gave to his disciples. Here then the blessed Jesus bids us to do, exactly what he did, to take the emblems, the representation of his body and blood, and with our hearts repentant and contrite, and hungering for the heavenly food, to lift up our hearts, and in our hands to offer the memorials of the slain Christ that he may give himself to us. "From the rising of the sun even to the going down of the same, *my name* shall be great among the Gentiles, and in every place incense shall be offered unto my name, *and* a pure offering; for my name shall be great among the

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heathen, saith the Lord of Hosts." And "The Lord whom you seek shall suddenly come to *his temple*, even the messenger of the covenant, whom ye delight in; Behold he shall come, saith the Lord of Hosts. But who may abide his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and *he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.* Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in the former years." "God," says St. Justin, "foretold the sacrifices that are to be offered to him by us Gentiles, namely, the eucharist of bread and wine, whereby we glorify his name, but ye Jews profane it." And again, "We Christians are the true nation, of God's priests, as God himself witnesseth, when he saith, 'that in every place among the Gentiles they shall offer to him pure and acceptable sacrifices.'"

The Melchisedecial sacrifice instituted by our Lord, was for the continual memorial or shewing forth of his death, by the broken bread and wine offered in the holy eucharist, his Melchisedecial or eternal priesthood, joined with kingship, was consummated at his resurrection; and is now continued in his service in the heavenly sanctuary, where he perpetually offers his blood and passion to God, and as man makes perpetual prayers and intercession for us. So also he has instituted the same oblation of his most blessed body and blood, for a commemoration of his passion, to be made in the holy eucharist to God the Father, by his minister here on earth, for the same ends, viz., the application of all the benefits of his sole meritorious death and sacrifice, on the cross, till his second return out of his heavenly sanctuary. Mr. Thorndike, one of the reviewers of our Prayer-book at the Reformation, says: "I stick not to yield and maintain that the consecration of the eucharist, in order to the participation of it, is indeed a sacrifice, whereby God is rendered propitious

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to us, and the benefit of Christ's death obtained for them that worthily receive it." Bishop Beveridge says: "From holy scripture and its best interpreter,—the belief and practice of the primitive church,—he learned and embraced the true doctrine of eucharistic sacrifice, the most sublime worship of the Christian church, the nearest approach to heaven that can be made on earth." The sacrifice that is most proper and peculiar to the gospel, is the sacrament of the Lord's supper, instituted by the Lord himself, to succeed all the bloody sacrifices in the Mosaic law. For though we cannot say, as some absurdly do, that this is such a sacrifice whereby Christ is again offered to God, both for the living and the dead, yet it may as properly be called a sacrifice as any that was ever offered, *except* that which was offered by Christ himself; for his indeed was the only true expiatory sacrifice. Those under the law were only types of his sacrifice once offered, and were called sacrifices *only* upon that account, because they *typified* and *represented*—shewed forth

—that which he *was* to offer for the *whole world*, past, present and to come. They were typical, and the eucharist a commemorative, a representative sacrifice—they foreshadowed the death of Christ to come, and by this we shew forth his death already past: “We have an altar whereof they have no right to eat who serve the tabernacle;” for, adds Bishop Overall, all the sacrifices under the law were only types and shadows appointed by God to foreshadow, typify, and represent the sacrifice of the death of Christ, then to come; and in like manner the sacrament of the Lord’s supper is now ordained by him to set forth and commemorate the sacrifice as now already offered up for the sins of mankind, which, therefore, is necessary to be continued to the end, as typical sacrifices were from the beginning of the world.

The Right Rev. Bishop of St. Andrews in his sermons on the Holy Communion, considered as a Sacrifice, Sacrament, and Eucharist, observes: “That sacraments are what they are through the incarnation of the

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Son of God. Their characteristic is that they unite us to the man's nature of Christ, who took our life, that we might partake of his; who became the son of man, in order that he might give us power to become the sons of God. In this view they have been called 'the extension of the incarnation,' that is, the channels through which the virtue and efficacy of that stupendous act of goodness and condescension on the part of the second person of the ever-blessed Trinity, (whereby our fallen nature is again renewed after the image of God,) are extended and communicated to man." This we are plainly taught by St. Paul, with respect both to baptism and the Lord's supper. Of baptism he declares: "By one spirit are we all baptised into one body," which he had before said "is Christ." Of the Lord's supper, "the cup of blessing which we bless, is it not the communion of the body of Christ? For we being many are *one bread* (or rather *one loaf*) and *one body*." "We are all partakers of that one loaf."

In his 7th sermon Bishop Andrews writes :
 “ By the same rules that the Jew’s passover was, by the same may our eucharist be termed a sacrifice. In rigour of speech neither of them ; for to speak after the exact manner of divinity, there is but one only sacrifice, properly so called, that is “ *Christ’s death,*” and that sacrifice but once actually offered and performed. That only *absolute*, all else *relative* to it, *representative* of it, *operative* by it. The Lamb but once actually slain in the fulness of time,—but virtually was from the beginning,—is, and shall be, to the end of the world. That the centre, in which *their* lives and *ours*, their *types* and our *antitypes* do meet. And again, many among us fancy only a sacrament in this action, and look strange at the mention of a sacrifice: whereas we not only use it as a spiritual nourishment, but as a means also to renew a covenant with God, by virtue of that sacrifice; as the psalmist speaks: ‘Gather my saints together unto me, those that have made a covenant with me with sacrifice.’ So our Lord: ‘This cup is

the *new* testament or covenant, in my blood.' And the apostle says: 'We have an altar whereof they have no right to eat who serve the tabernacle.' "

The words of Bishop Jolly are: "As the one sacrifice of Christ both God and man had been foreshewn and pointed out and typified, by all the sacrifices offered to God from the beginning, which did not in the least detract from its necessity and value, but rather established its infinite merit and worth; so neither is its all-sufficiency diminished, but rather magnified, drawn out and applied by the commemorative sacrifice of bread and wine, which is its memorial retrospective, or looked forward to it." "Burnt offering and offerings and sacrifice for sin thou wouldst not, but a body thou hast prepared." Yes, and such a life-imparting body, that no man can possibly live eternally with Christ, unless by the Holy Spirit his nature receive from this only fountain of life the capacity and power to grow to the fulness of Christ. We are but miserable prodigals who have already wasted

our Father's goods, we can do no good thing worthy of his acceptance, but in obedience and in faith we may *do* that which he has commanded to be done: through Jesus Christ we may work, and in him only work acceptably. The state of our own feelings, our excitement, our imaginative conception of the love of Christ, and of our love for Christ, are surely not works acceptable to God as done in the stead of his Son's work. We must be *doers* of his will if the spirit be not quenched in us. We must believe that Christ is now working in us and for us, we must as vividly realize his presence in all the ordinances of religion, as if he were really and carnally present, *i.e.*, to our senses, and we must also truly believe him when he declares in his word, that as *in* Adam all die, so *in* Christ shall all be made alive. We set forth his sacrifice then, that his blood be not on us nor on our children. See how the service is, the commemoration of the sacrifice of the death of Christ, and not of his death merely. "This obligation," says St. Irenæus,

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“the church alone offers pure to the Creator, offering it to him with thanksgiving from his creation. But the Jews do not offer; for their hands are very full of blood; for they have not received *the word*, which is offered to God.” Counselling also his disciples to offer to God first fruits from his creatures, not as though he needed aught, but that they might not be unfruitful nor ungrateful; he took that which of his creation is bread, and gave thanks, saying: “This is my body;” and likewise the cup which as that of our creation is called wine, he confessed to be his blood, and taught that it is the new oblation of the new testament: according to Malachi, “Thee, now, O Lord, I entreat that upon this thine house, upon these thine altars which this day are dedicated, upon these spiritual stones, in each of which a spiritual temple is consecrated to thee: daily thou wouldst in thy divine mercy look down and receive the prayers of thy servants which are poured forth in this place. Be every sacrifice for a sweet smelling savour unto thee which in this tem-

ple is offered unto thee with pure faith, with pious zeal. And when thou lookest on that saving sacrifice whereby the sin of the world is blotted out, look also on their sacrifices of pious charity and defend them by thy daily help, that they may be to thee sacrifices acceptable for an odour of sweetness, &c., &c.”

St. Jerome: “And ye offer my bread, to wit, the shew-bread in all churches, and the whole world which springs from one bread, and not bread only, but the fat also, whereof it is written: ‘He satisfied them with the marrow of wheat, and the blood which was shed in Christ’s passion.’”

And another Father saith: “He appointed the sacraments of his body and blood to be offered in the form of bread and wine—there is a twofold reason. First, that the immaculate Lamb of God might deliver a pure sacrifice to be celebrated by a purified people, without burning, without blood, without broth of flesh, and which should be ready and easy to be offered by all. Then since bread must needs be made from many grains of wheat formed into

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dough by means of water, and completed by fire, reasonably is this taken as a figure of the body of Christ, since we know that out of the whole multitude of the human race, there is made one body, perfected by the fire of the Holy Ghost.” “In like way, too, the wine of his blood, gathered from very many berries, i. e., grapes of the vineyard which he had planted, is pressed out of the winefat of the cross; and in the vessels of those who receive with a faithful heart, ferments with its own virtue. *This sacrifice of the passover* of the Saviour, do ye all, going forth from the power of Egypt and of Pharaoh the devil, receive with us with all eagerness of a religious heart, that by our Lord whom we believe to be in his sacraments our inmost souls may be sanctified; whose inestimable virtue remaineth for ever.” Again Eusebius, “We offer the shew-bread, re-kindling the saving remembrance, and we offer the blood of sprinkling of the Lamb of God, which taketh away the sin of the world, the cleansing of our souls.”

*That the visible part of the gospel system, says a recent writer, or at least some portion of it which the Apostle was particularly speaking of, is not simply the shadow, but the reflection as perfect as can be, of certain visible things now existing in the heavenly places, of which the corresponding part of the law was but an 'example' *ὑποδειγμα*, an indication by way of pattern or sample, and in comparason 'a most imperfect shadow.' In the gospel you see the object itself, as in a mirror, the law could at most present a rough outline or sketch of it. And the image in the gospel is of things even now in being, only far above out of our sight; whereas the law was altogether prophetic, forshadowing *τὰ μέλλοντα ἀγαθὰ*, a state and system which as yet had no existence. This comparison the Apostle proceeds to apply to the yearly sacrifices of the law, especially those which took place on the day of atonement. He demonstrates their shadowy and imperfect na-

*Keeble, p. 79.

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ture, by the witness, first, of the law which enacts them, then of the fortieth psalm, predicting their abolition when he should come who should do God's will; and lastly, of the prophet Jeremiah, announcing that entire remission of sin which would be inconsistent with the remembrance of sins made again every year, and so he passes on to describe "the very image" which has taken the place of these shadows, in words which answer to nothing on earth surely but the holy sacrament of the eucharist. We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us, through the veil, that is to say his flesh; and we truly have "an high priest over the house of God." Here is *ἐγκαίνισμός*, an opening by solemn dedication of a new way into the holiest, and that by our Lord himself, in virtue of his blood, and by means of his body, broken and rent, as was the veil which represented it; and this in his office as priest over God's temple. And then comes a distinct account of the preparation,

i. e., Baptism with repentance, faith, and charity.

1. For the heart must be sprinkled from an evil conscience, and the body washed with pure water.

2. The profession of our faith must be held fast, without wavering.

3. We must "consider one another, to provoke unto love, and to good works."

What is this but the priesthood of the true Melchizedec exercised on earth; as in other parts of the epistle, the exercise of it in heaven is described either simply, or as identical with one function of the Aaronical priesthood, of the high priest unto the holy of holies? If the bread and wine are not mentioned in words, they are sufficiently implied in the repeated references to Melchizedec; and the omission itself is significant, shewing it to be the will of the Holy Ghost that the worshipper should not allow his mind to dwell in the least upon what he sees in the sacrament. It is *strictly to be to him an image lifting him up to the great invisible realities*, even now both here and in heaven.

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This view of the christian sacrifice, was gathered from the epistle to the Hebrews by some of the greatest and holiest fathers of the church. Thus says St. Ambrose: "Surely every man walketh in an image. In what image then doth he walk? In that of course after the likeness wherereof he was made; *i. e.*, after the image of God. Now the image of God is Christ, who is the brightness of his glory, and the express image of his person. Christ, therefore, the image of God, came to the world that we might no longer walk in a shadow, but in an image. For every follower of the gospel walketh in Christ, the image. Therefore as the people of the Jews went astray because they walked in the shadow, so the christian people go not astray, walking as they do in the image, and having the sun of righteousness shining out upon them.

"1. The shadow led the way.

"2. The image has come after.

"3. The truth has yet to be."

In the book on the duties of christian ministers, he says more briefly: "Those

things then we ought to seek wherein is perfection, wherein is truth ; here is the shadow, here the image, there the truth. The shadow in the law, the image in the gospel, the truth in heavenly places. Beforetime a lamb was the offering, or a bullock, now Christ is offered ; offered that is, as man, as capable of suffering ; and as priest he offers himself, that he may forgive our sins ; here in image, there in truth." For, says St. Chrysostome : " Is not our altar heavenly ? Do you ask how ? It has nought of flesh ; the things presented there become altogether spiritual. Not in ashes, not in smoke, not into sacrificial steam is the sacrifice dissolved, but it renders the gifts set out there bright and glad to look upon."

If, too, we examine the shadows of the sacrifice under the law, and compare them with the sacrifice itself, as offered up by the only true high priest, we shall be able to deduce the true meaning of the office, and the true nature of that service which is the image on earth of what is being done before the

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heavenly altar now. The first command to the children of Israel was, that, "they bring an offering: of every man that giveth it willingly with his heart, ye shall take my offering." And God commanded: "If his offering be a burnt sacrifice he shall offer it, (the man who sinned,) of his own voluntary will at the door of the tabernacle of the congregation before the Lord, he shall put his hand upon the head of the burnt offering and it shall be accepted for him, to make atonement for him, and he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle it round about upon the altar that is by the door of the tabernacle of the congregation." Here is, indeed, a shadow of what was to come, here was represented and shewn forth the sacrifice of the death of Christ. The sinner took the offering and laid his hand upon it, he was himself to slay it, his sins were the immediate cause of requisition for atonement: and so a wicked and abominable world did lay hold on and slay the victim,

"and they the offering, and cut it in pieces;" but no more could they do; for he who was the high priest of the order of Melchizedec, did offer himself in sacrifice, and made there by the oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and as he could not slay himself, the sins of the world in the persons of sinful men, did, as under the law, slay the sacrifice which the priest offered. Now, as this bloody sacrifice was the sacrifice of which the former sacrifices were the shadows, so having been once truly offered, it could not be again; but Christ, the high-priest did institute and appoint that from henceforth that passover which symbolised the deliverance of Israel from the earthly hell,—even Egypt,—in which they served, should represent the signal deliverance which Christ had wrought, for the human race, and therefore the oblation which we are to make, as the image of what he actually did, was to be an offering of fine flour, but instead of oil, it was to be after that of Melchizedec, of bread and

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wine, and blessing; but still offered by Christ's representative here before the earthly throne, even on God's holy altar, and taken into the hands of a sinful but repentant man from God's table, to be set forth to God as the memorial of atonement, and eaten, to the strengthening and refreshing of the soul: and as under the law the elements of the sacrifice were but significant signs, of a work wrought by the Holy Spirit, so now, too, the elements are but the symbols of a spiritual work, accomplished by the Holy Spirit in the nature of man, and by the Christ for the salvation of man. For it is not alone Jesus working to save us, whether we will or no, but in order to this effectual working we must "believe and be baptised" to be saved: we must have been sealed by the Holy Spirit regenerating us in baptism, we must be continually in Christ, walking with him and in him, our carnal nature must be renewed by the spiritual gift of himself: his humanity must be regenerating ours, or all is lost, all is vain, —for neither the blood of bulls nor of goats,

nor the ashes of an heifer sprinkling the unclean, could take away sin; nor can the memorial-representation of the sacrifice of the death of Christ save us now: to us that memorial and representation must be a true image in our hearts, of that which was and is done in the heavenly kingdom. Again and again call to mind how, Moses was admonished of God when he was about to make the tabernacle; see, saith he, that thou make *all things* according to the pattern shewed to thee in the mount. And the Apostle asks, "The cup of blessing which we bless, is it not the communion of the body of Christ? For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." There is indeed no more sacrifice to be offered for sin, the atonement is now before the Father, the ransom is on the altar in heaven, but the image of that sacrifice is here upon earth, and is by representation, by the oblation, by the memorial of the sacrifice, presented before the Father here on the representative altar, figuring to us here on

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earth, the realities of that which is done in heaven. There the blessed Lamb of God slain and yet alive, liveth to make intercession for us; at the cry of each returning and contrite soul, at the utterance of each contrite spirit, Jesus the Christ interposes his body and blood, making atonement for each individual soul, his spirit moves with, and in response to ours, pleads for us, so that when the faithful and loyal disciple "doth shew forth his death" here in the earthly tabernacle, Christ in heaven does the same for him, and is virtually and substantially offering his sacrifice, once for all offered, and ever to be offered for our sins, there in very truth, here in image.

How mightily did our forefathers wrestle with the Spirit and prevail; how weak, how impotent our efforts as a church. The declension of a living faith is causing men to cease from the exercise of that supplication and prayer which once was wont to call down such blessings from on high. We have learned to look upon our own most holy institutions

as made up of base, beggarly rites bereft of all real saving virtue, except such as may be derived from our own feelings; forgetting that while the soil of our own hearts must indeed be prepared for the seeds of grace, that it is the Spirit himself who into those hearts must plant the seed, and nourish it by continual refreshing showers from the Cross.

In the apostolical days, in those days when men were christian indeed and in truth, —living and not dying branches of the vine— they obeyed Christ's law and served him day and night continually. As his custom was, so they went up to pray daily, and were steadfast in the Apostles' doctrine and fellowship, and in breaking of the bread and in the prayers. In the present day we have one who has succeeded to the apostolic office, saying of the church over which God hath made him overseer, that there is well nigh a spiritual famine ravaging his diocese; and his is not a singular case. The Archbishop of York, who has lately been holding a visitation, in his account of the state in

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which he has found his diocese, (not by visiting each parish, but by returns to printed circulars,) says: "He regretted that there were 120 churches in the diocese where the holy communion is celebrated no more than four times in the year; and how it was, he said, that there were 124 churches in the diocese in which their is but one service in the week, he was at a loss to understand."

But those who have been labouring to bring back the church to the state of doctrinal purity which it enjoyed in primitive times, can understand the work which the church undertook, and are not at a loss to explain the reason why church doors are locked and the bread of life is withheld from the flock. The church service was arranged for daily prayers morning and evening, and for the holy eucharistic celebration, at least once in seven days, but as faith declines so men learn to look on the assembling of themselves together as of minor importance, and the occasional celebration of the euchar-

ist as sufficient, for the memorial of the death of Christ, instead of the continual memorial of the sacrifice of his death.

We must never forget that we are as religious beings "spiritual:" it is in *spirit* that we are related to God—in body and soul to the present creation. "*My kingdom is not of this world*" is engraved over the doorway to every christian fane, and no man may enter as a true servant of that kingdom, but through that door which is alone the way, the truth, and the life. We must be partakers not only of the ideal pattern of Christ, but there must be a real entrance into spiritual union with him, for we are partakers of his body, his flesh, and his bones.

In wonderful condescension to our weak natures he hath not left us without witnesses of his love. He has instituted and appointed seals to his new covenant, and with and by these, are we, *if led and taught by God's spirit*, perfectly assured of our true and complete, real and not ideal, union with Christ. For more than six thousand years the many

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coloured bow has ever and again drawn, in harmoniously blended rays, the sure promise of the great I AM across the blue vault of heaven; shall we in eighteen hundred and sixty-two years forget the sure and certain seals of a greater redemption, salvation from a greater flood, even the flood of the waters of iniquity?

Let those who earnestly desire to realize that union with the adorable Jesus, which the word of God so diligently inculcates, cease to preach and to teach subjective ideas only, with reference to those holy mysteries, the sacraments, for until men grasp by the power of a living faith, the knowledge of the fact that the Holy Spirit does now exercise his personal influence on them; and that Christ is still redeeming his people,—that there is a real active spiritual work going on, we shall never believe St. Paul when he says, “But you are come unto Sion, and unto *the city of the living God, the heavenly Jerusalem*, and to an innumerable company of angels, to the general assembly,

and church of the first-born, which are written in heaven, and to God the judge of all, and to the *spirits of just men made perfect*, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them. * *

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ :” thus testifying to the truth of that which was spoken by Isaiah : “The labour of Egypt, and the merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee—in chains shall they come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely, God is in thee, and there is none else, there is no God. Verily thou art a God, that hidest thyself, O God of Israel, the Saviour.”—Isaiah, c. xlv., v. 14 to 15.

If there is one thing more than another that is desirable to be avoided, it is any explanation of the mode how the body and blood of the Redeemer are verily and indeed taken. By divine appointment bread and wine* are the christian oblation, and conjoined on the part of the faithful receiver with true repentance, prayer, praise, and thanksgiving, this incense completes the sacrifice by which we shew forth the Lord's death. How by this service he gives himself to us we know not now. After his resurrection his wounded body was shown to his disciples, and first to her, from whom his adorable peace-giving voice drew forth the answer, Rabboni! and possessing power over all things, and triumphing over all material things, (typifying his supernatural entrance through the door of man's heart,) the same day at evening, being

*In the communion service the distinction between "alms and oblations" is clearly maintained, for we pray God "most mercifully to accept our alms *and* oblations, and to receive our prayers." The oblation, consists of the bread and wine; the alms, of our free-will offerings of money, or the like gifts, for God's service.

the first day of the week, when the doors were shut where the disciples were assembled, came Jesus and stood in the midst, and said unto them, peace be unto you. Three times supernatural power took him into the bodily presence of his disciples; we know not how Jesus did this, but we know that he did it, and that in the same body he ascended. With Thomas, our eyes being opened by faith, when seeking him at his altar, may each have grace to exclaim, "My Lord, and my God:" for the same Jesus who took bread and break it, and gave to his disciples, saying, take, eat, this is my body, is the very Jesus who now in the same body, says exactly and does exactly the same for each one of us. In whatsoever supernatural manner he gave his human nature to his Apostles, we must believe that in the same manner he gives himself to us even at this day.

Throughout the whole sacred scriptures, the incarnation and atonement are set forth to quicken our sense of the utter depravity of the human race; the life, the character, the

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suffering, the death, of the second Adam are there, to convince us that in him, through the spirit, is the restoration and reconstruction of lost man. As in Adam—not by Adam—all die; even so in Christ shall all be made alive, so that they may live in and for Christ. The union with Adam no man professing to believe scripture doubts; unfortunately, many Naamans are to be found, who prefer the rivers of Damascus to all the waters of Jordan. The philosophic schools seize upon this weakness of our nature to dilute the meaning of the reality of our union with Christ, and cheat the credulous fancy with abstractions which are opium to the soul. The denial of the restoration of our human nature by the imparting of Christ's nature to us, is not only destroying a belief in the necessity for the incarnation and atonement, but also leads to the rejection of that other revealed truth, that in Adam all die.

The second Adam must not only atone for the guilt of, he must also be a fountain of healing to his brethren, as his prototype was

a fountain of corruption. How was this to be, seeing the second Adam was born when the earth was peopled with myriads of a sinful race?

“It could not be in the way of nature, seeing that mankind, by the very condition of their being could have but one origin; they could only spring from one man, because that God originally created but one, and having derived their being from this one they could not be born by way of nature from another.” If in this respect, Jesus Christ, the second Adam, was to answer to the first (*i. e.*, if he was to be Adam at all,) if his undefiled human nature was to be to mankind, or any part of them, a principle of life counteracting the death received from the human nature of the first Adam, this could not be in the way of nature; it must be effected supernaturally. If this was to be, the nature of the Lord Jesus must be made so that it could be imparted to and diffused amongst his brethren, and means must also be taken to diffuse it.

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The raising of Lazarus proves the life imparting energy of Jesus, and taken in a spiritual sense, illustrates his power over the spiritual man.

25. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. 26. And whosoever liveth and believeth in me shall never die. Believest thou this? 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

That Christ's nature was so constituted (after his resurrection at least) that it could be imparted is expressly asserted in 1 Cor. xv., v. 45: "The first Adam was made a living soul, the last Adam was made a quickening (*i. e.*, life-imparting) spirit." His body received by God's almighty power, not only the properties of a spirit, but his very body became a life-diffusing as well—"there is a natural body, and there is a spiritual body;" for, says Hooker, "doth any man doubt but that even from the flesh of Christ our bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted part of his

blessed body. Our corruptible bodies could never bear the life they shall live, were it not that here they are joined to his body which is incorruptible, and that his (body) is in ours as a cause of immortality, a cause by removing through the death and merit of his own flesh, that which hindered the life of ours. Yet the mixture of his flesh with ours through mystical conjunction, as the Fathers say, receive from that, vital efficacy which we know to be in his; and from bodily mixtures they borrow divers similitudes rather to declare the *truth than the manner* of coherence between his sacred body and the sanctified body of saints."

It would seem as if many entirely overlook the fact that man's nature is not an animal nature, but is essentially a spiritual nature; his is a differentiated life, the nature which he has being called human nature, as contradistinguished from mere brute nature. The definition of "spiritual," as contrasted with "spirit," is worthy of our attention. Now, the ordinary meaning of the former is "per-

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taining to the spirit, having or partaking of spirit: existing, or relating to spirit, immaterial; and which exists imperceptibly to the organs of sense." The latter, "spirit," an intelligent being or substance imperceptible by our present senses: "that which is apparent to sight, but usually not otherwise perceptibly." That man's nature does not come under the latter definition, is certain: he is a spiritual being, related to, and partaking of the nature of spirit just as he is related to animal nature, as fully exemplified by the Redeemer when he said, "A spirit has not flesh and bones as ye see me have;" and yet he who spake this was "the quickening spirit." With then this distinction clearly in our minds, let us see how the scriptures treat of human nature and how they propose to deal with men in relation to their duty to God: for surely there we are taught to worship God in spirit and in truth, not as carnal, but as spiritual beings, and therefore as having a spiritual nature.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; 2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. * * 6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto the God who gave it.

Ezekiel, ch. xii., v. 1: "The burden of the word of the Lord for Israel, saith the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

Malachi, ch. ii., v. 15, "Therefore take heed to your spirit."

Acts, ch. xviii., v. 16, "While Paul waited for them at Athens, his spirit was stirred in him."

Acts, ch. xviii., v. 15, "Paul was pressed in spirit."

Romans, ch. viii., v. 1, "There is, therefore, now no condemnation for them which are in Christ Jesus, who walk not after the flesh but after the spirit; for the law of the

spirit of life in Christ Jesus hath made me free." And, "To be carnally minded is death; but to be spiritually minded is life and peace."

"Ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you.".....
 "they that are in the flesh cannot please God."

"The Spirit itself beareth witness with our spirit that we are the children of God."

Numberless texts to the same end may be quoted, all asserting our spiritual nature, and in no other sense does the sacred Word set forth the relation which our Redeemer has towards us, thus:—

"If the ministration of death written on stones was glorious...How shall not the ministration of the Spirit be rather glorious...the letter killeth, the Spirit giveth life."

Galatians, ch. iv., v. 6, "And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father."

1 John, ch. iv., v. 2, 3, "Every spirit that

confesseth not that Jesus Christ is come in the flesh, is not of God."

Phillipians, ch. iii., v. 3, "For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."

There is enough in the above scriptures to shew that in dealing with us now in this present life, our most merciful Father is manifesting to us the reality of that service and worship which he expects from us, and that it is to us as spiritual beings that our conjunction with the everlasting Son is effected. Thus in

1 Corinthians, ch. vi., v. 17, "He that is joined unto the Lord is one spirit."

Galatians, ch. xi., v. 20, "Christ liveth in me: and the life which I now live in the flesh I have by the faith of the Son of God."

1 Corinthians, ch. vi., v. 15, "Know ye not that your bodies are the members of Christ."

1 Corinthians, ch. xii., v. 27, "Ye are the body of Christ, and members in particular."

Ephesians, ch. 5., v. 23, 29, 30, "Christ

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is the head of the Church, and he is the Saviour of the body, &c....No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones."

Now although our conjunction with Christ be mystical and incomprehensible, it is no less real, and in the communication of Christ's body to our own, there is not only a communication of his benefits, but a real substantial union with Christ by his spirit on our spirits, that is, the whole nature of Christ as the second Adam, as the quickening spirit bestows himself on our weak natures. So Sadell, a French protestant, writing in 1589, says:—"Every doctrine in which that is denied which scripture affirms, and that is excluded which scripture includes, is heterodox, and accordingly to be expelled from the Church. In this doctrine, to wit: that the Lord's supper is only a symbol of the Christian religion, and a communication and seal of Christ's benefits, and that there is not in it any com-

munion of Christ's body and blood—in this doctrine I say that is denied which scripture affirms, and that is excluded which scripture includes." Again, "If, when I embrace with true faith the promises of the gospel, I am made partaker of Jesus Christ, God, and man, for so the Apostle, treating of the doctrines of the gospel; *we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end*; if, I say, by that very faith I have true communion with him, and as a body to the head, a spouse to the bridegroom, a branch to the vine, and even far better and more closely am united to Christ, since he dwells in me and I in him, I pray you, if without the sacrament, faith can do this through the operation of the Holy Ghost, how much more will it be able to do so, when, to the preaching of the word, and to the promises of the gospel, we added the sacred symbols ordained by Christ himself to this end might be more effectually ratified in our souls." Again,—“That it may the more appear how their opinion differs from scrip-

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ture, thou wilt no where find in the sacred writings that the death of Christ is to be eaten, but his body, and so Christ himself is to be eaten as is evident from these places: *My flesh is meat indeed, and my blood is drink indeed. I am the bread of life, if any man eat of this bread, he shall live for ever. He that eateth me, even he shall live by me,* &c. Nor indeed without cause, for no one could rightly say that the power of nourishment which is in the bread was received by us without the bread itself that our life may be sustained. In like manner the passion of Christ and his benefits and that quickening power which sustains our souls to eternal life cannot be separated from the body and blood of Christ, and so from Christ himself. For the oblation of the body without the blood offered, the shedding of the blood without the blood shed, and the passion of Christ without Christ suffering, are not indeed intelligible. Lastly, let us listen to St. John:—“*God hath given to us eternal life, and this life is in his son. He that hath the son hath life, and he that*

hath not the son hath not life. The order of these words is to be regarded. He says that our life flows from God, as from him who alone lives and is the author of life. Then he affirms that this life is the Son, *i. e.*, because Christ Jesus, God and man, is the mediator between God and man, has furnished us with all things which were necessary to eternal life, and, that we may be partakers of eternal life, he says it is absolutely necessary that we have Christ himself, in whom is life. Thus, although water flowing from within may fill a well, yet we must go to the well to draw the water. But whereas they exclude the communion of Christ's body and blood, being content as to a commemoration only of Christ's death and a kind of shadowy image of it, it certainly follows that their doctrine is heterodox." Clearly, it is but an act of common sense to receive with meekness the engrafted word; in that word it is expressly declared that our conjunction with Christ is a real conjunction, although every where the same scripture fully explains that the union must

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not be understood by us "carnally." And certainly this must be so, for man's nature, when fulfilling its destiny, when by baptism it is elevated and grafted into Christ's, is not, and cannot be in any sense in relation to the Saviour except as a spiritual nature, to be reclaimed by a spiritual Saviour, who, although he be the God-Man, is the quickening spirit, the font of life. It can be in no other way that we truly participate in our head: it can only be from his glorified humanity, a humanity taken into the godhead, that it may be a source of life to suffering man, a humanity unlike ours, inasmuch as it is not degraded, not spoiled by sin, but spotless, pure, without any taint, a glorified humanity.

Moreover, Sadell observes, we refer this eating and drinking directly to the body and blood of Christ, from the words of Christ himself; not that we may separate either the body from the blood, or the body and blood from the soul, or the whole human nature of Christ from his divine nature,—for who does not know that St. John most plainly teaches,

that the word is life itself, which flows to us through his human nature,—but Christ was willing, by this means, to exhibit his death before our eyes, as it were drawn to the life, seeing that by it life is procured to us. But in scripture the whole obedience of Christ is wont to be signified by the words—his death. Wherefore, St. Paul says, that in the celebration of the Lord's Supper, the memorial of the death of Christ is chiefly to be observed. But mention is made of the body and blood, that is of meat and drink, that so we may establish a full and perfect spiritual nourishment in Christ alone, and thus much of the words *eating* and *drinking*. We add the word *spiritually*; not that spiritually is the same with us as *fictitious*, and which consists in mere opinion; nor again that which is only invisible; nor yet that we would convert the body of Christ into spirit; but we thus speak because the eating of Christ's flesh and the drinking of his blood is effected by the operation of the Holy Ghost; and this mystery is apprehended by faith, which the Spirit him-

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St. Paul, in his Epistle to the Hebrews, forcibly urges the truth, that all men are now called to recognise the higher duties and the spiritual nature of, that worship to which they had been called, by virtue of the higher exaltation which humanity had now undergone in the person of Jesus Christ, in whom it had been reclaimed, in whom man's undoing had been made perfect, and in whom human nature is glorified, that it may be a living source of regeneration. For, says St. Paul, "ye are come unto Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, &c., &c." Christ has rent the veil and entered in for us, and so consonant is this truth with all the yearnings and

wants of the human spirit, that numbers of all schools of thought have piously believed that the kingdom of heaven is open, and as our spirits lie not in the grave, but are in the paradise of God, so there too we may pray for the success of Christ's church, and the redeemed ones whom we leave in the world. The partition wall is broken through, and as we do here what they do there, so they do in some way there, what we do here.

This opinion, that the spirits offer up intercessory prayer, as part of the holy occupation of the blessed state, is in no way related to the doctrine of invocation of saints, advocated by the Roman worshipper; for Presbyterian and other anti-Roman believers in christianity, hold the former sentiments, from a belief in the indestructibility of the soul, who yet repudiate the notion that the saints *can hear us* if we asked for their prayers,—their praying for us, is taken to be a spontaneous act of their own prayerful, charitable, loving wills.

The spirit of man lives and enjoys a blissful life. The doctrine is consistent with God's

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justice and with his mercy. "This day shalt thou be with me in Paradise" was the language of him of whom St. Peter says—(1. Peter iii., v. 18.,) "For Christ also hath once suffered for sin, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison," and who after his resurrection said, (John xx., 17,) "*touch me not, for I am not yet ascended unto my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God and your God.*" Acts ii., 33-35, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear, *for David is not ascended into the heavens: but he himself saith, the Lord said unto my Lord sit thou on my right hand, until I make thine enemies thy footstool.*" Luke xvi., 31, "As touching the resurrection of the dead, have ye not read that which was spoken unto you

by God, saying, I am the God of Abraham; and the God of Isaac, and the God of Jacob; *God is not the God of the dead, but of the living.*" Again, in another scripture, "Christ said unto her, *Talitha cumi, damsel, arise; and her spirit came again.*" Her own, not a new creation, but her spirit which was before, came again, from whence? from the dust of the grave, or from paradise? from sleep or from the active enjoyment of bliss?

That departed spirits may be made cognisant of what takes place on earth, with reference to man's spiritual affairs, would seem to be revealed in scripture in at least two very striking passages. Our Lord, in reasoning with the Sadducees, had declared that "God had spoken, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living:" teaching that at the very time at which he spoke, Abraham was alive.

If Christ had not descended, where was he during the three days? But in another scripture there is a remarkable declaration,

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which certainly seems to point to the possibility that the spirit of Abraham knew somewhat of the occurrences of earth:—

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Apostles Peter, James, and John, had positive demonstrative proof of the truth of our Lord's declaration, for we read—

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Now as Abraham "slept with his fathers"

before *Moses lived, how are we to explain his knowledge of what Moses and the prophets had done for "his seed"; unless it was revealed to him in the intermediate state.† According to scripture chronology Abraham died 1821 years B. C., Moses died 1451 years B. C., the inference therefore from the parable of our Lord is, that Moses must have communicated to Abraham in Paradise all that had been done for the promised seed; for neither from the parable in question nor from any other portion of scripture, can we gather any intimation that the departed spirits have direct insight into the affairs of men, but that they may know of the progress of the kingdom of Christ from the departed who join them, is more than intimated by the parable in question, so that, taken in connexion with the appearance of Moses and Elias at the

*The monumental records of Egypt prove the scripture account true. Abraham lived in the 9th dynasty, and Moses in the 19th.—See Osburn's Egypt.

†For some very cogent reasonings on this point see Stiers, "Words of Jesús."

transfiguration, the translation of Enoch and Elijah, the raising of Lazarus, and last and greatest of all the resurrection of the Saviour, we have a body of evidence practically illustrating the immortality of man, and his continued existence in an intermediate state, awaiting the final perfection and consummation of all things.

While, therefore, we may gather from these sayings, "relating to the unseen world," that in the church of Christ, are all things necessary for our salvation, and that here on earth we are to work out our salvation, nevertheless there is strong ground for declaring, that, there is a much more real communion between this and the other world, than many doubters and sceptical souls imagine; although it would seem that the revelation was made, solely with the view, to establish the verity of our immortality, the oneness of Christ's Church, and the undying nature of man.

Pearson says, "The saints of God, in the living Church of Christ, are in communion with all the saints departed out of this life

and admitted to the presence of God. Jerusalem sometimes is taken for the church on earth,—sometimes for that part of the church which is in heaven, to shew that as both are represented by one, so both are but one city of God. . . . “The communion of the saints in heaven and earth, upon the mystical union of Christ, their head, being fundamental and internal, what acts or external operations it produceth are not so certain. That we communicate with them in hope of that happiness which they actually enjoy is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity is certain. But what they do in relation to us on earth *particularly* considered, or what we ought to perform in reference to them in heaven, *beside a reverential* respect and study of imitation, is not revealed to us in the scriptures—no greater enlargement of the communion is made as to the saints in heaven, than the society of hope, esteem and imitation on our side,—*of desires and supplications on their side.*”

That the immortal spirit of man does lie sleeping in the grave one cannot believe, it is contrary to reason to think so, or that God takes the departed spirit to the heaven of heavens—the special presence of the “I Am,” or sends it to hell directly, to bring it back to judgment is alike contrary to his goodness, and his justice. As the soul departs, so shall it be at the judgment day, we are to be judged for deeds done in the body, and rewarded for deeds done in the body, so neither our prayers for the dead, nor the prayers of the condemned, could they make such for themselves, will avail, however much the prayers of the good may prevail.

“Fear not them which kill the body, but cannot kill the soul;” and Pearson says, “the soul of man, which while he lived gave life to the body, and was the fountain of all vital actions, in that separate existence after death, must not be conceived to sleep, or be bereft or stript of all vital actions, but still to exercise the powers of the understanding and of willing, and to be subject to the affections of

joy and sorrow," upon which is grounded the different condition and estate of the souls of men during that time of separation, some of them by the mercy of God *being placed in peace and rest, in joy and happiness*; others by the same justice of the same God, left to sorrow, pains, and misery."

But "Who knoweth the spirit of man that goeth upward," for says Pearson, "at the death of man nothing falleth but his body." Man's nature is compound, we are body, soul, and spirit, and St. Paul was willing to depart and be with Christ; *he was willing rather to travel and be absent from the body, and to be present and at home with the Lord*. We know that nothing imperfect can enter in the immediate presence of Jehovah, and although blessed spirits may not enter into that perfect bliss (for the consummation of which we pray) which is to be their portion hereafter, *i. e.*, after the final judgment, yet it is dishonouring to God, and a violation of our sense of his absolute perfection, to suppose that those happy ones are not enjoying, and delighted

by, the presence of the Lamb, and pray day and night for the salvation of the world and the overthrow of the devil; for saith St. John: "I saw under the altar *the souls* of them that were slain for the word of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Christ has under the veil of the flesh shown himself to us, and shall he not show himself to His redeemed ones, although they be not in the heaven of heavens. It is the general judgment of the church, that the soul of Jesus, as contradistinguished from his body, after separation from the flesh, was really and truly carried into those parts below, *where the souls* of men departed were detained. There is nothing which the Fathers agree in more than this, a real descent of the soul of Christ into the habitation of the souls of the departed.

It is a fearful thing to lead men to think that the spiritual body is capable of even

temporary destruction; the next easy step is a denial of man's immortality. "Formerly all persons who rejected, or sought to invalidate the statements of our sacred writers, used to profess themselves opponents of Christianity. But in these days the same arguments—such as they are—are brought forward by persons professing themselves Christians, and proclaiming their high veneration for the Gospel. It is as if the assailants of some fortress should assume the garb of its defenders, and thus obtain admission within its walls, that they might batter them the more easily from without."*

The more deeply we meditate on the fact of the living, undying nature of the spirit, the certainty that we are to continue our existence, that the life which we live in the flesh is the life which we shall live in paradise, the more painfully sensible do we become of the importance of death, that change which transplants us from time into eternity. Think of

*Whately, p. 72, Evil Angels.

our occupation here at the present moment; search out the heart and try the reins; lay bare the action of the moment, and if the inquiry reveals naught but the world, its pleasures, its pomps, its follies, and its vices, if the spirit here has known, and knows here nothing of that holy service which God demands, if prayer and praise are strange to it, if redemption through the atoning blood of Jesus has had no true and real meaning; if the Lamb of God has not taken away sin, think what the shock of the sudden dissolution of all connexion with the body to such a soul must be. On the one side is Jesus and his holy angels, there before the throne is the Lamb slain and bending in mediatorial prayer for the sons of men—there is an accepted sacrifice for sin. On this side, in the world is the creature, the object of all this love and merciful care. What if the summons come and we must pass from hence? Shall we look on the great white throne and spontaneously, as the habit of our life, bow down and worship? or shall we be translated

to that scene where fell despair for ever and for ever sinks the prayerless spirit into endless agony and torment?

And here we may sum up with the commentary by the learned commentator on Joel, the Rev. E. B. Pusey, "There (in Jerusalem) was, under the Old Testament, the centre of the worship of God; there was the church founded; thence it spread over the whole world. The place whither the tribes went up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord, where God had set his name, where alone sacrifice could lawfully be offered, stands as elsewhere, for the whole church. Of that church we are in baptism all made members, when we are members of Christ, children of God, and heirs of heaven. Of that church all remain who do not by viciousness of life, or rejecting the truth of God, cast themselves out of it. They then are members of the soul of the church, who, not being members of the visible communion and society, *know not*, that in not becoming

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members of it, they are rejecting the command of Christ, to whom by faith and love and in obedience they cleave. And *they* being members of the *body* or visible communion of the church, *are not* members of the *soul* of the church, who, amid outward profession of the truth, do in heart or deeds, deny him whom in words they confess: The deliverance promised in that day, is to those who being in the body of the church shall by true faith in Christ and fervent love to him belong to the soul of the church also, or who although not in the body of the church shall not, *through their own fault*, have ceased to be in the body, and shall belong to its soul, in that through faith and love they cleave to Christ its head."

Archbishop King clearly shows from scripture the nature of God's visible church, and the object of its institution; and could we but believe in the reality of that effort to save men, which the Holy Spirit is ever exercising, charity would more largely prevail in our hearts; and even when we did recog-

nise evil sitting, as it may be enthroned within the sanctuary, we would feel that God in his own mysterious way would loose the bands of wickedness, and let the oppressed go free, overcoming evil by the superior good.

The Archbishop says:—"As it would be prejudicial to man, to all nature, for God to hinder bad elections by his absolute power, so nothing can be conceived disagreeable to himself. God made the world in order to have something whereon to exercise his attributes *externally*. But since he has several attributes, he cannot exercise all in every thing alike: his power, therefore, exerts itself chiefly in one thing, his wisdom and goodness in another. He exercised his power in creating the world, and putting it into motion; his goodness and wisdom, in the order and agreement of things. But the divine wisdom seems to have set apart the government of free agents as its peculiar province; herein it fully exercises itself, and acts up to its infinity; for if it were finite it would not be equal to so great a task. It does not seem

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a very extraordinary thing for God to be able to govern and absolutely to direct such beings as are merely passive, and deprived of all motion of their own, whereby they might make resistance; for those things obey easily which do not move but when they are moved, neither is there need of infinite wisdom to govern them; for infinite power, with a moderate use of wisdom, would have been sufficient. That there might be a subject, therefore, whereon the infinite wisdom of God should display itself, he created free agents; which being as it were put out of his power and left to themselves, might act in a manner independent of his will. It is evident to any person how much more difficult it is, and how much greater exercise of wisdom it requires to direct a multitude of these to a certain end, and make them conspire to a common good, than to order brute beasts and such as have no power of themselves, in what manner you please. To them that consider the vast multitude of free agents, which is almost infinite, and their independence, (since

every one is, at least in many cases absolute master of its own actions, and is permitted by God to act according to that liberty, and seems to have given a specimen of the extent of his wisdom, which is able thus certainly and effectually to bring to the end proposed so many free spirits, so many agents that were in a manner set at liberty from his dominion, and committed every one to his own government. Here is the proper place for wisdom, wherein setting aside and in a manner suspending the exercise of his power, he attains his ends by prudence only, by mere dexterity of acting; and brings it to pass that so many jarring wills, depending on themselves alone, and no more inclined to either side by the divine power than if there were no such thing, shall yet conspire together to promote the good of the universe." Collibera, quoted by Lay, says: "It was highly suitable to the divine wisdom in the government of the world both to pre-ordain some of the principal tenets with relation to the entire human community, or to the mass

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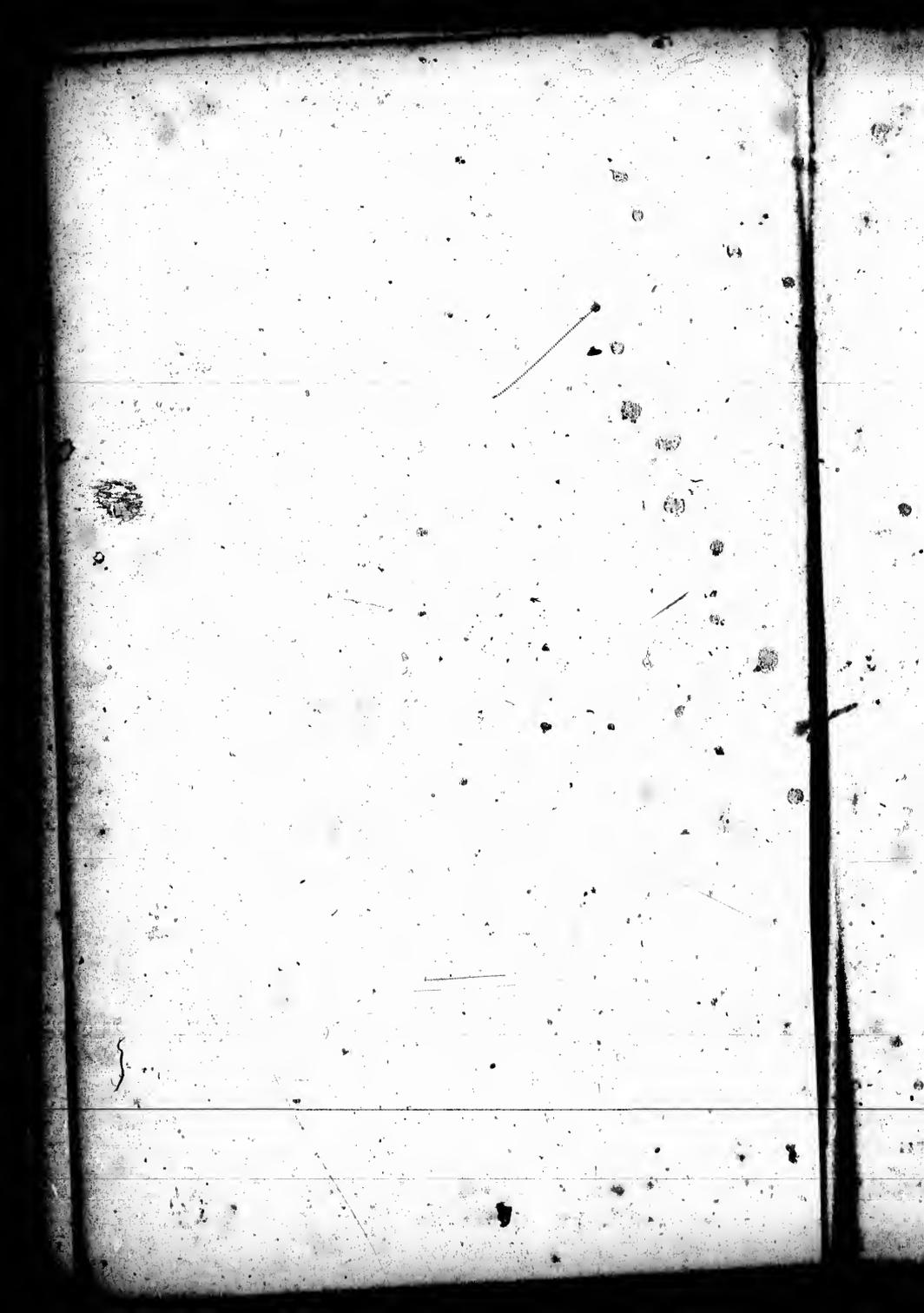
considerable part of it, and to resume to himself the right of interposing and influencing particular agents, as in other cases, and more especially in order to the accomplishment of these merits. That he has actually done so is abundantly evident from scripture prophecies and histories; and that in so doing he has acted in a manner most worthy of his wisdom, is no less manifest. For hereby it appears, that the government is equally opposed to chance and destiny. Had the Deity taken no care of futurity, but left every man to the conduct of his own inclinations and natural effects in general, to the influence of their causes without ever interposing to direct them to the attainment of his great design, this would have been almost in effect to divest himself of the government of rational agents, and to subject their affairs to chance, and to the hazard of the utmost disorder and confusion: or had he on the contrary absolutely or fatally determined every event, though this would have been far enough from divesting himself of the government of the world,

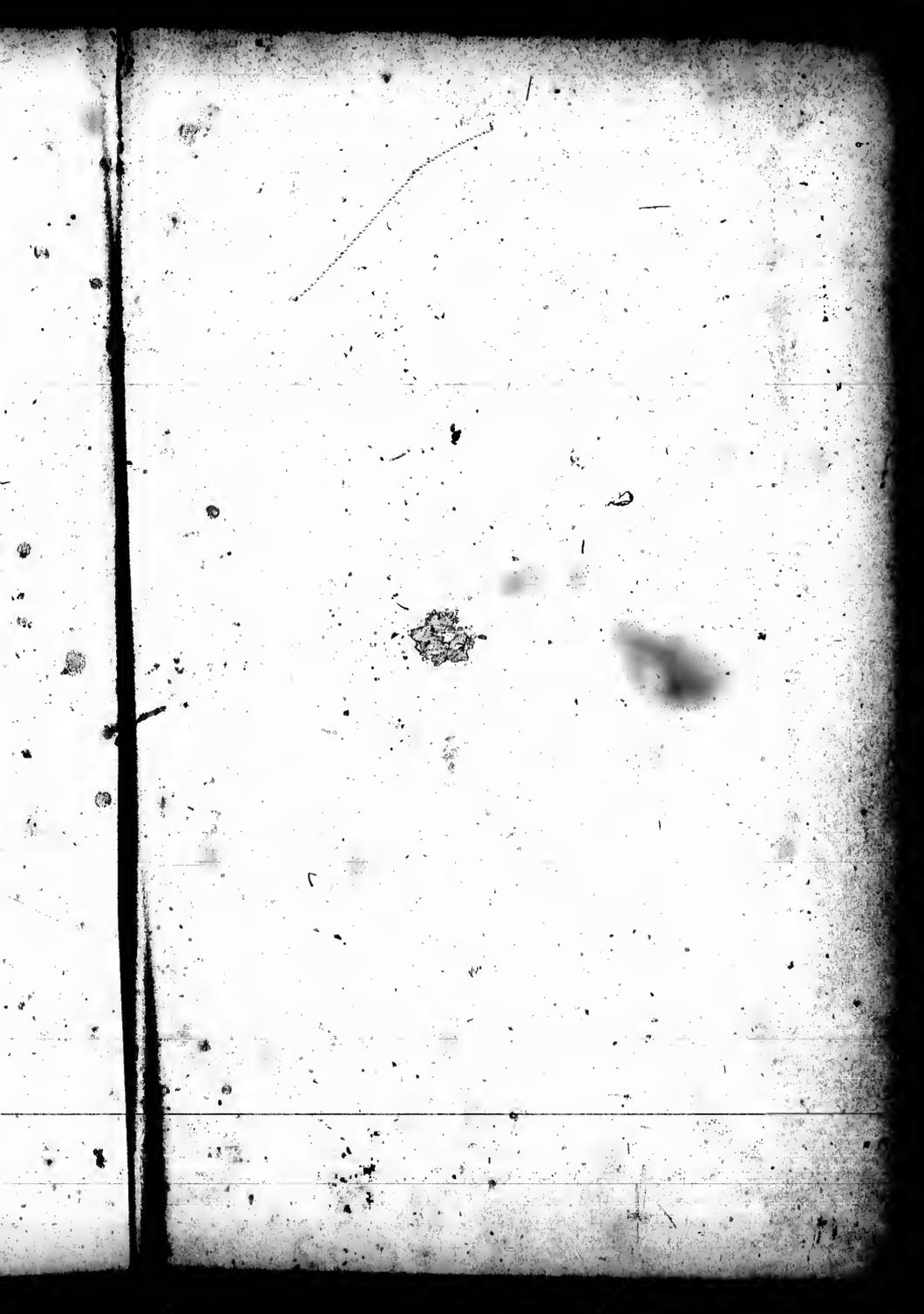
yet it would have been unworthy of the Deity, a government entirely exclusive of all proper sin and punishment, virtue and reward;* wherein he himself would have been in effect the only agent, and we the creatures stupid, and passive; whereas by pre-ordaining the more natural events and suffering the creatures fully to exert their faculties in all convenient cases, he appears most wisely to have chosen the middle way, and thereby equally to have avoided the mischiefs of both extremes."

The dealing of God with his people of old times, and with us his chosen people now, is thus rendered intelligible; and with the perfect confidence that God will through human suffering and trial, perfect to himself a church, all mistrust vanishes, and repose of mind abides with those who glory in the triumph of the Redeemer, well remembering that the "wrath of man shall praise him al-

*See, too, Fenelon on True Worship, for the same thought, and Butler's Analogy, pt. 1, ch. iii.

ways, and that the remainder of wrath he will restrain." The whole history of the church is composed of a series of struggles for the maintenance of the truth once delivered, for purity of life, for the supremacy of God's law over man's desires. The violence of Arianism swept like a tempest over Zion, but the voice of God was not in it, lust of power has grasped ever and anon with a rude hand the mercy seat and ark of the covenant, but the might of God was not with it, heresy and schism boldly confront the body of the Lord, but he answers to his own members, "I am with you always, even unto the end of the world."







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