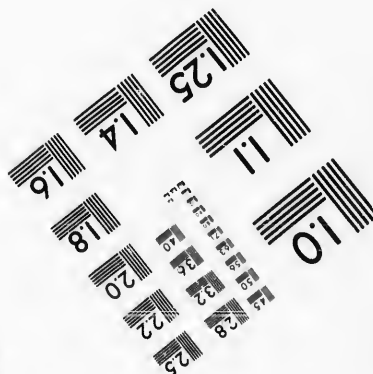
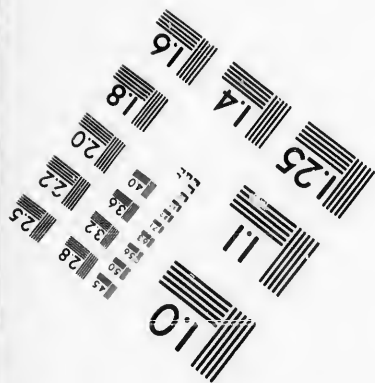
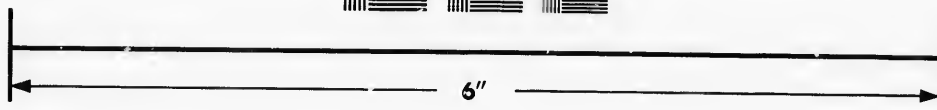
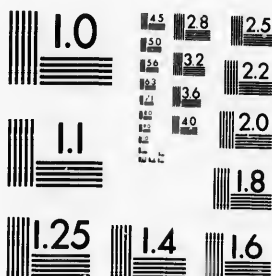


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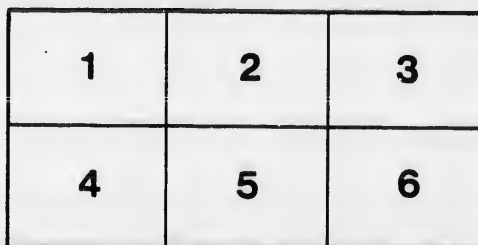
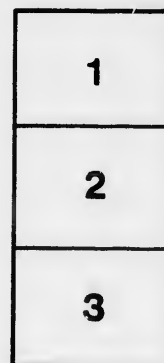
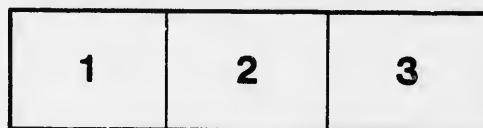
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1628 Buxwell

1629. "

Draft Approved.
188

I have the honour to be,

Sir,

You most obedient servant,

Under Secretary of State.

Drafted, 188

Approved.
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ON THE
Burwell's
PHILOSOPHY

OF

1844

HUMAN PERFECTION

AND

HAPPINESS.

~~~~~  
BY THE REV. ADAM HOOD BURWELL.  
~~~~~

Montreal :

PRINTED BY LOVELL AND GIBSON, SAINT NICHOLAS STREET.

1849.

I have the honour to be,

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ON THE
PHILOSOPHY
OF
HUMAN PERFECTION AND HAPPINESS.

THE writer of the following Essay has no ambition to be thought the author of a System of Philosophy. Indeed, he is not sure that Philosophy is the right word whereby to designate his prelections; but the popular use of it makes it the fittest word by which to convey his meaning. The character of the Essay is meant to be Theological in no sense other than this: either, that part of the premises is matter of Revelation, or, that every positive truth has a Theological aspect, because it comes from the one Fountain of all truth. The object of the writer is, to treat of Man as made for happiness, but as fallen, and unable to attain it without help, and therefore, as needing certain qualifications, in order to that course of action, the result of which is happiness. The following pages treat of one form of the complexity of man's natural structure and constitution, or of certain known parts or divisions in the invisible part of man's being, which have a mutual relation to each other, and also, of a corresponding scheme for the training and endowment of each part, to the end of a complete education of the individual, so as to fit him for the attainment of ultimate happiness. Brief mention is made of these three things, to wit, the individual; the corporate society; and its external circumstances and inheritance;—and the subject is very far from being exhausted.

The writer has, in time past, endeavoured to study some of the celebrated authors on the Philosophy of the Human Mind; but they, notwithstanding their ability, affording him no instruction in the main point, he ceased to study them. Let the reader judge whether anything comprehensible and practicable is to be

found in the following Essay. One remark he would further make, which is, that he thinks the truth, which undoubtedly exists in Phrenology, will one day be found to be in perfect agreement with the "Philosophy of Human Perfection and Happiness."

That man was made to enjoy happiness, is presumable from our experience of pleasure and pain. We are conscious of having a natural capacity for both, and we are equally conscious of almost instinctively avoiding the one, and seeking the means of securing the other. This is not from Revelation or the discoveries of science, but from feeling, and almost without reflection. To pursue pleasure and avoid pain—to ensure happiness and shun misery—appear to be the two great employments of man.

If we look to the volume of inspiration, we shall find the whole Gospel scheme predicated upon the assumption that man is miserable by nature; not by creation, but in consequence of the fall and corruption of our nature, so that we naturally follow those passions that lead to misery, and are naturally ignorant of the way of securing happiness, and averse to following it, even if we knew it. And the professed object of the Gospel is, to lead the human race out of this natural state of misery, which may be called accidental and temporary, into a permanent state of happiness, from which no accidents will ever be permitted to lead us astray. And it is sufficient here to state thus much without at all entering upon Theological disquisitions.

If we look abroad upon the world, we shall find this the one great absorbing question of all, namely: "What shall we do to be happy?" or, "What courses shall we pursue to ensure prosperity and the enjoyments of life?" This is what men are busied about, for at this time all principles are discarded from the schemes of government, but those of finance. All questions are resolvable into this one: How shall we make the most money? or, How shall we secure the greatest measure of enjoyment in this world? For it must be remembered that all questions touching the truth of God, as such, and given by Revelation, are systematically excluded from all popular legislation, as if nations owe Him no duty; and every thing of the kind is left to the choice of the individual.

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But we may also see, in looking abroad upon the world, that it has never witnessed a time of such commotions as the present. Not that there has not frequently been an equal amount of actual disturbance, but that the character of the present is diverse from all others. There is vast wealth, and vast inequality in wealth, and many, very many, poor, and a great cry for remuneration of labour, or a cry for the means of subsistence on easy terms. There is an equal cry against all privileges which lie above the control of the masses. In all such, men see but so many impediments to happiness, and the universal effort now is, to remove all hindrances, and for every one to seize whatever means of happiness he may. The actors in this great enterprise invariably assume that prosperity and happiness must follow, as things of course, whenever they shall have changed the old order of things by the prevalence of their principles; and indeed there seems to be but one principle insisted on, which is, that the simple will of the majority shall be the only rule of law. It is assumed that from that will, in free exercise, will spontaneously flow the polity and the expedients needful for the time being, as time shall roll on, and new necessities arise.

Now, happiness is certainly an end. All industry, all activity, all labour and pains-taking, say so, for they are all means to an end which all men recognize to be unattainable without them. Men labour that they may procure enjoyment, and they pursue such means as promise to be most productive, and soonest lead to happiness. This is the concurrent testimony of all men acting from a common feeling of nature, the unavoidable preference of happiness to misery. Man was made capable of suffering, but suffering was not the end of his creation. There is in him a natural buoyancy tending to a continual effort to rise above suffering—a continual striving to be happy. And as this unceasing effort of our nature is but a form of the testimony of Him who made us, we find the Book of Revelation continually asserting the same from beginning to end. The burden of the Gospel is, the special work of Jesus Christ in our flesh, which explains why the name of Saviour was given Him. But the salvation of Christ, considered merely as the taking away of sin, is not an end in itself. Great as it is in this sense, it is merely a means to a greater end, and that is, human happiness in the largest sense.

God so loved the world, that He sent His only begotten Son to save it. The incarnation is not in itself an end, but a means to an end, the greatest conceivable, even the uniting of man in one body with God in glory everlasting.

It is evident to all men that there are various means to the end of happiness, for, being alike susceptible of pleasure and pain, we must be qualified for ensuring the one, and avoiding the other, in our condition and pursuits. We all have a clear and definite idea of the difference between ignorance and knowledge, perfection and imperfection. We look upon knowledge and perfection (whatever be our standard) as indispensable means to complete happiness. There is perfection in knowledge, and perfection in goodness. (Moral goodness is here meant, and not mere physical fitness and meetness.) Our perfection in knowledge would stand in knowing all that God designs we should know—our perfection in goodness, in our moral condition of likeness to the goodness of God. Perfection in wisdom, or the right use of all means, might here be added. But to complete the idea of human perfection, we must add that of an education or training suited to what man is in his creation—parts and faculties, so that he should have the complete command of himself in all parts of his conduct, and always be able to do what he ought under all circumstances.

That man was made to become perfect, is presumable from this, that he is always seeking in some way to better himself. It seems as if we cannot say, I have enough; I will seek no more. We love to contemplate perfection in the ideal; and we are always striving after it in the various productions of art and otherwise. This is proof of another assumption, which is, that there is in man's natural constitution, a complete capacity for that perfection after which he is continually striving. Without such a spring within him, it is hard to conceive how he could ever improve his condition. Brutes, by instinct, do certain things; and they are all equally good workmen in their way. Their first attempt is as successful as their last, and they are incapable of improvement. But conjecture in regard to man, is silenced when we hear God saying; "Be ye perfect: for I am perfect." And in so saying, he requires that we be perfect *because* He is perfect, while He makes his perfection the measure of ours. And there

is reason in this, which we can readily understand. God has taken us into union with Himself, for ever, that He may "dwell in the habitable part of His earth, and have His delights with the sons of men." Those who cannot agree together cannot enjoy mutual happiness. Happiness in each other, being a final end, that end is unattainable, unless mutual agreement be a means to it. But God in Himself is unchangeable, and cannot vary from what He is: and hence it follows that unless we become one with Him, in mutual likeness and agreement, we cannot dwell with Him at all—He cannot take His delights with us. We must love Him with all our heart and mind, because of all His perfections in goodness and truth. But if He finds nothing in us, corresponding to His own likeness, how can He make us His companions, and take pleasure in us? This word, "Be ye perfect," is to us a word of love and encouragement; for we think too well of Him to imagine that He would command us to do things impossible. He does not come reaping where He had not first sown: and He cannot require us to be perfect unless He has first given us a natural capacity for becoming so, and also provided a positive means for our growing into that condition.

Now man in his creation-state, which, if we like, we may call a blank, capable of being filled up either with good or evil—trained for God's pleasure or against it—is made up of four parts, each one of which is essential to the completeness of the other three; and they so stand together, that one is not afore nor after the other, in time or action; but must all act together, in a certain way, in order to the perfection of any action. Man is compounded of Will, Imagination, Intellect, and Affections: and though this is not a complete enumeration of all man's faculties in their out-branchings, they are all comprehended under these four heads. One of sound mind, and perfect self-possession, must know how to rule them all, without being swayed by any of them, and must have them so adjusted and balanced together against each other, that no one of them shall have an undue preponderance, or work to the injury of any of the others. And here in the natural constitution of the individual, lies deeply imbedded that rudimental principle of **BALANCE OF POWER**, after which statesmen have so much laboured. They have seen in it, the proper and necessary balancing of one vital energetic part,

against another such part in the same body, so that no one should overbear and oppress another, and in so doing, overbear and oppress itself. For they have regarded a state, as made up of different parts, each having its own sphere of duties, and peculiarities, but also having them, and under obligation to exercise them, for all the rest as well as for themselves, so as to produce a common action for common good, in the common weal. On this ground, if any one estate of a realm, should attempt to swallow up the others, and supply their place, it would attempt the destruction of the whole state, in which itself also would be involved. For the parts of a constituted state are comparable to the parts of a man, all of which suffer, by taking away one of them.

In this enumeration of the parts of a man, the Will stands first, as the head and ruler of them all, fully and absolutely. It is the sovereign Director of all, as it were the Executive Department of the man, whose chief business is, to stand in readiness for the doing of every action, at the time, and in the manner determined on by other faculties. The will in itself is not rational; yet its action is needful to every rational action. But we must conceive of it as itself under direction and guidance; and this we are obliged to say, when we say that in itself it is irrational. We must also remember, that we are "fearfully and wonderfully made," and that we are handling a subject, which is in many points involved in the profoundest mystery. For there seems to be, an I Myself, the master and possessor of all that we can recognize, yet hidden away behind them out of sight, and veiled in impenetrable darkness; one in whom all the faculties centre; from whom they originate and spring, and back to whom they continually return, but who never shows himself, so that we can see and know him. Perhaps it is the human spirit itself.

Next comes the Imagination. It is the Provider in the midst of the man, as the Will is the director. It needs continually to be restrained, and its processes examined by that which is rational, before they are acted upon. It is in itself void of reason, as may be seen in dreams, when the will and reason appear to be asleep and inactive; but yet its action is necessary to all rational conduct. It is very active in invention, discovery, and acquisition; and is continually out foraging and finding, and bringing up all ideal things to be tested and selected by another faculty. This is mat-

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ter of common experience, for we all know the necessity of examining closely into things before we commit ourselves to them.

In the third place comes the Intellect. It seems to be an organ (so to call it) made up of many others—a great region within the bounds of humanity, containing many precious things. It has the power of knowing, remembering, reflecting, comparing, reasoning, judging, determining; and in order to any right action it should be able to point out the end, the means, time when, and how. Prudence, wisdom, discretion, caution, and such like, man to find their place in the intellect; and the importance of its functions to the constitution of a “sound mind” is readily appreciated.

Lastly, come up the Affections, a system in themselves. They are the region of feeling, desiring, wishing, preferring, disliking, avoiding. Love, hatred, envy, jealousy, revenge, and such like, seem to have their home in the affections, as they all spring from feeling. They have much to do with the conscience, with joy, sorrow, repentance, remorse, and all the forms of suffering, whether pleasant or painful. Yet are they irrational in themselves, and stand in continual need of being watched over by the other faculties, lest they lead us continually to play the fool. Of the truth of this we are at once convinced when we reflect that no man should act simply because he feels, for we must judge first whether the action which would spring from spontaneous feeling be right or wrong. The affections are the prompter in the man, and incite him to action, for without a feeling favorable towards doing a thing, one could never do it; and even if, in one sense, a thing is contrary to one's feelings, he cannot do it unless a contrary feeling drives him on. In this case an overcoming sense or feeling of duty may cause us to do very unpleasant things. It is thus a Christian bears his cross.

In everything a man does the joint operation of all these four parts of him is necessary, though but one of them may be more prominently employed. The thing to be done may require the leading activity of this or that faculty, or this or that one of the four; but yet all the others must be doing their part, or the matter goes wrong. A man cannot do a thing without all the time holding it in his will, and willing something about it; nor

without exercising his imagination on it, or on things connected with it; nor without reasoning or judging or reflecting concerning it; nor without having his feelings sufficiently interested in it to ensure perseverance.

No one of these four should be out of place. None should be allowed to usurp the place, or attempt to discharge the office of another, or seek to do without it, for they all are parts, one of another, and should work together to a common end, as the parts of a machinery which can do nothing alone, or even if one part is wanting.

But there is such a thing as abuse or misuse. The abuse of the will runs into lawlessness, selfishness, violence, disorder, confusion, and all injustice. Excess in the imagination tends to fanaticism, and the unreason seen in madness. The intellect is liable to waste itself in idle speculation and useless theories, even though it be the seat of reason and judgment. The uncontrolled and ungovernable affections will run into sensuality, and their indulgence tend toward the loss of shame, and the searing of the conscience, which is kept alive by the fear of God. The abuse of one tends directly to the abuse of all, for they cannot be separated, and must operate together for good or evil. The temptation of a man of strong affections will be to indulge them in a violent, ungovernable will; and, unregulated, the whole four tend to mutual disorder and injury. Loss, deficiency, or suspension, in any of these, would result in idiocy, a condition below that of the instinct of brutes. Though man has instincts, they serve him not in place of the reasoning powers, and cannot be trusted to for guidance. The brute does, by instinct, what is right for him to do; but man to do right must do it in the exercise of higher and nobler faculties.

Righteousness and holiness go together. He that is not holy cannot be righteous, because righteous conduct proceeds from holiness of disposition. But righteous conduct also stands in doing what ought to be done, irrespectively of wishes or inclination. Righteous conduct may then depend upon condition, qualification, and ability. Righteousness and holiness of condition and action depend upon these four parts of manhood being so properly adjusted and balanced together in a man that he should have the complete mastery of every one of them, and so be able

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to behave himself wisely, discreetly, prudently, and virtuously, under all circumstances. The righteousness of an action consists in its rightness, or being what it ought to be. The righteousness of a person, under one view, stands in the righteousness or holiness of his disposition, and willingness to do what is right; while, under another view, should be added his ability to do at all times what he ought to do. Under this should be included, knowledge and power, and we have the true idea of human perfection, and the complete qualification in the individual for the enjoyment of happiness—for all qualification must be regarded as means to an end. It is easy to conceive of a person so qualified, because God has given us the example of One who ever stands as the pattern for all others to copy after. It is also easy to conceive of a man advanced far towards perfection in wickedness, using, in perfect selfishness, all his faculties with the consummate wisdom and art of the serpent. But as the fear of the Lord is alone the beginning of wisdom, and as that fear must, in one sense, be the basis and support of all wisdom, such perverted examples only shew us the extremes of folly.

We all know that no measure of human perfection is a mere creation, or instantaneously arrived at. Beginning from nothing, and by gradual "going on to perfection," is what we are all acquainted with. All schools and schemes of education bear living and continual witness to the fact; and hence it is that the child Jesus increased as others do, in wisdom and in stature, and in favour with God and man. This of itself is quite sufficient to establish the principle. Progress and development, and coming to the maturity of perfection, as an individual, are clearly to be traced in Him. He was not a priest on earth, (*Heb. viii. 4.*) and so performed no priestly act till He was perfected in full maturity of age and qualification as the second Man: having ascended and received from the Father that measure of increment which made Him in all respects perfect in all the fulness of God. He showed Himself the perfect One in the character of Baptiser with the Holy Ghost, as on the Day of Pentecost. Then was it made manifest that ALL power in heaven and earth were given unto Him.

Here I would call attention to that wicked lie of Satan, which is embodied in, and put forth under the claims of Mesmerism.

Its advocates, in their exceeding folly and blindness, assert that this demoniac power in men is only a heretofore undiscovered human faculty, by which, when a person under its power is made totally unconscious, as if he were dead, he is yet enabled in this state to do things of which he knows nothing, and with a consummateness of excellence wholly unattainable by the mere human artist, but of which the person, on coming to himself again, is found in his original ignorance and incapacity. But a man having a very little of Christian knowledge, and belief in the word and works of God, can readily see through all such lying wonders of the enemy.

But it is abundantly manifest that a man furnished for and walking in all righteousness must have received an education suited to this fourfoldness in his nature, and being so suited it must have been adapted to, and have reached, and modified, and trained each part so as to have perfected it in unison with all the others. And as He who made man is alone competent to provide for all his necessities, (for He who alone knows what is in man can know man's needs,) it is clear that He alone is able to provide and fill with power a system of education fitted to address and train men rightly in this fourfoldness of his being. This consideration alone, without any lengthened argument to prove it, is quite sufficient for the utter condemnation of all the infidel schemes of education that men have ever invented—of all those modern schemes under state patronage or popular favour, which professedly give nothing but a literary education, and leave religion to accident or individual choice. For not only must God Himself arrange a proper system to educate the individual, but furnish it with exclusive principles, yea, and fill it with His own power also. Our Lord said that all power in heaven and on earth is committed unto Him. This of necessity includes the power and right of educating and training all persons. If He came to save them from their sins, to wit, their various deficiencies as well as the corruption of their nature, and its evil fruits, it were strange indeed if He could allow of their being educated and fitted for the happiness He prepares for them, without His making provision for it, and Himself being the efficient agent in their preparation for it; and if this be so, indeed, it follows that no merely human education can, in any measure

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whatever, prepare men for the enjoyment of the pleasures that are at God's right hand. If all are to be "taught of God," it must be so. The ignorance of the savage in all his coarse brutality, is just as high and holy a qualification as the polished science and profound wisdom of the learned and wise of this world; and one in itself is quite as acceptable to God, and makes men as like His Son, as the other: for the world by its wisdom knows no more of God than it does by its savage ignorance, and one brings a man just as near the Kingdom of Heaven as the other. But all the facts of revelation—God's command that we be holy and perfect—man's moral, rational and social capacities and condition—alike imperatively and imploringly, demand, that such a divine means of education be provided for him. And so it is. God who condescends to dwell with men, cannot dwell with sin—cannot take pleasure in imperfection. He seeks companions, not slaves. The beasts, and the elements, and the unclean spirits, may be His slaves; but man was made in His image, and dominion and lordship were given him in the day that God created him; and though lost by the fall, they were renewed to him in the covenant of redemption, but yet never to be holden except in the strictest obedience to and dependence upon Himself. Hence, in giving gifts unto men, that by them men might be fitted for His dwelling among them, and taking pleasure in them, He suited the gifts by which they were to be perfected and qualified for such high honour, to that fourfoldness in the human constitution of which we have been discoursing. He provided that the individual to be perfected under His hand should be addressed, and instructed, and modified, under the joint operation of a fourfold ministry—fourfold in its adaptation to the fourfoldness which is in man by creation. The end of man is his happiness in the likeness and favour of God forever, under His protection and in His companionship; and so the means of man's perfection, and the perfection itself, are but means to this great end. And after the Lord ascended, leading captivity captive, and thus removing the hindrances to His work, He gave gifts unto men: and He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and teachers—these four, for the per-

fecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.

The following scheme exhibits an adaptative and practical view of the fourfoldness of man, the offices of each part, and the means provided of God for his perfecting: the middle column exhibiting the man himself in his four heads:

Director,	Will,	Apostle,
Provider,	Imagination,	Prophet,
Selector,	Intellect,	Evangelist,
Prompter.	Affections.	Pastor.

As the man himself is here divided into four heads, so his leading attributes are also divided into four corresponding heads, each more or less complicated in the detail of its parts. And so also we find the one ministry which God gave for perfecting man branching out into four heads, each having its minor and subordinate divisions, and all being, in each case, (as per the scheme,) summed up and recapitulated in the head or first division of the four.

In this scheme, the Apostle, as head of rule, and so head of all the ministries and forms of ministry, is for addressing the will, to the end of bringing it into obedience to a will other than itself—into obedience to the will of God. For herein stands the freedom and happiness of the creature, that it stands in subordination and obedience to the will and law of the Creator. It cannot be a law to itself, in independence of any other, without being the slave of corruption. So the first effort of every wise parent is to bring his child into obedience. The Gospel saith—“Children, obey your parents in the Lord, for this is the first commandment with promise.” This is the rudimental principle of every government. The subject must obey the laws, or he cannot have their benefit and protection. Christ, our example, learned obedience by what he did and what he suffered; wherefore God hath exalted him with a Name above all names. The first effort of God upon men, after sending the Gospel, is to bring them into obedience and make them teachable. God set in the Church, first, Apostles, which explains why they were made the visible head of all rule. Apostleship is especially for addressing the will, that the man being subdued may be in a

condition to profit by the other forms of ministry provided of God for his perfecting. All right preaching of the Gospel must declare itself backed and supported by apostolic authority; and authority cannot stand in dead men. At first the mark of catholicity was the standing in the Apostles' doctrine and fellowship. All direction and rule are under the will, and flow from apostleship, as the great reservoir in which God placed it, for flowing forth in its proper channels for the blessing of mankind directly in that particular form of blessing: for it is a great blessing to have a subdued and obedient will. Whoever rules and teaches, "rebuking with all authority" in his place, does a measure of apostolic work. But Apostles being set first in the Church, shows that the universal Church should be ruled in one body by apostleship: not by Apostles as individual men and independent of each other, in the sense that bishops and others are so, but by one apostleship acting as one, being made one as the Father and the Son are one, though they be twelve individuals: not made one as others are made to agree in the one truth by the instrumentality of human superiors in office, but by the Lord himself made one without the intervention of an ordinance between him and them. He constituted "the twelve"—that definite number, the number of the foundations in the New Jerusalem, and "according to the number of the twelve tribes of Israel," neither more nor less; these he constituted the eldership of the universal Church, as next himself in the divine polity. We concede then to apostleship, direction, rule, and supreme guidance throughout the universal Church, *because* God so set it at first; and at the first so the Church "walked with God," under an ABIDING LAW.

The Imagination in the scheme is classed as the Provider. Over against it is set the Prophet as indicating the form of ministry by which God would address and perfect man in the department of his imagination, which indeed is the prophetic part of human nature. By this faculty man looks into futurity, lives by hope, lays hold of the promises, ranges and forages about in the boundless regions of ideality, and brings up to the mind all ideal forms, whether of the physical, intellectual or spiritual. For all these the prophetic faculty is needful; and it needs to be taken hold of and addressed by the prophet of God, that being

handled by this branch of the one ministry the man in this faculty may be made perfect according to the divine will. The prophet is shown as the Provider in that he is used to bring out the hidden mind of God in the various forms of prophecy: as in the times before the coming of Our Lord all things stood in prophetic word, action, symbol, or type and shadow; unrealized and unpractical, though not untrue. The whole Old Testament is prophetic, and looks to the future for fulfilment and realization; and hence it is that reading prophecy is so different from reading the plain parts of Scripture, which stand in the forms of teaching, precept, and exposition, as is the case with much of the New Testament. The Comforter was given to the Church to speak in it as a person, and shew and declare the things of Christ, and to guide her into all truth, first by revealing "the deep things of God" contained under the letter and types of the Old Testament, not in the forms of authoritative teaching, which fall under the head of apostleship, but in the forms of prophetic utterance, addressed rather to faith than to the understanding, and having no authority over the conscience till put into practical forms, and addressed to the understanding in the sense of precept and commandment. This latter belongs to the apostolic office and power, as we are shown when Peter commands us to be mindful of the *commandment of us the apostles*, as well as mindful of words spoken in prophecy. (2 Peter iii., 2.) A form of prophecy also serves for exhortation, edification, and comfort; wherein is to be seen a part of the office of the Comforter in providing and furnishing consolation to the Church. But we nowhere find in the New Testament that any direct commandment came in prophecy. The reason of this is to be seen in the incarnation. After the Word was made flesh, the rule of the man was brought out, so that the Holy Ghost, being sent by the man, was subordinated in manhood, and so, as a spirit, could give no commandment. And so the spirit in the prophets was made subject to the spiritual man in the prophets, and liable to all the forms of order set in the Church, both as to speaking and keeping silence. (1. Cor. xiv.)

The ministry of the Evangelist is for addressing and perfecting the Intellect. Its especial work is to declare, proclaim, argue, reason, present motives, train the judgment, address the con-

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science, and draw conclusions. As the apostle heads up and contains all forms of ministry, and is the judge and ruler of all, so we may see in him the largeness of the Evangelist, a striking instance of which we find in St. Paul, who *reasoned* before Felix, of righteousness, temperance and judgment to come. By this we see that the Evangelist's gift and ministry have great largeness and compass; and, no doubt, much of the work of forming "the *mind* of Christ" in the enlightened individual, with the largeness of teaching needful for it, belongs to this office. This does not come under the class of dogmatic teaching, as that pertains rather to the exercise of authority, which does not belong to the Evangelist's office, but to others.

In the scheme the Intellect is classed as the Selector, and that not without reason; for to it belong discrimination, comparison, reasoning, ascertaining, balancing, valuing, and forming judgments. The imagination, or prophetic part, furnishes the raw material, and the intellect, wherein resides intelligence, manufactures and selects it as to present application and use. So by the "mind of Christ" in a man the Old Testament and other prophecy is translated, so to speak, from the dead language of prophecy (dead as to understanding and practice) into the common language of practice and usefulness. On this ground, a man's mere imaginings are not for practice. They must be tried, and, if found good, arranged by the rational powers before they are put to use. Yet faith may be fed and strengthened by reading the prophets, while the understanding cannot meddle with it, and remains for the time unfruitful in it.

Opposite the affections in the scheme stands the Pastor. His chief business is to deal with them in tenderness and gentleness, as a feeder and healer, as one of tender heart, in imitation of the good shepherd who giveth his life for the sheep; so that the heart of Christ may be formed in his people, and fitted to receive the pure love of God shed abroad in it, and come to be chastened and subdued into godlike self-denial. For as there is but one faith, so there is but one love. Feeling is substantially the same in every one; and when the affections are purified the heart of man is prepared to receive the love of God shed abroad in it from the heart of Jesus Christ, which is one heart and a human heart filled with all the compassion and holi-

ness of God, for the very end of imparting them to men. The pastor is also the proper ordinance to be the confessor, and in this way received into the most intimate confidences of men, as having the heart of Christ yearning over them, and longing to restore them to health and soundness.

But as the individual is but one person, so all these means are but one ministry: and as these four departments in the person must all act together to produce a rational action, these four ministries should so conjointly operate with one another, and act to one end as to produce a rational person. Not that they should create what before did not exist, but that they should train and modify, and regulate and qualify things already existing so as to enable them to act together in wisdom, righteousness, truth and holiness, to act as God would have them act, and so fulfil His will. The four parts of man being so separate and distinct, that one is not the other, nor mingled and lost in it; so the ministries have the same distinctiveness in themselves, and are placed under a form of headship, and shewn in numerical order. This order, although it assume the facts of superiority and inferiority in some sense, it need not in all senses—for while in substance and essence, the whole four are perfectly equal and of the same kind—in the matter of necessary order and precedency, they are not all equal. The head of rule, in point of rule and order, must be superior to all the rest; and so when God set Apostles first in the Church, He set them over all descriptions of persons and ministries, in both rule and teaching. The fourfold ministry is one, even as God is one, branching out into four heads—but Apostleship is the head of rule and direction to all the others. They all preserve their distinctiveness as heads without losing them in Apostleship, and they so retain their distinctiveness as to make themselves necessary to the integrity and effectiveness of the first. For every gift of God is perfect in its measure and place, without defect or redundancy, being just enough and no more for the end for which it was intended. And as the individual to be perfect in the fulness of his creation faculties, must lack none of these four parts; so the means of his being made perfect by education, cannot be complete if any of the four are wanting in the distinctiveness of their application.

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has in him a capacity to be acted upon by each of these four parts of the one ministry. And as he is active to do, as well as passive to be acted upon, he has in him this double capacity for the fourfold ministry, so that in some sense and measure the material for apostle, prophet, evangelist and pastor, is naturally in every one both actively and passively. Yet one particular feature in one or other of its forms, would predominate in each individual, so that whoever has charge of others is capable of putting forth in an active form some measure of the work of each of these four ministries; and whosoever is placed under authority is also capable of receiving impressions from this fourfold power in the other. Active and passive are ever found together; if not, it is inconceivable how any person could be educated; for a man must act upon himself, using his own faculties in coming to the possession of knowledge, and through his own experience, or a teacher could never do him any good. If God gives ability to receive instruction, we must use that ability or we never can be instructed. And if God ordains that man is to be perfected by certain means, the means must be adapted to the faculties of man, upon whom He would act by them.

Admitted that the four ministries have not always been manifested in the Church. Nay, that for ages a total ignorance of them has universally prevailed, (which indeed is the truth,) and in so far could not do their work. But it does not follow that no part of their work could be done unless we can show in fact that the least imperfection, or loss of means, is total disqualification. The whole four stood in the gift of the Holy Ghost. He has not been taken from the Church, though grieved and quenched as the spirit of prophecy and otherwise; and where he works at all, we must believe that some measure of his fourfold fulness has been the result, and not part of one and no part of the others. Each person has a natural twofold capacity for the four, and the whole four do in some sense run into each other, because man is one, and the Holy Ghost is one, and the ministry is one. And we may rest in this historical fact, that the Church has always been more or less prophetically disposed, and has studied prophecy with reference to the future; and so of the rest. It may be that our fathers never saw things in this light; but light exists independently of eyes. And further, men

are always using the prophetic faculty, as any one may see by works of imagination and fiction, many of which are full of supernatural machinery, even though the vast majority both of writers and readers have no belief whatever in the supernatural. Men cannot avoid in some way using the faculties God has given them, even though they deny all his purposes in them.

Now the Holy Ghost was given on the day of Pentecost. It was then, the Apostle tell us, these gifts for effecting man's perfection were given. They were, therefore, contained in the one gift of the Holy Ghost from Him in whom is all fullness. The one gift was parted and became into four heads for "*distribution*" where it was needed. The church is "the City of God;" and "there is a river the streams whereof make glad" this city. The Holy Ghost is the one river proceeding from the Father and the Son; but in its progress is parted into the four heads, so as of one stream to become four streams for watering "the garden of God." We read that out of Eden there went forth a river to water the garden which the Lord God had planted, and into which he had put the man and his wife; that it was parted and became into four heads on going into it. This is a reversal of the order of nature; for rivers do not rise in their largest part, and as they run branch out into streams and rills; but rise in rills and streams, and are largest at the conclusion of their course. But an animal body seems to embrace both schemes: for when the blood flows out for refreshing, its current is in one channel at its going from the heart; and when it is exhausted in the multiplicity of its divisions, it commences to return by as many into one channel to the heart, to be re-endued with vital energy and go out again. In man also we see the two forms of being united in one, that is, spirit and matter: and so man forms the theatre where is exhibited the opposite or contrasted ways of God in the spiritual and natural worlds. And we see further, that in the matter of the garden of Eden, we find a type of the ways of God in the City of God. We also see the same in substance in the visions of Ezekiel. He saw the four cherubims with their four heads, and yet they were one, and the Spirit was in them; and whithersoever the Spirit would go, thither went the undivided four; and the fulness of the Holy Ghost was in some way present in each one, as in some way he is present in

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every ministry and in every person, though there be at the same time a "*distribution*" among the members. See 1 Cor., xii., throughout. If the four go whithersoever the Spirit goes, (and Ezekiel saw them *as his vehicle of conveyance*,) Christendom has always had some benefit from the fourfoldness of the ministry, because the four are essentially in the Holy Ghost. But this is far from admitting that Christendom has benefitted as it ought to have done.

Let us recapitulate a little. According to our scheme, the will stands sole director and ruler in man, receiving judgments from the intellect, and putting them into execution, as wisdom shall deem best. God addresses the will by the ordinance of headship and rule, whether it be in a larger or smaller sphere, by Apostles themselves or those deputed by them to rule in the body. The imagination is the forager and provider of the raw material, which must be wrought and made fit for use by the intellect; and God addresses and schools it by the active use of the prophetic gift, that it may be perfected in its way and measure. The intellect is the trier and examiner, discriminator and selector, finding reasons and showing why; and for its right qualification God addresses and trains it by the Evangelist's ministry. The affections are the prompter,—(practically) the seat of feeling and desire; bringing up wants; suggesting their gratification; open to impressions; loving, hating, fearing, avoiding. These God addresses and schools by the office of the pastor, that they may become quiet and submissive, looking to the higher faculties for judgment and direction. And thus the four streams of the yet one river visit and water every tree and plant in the garden—every part and faculty of man, and every man. And as neither Christ nor His Spirit can fail to be wholly present in some sense and to some purpose at all places and times, the distributions and differences of administrations cannot suppose that Christ is not wholly present in every one of them, though it may be working but very imperfectly.

We everywhere, and in every conceivable way, meet with the assertion that man was not made for himself except as he was made for others. "It is not good that man should be alone." If his enjoyments flow from himself, they also flow much more from others. "No man liveth unto himself, and no man dieth

unto himself." No state on earth can be more desolate than that of total exclusion from our kind. We lean and rest upon others, and they continually help us in a thousand ways. Under certain conditions the increase of population is regarded as a happy circumstance in a nation's fortunes. We see the principle in all the forms of combination and confederacy, all which result from the acknowledged fact that we are made to be helpful to and happy in each other. We see it pre-eminently in Our Lord, who was made man that man might have life in abundance. Man was then made for society.

But in every case man must be ruled by law from a Lawgiver above himself to whom he is accountable. The body is recognized to be greater than the individual, and the Head is above the body, though a part of it. The will of the individual must be subordinate to the public will; and the will of the body should flow from the Head. The laws both of society and the natural world affect man in the same way: that is, he must keep them or risk the consequences of breaking them. His individual perfection is but an end to make him happy by taking his place in a body and keeping its laws--the necessary qualification for fulfilling his duties in it, for being in perfect unison with it in all points, as an integral part of it, the disruption of which, from its place, would be its death, as if it were the limb of a man. The individual is perfected to the end of forming a perfect body--a body corporate formed upon the primal model of the individual, in which body the God of perfection is to find His temple and dwelling place for ever, as an house and home worthy of the Almighty and Perfect One.

Some stones are known to be crystallized after the pattern found in each particle. This is also true of the Church. The individual man has a fourfoldness in his nature. He is perfected by a fourfold ministry to take his place in a body which stands in the same fourfoldness, and which has its four symbolic heads in the lion, the eagle, the man, and the ox, as seen both by Ezekiel and John, and as foreshadowed also in the river that came out of Eden to water the garden. The New Jerusalem also, the Eternal City, the ensigns of which are these four symbols, "lieth four square" in its fourfoldness, like Israel in his four encampments under his four standards. But it follows that if

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the individuals are not perfected the body composed of them cannot be perfect; also the individual being made and qualified to fulfil a part, his usefulness and happiness depend on his taking it, and his happiness also depends on his being useful. A man who is to live by a profession to which duties are attached, cannot enjoy life until he is employed in the duties upon the fulfilment of which his happiness depends; and so the saints can never receive their reward, nor the enjoyment flowing from it, until they become kings and priests unto God and actually reign on the earth. The crown is laid up for them until that day; but the reward is unattainable, and the happiness but in prospect until they can fulfil the duties attached to the wearing of the crown. (But this is *not* the common notion of heaven.) Our Lord gave apostles, prophets, evangelists and pastors, with an ultimate view to this; but first for perfecting individuals and fitting them to take their place in the body and fulfil its duties, that so it might grow up to the measure of the fulness of the stature of a man, or Christ's body, to be the temple of God forever, built in all things according to his perfect mind. These gifts being given for such a work, without them it never can be accomplished. A part of them from which the rest are torn, cannot do it, and no human inventions can be substituted in their place and do it. God has neither promised to perfect men without the whole four, nor to work by a part if the other part should be lost, nor to accept of any human invention and fill it with His own power. If we forsake Him, the fountain of living waters, He has said that He will not fill the cisterns which we substitute in the place of what He gave us, and in this case we must suffer drought. All men, even Pagans, are somewhat like what God's perfect training would make them, but no man is perfected under it; for we see all men in some measure resembling the true Christian character: whereas if in no sense or measure they resembled it, they could not be rational creatures at all. The gifts having been given, the church at once ought to have gone on to perfection in the full use of them and without coming into any loss. Through God's mercy some things have remained to us; but we have coupled them with so much that is evil, that the best character formed among us is mere shreds and patches of good, mingled in strange confusion with abounding defect and deformity.

We have seen that man was made to be perfected by the use of the gifts given for the perfecting of man, that God might dwell among men, (Psa. lxxviii. 18;) but the Church, the Christian's proper home, has failed to give him the benefit of them. They were not given to be in men as an instinct of nature which they could not lose or abuse; but to man as a free agent, responsible for them, and so capable of rebelling against the giver, and attempting to do without them, or with only a mutilated remnant of them. They were so given that the faithful use of them would have ensured infallible guidance, and the current demonstration of divine power in the Church on the side of truth, to smite down and cast out or reform the wicked, as we read it was for a short time at the first. But if we look back upon history, or around now upon Christendom, we shall see little but wickedness, that ought to shame the heathen; the proper works of the flesh, the result of our not being trained by the Church under the fourfold ministry, filled with all gifts and power in the manifold wisdom of God to make us perfect. The church very soon despised them, and lost a great part of them by her own wilful wickedness, and betook herself to all fleshly expedients and perverse ways, to maintain herself without them. She allied herself to the powers of this world, and came into bondage under them, things which God had expressly forbidden, and which she never could have imagined expedient had she remained faithful to God in the use of all His gifts. The tares were speedily sown by the devil throughout God's wheatfield, and as speedily outgrew and smothered the wheat. For "while men slept" at their post, regardless of all God's warnings, the enemy came in and did his work; and men had become so blind that they could not discern it from the work of God: and so "darkness covers the earth, and gross darkness the people." Contentions, wars, fightings, factions, parties, struggles for the mastery, wrath, strife, confusion and every evil work followed in course. The cruel rule of the flesh was every where set up: men's wicked passions carried the sway in every thing; and very much of the history of the Church is a mere catalogue of enormous crimes—the crimes of rulers and people alike. Blood has been shed like water from one end of Christendom to the other, and for centuries upon centuries, Peace has been a total stranger, and villainy and violence have been unceasingly practised. Discipline in the

Church has been sought to be maintained by fire and sword, and torture and wholesale butcheries ; the policy under which these things were done, being wicked and perfidious in the corresponding degree ; as if such measures, such works of the devil, could be made to root out the tares, which the devil had sown ! Little is now seen but usurpations and abuses, lawlessness and contentions, strifes and jealousies. The aggregate action of Christendom, which ought always to have been in unity, love, and peace, has uniformly been that of a maniac tearing himself to pieces. For the different Christian nations have practised treachery and violence against each other in all their forms ; and factions in the matter of Christian doctrine and discipline, have done the same things ; and individual clans, and neighborhoods, and families, have followed the same wicked and bloody practices. The universal and long continued prevalence of these things allow not the slightest presumption that under the present dispensation any movement can be made except towards utter destruction, whither all tendencies seem to be hastening. God must do a contrary work and roll back the evil, or the evil, increasing as it does, will destroy all good : and yet the common temper is to deny that we either need such interference or that it is rational to think of it. The universal dogma now is, that "*the wishes of the majority*," not truth and right, should be the rule of laws ; and men think it will lead them to perfection and happiness. No matter if this majority and its wishes change every week and run into all absurdities ; its will of perpetual change must forever be the law. The lowest part of man, the mere feeling and wishing part, which has no reason and is nearest the brute, is set above all as if it could discharge those functions which need the wisdom and power and perfections of God. And the least particle of right reason is sufficient to see that a polity standing on such a basis, must speedily lead to the worst results.

Here we have a key to the four monarchies of Daniel typified by dreadful beasts of prey. They are the fittest emblems of the cruel rule of the will of man, grasping, covetous, unscrupulous, devouring. We see also why similar figures are employed in foreshowing the judgments coming on the Church. The Church early mingled herself with these beastly powers, (" they shall

mingle themselves with the seed of man," Dan. ii. 43.) followed their ways, rested on them for support, imitated their crooked policy, and in much outdid them in bloody cruelty. The Inquisition may be cited as a notable example. In many cases, the "earthly, sensual, devilish" wisdom of the flesh, has mainly guided the policy and selected the measures of all Churches and sects. Wherever Church and State has prevailed, it could not be otherwise; and where it has not prevailed, things have been no better. If the heresies and ecclesiastical convulsions which desolate the Church, were shewn as angels from the bottomless pit, and devouring beasts and no less devouring locusts, the political measures and movements invariably linked in with them, by the intermeddlings of the Church in all state matters, were quite as worthy to be so symbolised as they.

The man of sin, in whose final and complete manifestation all possible wickedness and impiety are brought to a head, is but "the mystery of iniquity" fully developed. It is the summing up of all Satan's permitted devices, brought out through human wickedness, and "the tongue set on fire of hell, setting on fire the course of nature;" the final beast to whom "the kings of the earth give their power," and go to make "war against the Lamb;" the beast that rises from the sea of popular commotions, mayhap to be headed up in a man, some fierce tyrant, who for a time shall curb "the will of the majority," out of whose "troubled sea, easting up mire and dirt," he has arisen. But his career is short; for he is speedily destroyed by the coming of the Lord in glory. The old institutions have hitherto hindered his full manifestation; but when "He that letteth is taken out of the way," the man of sin will come forth openly and do his worst. The old institutions are every where rapidly vanishing, and this fearful reign of anarchy is as rapidly hastening to fill their place; and "the great tribulation" must therefore as speedily commence its unparalleled horrors; a foretaste of which was had in the first French Revolution; and another is again before us. All these things are the curse that comes upon Christendom, because Christians have not been trained and educated in the will of God, under the fourfold means He gave for that purpose. The greatness and terribleness of the judgments correspond to the excellency of the gifts, and the dignity to which they were calculated

to raise the church as a body ; and therefore is it that her latter end—her final downfall, is so wonderful. But all who thus join to “make war against the Lamb,” shall finally be destroyed by the devouring judgments of God, so that they shall corrupt and oppress the earth no more.

But there is “a world to come,” and “the coming and Kingdom of the Lord” shall bring it. There is “a new heaven and earth wherein dwelleth righteousness,” which shall be so established in peace, that they never can be disturbed. Man shall be made peaceable under their dominion, and enabled to keep the peace of God. But first he shall be made to loathe and abhor himself for all the abominations he hath wrought.—Then the longings of our nature shall be satisfied; the universal cry for peace and prosperity shall be answered, and the groans of the groaning creation shall be heard no more, for its misery and travail shall come to an end. Man shall be taught to desire nothing which God will not grant as soon as the request shall be made known. “That which is perfect shall come, and that which is in part shall be done away.” All that remain on the earth shall be partakers of it; for “the nations of the saved shall walk in the light” of that city which shall be “THE PERFECTION OF BEAUTY,” out of which God shall shine upon them in love and mercy forever.

And this “world to come,” is that which, in the third place, comes in to constitute the completeness of human happiness. For this happiness, three things are chiefly requisite; first, personal condition and qualification: secondly, social condition, or that of the body to which we belong, and the persons to whom we shall stand in various relations as in a body: and lastly, the place of our habitation and the things thereof. God hath therefore purposed to “make all things new,” so that “the earth, which He hath given to the children of men,” (Psalm cxv. 16.) may be fitted to be the habitation of the holy,—Satan’s works shall be destroyed, and himself and his legions cast out; and nothing shall hurt or destroy, for the earth shall be filled with the knowledge and glory of the Lord. But now men are endeavoring to bring about the desired, and anticipated blessedness, in their own wisdom, and by their own might. “They say to God, Depart from us: for we desire not the knowledge

of Thy ways," (Job. xxi. 14.) This is no random assertion concerning what men are now attempting. One of the present French *movement* leaders, a very popular Editor, uses such language as this for doctrine to the world: "God is essentially hostile to our nature, and we have no reason to submit to His authority. We arrive at science in spite of Him, at happiness in spite of Him. Each step in advance is a victory in which we crush Divinity." This explains what is meant by making war against Him, to whom God gives all power: and it shews the essential character of the whole present revolutionary era. But "why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee. Ask of me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." The reasons for this treatment of them are to be found in the doings of men, and the abominable doctrines which they declare to be the truth; and this judgment of breaking the nations is brought on them by the very works of anarchy and violence in which they are so deeply engaged; so that Christendom is broken up by its own suicidal hands.

But these things must come to an end to make way for the final Kingdom; and as there is to be but "one family in heaven and in earth," so there is to be a new state of things—"new heavens and a new earth," to be in correspondence with man made new. Our Lord is Himself "the beginning of the creation of God." He is such as the New Man, risen and ascended up far above all heavens, that He might fill all things as the new Head of creation; and He saith, "Behold! I make all things new!" He saith it of the whole creation that groans under the bondage of corruption, and not merely of the rational part of it; and this whole creation waits for the manifestation of the sons of God, who

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for Him are to take charge and care of it, rule over it, fulfil duties toward it, and draw from it whatever advantages may result from these conditions.

The earth furnishes the materials of the bodies of men, both before and after the resurrection and making all things new, in both of which events it is most deeply concerned. "Truth shall spring out of the earth," instead of the lies that now darken it; "and the skies shall pour down righteousness" upon it, instead of devouring judgments; and so "the earth shall yield her increase, and God shall give us His blessing." When His kings and priests "reign on the earth," "from the rising of the sun even unto the going down of the same, His name shall be great among the Gentiles," who will then be the *sons* by possession as they are now by inheritance; and "in every place incense and a pure offering" shall be brought up to Him by them all. So it is that the earth shall be filled with His glory. By THE FOUR will He perfect men forever, and by the same four will be His everlasting "goings in His sanctuary."

The promises to the glorified church are, that the gentiles shall come to her light, and their kings to the brightness of her rising. "Then shalt thou see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee." "As I live," saith the Lord, "thou shalt surely clothe thee with them as with an ornament, and bind them on thee as a bride doeth." Together with sin, sickness, pain and want, trouble, tears and death, shall all be put away to make room for this glorious and full tide of prosperity, undiminished by the ravages of the curse; and then shall be seen the threefoldness of man's happiness, in body, soul and spirit—perfection in the individual persons—perfection in human society, organization and political economy—and all the fulness of its wealth and circumstances.

And all these good things are called "THE GLORY OF GOD IN THE LAND OF THE LIVING."

