THE BIBLICAL INQUISITOR.

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ADVERTISEMENT.

The Editors of this intended periodical assign, as a reason for its appearance, the opinion of a very learned writer on prophecy in the preface to his excellent work. "In presenting my reasons to the public for having undertaken and published this work, I may remark, in the first place, that it has long been my opinion, (which I persuade myself has been formed upon observation and some experience,) that the study of the Scriptures, and hence a deep and accurate acquaintance with Theology, is in this country in a state far beneath what it ought to be." Six Sermons, &c. by the Rev. S. Lee, B.D. &c. &c. The cause of this deficiency is assigned by the same writer in another part of the same work. "People generally read the Bible as they do a newspaper, and as if all had taken place only yesterday, destitute of all acquaintance with oriental idiom, usage, and antiquities; and hence have arisen the never-ending varieties found among us." p. 217. These remarks made in 1830, are equally true in 1844. The evil consists in defective Biblical knowledge, arising from unfixed and discordant principles of interpretation, and producing general disunity among professing Christians. We have, not only a multiplicity of sects, but almost every sect has its periodical, devoted to its peculiar tenets, and systematically excluding all others from its pages. As, however, there have been no infallible teachers since the days of the apostles, inquiring individuals can no otherwise arrive at a rational conviction on disputed points, than by an impartial examination of the arguments, by which they are supported. These considerations have suggested to the Editors and their associates the utility of some general medium of communication, in which they might submit their views to public scrutiny; in which those of opponents might meet with a candid and fair examination; and thus afford to both an opportunity of mutual confirmation or correction, in that temperate and conciliating spirit, which is best adapted to the promotion of knowledge,
edification, and an increasing interest in the truths of revelation. The *Biblical Inquirer* is accordingly issued for these purposes, restricted only to the common ground of belief in the inspiration of the Scriptures, and in the deity of our Lord Jesus Christ, without which it could not be a Christian publication at all; but open to every other question. Such being its nature and objects, it is hoped the Christian public will co-operate in the undertaking; seeing that it will be a public enterprise, by the public becoming joint contributors.

The *Biblical Inquirer* will, for the present, appear every two months; and will comprise articles of the following description, in such order as may be found most convenient.

An examination of the correctness of some generally admitted views; and, as the subject of our Lord's second coming is beginning to excite peculiar interest, a prominent place will be assigned to it.

Objections and inquiries.

Hebrew and Greek criticisms, and explanations of particular passages.

Contributions to Scripture parallelism.

Occasional reviews.

Occasional extracts of valuable matter from other works, in order to its more general circulation.

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**An Examination of the Principal Terms and Phrases Descriptive of the Second Coming of Christ, and of Its Cotemporaneous Events.**

There are perhaps few subjects, on which greater misconceptions have arisen, for want of due inquiry into the original meaning and usage of their peculiar terms and phrases, than on that of the second coming of our Lord and Saviour, Jesus Christ. Much indeed has been lately done towards removing these misconceptions by Professor Lee in the Dissertations subjoined to his Six Sermons, by Mr. Stark in his Diagram, and by Mr. Wilkinson in his Pamphlet on "The Last Days;" but, as the subject is still pressed with some difficulties, the present brief attempt is made in the hope of exciting more attention to it.

As the system of Parallelism, or Correspondence, occasionally applied in these pages, is but little known, it becomes necessary to say a few words on its nature and use. It has been gradually developed in the writings of Bishop Lowth, Bishop Jebb, and the Rev. Thomas Boys; and exhibits the *method* observed in the composition of the Sacred Writings. This method consists in an orderly recurrence of corresponding topics pervading every subdivision of the matter, from the greatest to the least; and,
when these topics are visibly distinguished by their position, they are perceived, almost at a glance, to throw so much light on each other as makes the Bible, in a pre-eminent degree, its own interpreter.

I shall use words or passages in such order as may cause the preceding to contribute most effectually to the explanation of the following; and, when the same are repeated, either by citation or reference, it is for the purpose of establishing assumed meanings, or of placing them in some new connection, to elicit some further proofs or inferences.

Ἀγιον, an age,—often erroneously translated world, and thus either obscuring or misrepresenting the sense. The apostolical succession of the clergy is chiefly built on this translation, in Matt. xxviii. 20, which, in the original, limits the promise to the apostles themselves. It is translated, in the plural, worlds, in Heb. xi. 3, which is thus defended by Primate Newcome. "This term is explained, in the following clause, by the things which are seen: so that it must be understood of the visible material world, called into being by the word or command of God." The universe, no doubt, was created by the command of God; but this is not the sense of the passage. The Scriptures no where speak of worlds; and the things which are seen are not the material objects which he supposes. Ewing gives, in his Lexicon, the true sense, as follows. "By faith we understand, καταπράσθεν των αἰωνας ῥηματις θεου, that the ages were framed by the word of God, so that things which are (now) seen, did not arise out of things which did (previously) appear. Compare verses 1, 7, 26, 27." Hence God is called "the king of the ages." 1 Tim. i. 17.

Ἀείωνος, etaneous, * of or belonging to an age or ages. This word is most frequently translated eternal or everlasting; but, as these words are generally understood as synonymous with endless, they do not convey its meaning. It is thought to express endless duration, when joined with θεος, God; but without sufficient reason. As God is called "the king of the ages" in Tim. i. 17, he is equivalently called "the etaneous God" in Rom. xvi. 26. The Spirit also is called "the etaneous Spirit" in Heb. ix. 14. God appoints, rules, and operates in, all the ages or dispensations.

Αἰώνος. The following is Parkhurst's explanation;—

"Αἰώνος, from αἰών, ever, always.

I. Eternal, absolutely, without beginning or end.—Rom. i. 20.

II. Eternal, in a restrained sense, or a parte post, perpetual, without end.—Jude, verse 6."

The word occurs in these two places only; and in Jude the Syriac translation is unknown, implying a derivation from α and ιων, which agrees much better with the context in both. This is shown in Rom. i. 20, by the following arrangement.

For the invisible things of him,
from the creation of the world, I being understood,
by the things which are made, J are clearly seen:

even his unknown { power
and Godhead.

To which I may add, that, beside the similarity of invisible and unknown, there is also a contrast between these epithets and the words understood

* This word, similarly derived from αἰών, an age, supplies a most exact translation of αἰωνος; its adoption would remove one source of controversy; it is as much wanting as the compound costaneous; and would soon become equally familiar. Indeed, the Scriptures would wear a new face in a faithful and uniform translation.
and clearly seen, very like that in Ephes. iii. 19, “to know the love of Christ, which passeth knowledge.”—In Jude also

reserved \{ in unknown chains, \}
\{ under darkness, \}

to the judgment of the great day,

certainly gives a more consistent sense throughout, than that of “endless chains to the judgment of the great day,” which day is a limited time.

_Zeôg_, life—applied pre-eminently to Christ, and to that divine, spiritual, and immortal life, which he bestows on an elect portion of mankind in the present, and on all in a future state of existence.—John, v. 25, xiv. 6, I Cor. xv. 22. This life, as concerns the elect, is accordingly called “etaneous life;” and when they are said to “enter into life,” or to “inherit etaneous life,” the expressions are equivalent to “entering into the kingdom,” or “inheriting the kingdom.”—Matt. xviii. 8, xix. 29, v. 20, xxv. 34. Indeed, as “etaneous life occurs no where in the Old Testament, except predictively, in Dan. xii. 2, of the age of the Messiah, it exclusively relates to that period.—See Balfour’s Second Inquiry, p. 353, 354. This appears more clearly in a literal translation. “And many of the sleepers of earth dust shall awake: some (לילך ידוע) to the life of the age, and some (לארץ רחים) to the shame, to the contempt of the age.” That this is the strict rendering is evident from the word _yô_, “life,” being in _regimine_, and from the words for “shame” and “contempt” being in a similar position.* Our Lord calls this awaking a resurrection to life, or to condemnation, or judgment, in John v. 28. 29, which apparently refers to this passage; and Paul uses both terms: “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Ephes. v. 14.

_Θανατός_, death—often applied to the carnal mind, which all inherit from Adam; and, in this sense, contrasted with the spiritual mind derived from Christ. “To be carnally minded is death, but to be spiritually minded is life and peace.”—Rom. viii. 6. Hence, though the Adamic nature is not better in believers than in others, and though subject, in like manner, to the original sentence of natural death, they are said to have “passed from death to life,” and “not to see death;” because the higher spiritual life conferred on them cannot be lost.—John v. 24., viii. 51, x. 28. 29. These remarks are applicable to such other words as _απαλλασσω_, destruction, _περίθοις_, destruction; &c. by which the temporal condition and end of the ungodly are distinguished from those of the saints.

Παρουσία, presence, coming. “When shall these things be? and what shall be the sign of thy coming, and of the consummation of the age?” Matt. xxiv. 3. As our Lord’s answer to this question affects many other passages; and, as a partial misconception of it has long fostered the erroneous opinion of a coming, still future, in judgment on the whole human race, I shall examine it more particularly.

The disciples put this question to our Lord after showing him the buildings of the temple, and hearing, in return, his declaration, that one stone should not be left on another, which should not be thrown down.

* I observe, for the information of the English reader, that a noun, which governs a genitive, is said, by Hebrew grammarians, to be in _regimine_, or construction; and that masculines plural, in this position, drop their final _א_. Thus _נני_, if not in _regimine_, would be _נני_. The plural form of this word, for the singular, is idiomatic.
The destruction of the temple necessarily involved the end of the Jewish age, or dispensation; because the observance of the Mosaic ritual could then be no longer continued. The disciples also rightly connected this event with our Lord’s coming, as they knew that all judgment had been committed to him. Mat. iii. 12, xvi. 27, 28, John v. 22, 27. His answer contains the following correspondences.—

Coming. False Christs. (4, 5.)
The end. Declarative. (6—22.)

Coming. False Christs and false prophets. (23—28.)
The Son of man. Coming. (29, 30.)
Gathering. (31.)

The end. Illustrative. (32—51, xxv. 1—50.)

The Son of man. Coming. (31.)
Gathering. (32—46.)

The coming of false Christs and false prophets was fulfilled within the specified period, as we read in Acts v. 36, 37, xiii. 6, and 1 John, iv. 1, on which it may be observed, that, though many similar impostors have since arisen, yet, on account of their not falling under the notice of the apostles, they are not included in the prediction. The same observation is applicable to other particulars.

The end, 6—22, contains the following correspondences.

Events heard : wars, &c. (6—)
Direction. Negative. (6—14.)
Reason. (6—14.)

Event seen : abomination. (15—)
Directions. Positive. (15—20.)
Reason. (21, 22.)

As the fulfilment of these events is undisputed, I shall only notice, that the preaching of the gospel, ver. 14, to all the nations of the empire, (οἰκουμένη) is affirmed in Rom. x. 18, and Col. i. 6, 23.

The end, 32—51, xxv. 1—30, contains as follows.

Suddeness. Example. (37—41.)

Warning. (42—44.)
Servants. Responsibility with respect to occupation. (45—51.)

Circumstance: preparation. Parable. (xxv. 1—12.)
Warning. (13.)
Servants. Responsibility with respect to diligence. (14—50.)

The correspondences of the remaining parts reflect much light on each other. The Son of man coming in the clouds of heaven “with great power and glory,” (xxiv. 30.) “and his coming in his glory” (xxv. 31.) are evidently the same event, reference being made to the former by the adverb “then” in the latter; and, as the former is included in the events to be fulfilled within that generation, xxiv. 34, the same is true of the latter. The gathering in xxiv. 31, and xxv. 32, are partly the same, the latter being the more comprehensive, as including, not only the “elect,” but “all the nations,” (παντα τα εθνη,) to whom the gospel, according to xxiv. 14, had been preached; and the eternally punishment and the eternally life, ver. 46, fall in with the many threatenings and promises, connected with this period, to be found in other parts of Scripture. The following are some of the plainest.

Ps. i. lviii. xcvii. cxlix.—Isai. i. 20—31, v. 1—7, xxiv—xxvi.
lxv—lxvi.—Jer. xix.—Dan. xii. 1—3.—Joel iii.—Mal. iii. 18,* iv. 1—3†
Matt. iii. 7, 10, 12, vii. 19, 22, 23, x. 14, 15, xi. 20—24, xiii. 24—43,
1—9, 23—30, xvii, 19—30, xix. 11—27, 41—44.—1 Thess. v. 2, 3,
2 Thess. ii. 1—12. See Whitty.—1 Cor. iii. 10—15, 2 Cor. v. 10. Comp.
Rom. xiv. 10, and Luke xxxi. 36.—Rom. ii. 3—10.—James v. 1—9,—
Comp. Isai. lxv. 17—25,—Matt. xxiv, 35, and Rev. xxi. 1†—Rev. iii. 3,
xvi. 15,—iii. 10,—vi. 12—17.—Comp. Isai. ii. 20, 21, and Luke xxiii. 30.—
Rev. xi. 15—18, xiv. 14—20, xx. 11—15,§—xxii. 11—15.

From this general examination of Matt. xxiv. and xxv., it appears,
that they speak of but one coming, which we know to be long past; and,
by tracing the terms occurring in them through other related parts of
Scripture, we shall be led to the same conclusion.

Παροιμία, presence, coming. This term occurs in Matt. xxiv. 3, 27,
37, 39; and also in the following places. 1 Thess. ii. 19, iii. 13, iv. 15, v.
23,—2 Thess. ii. 1—8,—1 Cor. xv. 23,—James v. 7, 8,—1 John ii. 28.
Comp. 1 Thess. iii. 13, and 2 Thess. ii. 1, with Matt. xxiv. 31.

Ἐρχόμενος, to come. It occurs in Matt. xxiv. 30, 42, 44, 48, xxv. 6, 10,
13, 19, 27, 31; and also in the following places. Matt. x. 23, xvi. 27, 28,
xxvi. 64,—John xxi. 22, 23,—Acts i. 9—11. Comp. with Luke xxii. 27,—
1 Cor. iv. 5, xi. 26,—Jude 14,—Rev. i. 7, iii. 11.

A corresponding application is made of the following words.

Ἀποκάλυψις, revelation. 2 Thess. i. 7,—1 Cor. i. 7,—1 Pet. i. 7, 13,

Ἐπιφάνεια, brightness, manifestation. 2 Thess. ii. 8,—Tit. ii. 13. Comp.
as in the preceding.—1 Tim. vi. 14,—2 Tim. iv. 1, 8.


Φανερώσω, to make manifest; in the passive, to be apparent, to appear.
Col. iii. 4,—1 John, ii. 28, iii. 2.

*“* "And ye shall again discern between the righteous and the wicked."
As your fathers did, when chastised by the Assyrians and Babylonians."
Newcome.

† "The disciples of the Messiah shall be preserved from the destruction by
the Romans." Ibid.

‡ There are three reasons against the literal interpretation of 2 Peter iii. 7—13.
1st. The reference, in ver. 2, to the words of the apostles and prophets, in which
we find no intimation of it. 2dly. The reference to a promise of a new heaven and
a new earth, immediately to succeed those which should be dissolved, found only
in the two last chapters of Isaiah, particularly in lxv. 17; explained in the rest of
the chapter to signify Jerusalem and her people. Comp. Heb. xii. 22, and Rev.
xxi. 2. 3dly. The reference, in ver. 16, to the epistles of Paul, as "speaking of
these things," in which we read of no consummation but that which should destroy
the wicked.

§ “The resurrection of the dead, which is here mentioned, is one of those
strong terrific images sometimes employed by the prophets to denote a total change
of affairs, the revival of national prosperity, and of the religious constitution of
the Jews. Ezek. xxxvii. Isai. xxvi. 19. And, as to the circumstance of a
day of judgment connected therewith, we know that this too was made use of
figuratively by the prophets, to denote the execution of punishment upon those,
who oppressed and ill treated the people of God, or to express God’s purpose of
bringing about a new epoch of glory for his religion and people. Joel. iii. 2, seq.
Zeph. iii. 8, seq. “Hug. All, in fact, relate to the same period.
Συντελεία τού αἰωνος, the consummation of the age. This phrase occurs in Matt. xxiv. 3, and also in the following places. Matt. xiii. 39, 40, 49, xxviii. 20.

Τέλος, the end. It occurs in Matt. xxiv. 6, 13, 14, and also in the following places. Mat. x. 22,—1 Thess. ii. 16,—1 Cor. i. 8, xv. 24,—2 Cor. i. 13,—Phil. iii. 19,—Heb. iii. 6, 14, vi. 8, 11,—1 Pet. i. 9. Comp. with Matt. xxiv. 13,—1 Pet. iv. 7, 17,—Rev. ii. 26.

'Η γενεα αυτη, this generation. This phrase occurs in Matt. xxiv. 34, and also in the following places. Matt. xi. 16, xii. 41, 42, 45, xxiii. 36,—Mark viii. 12, 38,—Luke xvii. 25,—Acts ii. 40. Whitby distinctly shews, that it "never bears any other sense in the New Testament than the men of this age."

Κλεπτης, a thief. It occurs in Matt. xxiv. 43, and is applied to the same period in the following places. Rev. iii. 3, xvi. 15,—1 Thess. v. 2, 4,—2 Pet. iii. 10.

'Η αμερα εκεινη, that day. This expression occurs in Matt. xxiv. 36, and also in 2 Tim. iv. 8, i. 12, 18; in the two last of which its usage, without an antecedent, shews its current application to a single event. It is called "the day of God," 2 Pet. iii. 12.
of Christ," 2 Thess. ii. 2,—Phil. i. 6, 10, ii. 16.
of the Lord," 1 Thess. v. 2,—1 Cor. i. 8, v. 5,—2 Cor. i. 14,—2 Pet. iii. 10.
of wrath," Rom. ii. 5,—Rev. vi. 17.
of salvation," 2 Cor. vi. 2.

"the great day," Jude 6.
"the day," 1 Cor. iii. 13.
"the day approaching," Rom. xiii. 12,—Heb. x. 25.

The same proximity is expressed in the following passages. Matt. x. 23, xvi. 27, 28, xxiv. 38,—Luke xviii. 8,—John xxi. 22, 23,—Rom. xvi. 20,—James v. 8, 9,—Heb. x. 37,—1 Pet. iv. 5, 6, 7,—2 Pet. ii. 1, 3,—Rev. i. 1, iii. 11, xxii. 6, 7, 12, 20. And here it is of importance to remark, that the verb μελλων, according to the most able critics, expresses the proximity of every event with which it is connected. "Μελλων often means, not only future, but near. There is just such a difference between εσται and μελλει εσται in Greek as there is between it will be and it is about to be in English."—Campbell. "Μελλων with an infinitive to be about to do a thing."—Parkhurst. See also Harris's Hermes, in which he calls this form the "Inceptive Present." This verb occurs 108 times in the New Testament, out of which I shall select the following; because thus proved to be erroneously imagined to speak of still future events.

Coming. Matt. xvi. 27.
Time. 1 Tim. vi. 19.
Age. Heb. vi. 5.
Trumpets. Rev. viii. 13, x. 7.
Events. Mark xiiii. 4,—Luke xxii. 7, 36,—Rev. i. 19.
Trial. Rev. iii. 10.
Judgment. Acts xxiv. 25—of the empire, Acts xvii. 31,—of quick and dead, at his appearing and his kingdom, 2 Tim. iv. 1,—by the law of liberty, James ii. 12,—of the adversaries, Heb. x. 27.

Life. 1 Tim. iv. 8.


Empire. Heb. ii. 5.


Glory. 1 Pet. v. 1.

Wrath. Matt. iii. 7.

Rule of all the nations. Rev. xii. 5. Com. Ps. ii. 9, and Matt. xxv. 31—46.

The beast. Rev. xvii. 8.

moil 'γεγαλη' &c. great affliction, &c. Matt. xxiv. 21, cited from Dan. xii. 1. Our Lord's citation of this passage here, and of ver. 2 (as already noticed,) in John v. 28, 29, fixes both to this period; and the same remark is applicable wherever an equivalent note of time or an equivalent expression occurs, particularly where both occur together, as in some of the following.


Judgment. (κρισις) Matt. xii. 18,—John v. 24, 27, xii. 31, xvi. 8, 11,—Heb. x. 27,—James ii. 13,—2 Pet. ii. 4,—Jude 15,—(κρίμα) Matt. xxiii. 14.—John ix. 39. For the time of resurrection and judgment, comp. the previous references annexed to the remarks on μελλω.

It may possibly be objected, that the word μελλω is used to express, not only what is really near, but what is considered as near, though indefinitely distant; that it is thus used in Acts xxvi. 22,—Rom. v. 14,—Gal. iii. 23,—Col. ii. 17,—Heb. x. 1, and xi. 20; and therefore may be so used in the passages, to which I have referred. There is however this circumstantial difference: the time of our Lord’s second coming was undetermined, till fixed by himself to the existing generation; and therefore when the verb μελλω is subsequently applied to this event or its concomitants, it must be understood with the same limitation. “We should,” as Professor Lee observes, “transfer ourselves, as much as possible, into the times in which such declarations are made;” and consider in what manner they would most probably be then understood. Our Lord having so distinctly said, that his coming would be within that generation, “it was,” as the same writer observes, “scarcely possible, that a day, or even an hour,

Οικουμενα is one of five different words, which are all translated “world” to the no small misguidance of the English reader. We have no word of corresponding import. It means the inhabited parts of the earth, and is generally applied to the Roman empire; but, in this one place, it is applied to the spiritual kingdom about to succeed the then existing dispensation, or, by a metonymy similar to that in Luke ii. 1, the subjects of that kingdom.
should pass, without some reference being made to it;” (Dissertations, p. 217, 291.) and hence, when we find it connected, both by the Apostles and by our Lord himself, with “the consummation of the age,” or, as more briefly called, “the end,” we have no warrant for applying these expressions, when occurring in subsequent scriptures, to any other. In this and in all similar cases, it is more logical to infer the fulfilment from the note of time, than the time from a supposed non-fulfilment.*

There is but one passage, Heb. ix. 26—28, in which the coming of our Lord is called a “second appearing;” and I have met with but one explanation of it, which I consider as giving its true sense. See Select Sermons by Hosea Ballou, Boston, United States, 1832. This explanation occupies the whole of the first Sermon, and is confirmed by the following arrangement.

— but now once, in the consummation of the ages, he has appeared to put away sin,

by the sacrifice of himself:

and, as it is appointed to the men

once to die,

but, after this, judgment;

so Christ

was once offered,

to bear the sins of many;

and to them, who look for him, he will appear the second time, without sin,

to salvation.

TOPICS.

First appearance.

Sin put away. Intention.

Means: sacrifice.

Typical. | The men.

Their death, once.

Judgment.

Antitypical. | Christ.

His offering, once.

Bearing the sins of many.

Second appearance.

Sin put away. Accomplishment.

End, or object: salvation.

— “by the sacrifice of himself.”—See Dan. ix. 24.

— “to the men,” (τοὺς ἀρχιερεῖς) namely, the high priests, referring to ver. 25, where codex 73 of Griesbach and Scholz reads οἱ ἀρχιερεῖς ὑπερχωνταί, the high priests enter. This however makes but little difference, as a succession of persons is often expressed by a collective singular.

— “once to die.”—That is representatively in their sacrifices, on the day of atonement “once a year,” (Lev. xvi. 34.) to which special reference is here made. With respect to their annual or daily repetitions, the

* “If the appearing,” it has been said, “be carried back, all the circumstances connected with the appearing must be carried back also; and here the difficulties are insurmountable.” The first question to be considered is, whether there is sufficient reason for believing the second coming to be a past event. If there is, the circumstances must be carried back, whether we shall be able to surmount the difficulties or not.
sacrifices occurred "often;" (Heb. ix. 25, x. 1, 11.) but, with respect to each several year, they are considered as occurring but "once," for the purpose of typifying the "one sacrifice" of Christ. In this way only could this circumstance be typified at all.

"but, after this, judgment;"—Entrance, after this death, invested with the breast-plate of judgment, into the holy place. Exod. xxviii. 29, 30.

to bear the sins of many:”—As typically represented by the breast-plate of judgment borne by Aaron on his heart. According to the common explanation, there is no analogy between the two clauses of the comparison.

"who look for him," &c.—Alluding to our Lord’s encouraging language: "When these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Luke xxi. 28. Contrasted with this, the apostle represents the expectation of apostates as "a certain fearful looking for of judgment and fiery indignation, which is about to devour the adversaries; which representation again seems to contain an allusion to our Lord’s words: "men’s hearts failing them for fear, and for looking after the things which are coming on the empire." Heb. x. 27, Luke xxi. 26.

"without sin, to salvation." He that endureth unto the end, the same shall be saved.” Matt. xxiv. 13.

We thus perceive, that our Lord’s second coming is identified with that, which has been hitherto considered; and that this passage, contrary to the common explanation, which supposes it to speak of a future and posthumous tribunal, relates to our Lord’s priestly office, and to the deliverance of his people from the great impending temporal judgment.

Attempts have been made to invalidate this conclusion by assigning a diversity of meaning to the words “coming” and “appearing, and also a difference of time between our Lord’s second coming, which is allowed to be past, and his second appearing, which is maintained to be still future. “There are,” says an objector, “sixteen texts containing the word ὀπτομαί, which our translators have translated “appear;” and having examined most of them, I find, in every instance, an object presented to the vision: it is not a conception, or an apprehension by faith, or an impression on the intellectual faculties; but an external object presents itself to view. As a specimen of the whole, take the following: “There appeared unto them Moses and Elias.” Matt. xvii. 3, Mark ix. 4.—“And there appeared unto him an angel.” Luke i. 11.—“And there appeared unto him an angel from heaven.” Luke xxii. 43.—“The Lord is risen indeed, and hath appeared unto Simon.” Luke xxiv. 34.” In this criticism, the objector rests much more on the authority of the translator’s word “appear,” than on that of the original word ὀπτομαί; as he enumerates those texts only, in which it is so translated. There are fifty-seven texts “containing the word ὀπτομαί,” out of which he produces five “as a specimen of the whole;” and then asks, “if every other portion, where the word ὀπτομαί is translated “appear,” presents an object to the vision of the eye, why not that in Heb. ix. 28: “unto them that look for him he shall appear?”—He hath appeared once openly and visibly, by a personal manifestation; and “that same Jesus shall so come in like manner” Acts i. 11.—I find, however, the word ὀπτομαί applied, in Mark xiii. 26, and in Luke xxi. 27, to our Lord’s coming within that generation; which sufficiently proves these distinctions to have no existence.
But the chief argument for a future literal coming is founded on the assumed principle, that, as the fulfilment of prophecy was literal in the case of the first coming, it must be equally so in the second. The two cases, however, are essentially different. The first related to his personal manifestation: the second to his unseen agency. The first therefore, even though expressed in figurative terms, required a literal fulfilment; but the second, even though expressed in literal terms, a spiritual fulfilment. This view affords an easy explanation of the objector’s last cited text. The disciples had seen a cloud receive our Lord out of their sight, and were informed that he should “so come in like manner:” that is, the likeness of literal to figurative, or of type to antitype; which, if we “transfer ourselves,” as Professor Lee recommends, to the time when this language was used, we shall perceive the disciples would be at no loss to understand it. They had been familiarized with it in the following passage of Isaiah.—“Behold, Jehovah rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.”—xix. 1. And our Lord’s use of the same image, when speaking of his judicial coming, would lead them to assign the same meaning to it under this similar association. It is further remarkable, that Luke, as if to identify the meaning of the word “cloud” on both these occasions, uses it in the singular; whereas Matthew and Mark use it in the plural. Comp. Luke xxi. 27, and Acts i. 11. The cloud in Isaiah is shown, by the context, to prefigure anarchy and invasion; and the cloud or clouds, in the other passages before us, the Roman armies. See also Jer. iv. 13, Dan. vii. 13, Rev. i. 7, and Professor Lee’s Dissertations, p. 239—243.

But, though I conceive this view of our Lord’s coming to be sufficiently proved, there is one subject connected with it, on the particulars of which I have to offer a few observations. This subject is the resurrection. It has been already shewn, that the posthumous sense attached to Dan. xii. 2, and John v. 28, 29, must be rejected. The following passages however, evidently require its admission.

Matt. xxii. 23—33,—John xi. 24,—Acts iv. 2, xvii. 32, xxiii. 6, 8, xxiv. 15, 21, xxvi. 23,—Rom. viii. 11, 23,—1 Thess. iv. 13—18, v. 1—3, —1 Cor. xv. 12—57,—Phil. iii. 21,—2 Tim. ii. 18,—Heb. xi. 35.

The common acceptation of these passages is therefore partly right; but the resurrection which they teach, being connected with the same past coming of our Lord, we are led to deny the resurrection of the perished earthly body, (a resurrection, which Scripture no where asserts, and which certainly did not then happen,) and to look for another explanation of the circumstances.

The passages, which speak most particularly of this resurrection, are 1 Thess. iv. 13—18, and 1 Cor. xv. 12—57: the former for the purpose of consoling the Thessalonians on the loss of their relatives and friends, and the latter for that of refuting the objections of such as denied the doctrine altogether.

The subjects of resurrection in both are divided into two general classes: those who sleep, and those who do not sleep, or who shall be living and remaining at the coming of the Lord. Of both classes it is said, that they will all be changed; that the change of the former will terminate an interval called sleep; but that the change of the latter will
be immediate, and therefore not admitting any interval.* They who maintain, that this coming has not yet arrived suppose that the change in the living will consist in their translation, after the manner of Enoch and Elijah, without tasting death; but the connection leads me to conclude, not that they should be exempt from natural death, but that the survivors and subsequently born would pass instantaneously from death to immortality. Christ, from the time of his resurrection, being possessed of all power in heaven and earth, (Matt. xxviii. 18.) and his exercise of it, for the subjugation of his enemies and the deliverance of his people, being repeatedly expressed under the figure of a “coming,” this figure is carried on by representing the saints of former ages as brought with him, and those of future ages as caught up to meet him, and so becoming thenceforward one company. But, in whatever way interpreted, this event and all the others now examined were coincident with “the end.” “Death, the last enemy,”(so called, I conceive, because the last that assails human nature,) had been previously disabled by the resurrection of the head; (1 Cor. xv. 26.)† but the victory was incomplete till the resurrection of the members. Death was then “swallowed up in victory;” the mediatorial kingdom then surrendered; and God, without distinction of agencies, became “all things in all.”

R. R.

ON APOSTOLICAL SUCCESSION.

At the present time, when the doctrines of the Reformation, though far below the Scripture standard, are, with a few exceptions, retrograding rather than advancing, we deem it seasonable, as an argumentum ad hominem, to produce the two following testimonies: one, that of an eminent commentator; and the other, that of a pious clergyman now living in Dublin.

“Ephes. iv. 12—15. 1st. To come to a perfect man, as to the unity of the faith and knowledge of the son of God, is, in the Scripture language, to be sufficiently instructed in the articles of the Christian faith and knowledge. Thus, when our Lord said to the young man, If thou wilt be perfect, sell all that thou hast, Matt. xix. 21, by comparing these words with those in St. Mark and St. Luke, One thing is lacking, or is wanting to thee, Mark, x. 21. Luke xviii. 22, it is evident, that to be perfect, there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

When St. Paul saith, We speak wisdom among them that are perfect,

* The word in the original, translated “changed,” does not signify alteration, but substitution; as may be seen from all the other passages, in which it occurs—Acts vi. 14.—Rom. i. 23.—Gal. iv. 20.—Heb. i. 12. It is admitted, that the expressions often seem to imply a resurrection of the same body; but this presents no material difficulty. We speak of the present living body as always the same, though we know its particles to be in such continual mutation as to be wholly different at different periods; and the Scripture expressions may be well understood in like manner. The body, in both cases, is considered as the same; because belonging to the same conscious individual.

† The resurrection of Christ, a past event with continuous effects, is indifferently expressed by the present passive, καταρρύθησαν, is disabled, as in 1 Cor. xv. 26, or by the aorist active, καταρρύθησαντος, having disabled, as in 2 Tim. i. 10.
1 Cor. ii. 6, the meaning is, say the Greek commentators, among those who are perfectly instructed in the faith; and when he saith, As many as are perfect, let us mind the same thing, he speaks of persons fully instructed in their Christian liberty; and when he saith, Leaving the principles of the oracles of Christ, let us go on to perfection, he calls us to advance to a more full instruction in the faith and knowledge of Christ.

2ndly. Note, that the apostles, and first preachers of the gospel, were made ministers of his church, to teach fully the word of God, Col. i. 25, 26; to teach every man in all wisdom, that they might present every man perfect in Christ Jesus, ver. 28; and accordingly, departing from the churches planted by them, they commended them only to the word of grace, which was able to build them up, and to give them an inheritance among all that are sanctified. Acts xx. 32.

3rdly. Observe, that the apostles, prophets, evangelists, pastors, and teachers, here named, were given at our Lord's ascension for these ends; for, when he ascended up on high, he actually gave some apostles, &c. and that even these pastors and teachers had their χάριματα, or supernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that, these gifts ceasing soon after, a succession of such persons was neither promised, nor was necessary to this end; for, if so, Christ must be charged with breach of promise, and being wanting to the church in what was necessary for the obtaining of those ends.

4thly. Observe, that these apostles, prophets, evangelists, pastors, and teachers, endued with these supernatural gifts, for the work of the ministry, for the edifying of the body of Christ unto a perfect man, not doing all or any of these things in person since their death, and yet being given for the accomplishing of these ends, must be acknowledged to have done all these things as far as they were needful, by some other way. Now there being no other way in which they could do it but by their writings left behind them as a rule of faith, and by which, they being dead, yet speak, it follows, that these writings, duly attended to, must be sufficient for these ends; and consequently they must both with sufficient fulness and perspicuity, instruct us in all the necessary articles of Christian faith and knowledge. Hence Chrysostom informs us, that they writ the gospel for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ. In a word, it is evident, this text doth as much prove a necessity of apostles, prophets, and evangelists, in all future ages of the church, to keep her members fixed in the truth, as of pastors and doctors; these apostles, prophets, and evangelists, being here placed in the first rank of those, whom God had given for this end. Since therefore these apostles, prophets, and evangelists, were only given in the first age of the church, it evidently follows, that the persons mentioned in this text were not given them to do this personally to the world's end; but only to do it by the doctrine they then taught." Whithby.

"Having stated what I conceive to be our threatening dangers, it may be asked—What I would have to be done, if peradventure the Lord may still avert the threatening calamity, and save the world from the scourge and curse of Popery and Popish principles? I will answer the inquiry, by addressing myself, in the first place, to my brethren in the ministry of the Established Church, and by saying, we must humble ourselves before God for our individual unfaithfulness to our solemn trust as pastors and ministers of Christ's flock. We must also unfeignedly ac-
knowledge and lament the many imperfections cleaving to the Church to which we belong, and the still more numerous ones that cleave to many of those who serve at her altars; nor must we forget our past uncourteous, unkind, and unchristian conduct towards those ministers of the Lord Jesus who go not with us. We must study and more closely follow the example of our blessed Lord himself. There yet are, I trust, many of you who stand aloof from Puseyism, and from most of the high-church extravagancies maintained by others; but it is to be feared that no few of you are, more or less entangled in the net of apostolic succession. Now, as I consider this delusion to lie at the root of all high-church extravagancies, of all Puseyism, of all Popery, and of every kind of spiritual intolerance, I would most earnestly beseech you to break from this leading snare, to rouse yourself from this self-exalting temptation, and "not to think more highly of yourselves than ye ought to think." Look, my brethren, with prayer and calmness, on this scheme. Look at the fruits it has borne in every age of the Church, when armed with power. Look at what it is now doing, and then ask, Can such views and such consequences be agreeable to the mind of Christ Jesus? Can such be the rule and law of Heaven concerning the church militant here on earth? I address you most solemnly as a man who expects shortly to have done with this world and all its contentions and strife—as a man who is labouring to think and feel on this subject as I must and shall do when I am actually on my passage from earth to heaven. Be assured it is a delusion, and one as destructive of harmony and peace in England, as high caste is of universal sympathy in Bengal. How can you seriously believe that the ever-blessed God hath made the salvation of millions to depend on such a scheme; or that his covenant promises of mercy are shut out from all but those who are ministered unto by episcopal bishops and episcopalian-ordained teachers and preachers! Can you seriously believe that the kingdom of God cannot universally fill the earth, unless it be constituted under the form and government of the Church of England, or under that of the apostate, adjudged, and condemned Church of Rome? Or, to come still closer home, can you really think that in this country the clergy of the national church, and they only, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things; that they alone are duly commissioned to preach the word of God and administer the sacraments? If these are the settled convictions of your minds, then must you relinquish every scriptural hope of the Lord's will being done on earth as it is done in heaven; of that time ever coming when "peace shall flow down as a river, and righteousness as the waves of the sea." On such terms as the apostolic succession holds out, there cannot be realised any thing like a heavenly unity of spirit among Protestants, Popery cannot be resisted with success. Oh, that I could but convince you that "the kingdom of God is not meat and drink;" that it is not form and ceremony; that it is not on exclusive denomination or another; but "righteousness, and peace, and joy in the Holy Ghost."—That "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Blessed be God, there is still the possibility of a real unity of spirit and bond of peace existing among his children, without even an attempt at uniformity in matters of church forms and government. Blessed be God, there is a communion of saints still existing on earth. There is yet an offering of a sweet-smelling savour of love and charity towards all the brethren daily ascending to God from the altar of many a heart; though, alas! the number is too few, and the flame too faint! Faint indeed, but it still
burns, nor shall all the blasts of the wicked one extinguish it. Now, it is to fan up this tremulous fire into a bright and heavenly flame among all who name the name of Jesus, that all our efforts should be directed. For the consummation of this glorious object our daily prayers should ascend to God, seeing that this is the very thing that will make all the disciples of Jesus one whenever it takes place. Yes, my brethren, we who hold the same grand truths of the gospel must learn to feel and act as brethren, and to love all who hold the same truth, and love the Lord Jesus in spirit and in truth, or we have no scriptural evidence of ourselves being his disciples; without this experience, this frame of mind, we have no safe evidence that we ourselves have “passed from death unto life.” (1 John iii. 14.) But, my brethren, we never can thus feel and act towards the ministering servants of the Lord Jesus who belong to non-episcopal branches of the universal church; we never can enter into this hallowed unity of spirit, into this experimental heavenly bond of peace, so long as we cling to the delusive intoxicating doctrine of apostolic succession and exclusive divine right of episcopacy. Oh, bear with me a little while: I do not ask you to surrender one iota of the clearly revealed truth of God, nor do I ask you to become non-conformists of any name or order; but I do most earnestly implore you, as you value the truths and righteousness of heaven—as you value the gospel of peace and love on earth—as you value the real glory and Christian character of the Established Church—by all these I do implore you to give up this high-minded untenable doctrine; and to esteem every educated ordained evangelical ministering servant of the Lord as a brother in Christ Jesus, a fellow labourer in the great vineyard of the world. I beseech you not only to feel willing that the pleasure of the Lord may prosper in their hands, but that you stand ready to give glory to the God of all grace, whenever and wherever you behold that grace displayed through such instrumentality. Oh, were it possible for redeemed and glorified spirits to weep in heaven, many a tear would ere now have been shed by episcopalian and non-episcopalian on the recollection of those unworthy feelings they once cherished towards each other when dwellers on earth. But in heaven they weep not—they are of one mind; being all absorbed in the love and adoration of their common Lord and Saviour, and in the experience of unutterable and undying affection for each other. In that blessed world there are no partition walls, no artificial distinctions, no jealousies or strife, unless it be the strife of love. And is not that the very heaven we ourselves are looking forward to? and do we not feel assured that all those will meet and hail us as brethren who, on earth, “worshipped God in the spirit, rejoiced in Christ Jesus, and put no confidence in the flesh?”—Danger and Duty, by the Rev. Richard Marks.

It is almost needless to add, that these writers, by conceding the nullity of apostolical succession, virtually concede that of every thing connected with it: episcopacy, ordinations, ministry, churches, altars, sacraments, &c. &c. The whole fabric, not only falls together, but is overthrown by their own hands.
ON TIME.

—Vivendi recte qui prorogat horam,
Rusticus expectat dum defuit annis; at ille
Labitur, et labetur in omne volubilis axum. Hor.

He who a virtuous life delays,
Is like a clown, who idly strays
Along a river's side;
Thinking to see its current cease,
Which still pursu'd and still in chase,
For ever pours its tide.

I.
See where, along th' extensive meads,
Yon copious Flood its current leads;
And ceaseless rolls th' abundant tide,
With like abundance still supply'd;
Still in successive lapse the same,
A constant never-failing Stream:
Long has it flow'd, continues so,
And thus shall ever ever flow.

II.
So Time, from undiminish'd stores,
Continual emanation pours:
Hour after hour flies swift away,
Succeeding hours their loss repay;
Day follows day; as transient too,
The seeming slow-born years pursue
And flee: and thus shall ever flee
Time that has been, and c'er shall be.

III.
While here, O mortal! to remain,
A wanderer on life's destin'd plain,
Let this employ thy serious thought:
Our moments were not giv'n for nought.
And, as with speed awaiting none,
Time still continues rolling on,
Await not Time; but, as it flies,
Each valu'd instant learn to prize.

R. R.
ON THE DISPENSATIONS.

To the Editors of the Biblical Inquirer.

LETTER I.

In the first number of this publication, reference has been made to the Diagram with the explanation of it, which was published in 1840. Some have objected to this mode of dealing with the Scriptures, while by others it has been deemed a plan for rendering the meaning of the writer very intelligible. To such as are desirous of mystifying the Scriptures, perhaps it is objectionable; because, by a plan of this kind, it is not so much to deal with certain or particular passages of Scripture, as it is with the various states, dispensations, or constitutions of God, in which he was pleased to deal with and manifest himself to his people under each covenant, I mean the law and the gospel;—and indeed, if the thing be carefully examined, we shall clearly perceive, throughout the order of the divine economy, that all may be formed and explained by diagrams shewing the distinction of the divine constitutions. I will allude to a few of them, which stand prominently revealed in God’s word, beginning with the Creation itself. Here we perceive the order of God, in its first formation, by reducing it from its chaotic state to its present form. It is done in six successive days, and the work of each day is perfect and complete in itself. The operation of one day does not interfere with that of another; but all are kept separate and distinct from each other. When the six days work was done and the Creation finished, it was followed by the sabbath or rest: and the sabbath or rest of the creation was a time of cessation from the work in its formation; which rest was only a typical rest, the antitype being a rest in the Lord Jesus Christ, which was to remain for the people of God. Here is at once a diagram presented to our view, the order of God in the natural creation occupying seven days, or distinct divisions. Again, we find, in reference to God’s dealing with the people of Israel under the Mosaic economy, when the people of Israel were carried into Egypt, and when Moses was sent to deliver them from Egyptian bondage and Aaron accompanied him as his Prophet, the seed of Abraham had been promised an inheritance in the land of Canaan: here again we are presented with a diagram, containing the order of God in accomplishing his purpose with regard to the nation and people of Israel.

1st. The redemption from Egypt.
2d. The journey through the wilderness.
3d. The possession of the land in inheritance.

This was typical, and we have the same order in the gospel covenant.

1st. The redemption from spiritual Egypt, or the bondage of the law.
2d. The journey through the trials of the gospel dispensation, or apostolic state.
3d. The land or inheritance obtained and manifested at the second advent of Christ.

Then we have a second lot of types in reference to the kingdom state.

1st. The kingdom or the house of Saul.
2d. The kingdom or the house of David.
3d. The temple of Solomon, for the record of God’s name, to move no more.
So, in the antitypical or new covenant state, there is

1st. The opposing house of Saul (or the Jews,) under Christ's ministry.
2d. The kingdom of David in the ascension state,
3d. The opening of the temple, at the sounding of the last trumpet, when the kingdom of God was fully established.

Then again we have Diagrams framed to our hands of the order of God, at the time the people of Israel were about to encompass the city Jericho. The men of war were to encompass the city six days; seven priests, with seven trumpets of ram's horns, were to blow with the trumpets; and go round once on each day. This was to be done six successive days. On the seventh day, they were to encompass the city seven times, blowing each time with the trumpets: but when the seventh or last trumpet sounded on the seventh day, the people were commanded to shout; and so it was, that, at the last trumpet, the people shouted, and the walls of the city fell; and the people of Israel went up, and took the city. See Joshua, chap. vi.

In the Revelation of St. John, we have seven seals to be opened; and the antitype of the trumpets at the fall of the walls of Jericho, in the seven trumpets and the seven vials.

The first six trumpets sound in succession, and the events under each distinct trumpet are fulfilled. But, between the sixth and seventh trumpets, we have the seven vials; so that all the vials containing the seven last plagues are poured out between the sixth and seventh trumpet, which answers to the type of encompassing the city Jericho seven times on the last day. When the seventh phial is poured out, the great voice (of Christ) proclaims from the temple IT IS DONE; the seventh seal is then opened, and the silence or pause in the heavenly administration takes place, which is expressed by the silence in heaven about the space of half an hour. After this short pause, the seventh and last trumpet sounds; (1 Cor. xv. 52,—Rev. xi. 15,—1 Thess. iv. 16, 17,) the glorious victory is proclaimed; the temple state is opened, and the mystery of God finished, as he had declared to his servants the prophets. Rev. x. 7.

Diagrams then shewing the order of God, may, I think be very profitably resorted to; because it is a mode which presents itself to two senses instead of one. In all public lectures, without any plan to catch the eye, it only addresses itself to the ear; but, in this mode of dealing, it addresses itself to the eye as well as to the ear; and, seeing that the Bible so abounds in diagrams shewing the order of God's dealing, it certainly cannot be unprofitable or improper to make the best use we can of them, by way of conveying to others what we understand ourselves. It is also a mode for objectors to deal with, by shewing what they may consider as erroneous.

Having then briefly stated my views on this subject, I think it may not be amiss for me to commence in the Biblical Inquirer with the Diagram which I published in 1840; as it will give to the readers of this new periodical some idea of the mode which may be usefully adopted in the elucidation of many subjects; and also shew that it is absolutely necessary, in studying scripture testimony, to preserve that order, or proper division in the word of truth, which has been so particularly adhered to by its divine authour. I shall not now more fully enlarge; but present the readers of the Biblical Inquirer with the Diagram alluded to, commencing from Adam and extending to the final advent of Christ, at the time of the fall of Jerusalem. This will appear in two letters: the first
terminating with the close of the personal ministry of Christ, and the second letter with the final advent.

**THE ETERNAL KINGDOM ESTABLISHED, BEING THE LAST AND FINAL STATE. GOD IS ALL AND IN ALL.**

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<th>The Ministry of John the Baptist</th>
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<td>The 4th and last Boundary Line.</td>
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<td>The Mount Zion State.</td>
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<td>The Second Advent of Christ.</td>
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<td>The End of the World.</td>
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<td>The 3d Boundary Line.</td>
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<td>The Birth of Christ.</td>
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<td>His first Advent.</td>
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<td>The Deluge and End of this World</td>
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**ADAM. EVE.**

**THE LINE OF PROMISE.**
I trust the subject now to be elucidated by this mode, will receive, from some at least, a calm and deliberate consideration. What is truth ought to be our inquiry; and, if the Bible is considered to be the only standard of truth, let it be received as such. It has been remarked, How is it, that the second advent of Christ as having taken place, and all prophecy as having been fulfilled, have not been discovered until the 19th century? But there have been those who saw this before. It might be equally well asked, How came it to pass, that our boasted-of reformed religion was only established about 300 years ago? Or how is it that so many improvements in other sciences have been but recently discovered? I think this question is well met by the Rev. Professor Lee, D. B., the present Regius Professor of Hebrew in the University of Cambridge, in his work on the fulfilment of Prophecy, (note page 217,) which was very properly noticed in the first number of the Biblical Inquirer.

"In every case, the interpreter of Scripture ought to transport himself as much as possible into the times in which such declarations were made; which, in conjunction with the aids to be derived from other parts of Scripture, and of the New Testament in particular, will never fail to afford him all the light he can want. People generally read the Bible just as they do a newspaper, and as if all had taken place only yesterday." It is desirable that the learned Professor's observations should be strictly attended to: and unless this is done in pursuing our present inquiry, according to the plan proposed, it will prove quite ineffectual to the conviction of any mind; as the second and last advent of Christ, presented to view by this Diagram, took place nearly 1800 years ago, according to the prediction delivered by our Lord concerning it in Matt. xxiv. 34, "Verily I say unto you, this generation shall not pass till all these things be fulfilled;" confirmed also by Mark xiii. 30, and Luke xxi. 32. The epistles of the apostles were sent to the churches established under their ministry, before the second advent at the desolation of Jerusalem, which took place about the year 70; and who can possibly suppose from reading these epistles, that the apostles were not teaching believers in Christ then existing, to be in the full expectation of Christ's second coming; for they declared to these believers, that the coming of the Lord was then drawing nigh? James v. 8. On this, the learned professor, before alluded to, has this excellent remark, page 290. "This coming of the Lord, then, must have been a constant source of consolation to the Christians. It was perhaps, scarcely possible that a day, or even an hour, should pass, without some reference being made to it; and so familiar and popular (if I may use the term) was this consideration, that we find it taken up even by the false teachers themselves, 2 Thess. ii."

Having made these observations, I will now endeavour to explain the Diagram itself; which presents a brief sketch from the creation of Adam to the consummation of all the counsel and purposes of God in Christ Jesus, to the establishment of his eternal and unchanging kingdom. As I intend to confine my principal observations to the four last states, from John the Baptist to the end, I need only make a few remarks on the line of genealogy presented in the Diagram. It commences with Adam and Eve, and goes onward to Christ: it is carried through the old world to Shem, the son of Noah, who, as well as Noah and his other sons, lived both before and after the deluge. This period or end of that world consisted only in this. "All flesh died that moved upon the earth; both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the
earth. and every man: all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. vii. 22, 23. Noah only remained alive, and they that were with him in the ark; the fish of the sea were not destroyed; and the sun, moon, and stars, which God, at the creation, gave to lighten the world, remained the same, and still continue to the present time.

The line of the genealogy of Christ proceeds from Shem to Arphaxad, and on to Abraham. The heir of the world, God is pleased to call alone, and to make two especial promises to him: the one under the name of Abram, the father of the families of the tribes of Israel; the other as Abraham, or the father of the nations. In him and in his seed, the families and the nations.—Israel and the Heathen or Gentiles were to be blessed. The seed thus promised is Christ, according to the explanation of the Apostle, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. The promises thus made, with the fulfilment of them, are entirely distinct from the Sinai law and covenant delivered by Moses, the servant of God, to the people of Israel 430 years after the promise was made to Abraham. A diagram shewing this administration, and calculated to convey much instruction in its shadowy representation, might also be drawn; but I must pass this over, it being entirely separate from the spiritual blessings promised to Abraham. The line of genealogy, with the promises, proceeds then from Abraham to Isaac, from Isaac to Jacob, and from Jacob on to David; and, through this line, to the coming of Christ. I have not inserted in the diagram the names beyond David; but they are furnished by Matthew and Luke. Matthew commences his Gospel in these words: "The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham." In this chapter the genealogy is given from David, through the line of his son Solomon, to Joseph, the husband of Mary; and the genealogy, as given by Luke, chap. iii. runs from David, through the line of his son Nathan, to Mary, the wife of Joseph, unto whom the heavenly messenger was sent with these glorious tidings,—(tidings sufficient, to use the beautiful language of the prophet, "to make the lame man leap as an hart, and the tongue of the dumb to sing")—"Hail! highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not, Mary; for thou hast found favour with God; and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 28—35.

To be continued.

ON THE APOCALYPSE.

To the Editors of the Biblical Inquirer.

LETTER I.

I gladly avail myself of your new publication, "The Biblical Inquirer," to send you a paper for the consideration of your readers. The liberal
plan you propose in the advertisement of admitting free discussion, objections, and inquiries, connected with Scripture subjects, entitle you to, and will no doubt secure for you, extensive support from a large portion of the religious public, who are sincerely interested in the revelation Jehovah has made to man. A work like this is a desideratum. Casting aside the garb of sectarianism and bigotry, assuming a position of inquiry, a willingness to be instructed and corrected, while aiming to impart instruction in divine knowledge and truth, is unfurling, not the banner of strife and contention, but of peace and good will to men.

For some time I have been an anxious inquirer into the true meaning, interpretation, and fulfilment, of that great and sublime prophecy, the Apocalypse, called especially "The Revelation of Jesus Christ." I purpose therefore putting forth, from time to time, a letter in your periodical on this particular part of revelation. For I have worked myself into a belief, that this book is not, as commonly supposed, obscure and dark; but irradiated with the light of Omniscience: that it is not a mystery; but, like the sun, dispels all darkness and all mystery. In other words, it is not a sealed packet of instructions; but an unsealed, opened revelation to God's servants. I beg at once to fix upon that vision, which John saw. Rev. v. 1, &c.

John saw "A book sealed with seven seals." From the description given of the opening of the seals, chap. vi. 1, &c. we may conceive of this book, that it was a roll or manuscript; for John says, "I saw when the Lamb opened one of the seals." Our first inquiry will be, what are we to understand by this "sealed book," or roll? and secondly, do the Scriptures afford any information or light on the subject? I may at once venture to assert that we do not read of any book or prophecy said to be "sealed," but that of Daniel; for Daniel was commanded "to shut up the words, and seal the book of his visions to the time of the end." This I shall endeavour to prove, as well to explain what we are to understand by the opening the book, or unveiling the mystery that lay hid and secret in this great prophecy by Daniel; but was made manifest by "the Lion of the tribe of Judah," to his servants the apostles.

I cannot do better in the commencement than adopt the language of Dr. Tillich, at the close of his examination of this subject. He writes "As the book of Daniel is the sealed book that was opened in the days of John, it follows that the same relation subsists between the writings of these two prophets, as between a lock and its key. They are adapted to each other, and if we would understand "The words that were closed up and sealed till the time of the end," we must use them together; attending at the same time to what has been written upon the same subject by other prophets and apostles—for "All scripture is given by inspiration of God, and is profitable for instruction," &c. If we wish to profit by them, we must take the result which they may offer, even if it reproves and censures what we may have been taught to respect and venerate. If we hearken to the reproof, we shall find that the same Scriptures also point out what is necessary to be attended to for the correction of those things which they condemn, and give ample instruction in every thing that regards faith and practice. Instead of following the Jewish and anti-Christian interpretations of the Book of Daniel, which have been the principal causes that have prevented him from being understood, let us carefully attend to the explanation that has been given of this prophet by "The Faithful and True Witness," as recorded in the Apocalypse; in
which the seals are removed from Daniel; the time for which the vision, and the prophet who saw it, were to continue sealed, having expired.” p. 137, 138.

I am aware that many different opinions are entertained, respecting the book which John saw sealed with seven seals. Some think it was symbolical of the hidden wisdom and purposes of Jehovah, or the promises of God in Jesus, “for the testimony of Jesus is the spirit of prophecy,” Rev. xix. 10; and others that the sealed book represented all prophecy and all mystery, “which, from the beginning of the world had been hid in God,” Eph. iii. 9. It will not be necessary for me to attempt a refutation of these opinions; they are mere conjecture; the more safe, because more simple and scriptural plan is, to “hear what the Spirit saith” on the subject.

Six hundred years before the first advent of Jesus, God suffered Nebuchadnezzar to besiege and take Jerusalem, and it is said, “The Lord gave Jehoiakim, king of Judah, into his hand.” During the seventy years captivity of the house of Judah, in Chaldea, up to the “reign of Darius, and the reign of Cyrus the Persian,” Daniel, “a man greatly beloved,” had various visions and dreams, which he wrote. Dan. vii. 1. Now, if he wrote these dreams and visions, matters or words, the result would be a book, just as Jeremiah had done before him. He writes, “I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” ix. 2. Here let it be observed that Daniel could understand the book of prophecy by Jeremiah; it was not, therefore, a “sealed book” to him. It will be seen that there is a difference, a peculiarity, with regard to Daniel’s book.

I am aware, at the threshold of this subject of Daniel’s prophecy, that I have to encounter seeming difficulties; that it requires unusual caution properly to state some facts without compromising others; and that one truth should not be attempted to be supported at the expense of another. I know that it is written, at the commencement of this book, “God gave them (the four) knowledge and skill in all learning and wisdom, and he made Daniel understand all visions and dreams;” i. 17, and that he was enabled, by a “night vision,” to make known and interpret to a certain point the dream of Nebuchadnezzar, ii. and his second dream, iv. as well as to interpret and read the writing on the wall of the palace of Belshazzar. But it will be observed, that, while Daniel was enabled to explain these dreams and visions of the kings, he could not understand or explain his own; for he writes, “the visions of my head troubled me.”

I admit also, that when Daniel had his first dream, concerning the “four great beasts,” vii. it is said that he asked “One of them that stood by the truth of all this; so he told me, and made me know the interpretation of the things.” Again, when Daniel had another vision, which he could not understand, it is said, he “heard a man’s voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.” viii. So in another vision, one sent to Daniel, says, “Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.” x. This vision runs through the three last chapters of this prophecy; and, although it was given to Daniel to understand, that the ram having “two horns” meant
"the kings of Medea and Persia," that "the rough goat was the king of Grecia," and that these with the "lion," representing the king of Babylon, constituted the three dominions or kingdoms, yet he did not know the meaning of the fourth beast or king. This power, the last, and the events connected with it, were among the secret and sealed things of this book; for Daniel expressed his anxiety thus,—"Then I would know the truth of the fourth beast, which was diverse from all others." vii. 19. This was shewn him only in figures and symbols, and was sealed "to the time of the end." Thus Paul's language is applicable to the case of Daniel, when he writes "for we know in part, and we prophecy in part." 1 Cor. xiii. 9.

Having endeavoured to meet the difficulties in Daniel, which are only apparent, I have now merely to produce direct evidence to shew, that the book or roll, which John saw "sealed with seven seals," Rev. v. was the hidden things of Daniel's prophecy. Gabriel, when speaking to Daniel of events connected with the fourth power or king, says, "the vision of the evening and the morning which was told is true, wherefore shut thou up the vision, for it shall be for many days." Further, when the angel was describing events that should take place, connected with the end of Daniel's people, his command is "But thou, O Daniel, shut up the words, and seal the book to the time of the end." xii. 4.

The language of this prophet puts it beyond all doubt, that, although he "knew in part," he did not know all his own writings or prophecy; for he exclaims, "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, go thy way Daniel, for the words are closed up, and sealed till the time of the end." 8, 9.

This evidence is too conclusive to require comment. If a "sealed book" was opened by "the lion of the tribe of Judah," and if we find among the writings of the prophets a "book," called expressly a sealed book, and said to be sealed for a given time, implying that at "the time of the end" it should be unsealed and opened, (for the language is plain and emphatic, "seal the book to the time of the end,"') I feel no hesitation in adopting the opinion from such evidence, that the book John saw in the revelations made to him in Patmos, "sealed with seven seals," and then opened and unsealed, one seal after another, meant the opening up, and discovering the hidden, secret, sealed truths of Daniel's prophecy. I have dwelt longer on this first head than may be necessary for many; but, as its importance, in reference to other subjects, is material, I trust that many will excuse it.

April, 1834.

A.

ON APOSTOLICAL SUCCESSION.

To the Editors of the Biblical Inquirer.

LETTER I.

I shall make no apology for avowing my intention to take part in promoting the design of the Biblical Inquirer. I am a friend and an "associate" in this attempt to provoke an extensive enquiry into, and "study of the scriptures; and hence a deep and accurate acquaintance with Theology."

The learning and ability displayed in the leading article of the first number might well discourage less learned and less able writers, if it was
not understood, that, while the work will have the advantage of classical attainment, and be the medium for "Hebrew and Greek criticism," its pages will be open to the less gifted, but anxious, inquirer after Scripture truth. The mere English reader and writer may therefore contribute to "the promotion of knowledge, edification, and an increasing interest in the truths of revelation."

When our Lord put this question to his disciples, "But whom say ye that I am?" Matt. xvi. 15, "Simon Peter answered and said, Thou art the Christ, the son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this Rock I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," (see chap. xviii. 18, and John xx. 23.) "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This quotation from the Scriptures exhibits the climax of apostolic power and authority, for all other gifts are comparatively insignificant to this, the forgiveness of sins; but such is the testimony of God in the sacred volume, that, after the resurrection of our Lord, it is recorded, that "He breathed on them (his apostles) and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." This royal prerogative was clearly delegated to the apostles, and if there be apostolic succession in the full, enlarged, and extended sense of this term, it must belong to some order of men to exercise this power of the forgiveness of sins; and it must be a matter of infinite importance to weak, erring, sinful man, to know with whom this power is entrusted, and what is required of him to be a partaker of this heavenly boon. If there be one sect or party possessing this power or privilege exclusively as successors, and the only authorized, legal, and spiritual successors to the apostles, possessing in degree the same power as the apostles possessed to forgive or remit sins, surely every man would be heard to exclaim, As the hart panteth after the water-brooks, so panteth my soul after this sect, that I may receive at its hands the forgiveness or remission of my sins. It may be, that apostolic succession has flowed down through, and is confined to the Church of Rome. It may be found limited to the Church of England, to her bishops and clergy, who not only are privileged to declare and pronounce to all them that are truly penitent the absolution and remission of their sins, but authoritatively to pronounce over the dying, "By Christ's authority committed unto me, I absolve thee from all sins;" or, as the Church of Rome holds, that after death their prayers and intercessions are available, for pardoning and remitting the sins of an individual which were unpardoned before he died. I feel it to be a matter of deep interest. Surely in the nineteenth century it ought not to remain a matter of doubt, if there be a possibility of proof; nor ought the professing christian world to manifest indifference on such a momentous subject as this; nor should the press—that mighty engine—treat this all-absorbing subject with inattention.

It is however quite certain, that the Lord gave this power to his apostles; and, if there be successors, they ought to possess the same power
"By their fruits ye shall know them." Before I proceed, I will notice the other expression which denotes power, a similar power, "the keys of the kingdom of heaven." That this power was given to Peter, no one can deny who believes the Scriptures; that whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven. It will be observed that the term is in the plural, not the key but the keys; and it is easy to understand by this figure, that, as a key is for the purpose of unlocking a door, and so gaining admittance to a house, city, or domain, these keys entrusted to Peter were for the purpose of opening the kingdom of heaven: that is, that he should have the power, for a key is an emblem of power; and, in the execution of the trust reposed in him by the Lord of life and glory, we observe, among the recorded acts of the apostles, that Peter was faithful in the due discharge of his official powers. In the second chapter of the Acts, if I mistake not, Peter uses the first key, when filled with the Holy Ghost, he began to speak with other tongues as the Spirit gave him utterance, and expounded the Scriptures of the prophets to the Jews, devout men, out of every nation under heaven; and in conclusion he said (verse 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." The result of this was, that of these Jews three thousand souls believed, and were added to them; and continued steadfastly in the apostles' doctrine. Thus Peter used the first key, in opening the kingdom of heaven to the Jews, in the preaching of the gospel to them. It was also reserved to him, to be the first to preach the gospel to the Gentiles; and thus, according to his high and heavenly commission, he made use of the second key to unlock and open the kingdom of heaven to the uncircumcision, the heathen or gentile world, in contradistinction to the nation of the Jews. For this purpose Peter has a vision (Acts x. 11,) in order to remove his Jewish prejudices against the Gentiles, for when he was come to Cornelius, who was not a Jew, he said, (verse 28,) "You know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Peter then preached to Cornelius, his kinsmen, and near friends, whom he had called together, the same gospel that he had preached to the Jews; and "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God." It was thus that Peter used the keys to unlock the door of the kingdom of heaven, to the Jew first and also to the Gentile: and, if it was said by Christ, in the Revelation by John to the church in Philadelphia, "Write these things, saith he that is holy, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth;" so likewise of his servant the apostle, when he with the keys (or power) opened the kingdom of heaven, first to the Jews and secondly to the Gentiles, no man could shut this door of gospel truth, the very gates of hell should not prevail against it.

If this should be the true interpretation of this passage, it would seem, that, the kingdom of heaven, or the door of the gospel, being once opened by Peter to all nations, no man could afterwards shut it. It is nowhere said, that Peter kept on unlocking and locking up again the gate or door of the kingdom. One cannot help remembering what the Lord
said of himself in a parable (John x. 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."
This looks like a door that always stands open after it was once opened,
ever to be shut again; and, being set wide open by him who had the
key of David, "he that openeth and no man shutteth," there could be no
further use for the key. Such also appears to be the meaning of Paul
(Heb. x. 19.) "Having therefore, brethren, boldness (or liberty) to enter
into the holiest by the blood of Jesus, by a new and living way which he
hath consecrated (or new made) for us, through the veil, that is to say
his flesh, &c.; let us draw near with a true heart, &c." This appears to
be a further illustration of the subject: to draw near, to enter into, by a
way, a new made way, is very similar to the opening of a door or a gate
to the heavenly Jerusalem; which is also figuratively set forth by a city
with twelve gates, "And the gates of it (the city) shall not be shut at
all by day, for there shall be no night there." Rev. xxi. 10, 12, 25. If
there was to be no night, and the gates should not be shut at all by day,
it is quite evident they never should be shut at all; and then, if never
shut, there could be no use for the keys. The power was to open the
kingdom and exhibit its glory under the new covenant to every believer;
universal, to all nations, to all kingdoms, and kindreds, and people, and
tongues, that they might come and stand before the throne. This may
be the truth of Scripture, at any rate Scripture can only be properly
explained by Scripture; and, if we closely examine the passage (Matt. xvi.
19,) there seems something express and personal to Peter. "I will give
unto thee the keys of the kingdom of heaven." This power did not
extend to, or was not given to the other disciples or apostles; the keys
were only for Peter to possess and use; and, if the interpretation which I
have mentioned for consideration be correct, there was no necessity for
any one else besides Peter to have them. But, if there be apostolical
succession, some party must have the keys of the kingdom of heaven, and
Peter must have a successor.

Trusting, Mr. Editor, to your indulgence for a continuation of this
subject.

April, 1844.

I am, &c. Z.

ON THE STUDY OF PROPHECY.

It would be well for such as are interested in the study of prophecy to
inquire first, how it happens that the books both of the Old and New Tes-
tament have not been placed according to chronological order, and secondly
to see how important, nay indispensable it is, that this mode should have
been adopted and rigidly adhered to; for unquestionably it is owing to the
want of such arrangement, that so much confusion has arisen, and so much
ignorance has been displayed, in the interpretation of prophecy. For instance,
Isaiah, Jeremiah, Haggai, and Zechariah, prophesied of the prosperity of
Jerusalem, the rebuilding of the temple, its walls and palaces, which had
been desolated by Nebuchadnezzar, also of the return of the Jews from
captivity, all of which took place under Ezra, and Nehemiah; as will be
seen on a reference to those books. The prophet Malachi, who wrote after
these, speaks nothing concerning their restoration; but quite the contrary.
It is owing to this confusion, that so many Christians are found reversing
the order of God, by looking for that which peculiarly belonged to the
Jews, under an earthly and fleshly dispensation, to be brought to pass
under a state which is altogether spiritual and heavenly, instead of attending to the exhortation, "If ye then be risen with Christ, seek those things which are above." "Set your affections on things above, not on things on the earth." Where, might one ask, can we find, in the New Testament, a shadow of encouragement for the Jew, or for their Judaizing (though well-meaning) brethren, to look for earthly blessing, or a replacing that people in the land of Palestine? No where, that I can find. It would really appear that Christians of the present day require as much enlightening as Mary did when seeking the dead body of Jesus at the sepulchre; and a similar inquiry might be made by an angelic messenger, "Why seek ye the living among the dead?" Why are you so desirous (as was before said) of bringing earthly things into a state which is manifestly spiritual, and heavenly; thereby endeavouring to mix up that, which has been for ever abolished, with that which shall endure for ever. It is the putting a new piece to an old garment, or new wine into old bottles: it is making the Scriptures subservient to man's purposes, and thus dishonouring the Lord.

"For by one offering he hath perfected for ever them that are sanctified." Heb. x. 14. W. A.

THE RESURRECTION.
John, xi. 21, &c.

Martha. Lord, if thou hadst been here, my brother had not died.
Jesus. Thy brother shall rise again.
Martha. I know that he shall rise again in the resurrection at the last day.
Jesus. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whoso liveth and believeth in me shall never die. Believeth thou this?

Now I would ask, does our Lord encourage the traditionary views held by Martha of the resurrection: that is, as they are regarded by the generality of Christians; or does he not rather, in the concluding declaration, consider these illusive, by placing before her the true doctrine, in thus demanding whether she placed credence in that, so evidently opposed to her own carnal reasoning,—supposing, I say, her ideas as to the real meaning of the "last day" being similar to the opinion, which generally obtains in the present day. She was contending for the raising of a dead body from the grave at some indefinite period; but our Lord put her argument aside by placing immortality and eternal life before her, which was in Him, in its place, as the immediate result of believing in him. Imagine, for a moment, a body which had been for centuries, mouldering in the grave, was raised, could it be called the same body? Certainly not. It would be a new formation, just as Adam himself was formed from the earth; and yet it is generally supposed the dead will be raised with bodies similar to those they now have, so as to be able to recognise each other in a future state, notwithstanding the Scripture which says, "flesh and blood cannot inherit the kingdom of heaven." Again, to suppose, that the bodies which have, according to divine testimony, returned to the earth, and the spirit to God who gave it,—suppose, I say, these particles were reunited, where does it lead us to? Even to this, that after bearing the image of the heavenly, we shall again bear the image of the earthly.

"Lord Jesus, receive my spirit." Acts. vii. 59. W. A.
To R. R.

Sir,—A few days since a periodical was lent me called "The Biblical Inquirer;" on perusing which I found under your signature, R. R., an extract from a letter of mine, published in the Devonshire Chronicle, January 22nd, 1842, made with the design of showing that my statement was fallacious. In your strictures on my observations on the term optomai, you say "the objector rests much more on the authority of the translator's word "appear" than on that of the original word optomai;" and then say "there are fifty-seven texts containing the word optomai, out of which he produces five, as a specimen of the whole." Not so, Sir, not a specimen of the fifty-seven, but a specimen of the sixteen referred to; and, although I know but very little about Greek, I know that the whole of the sixteen translated "appear" have always an external object, which presents itself to the view. The remaining, on the contrary, stand in a different position; for in them is contained the creatures apprehension of an object; and whatever might be the signification of the words among the Greeks, one thing is certain, that there is a wide distinction between optomai, our seeing, and the object that presents itself to our sight; and the whole of the remaining portions being translated "see," or "shall see" consist of our apprehension of an object, as those you have quoted, Mark xiii. 26, and Luke xxii. 27, both which refer to the fall of Jerusalem.

As it relates to the term "see," sometimes it refers to a visible apprehension of an object—sometimes it is a substitute for faith—sometimes the seeing the effect of a power implies seeing the cause, as the seeing the Lord Jesus or the Son of man at the destruction of Jerusalem, which you term "unseen agency." Here permit me to ask, would you always apply the term appear, or appearing, to an "unseen agency," and say, that Col. iii. 4, When Christ who is our life shall appear, then shall ye (Colossians) also appear with him in glory? If the Lord's appearing was only in "unseen agency," surely that glory was also unseen glory. It was to the Colossians Paul writes, to those of Gentile extraction. They knew the grace of God—they had faith in Christ—their hope was laid in heaven—all before the fall of Jerusalem; and after that period what had they more? They still had to walk by faith,—their hope was still laid up in heaven.—they were not the more with Christ because the apostolic ministry had ceased, and Jerusalem been trodden down, and the Jews scattered to the four winds,—their prospects were still in anticipation,—their inheritance was still reserved in heaven; and, like Paul, they had to depart and put off the body of flesh, in order to "appear with Christ in glory." Can you then assert that those believers have not had, or will not have, a very distinct view of the person of Christ, from what they had in the body of flesh, very different from "unseen agency?" The words of John, "When he shall appear we shall be like him, for we shall see him as he is," certainly imply much more than "unseen agency." Both the glory and the conformity will take place at his "appearing;" and will there not be then a far more glorious apprehension of him than that of his coming at Jerusalem's destruction in "unseen agency?"

One reason why the past and future are so confounded is the misapplication of the term second coming, which is so deeply rooted in the mind, just as though it was written in every page of the Bible; but it appears a folly until coming and appearing can be proved as synonymous terms. It might be reported that the Editor of the Biblical Inquirer is coming to Plymouth, it might be at some distant period, or it may be just
at hand; but when he puts his foot near the border of the Borough, then with propriety it might be said, that he is not only coming but appearing. So John ii. 28, admonishes the church to "abide in him, that when he shall appear, we may have confidence, and not be ashamed before him, at his coming." Why not then make, and keep up those wide distinctions between his coming at Jerusalem in "unseen agency," and his coming and appearing to glorify and conform the church to his likeness?

All argument appears to be useless until the term second coming be obliterated from the mind and second appearing be established in its room. Then all those circumstances connected with his coming in "unseen agency," relative to the fall of Jerusalem, may with propriety be limited within the boundaries of that generation; and the full salvation and glorification of the whole church be accomplished at his second appearing. Heb. ix. 28.

Will you allow me to ask you in the most friendly manner,—

1st.—Do you expect after leaving this body of clay, to have an open, visible, and personal discovery of the Lord Jesus Christ?

2ndly.—If so, what Scriptures would you produce to prove it? or,

3rdly.—Is it your idea that your apprehension of Christ will be always through an "unseen agency?"

Your reply to the above will be thankfully received by

Yours, very respectfully,

John Ryder.

15, William Street, Plymouth.

ON UNFULFILLED PROPHECY.

Another question may now be raised; but on this we shall not say much, viz: Whether any particular prophecies still remain unfulfilled? I believe there are none; for these reasons: 1st. The expressions of Scripture intimate, that, at the end of time, days, &c. vision and prophecy should be sealed, or cease. (Dan. ix. 24.) And again, Luke, xviii. 31, xxi. 22, "For these be the days of vengeance, that all things which are written may be fulfilled." Ib. xxi. 37, xxiv. 25—27, 44; Acts, iii. 21—26; Rom. xv. 4; 1 Cor. x. 11, xiii. 8; Rev. x. 6, 7; xvi. 17. "It is done." xxi. 1—6. And 2ndly. I know of no such prophecies occurring in the sacred volume. General prophecy, indeed, stands now there in all its primitive extent and force; but of that which relates to particular events, I cannot find so much as a jot or title unfulfilled. There is, however, one often cited as decisive to the contrary, viz. Isa. xi. 9, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." See also Hab. ii. 14. I must remark here, that the chapter, in which this is found, manifestly refers to the times of our Lord and his apostles; and that it has been so applied by inspired authority: see Rom. xv. 10, 12, &c. And if this be the case, which I think is undeniable, any opinion we have to offer on the supposed inadequacy of such fulfilment, must stand for nothing. "All Israel shall be saved," (Rom. xi. 26,) is another, which, however, cannot be taken in its fullest extent, unless we suppose, what is contrary to the analogy of Scripture, that at some period there shall not remain so much as one infidel among the posterity of Jacob; and if so, only a part or remnant can be saved. If, however, we examine the passages to which St. Paul here refers, we shall find that they speak, beyond all possible
doubt, of the remnant to be saved in his day, and not to those of any other period; for that, according to Scriptural phraseology, contained all Israel: others refusing to receive the gospel being neither the true descendants of "Abraham nor of Israel, nor even Jews, in the just sense of those terms." —— "The system is now universal; and it is therefore generally promised, that "whosoever shall give to drink. . . . a cup of cold water only in the name of a disciple. . . . shall in no wise lose his reward." And I may conclude, that where a single command and a single promise, such as these are, will fail to produce the desired effect, it may reasonably be doubted whether efforts made and carried on under speculative notions on prophecy generally, will either be attended by the co-operating influences of Christ, or finally secure the blessings had in view. Professor Lee's Dissertations, p. 267—270.

CONTRIBUTIONS TO SCRIPTURE PARALLELISM.

Epinikion, or Song of Victory. Exod. xv. 1—21.

Singers. General. (xv. 1—)
Chorus. (— 1.)

Praise. (2, 3.)

Retrospective. Overthrow of Pharaoh. (4—12.)
Israel. Guidance. (13.)

Predictive. Subjugation of Nations. (14—16.)
Israel. Settlement. (17.)

Praise (18, 19.)

Leaders. Particular. (20.)
Chorus. (21.)

The Ten Commandments. Exod. xx. 1—17.

Authority. (xx. 1, 2.)

Law. Duty to God. Perpetual. Negative. (3—7.)
Occasional, or ceremonially. Positive. (8—11.)
Duty to man. Domestic. Positive. (12.)
Civil. Negative. (13—17.)

Subdivision of Law. (3—17.)

Neg. Object. (3.)

Medium. External. (4—6.)
Internal. (7.)

Pos. Sanctification. (3—11.)
Honour. (12.)

Impurity. (14.)
Property. Privation. (15.)
Reputation. Detraction. (16.)
Internal. Desire. (17.)

R. R.
PLAN OF A DOUBLE TRANSLATION OF THE BIBLE.

On the Left Page.

An interlineary version, exhibiting, as much as a general preservation of the sense will admit, the same invariable translation of the same words.

On the Right Page.

A free version, in which the words on the left page will be occasionally changed for others more suitable to the context, and to the idiom of the English language.

Advantages.

1. Owing to the absence or disparity of correspondence observable in the words of any two languages, the leading qualities of uniformity and precision, more requisite in a translation of the Bible than any other book, are unattainable in a single translation. On the present plan of two translations, this defect is remedied; uniformity being obtained by the one, and precision by the other.

2. A comparison of the two translations will supply, as much as possible, a want of acquaintance with the originals; particularly in those cases, which owing to the causes already mentioned, require the same translation of different words, and different translations of the same words.

3. This comparison might be made without the originals: but they are added for the purpose of promoting a more general knowledge of them; which, it is presumed, will be the result, not only of intentional study, but, in many instances, of cursory inspection. Many readers will probably be led, by the most natural and easy gradations, to notice and recognise the words and phrases of most importance, and of most frequent occurrence; and will thence feel encouraged to use more voluntary efforts towards a further progress, till the desired object is attained. Another cheaper edition, without the originals, might be published for more general circulation.

R. R.

NOTICES.

It having been suggested to us, that, for the sake of the unlearned, it would be desirable to accompany Hebrew and Greek words with their pronunciation in English letters, this advice will be adopted in future.

We must decline entering into any discussion with Mr. Lane on the propriety of some expressions in our advertisement, to which he objects, further than to observe, that we have adopted them as sufficiently significant of the principles, on which our work will be conducted; and, as to his arguments on other points, they are so much the same as Mr. Ryder's, whose letter appears in this number, that we should occupy our pages to no purpose by their insertion.

Mr. Mence's letter will appear in our next.

Correspondents are requested to send their communications a month before the day of publication.

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THE BIBLICAL INQUISITRON.

ON THE DISPENSATIONS.

Continued from our last.

HAVING given these remarks on the genealogy down to Christ, I shall now offer a brief explanation of the four separate and last states or divisions presented in the Diagram.

The first state extends to the first boundary line, containing the ministry of John the Baptist, as the forerunner and messenger, to announce the coming of our Lord.

This was a ministry ordained and appointed of God. John had a special commission from the Lord: he had a course to fulfill—Acts xiii. 25., a baptism to minister, and prophecies to declare; he was a burning and a shining light to the House of Israel, but had no commission to the Gentile world. This messenger of God with his ministry was prophesied of before his coming, Isa. xl. 3. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God." And Mal. iii. 1. "Behold I will send my messenger, and he shall prepare the way before me." Although our Lord declares that John was a burning and a shining light, and that he was greater than all the prophets that had arisen, yet that the least (prophet) in the kingdom of heaven, or apostolic state, should be greater than he. I lay particular stress on this circumstance; that, notwithstanding John, as the annsembler of Christ, at his first coming, had the lowest commission, yet it was a commission which God, in his infinite wisdom, had foretold by his antient prophets; and it is a matter worthy of our highest consideration, that as the different commissions, foretold by the prophets, were opened and unfolded, so they advanced in their importance and extent. Before the conception of John the Baptist, a messenger of God was sent to his father Zacharias, who was one of the priests ministering in the Jewish temple, and who, as well as Elizabeth his wife, was righteous before God, walking in all the commandments and ordinances of the Lord blameless. This was according to the law of Moses. At this time it devolved on Zacharias, the priest, to offer the incense in the temple; and this messenger appearing, said to him, "Thy prayer is heard; and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink. And he shall be filled with the Holy Ghost, even from his mother's womb; and many of the children of Israel shall he turn to the Lord their God." Luke i. 13, and following. Zacharias, being old and well stricken in years as well as his wife Elizabeth, doubted of the accomplishment of the birth of this child;
in consequence of which he was struck dumb, and remained speechless until the birth and circumcision of John had taken place; and when he was brought on the eighth day, to be circumcised according to the law, Zacharias being still speechless, a question arose among the friends relative to the name of the child, and as they were desirous to know the will of the father, a writing-table was brought before him, and he wrote, "His name is John." "And his mouth was opened immediately and his tongue was loosed, and he spake, and praised God; and he was filled with the Holy Ghost, and prophesied, saying,—Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began." In process of time, John is called to fulfil his commission; and, in the 3rd chap. of Matthew, we find that he commenced "preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand"—the kingdom of heaven was at hand, but not come. This was to take place in a more advanced state, which will be noticed in its proper place. Then it is said, verse 3, "This is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." This is the fulfilment of Isaiah's and Malachi's prophecy respecting John; and he went forth, baptizing the Jews in Jordan, who came to his baptism "confessing their sins." He said to them, "I indeed baptize 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 baptize you with the Holy Ghost and with fire." He thus prophesied of Christ, who was to appear with a greater and more extended ministry. But we find that Jesus, in consequence of the commission with which John was invested, came also to his baptism; and when he came to John, he "forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." And when Jesus had received the baptism of John, the heavens were opened and the Spirit descended on him; "and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." After this John bears testimony to the person of Christ; he points to him and saith, "Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I saw and bare record, that this is the Son of God." John i. 29, &c. John continued his ministry, fulfilling his commission to the time of his death. There is no successor to this ministry. Now after Christ had passed the baptism of John, he was led by the Spirit into the wilderness to be tempted of the Devil; and, after having passed 40 days in fasting and the temptation of Satan, he overcomes the tempter by faith in the written word of God. And, when the Devil had ended the temptation, he departed from him for a season, and Jesus returned in the power of the Spirit into Galilee; and then commences

**HIS MINISTRY.**

This state begins with the first boundary line of the Diagram, and ends at the second. The ministry of Christ was peculiar to this state. He had spoken of John as a burning and shining light, and as the
greatest prophet that had arisen up to John's time; but he adds, "I have greater witnesses than that of John."—Christ had a more extended ministry, a greater commission to fulfil. This ministry of Christ was also prophesied of by the former prophets; it was also of divine appointment; it was an authoritative commission; it was the truth. "Every one," said the Son of God, "that is of the Truth heareth my voice." In the first place, I refer again to the prophecy concerning this especial prophet and his ministry. The Lord God of Israel said unto Moses his servant, under the first covenant dispensation, Deut. xviii. 18, &c. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Again Isa. lxi. 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 prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Again Psalm lxviii. 1.—"Give ear, O my people to my law: incline your ears to the words of my mouth. I will open my mouth in a parable, I will utter dark sayings of old." Many other predictions might be cited: these however are sufficient for my present purpose of proving, that the prophets for told of Christ, in his prophetic and ministerial offices. Now, for the proofs of this in order: first, with reference to Moses, Deut. xviii. 18. The Apostle referring to Christ, Acts iii. 22, quotes this prediction. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me," &c.; and, in the 26th verse, he declares to the Jews, "Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This proves the fulfilment of the testimony of Moses. In the next place, we come to Isaiah's prediction, chap. lxi. 1; and we prove the fulfilment of this, in part, when our Lord entered on his ministry, after his baptism and temptation, Luke iv. 16, &c.—"Jesus came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah; and, when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and he said, This day is this Scripture fulfilled in your ears." It is remarkable at this time, that the Son of God did not go through the whole of the prophecy concerning himself: he was not only to proclaim the acceptable year of the Lord, but also the day of vengeance of our God. This part of his ministry was not fulfilled until towards its close, and it was delivered, as given by Luke, in chap. xxi. 22, "These be the days of vengeance, that all things which are written, may be fulfilled." (See the parallel passages in Matthew's and Mark's Gospel.) This was the period of Christ's second advent, and he declared that that generation should not pass away, till all of this should be fulfilled. When the Son of God was about to leave the world, and to return to the Father, he addressed the prayer, recorded
in John, chap. xvii., in the 4th verse of which he said, "I have glorified thee on the earth, I have finished the work which thou gavest me to do;" that is, his work as a prophet and minister on earth: not his redemption work, which was accomplished through his death; neither was it his salvation work, which was completed and finished at his second coming; but it was his prophetic and ministerial work, which he was to accomplish before he suffered. In the next place, we come to the third prediction, concerning Christ's personal ministry.—Psalm lxxviii.—The Son of God delivered his testimony to the multitude in parables, "and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Matt. xiii. 34, 35. This beautiful chapter abounds in parabolic testimony concerning the kingdom of heaven, which means nothing more than the gospel state or dispensation, ministered by the apostles of Christ after his ascension; and this kingdom of heaven, the Son of God, as well as John the Baptist, declared was at hand, at the commencement of his ministry, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel." Mark i. 15. So the twelve apostles, whom the Lord called, were sent to the lost sheep of the house of Israel, and were commanded to go and preach, saying, "The kingdom of heaven is at hand." Matt. x. 6, 7. But at this time they were not to go into the way of the Gentiles, nor to enter into any city of the Samaritans, ver. 5. Now, when the Son of God said the kingdom of heaven was at hand, he meant that it was near, and within the compass of that generation; and so he taught his apostles to pray—"Thy kingdom come." This prayer was at that time both necessary and proper—the kingdom was not then come but was nigh at hand, and before it came, it was consistent to petition God for its coming; but, when it is come, the petition is no longer required, and it becomes the just to be thankful for its accomplishment. Connect with this, the words of Christ to his apostles, in the 16th of John. He had told them, that, in their prayers up to that time, they had not petitioned in his name; no prayers had been offered to God in the name of Christ before his ascension; but, said Christ, in reference to that state, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." John xvi. 23. The apostles, under the advanced state, said, "Whatsoever ye do, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." This will be sufficient to show, as far as the second boundary line of the Diagram stands, that it contained a ministry prophesied of before. The nature of that ministry was parabolic to the multitude, and was peculiarly adapted to the circumstances of the state manifested of God at this time; it was confirmed by the miracles which Christ performed, and proved by them to be of divine authority, and quite beyond anything of human ordination or appointment. I have proved this ministry, both by prophecy and its fulfilment; and again remark, that there is no succession to this ministry.

Yours, &c.,

ROBERT STARK.

Torquay, March 25th, 1844.
ON THE APOCALYPSE.

To the Editors of the Biblical Inquirer.

LETTER II.

Having, in my last, given Scripture evidence to shew that "the sealed book" which John saw, was the book of prophecy by Daniel, beyond all possibility of cavil, I may venture to add that it was the only book or prophecy said to be sealed. 'Daniel was commanded to shut up the words, and seal the book of his visions.' He alone, of all the prophets of God, received such a command; and, of all the books in the hands of the church, his is the only one which we find shut and sealed. We do find a command given to John not to seal a book. The angel who shewed John these things, and before whom John fell down to worship, said unto him, "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, seal not the sayings of the prophecy of this book; for the time is at hand." Rev. xxii. 9, 10. This explains the whole matter; the difference between a book sealed and a book not sealed is obvious. The sayings of a book that was sealed could not be kept, because they could not be read or known; but of John’s unsealed book it is said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i. 8. And whoever the angel might be, deputed to shew these things to John, he says, "I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book." It will be recollected that of the "book sealed with seven seals," which John saw, it is said, "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon:" that is, no power, man or angel, could read its sealed contents: John himself could not, although an inspired and beloved apostle, "I wept much," says he, "because no man was found worthy to open and to read the book, neither to look thereon." v. 3, 4. If John could not read, because he could not open the "book," and that book should be proved to be the prophecy of Daniel, then it follows, of necessity, that Paul could not understand the sealed parts of Daniel, neither could Peter and the rest of the apostles; "for no man in heaven, nor in earth, neither under the earth, was able to open the book."

As it is evident that Paul did know and understand the dark, the secret, sealed things of Daniel, and that Paul’s epistles to the Thessalonians furnish abundant evidence of his being able to read the book that was sealed, and "to look thereon," the question instantly occurs, How was Paul enabled to read the "book, sealed with seven seals," and explain it to the church at Thessalonica? The answer is simple. Because that Jesus, "the lion of the tribe of Judah, the root of David, had prevailed to open the book, and to loose the seven seals thereof." Therefore that which had been kept hid and secret became manifest, and was represented, as "A little book open." Rev. x. 2. We see then how Paul could, with the book of "The Revelation of Jesus Christ" in one hand, and the book of Daniel’s prophecy in the other; apply the first as a "key" to the "lock" of the latter—open the door—explore the secret chambers—bring forth and exhibit to others the treasures of Jehovah’s mind and purpose, hitherto secured and secreted by the perfect seal of
OMNIPOTENCE, called "the seven times sealed book." This serves to shew many important things. First—Paul could not understand the "sealed" parts of Daniel, "but by the revelation of Jesus Christ." Gal. i. 12.

If Paul and the other apostles could not understand those parts of Daniel's book, said to be sealed, without the key to unlock it—that is the opening of the seals in the book of "the revelation of Jesus Christ;" and we find Paul writing, especially in the epistles to the Thessalonians, about the secret of Daniel's prophecy;—it follows, of necessity, that Paul was in possession of that "revelation" when he wrote to the church at Thessalonica; and it is conclusive evidence that the book of "the revelation of Jesus Christ" was circulated and read before any of the epistles; because it is not contradicted by any, that Paul's epistles to the Thessalonians were written the earliest of all. Thus much in favour of the early date of the Apocalypse. This may serve to shew the fallacy of the attempts which have been made, and are still being made, to explain Daniel's book, without the aid of the Apocalypse, in the opening or unscaling the seals of that book, by "the lion of the tribe of Judah." It also serves to prove, that every attempt at explaining the book of the revelations of John, apart from Jewish history, or Daniel's people, and the scattering of their power, and "the time of the end" will be, as it always has been, inconclusive and abortive.

I have, in order to be regular, to prove that Paul expounded the sealed parts of Daniel, respecting "the man of sin," the opposing, the exalting power, &c. but my attention is drawn to another branch of the subject, that is as to time, in answer to Daniel's eager inquiry, "O my Lord, what shall be the end of these things? And he said go thy way, Daniel, for the words are closed up, and sealed till the time of the end." Daniel xii. 8, 9. Before reviewing this part of the subject, I feel that I cannot do better than give the opinion of Dr. Tilloch, in his own words, in connection with what I have thus far written, in which lucid opinion I fully concur. He says that Paul, Peter, and John, had spoken very clearly of certain particulars detailed in the prophet Daniel, and observes: "These particulars were among the things that were closed up and sealed in the book of Daniel, and they were to remain so sealed up till the time of the end. The question then is simply this: Whence did these writers derive their knowledge? Certainly not from Daniel himself; for, if his book could be thus read and explained, it could not be called a sealed book; and if this be the sealed book, spoken of in the Apocalypse, how came John to weep, on the supposition that no one could be found able to open, that is, explain the book? If, until this was effected by the lion of the tribe of Judah, it remained a sealed book to John, how could it be open to Peter and Paul; and not only to them but to the Churches, having been explained by Paul to the believers in Thessalonica, both orally and by letter; and by Peter, to the believers scattered as strangers throughout Pontus, Gallacia, Cappadocia, Asia, and Bithynia? What! an open book to such multitudes, and yet a closed book to John! Yet this must be the fact, if John did not write the Apocalypse till the year 96 or 97, as some strenuously contend. Nay, more strange still, John must have forgotten his former knowledge by the time he wrote his vision; for it is allowed even by the most strenuous contours for so late a date, that John's first epistle was written about the year 80! But the cogency of this reasoning depends upon another fact:
Was the sealed book, which John saw opened in his vision, the book of the prophet Daniel? If we attend carefully to the description which John gives of this book, we shall easily ascertain this point from the character and marks which he has recorded respecting it." p. 126—128.

I have proposed examining the time of the book of Daniel, continuing a "sealed book," that is, to what period did the events of this prophecy refer, and to what nation or people, when all the things which Daniel heard and saw should "be finished," and the secret or sealed parts of his prophecy accomplished and done, and made known to God's servants.

It is quite clear, that the time was to come when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the most high: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. HITHERTO IS THE END OF THE MATTER." Dan. vii. 27. I take it, that the time when the kingdom "should be given to the people of the saints of the most high," and when "the saints of the most high should take the kingdom, and possess the kingdom for ever, even for ever and ever," ver. 18, is "the end of the matter," and this is connected with the fourth beast, power, or kingdom, of Daniel's dream. I must not now allow myself to be diverted from the main subject under consideration, by this deeply interesting and important one of the "fourth" power, or kingdom of the prophet. Before concluding this series of letters, if ever I do conclude them, I hope to present my own views upon it, differing, as I believe they do, from all writers, at least those that I have seen.

Not only does the fact of the saints of the Most High, possessing the kingdom, prove the period of the sealed book being opened, and all that he saw and heard "finished;" but the time of this book remaining sealed is bounded by other remarkable expressions and events, such as, "Shut up the words, and seal the book to the time of the end." Dan. xii. 4. Again, "Go thy way Daniel, for the words are closed up, and sealed till the time of the end." ver. 9. And thus, at 23, "Go thou thy way till the end: for thou shalt rest and stand in thy lot at the end of the days."

I must however leave the further consideration of this subject to my next.

May, 1844.

A.

ON APOSTOLICAL SUCCESSION.

To the Editors of the Biblical Inquirer.

LETTER II.

I am not ignorant of the almost endless controversies about the keys, and of the unwillingness of the opposers of the Church of Rome to yield anything like supremacy to St. Peter. I am not entirely unacquainted with the fiery disputes of the clergy of all sects respecting the meaning of our Lord in that celebrated passage—"and I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven." Matt. xvi. 18. I do not intend entering the lists with the champions on either side; nor will I attempt to wrest a passage of Scripture from its true, simple reading and meaning; because
such passage might powerfully oppose my views, if taken strictly and literally. It is the men who have to uphold some favourite or powerful sect of religion, and who find passages of Scripture militating against their system, that move heaven and earth in their natural wisdom, philosophy, and false glosses, to avert the force of the powerful weapon of God, the “Sword of the Spirit”—the word that proceedeth out of the mouth of the Alpha and Omega.

I have not to do with these disputes of opposite and contending parties—with the opinions of men, who are all too much interested to think, or write, or expound the Scriptures, without prejudice or partiality. I have to do with the Bible: and part of my plan is, to examine into the character, power, and authority of the apostles; and then endeavour to find their successors, if they are to be discovered on earth. I do earnestly entreat all parties to bear with me, while in search after truth I seek for it as for hid treasure in the rich, prolific mine of that revelation which God has given to man as his guide, his only guide, into the truth as it is in Jesus.

In my last letter I stated that to Peter alone were the keys entrusted: and I venture to explain in what manner he used them, and that in this he was distinguished from the rest of the apostles. *He had the pre-eminence:* for the keys are emblematical of government and power. Isaiah xxii. 22. Paul was not one of the twelve, but was miraculously called by the Lord, who said of him, “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” Acts ix. 15. Therefore at the church of Antioch as they ministered and fasted, “the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia;” &c. And when they had gone through the several regions and countries preaching the word of God, they returned to Antioch, and “gathering the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” Acts xiv. 27.

From this it seems plain, that God by his servant Peter had opened the door of faith; and Paul in consequence goes and proclaims this to the Gentiles. Like the judges in our land, one of them (the comparison is obviously fitted) breaks or opens the commission of assize before the business of the assize can commence. And when Peter had opened the commission of the gospel to all nations, Paul and the other apostles, according to the warrant and commission of the Lord, could go forth in their official characters—in official order—under the great seal of heaven—judicially executing the powers entrusted to them. Paul had not the keys, nor had any of the apostles, but Peter only. Peter therefore had the pre-eminence. There are other keys which never were entrusted to Peter, which I mention for fear I may be misapprehended: these are the keys of hell and of death. He that hath the key of David, he that “openeth and no man shutteth, and shutteth and no man openeth,” is the same who says “I am he that liveth and was dead, and behold I am alive for evermore, Amen: and have the keys of hell and of death,” Rev. i. 18. John, in the ninth chapter when the fifth angel sounded, “saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit, and he opened the bottomless pit.” And in the 20th chapter John “saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that
old serpent, which is the devil and Satan, and bound him a thousand years: and cast him into the bottomless pit, and shut him up, and set a seal upon him." And being shut up by Him who had the key, "who openeth and no man shutteth, and shutteth no man openeth," it is said (verse 7) "when the thousand years are expired, Satan shall be loosed out of his prison, that is by him who had the key to unlock or open; and finally (verse 10) the "devil was cast into the lake of fire and brimstone;" and (verse 14) death and hell are cast into the lake of fire, which is the second death, by Him who had the keys of hell and of death, which are emblematical of government and of power. Isaiah xxii. 22, ix. 7.

I have very briefly referred to these keys, or power, to show that they are perfectly distinct from Peter's keys, and that they never were entrusted to him or to any other apostle or servant of the Lord. No, it is He alone that liveth and was dead, the Amen, who says, I have the keys of hell and of death. He is the same that John saw on the great white throne, from whose face the earth and the heaven fled away, and the dead were seen to stand before God. He it was, with the keys to open and shut for ever, that cast the devil, the beast, the false prophet, and death and hell, into the lake of fire. No man can open what God hath shut.

The Protestant church, on the one hand, denies to Peter the supreme power with which the Lord invested him; and the Roman Catholics, on the other hand, aim to give him more power than the Scriptures award to him. Therefore the Oxford party attempt to adjust the differences of these two parties, and to establish apostolical succession apart from the Roman Catholics.

I have endeavoured to show, in the first place, the calling of the apostles by the Lord—and the Lord sent them forth. Matt. x. 5, xxviii. 19, Mark xvi. 15. In the second place, I have examined the Scriptures for the purpose of seeing what power, authority, and gifts, the Lord bestowed upon these his servants, in order to their exercising and discharging their ministry agreeably to his mind and will.

I propose, in the next place, to examine the account which we possess of the recorded acts of these servants of the Lord—the apostles and ministers of God—in order to see, whether what the Lord promised did truly and actually occur or come to pass; because, if there be a divine appointment connected with peculiar promises to a certain class of men, we are bound to see whether the things promised to those men were fulfilled according to the promise. This can only be known by consulting the Scriptures, which bear testimony of them and of their acts. Thus, when the Lord said,—"Go ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover. And they went forth and preached every where, the Lord working with them and confirming the word with signs following:"—what we want to do is to inquire, whether this promise to the apostles before the death of Christ did really come to pass, and whether we have any account of it: that is, did the Lord confirm the word or preaching of his servants the apostles with signs,—did they lay hands on the sick and they recovered—did they heal the sick, cleanse the lepers, raise the dead, cast out devils—have we any, and what proof of these things? My next proposition is to examine whether these things be so or not—whether the Scriptures
recount any acts of the apostles corresponding to this commission; and then to inquire, whether the office can be separated from these powers, and gifts, and signs; or the signs, powers, and gifts cease, and the office continue. We will then take these things in order, as briefly as possible. 1st. Did they cast out devils? see Luke x. 17, Acts v. 16, viii. 7, xvi. 18, xix. 12. 2nd. Did they raise the dead? see Acts ix. 40. 3rd. Did they heal the sick or cleanse the lepers or diseased? see Acts ix. 34, xix. 12. But there is in this somewhat peculiar; that is, "they shall lay hands on the sick and they shall recover," Acts xiv. 3. It is said the Lord "granted signs and wonders to be done by their hands." And James in his epistle gives directions in this manner, "Is any 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." ver. 14.

I am, &c.

Z.

May, 1844.

THE DESTRUCTION OF JERUSALEM, THE MOST NOTABLE EPOCH IN THE SACRED WRITINGS.


Having made some observations on the departure of the Holy Spirit from the Jewish church, and on the manner in which it became inundated with corrupt traditions, it seems proper to add a few words on its unutterable and deservedly fatal desolation.

When God visited his own habitation and city, the places formerly most chosen to himself, with an overthrow so dire and fatal, and when he thus cut off his peculiar people, formerly dear and beloved beyond all others, with plagues deadly and tremendous beyond all ever before inflicted on mortals,—it is not surprising that it should be painted in the most dark and mournful colours.

I. Of these the principal, and that which chiefly affects both the eyes and the mind, is that this fall is described as if it was the fall of the universe, and the dissolution, in its last day, of the entire frame and mechanism of the world.

Such are these figures of divine oratory:—"I beheld the earth, and lo, it was a nullity (תָּהוּ כֹּל) without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled." Jer. iv. 23—25. You would think, that the whole world was relapsing into its pristine chaos and disorder; when these words signify nothing more than the perdition of that nation, land, and city, as evidently appears in the following: "I beheld, and, lo, Carmel was a desert, and all its cities were broken down, at the presence of the Lord," &c.

Matt. xxiv. 29, 30: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven." These, you will say, plainly express the dissolution
of the whole universe, and last judgment. But, consider well, among others, ver. 34, and they speak, without controversy, of the fall of Jerusalem alone: "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled."

In the same style and rhetoric are these, 2 Pet. iii. 10:—"the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"—&c. Who would not, without all doubt, understand these words to speak of the conflagration of the world in the day of judgment? But compare Deut. xxxii. 22:—"a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Hag. ii. 6: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."—Heb. xii. 26: "I will shake, not the earth only, but the heavens." And observe, that, by the elements, are to be understood the Mosaical, Gal. iv. 9, Col. ii. 20; also of what times the apostle is speaking; and then you will not doubt, that he speaks of the conflagration of Jerusalem, the subversion of the nation, and the annihilation of the Mosaic economy.

To these the words of the Apocalypse are parallel, vi. 12, 13:—"the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell -- and the heavens departed as a scroll when it is rolled together," &c. Where, if you will observe the foregoing plagues, with which God, according to his most frequent threatenings, destroyed that nation; namely, "the sword," ver. 4; "famine," ver. 5; and "pestilence," ver. 8; and compare these words—"and said to the mountains and rocks fall on us," &c. (ver. 16, 17.) with "Then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us," (Luke, xxiii. 30,) it will sufficiently appear, that those phrases relate to the tremendous judgment and fall of that nation and city.

II. To this corresponds that form of expression, in which the day and time of that vengeance and fall is called "the day of the Lord," and "the coming of Christ in the clouds, and with glory," as if the discourse was on the final judgment.

Acts. ii. 20:—"before that great and terrible day of the Lord come." Let it be observed, that Peter applies this prophecy of Joel to those times, and you will see, without a commentary, what he means by "that day of the Lord."

In the same sense, Thess. ii. 2, is to be taken—"as that the day of Christ is near at hand."—For the apostle there describes, in vivid colours, the apostacy about to come before the fall of the nation, and the Jewish antichrist about to be revealed.

Such also are Matt. xvi. 28, and other similar passages: "There are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom."—And xix. 28. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," &c. And xxiv. 30: "Then they shall see the Son of man coming in the clouds," &c. And John, xxi. 22: "If I will that he tarry till I come, what is that to thee?"

So likewise, Heb. x. 37: "For yet a little while, and he that shall come will come, and will not tarry."—James, v. 9: "Behold, the judge
standeth before the door."—Rev. i. 7: "Behold, he cometh with clouds."—And xxii. 20: "Surely I come quickly." And more of this kind, which all relate to the coming of Christ in judgment on the Jewish nation.

III. In further agreement with these phrases are those, in which the times preceding that fall are called אגרות הימים (AHRIH EIMIM) "the last days," or "last times:" that is, the last days or times of the Jewish economy and nation. For in this sense is to be understood that form of speaking in most places throughout the sacred volume, if not indeed in all. As in Isa. ii. 2; Hos. iii. 5; 1 Tim. iv. 1; 2 Tim. iii. 1; 2 Pet. iii. 3; and a multitude of others. I cite, as a witness, St. Peter interpreting the words of Joel, Acts, ii. 17:—"in the last days, I will pour out of my Spirit," &c. "This is now fulfilled," says Peter; and is not at all to be referred to the last days of the world, but to the last days of Jerusalem. Do you inquire, What are those last days of which Paul and Peter speak in 2 Tim. iii. 1, and 2 Pet. iii. 3? St. John answers [1 John, ii. 18:] "even now there are many antichrists; whereby we know, that it is the last time." See also 1 Pet. i. 20: "Christ was manifested in these last times."

IV. In like manner, the times succeeding the fall of Jerusalem are called "a new creation," and "new heavens and a new earth." Isa. lxv. 17: "Behold, I create new heavens and a new earth." When? Read on, and you will find the Jews cut off and rejected, and thenceforward is that new creation, viz. the gospel world among the Gentiles. See also Isa. li. 16.

The sense of 2 Pet. iii. 13, is the same. "But we, according to his promise, expect new heavens and a new earth:" that is, "the heaven and earth of the Jewish church and state are about to be burned up, and the Mosaic elements will be consumed by fire; but we, after this consumption, according to that promise by Isaiah, expect a new age, and a new creation, a gospel state among the Gentiles; in which a justifying righteousness will dwell, when those will be justified through faith, who were before very far from righteousness." So likewise Rev. xxi. 1: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." And Rom. viii. 19, 20, &c. concerning the Gentile world panting and sighing for the birth of the new creation.

To this class belong also those passages, which speak of עולם טוב (OULEM EBA) "a future world," referring to the times of Messiah. For the fall of Jerusalem was γένος του αἰωνος (teles tou aionos) "the end of the Jewish age," or that עולם (OULEM), during which the Mosaic times were to continue, of which times, it is said, that they were to continue עד עולם and thenceforward was the beginning of a new world and age, under the reign of Christ, among the Gentiles; when all nations should submit to the sceptre of his gospel.

In concluding, we may notice the harshness of that interpretation, which vaguely and generally supposes the words "in the last days" to mean "in the days of the gospel," from the commencement of its promulgation even to the end of the world. I say, that interpretation is harsh, which supposes the times signified by the term "a new world," or "a new creation," to be "the last days." See Pitman's edition, vol. iii. p. 439-442.

Such were the views, two centuries ago, of this eminent commentator: views, which are now treated as novelties by those who ought to know better, and who thus shew the declension of Scriptural knowledge among
us. It is, however, surprising, that such men as Lightfoot, Hammond, Whitby, and some others, who saw so far, were not led forward to see farther; or to perceive, that the legitimate extension of their own interpretations nullified those parts of the popular creed, which teach a future visible coming of Christ, a universal judgment, and a literal confabulation of our globe. They were evidently misled by the assumption of a false principle, that of double fulfils, which Professor Lee has proved to be destitute of Scriptural foundation. See his Dissertations, Sect. iii. p. 267—280. Indeed, Doctor Lightfoot might have perceived his own restraining language, “nothing more”—“alone”—“not at all to be referred”—to be utterly inconsistent with more than one fulfilment. R. R.

ON THE MINISTRY.

To the Editors of the Biblical Inquirer.

Sirs,—As you have given two important extracts, from Whitby and Marks, "ON APOSTOLICAL SUCCESSION," concerning which I fully agree with you, "that the whole fabric not only falls together but is overthrown by their own hands," I propose to follow them up by a few remarks on the more general subject of the ministry; taking, as a foundation, the memorable words of Peter:

LOOK ON US. Acts, iii. 4.

The event is most interesting. After the outpouring of the spirit, according to the promise of Christ to his Apostles,—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke, xxiv. 49.—which was to qualify them for the exercise of their office, we find the work of healing among the "signs" given to them, to demonstrate by whom they were sent, or show to the world at large that they were the true "servants of the most high God." Mark, xvi. 15—18; Acts xvi. 17. The means of raising a sick person invariably was by "the laying on of hands;" but in this event the Spirit of Jesus beamed through these honoured instruments, when they said "LOOK ON US." "And he," the lame man, "leaping up stood and walked, and entered with them into the temple, walking, and leaping, and praising God." And the people "were filled with wonder and amazement at that which had happened unto him." Acts, iii. 8. 10.

In taking a survey of this divinely-appointed, miracle-endowed body, who had "the first fruits of the spirit," Rom. viii. 23.—we may.

1st. Turn to the commission given them. When Jesus was "declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead,"—Rom. i. 4, 5.—This office of apostleship, was promised in the words, "Ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me, &c.; Acts, i. 8. And his continuance with them, thus: "Lo, I am with you always, even unto the consummation of the age." Matt. xxviii. 20. All this was given in promise; and to show the faithfulness of the promiser,—mark the fact—while they were sitting in the house, "there appeared unto them cloven tongues, like as of fire: and it sat upon each of them." Acts, ii. 3, 4. And to show that this was a fulfilment of certain prophecies, the apostle himself declares, "but this is that which was spoken by the prophet Joel," &c.—compare ver. 14, 21; with Joel, ii. 28—32. We might also turn to many others; but, for the sake of brevity, take one with its fulfilment.
Psalm, lxviii.

"The Lord gave the word: great was the company of those that published it." ver. 11.

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." ver. 13.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." ver. 18.

Ephesians, iv.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." ver. 11, 12.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." ver. 13.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." ver. 8—10. And he gave some apostles, &c. ver. 11.

And, as a confirmation, take Paul's testimony, as given in the first, second, and third chapters of this epistle. Were it not for fear of intruding too much on your patience, I would notice much more contained in that beautiful portion.

Another testimony of importance we find in 1 John, i. 1—5. Thus one of the eye-witnesses of Jesus' glory, who said to the same man "look on us," has testified—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life," ver. 1. And this "life was manifested unto us" the apostles, ver. 2. That the church might "have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." These things write we unto you, that your joy may be full." ver. 3, 4.

Again these "AMBASSADORS," 2 Cor. v. 20.—these "MINISTERING SPIRITS," Heb. i. 14.—these "STEWARDS OF THE MYSTERIES OF GOD," 1 Cor. iv. i.—these "ANGELS OF MICHAEL, and of the Churches," Rev. i. 20; xii. 7—11.—these "KINGS AND PRIESTS," ib. i. 5, 6.—these "BRANCHES" in the true vine, John xv. 1—8.—these "TWELVE GATES," and "TWELVE FOUNDATIONS" of the Spiritual Temple, Rev. xxi. 12, 13. —these "LIGHTS OF THE WORLD," Matt. v. 14.—declared, under the influence of the Spirit, as a confirmation of their divine mission, "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." ver. 5. —— "and the blood of Jesus Christ his Son cleanseth us from all sin." ver. 7.

Now let us turn to Peter's epistles, and take one quotation from the second epistle, i. 13—21, and then judge, whether there is not something sublime in the contemplation of his words, "look on us."

Upwards of thirty years had elapsed from the time of his uttering those words to his writing of this epistle; and yet, how coincident the
language! He thought "it meet to put them in remembrance," knowing that his race was nearly run out. ver. 13, 14. And one particular point appeared to weigh heavily on his mind; "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." ver. 15, 16. And beyond this ocular demonstration, he heard the voice of the Father, "from the excellent glory," declaring "this is my beloved Son, in whom I am well pleased; and this voice which came from heaven we heard, when we were with him in the holy mount." ver. 17, 18. And independent of all this, "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:" ver. 19,—referring, no doubt, to the sacred prophecies contained in the revelation which John, his fellow labourer, was the honoured instrument to receive.

Beholding so much concentrated in them, who can refrain from obeying their mandate "look on us?"—and seeing they were sent forth to minister "for" (not unto) "us,"—(see Heb. i. 14)—how can we look on any other class of men, since such proof is annexed to the apostolic testimony? As a confirmation, let us turn to 2 Cor. x, where we find in one short chapter, thirty-six personal allusions to the apostles, in their ministerial calling; and, in the following verses, the arguments are most striking—for example—"we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as you also in preaching the Gospel of Christ. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." ver. 11—16.

But it is vain to attempt to give extracts: the whole must be read to be appreciated.

Again, to contrast the temporal reward of the ministers of Christ, with those who have assumed the office, and do assume it, let us secondly, refer to a few passages which treat of their sufferings,

and judge whether the shadow bears any resemblance to the body, which was demonstrated as the true, by signs following them.

Paul, in various parts of his epistles, gives such a picture of the fact, as proves the present hirelings only officiate, in consequence of the smooth and easy path which is connected with the office. Take 2 Cor. iv. 5—12, as proof that they had to endure persecution as their earthly lot, and Acts, xx. 32—35, to show how faithful they were to that whereunto they were called, and that the Ephesians knew how those hands had laboured for his own necessities, and had refrained from being chargeable to them, or had coveted their silver and gold. The same argument he uses to the
Thessalonians. 1st. Epist. ii. 6—9: and in the 2nd. iii. 7—9. "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you." Also, 1 Tim. iv. 8—11. Again, take 1 Cor. iv. and mark his reward after labouring near a quarter of a century in the work of the ministry. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men; we are fools,—we are weak, ——we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the off-scourings of all things unto this day," ver. 9—13.

"Unto this day," that is, A. D. 59. For if the expression could with propriety be brought down to the present period, then it would follow there were successors, to these suffering individuals; but will any mitred head dare assume the office as a successor? Should one be found so weak of understanding as to think he is, he has only to do as his predecessors did; that is, "work with his own hands," and experience "hunger, ——thirst, ——nakedness, —— and have no certain dwelling place," to be a perfect resemblance of the original!!

But, Sirs, I will not at this time attempt to intrude further on your patience, but subscribe myself,

Yours respectfully, J. C. MENCE.

London, April, 1844.

NOTICES.

We must request some of our correspondents to bring new matter into their controversies, and not to impose on their respondents the task of meeting the same arguments by a repetition of the same answers. W. B. takes no notice of the remarks in p. 4, &c. of our first number; and R.— produces, as examples of "general prophecy," events, which would not be classed by Professor Lee under that head.

R. R.'s answer to Mr. Ryder and other favours are unavoidably postponed.

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ON THE DISPENSATIONS.

To The Editors of the Biblical Inquirer.

LETTER II.

I resume my observations on the Diagram, as promised in your first number; and, having concluded my remarks on the ministry of Christ, I need not enter at length into the circumstances connected with his sufferings and crucifixion, by which he put away sin. See Hebrews. ix. 26. The prophets abundantly foretold this wonderful event, Isaiah liii, Psalms xxii, and lxix. It would be almost endless to quote them on this head, as they dwell so copiously on this great subject of "the love of God in the gift of his Son, Jesus Christ, who was delivered for our offences, and was raised again for our justification." Rom. iv. 25. The third division of the Diagram, to the third boundary line, represents the space from Christ’s resurrection to his ascension, which was prophesied of Ps. xvi. 10, "for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." In this third state of the Diagram, the converse of the Son of God was confined to his disciples; and although the apostles were witnesses of him after his resurrection, their understanding appears to have been very limited until the out-pouring of the Holy Spirit on the day of Pentecost. They did not understand the Scriptures of the prophets at this time; and, when some of the disciples were reasoning among themselves, on their way to Emmaus, concerning what had happened, Jesus being present, but unknown to them, said, "O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." How important are the Scriptures: they testify of Jesus, in all he has done and completed for the redemption and salvation of his people. No one who treats the Scriptures with indifference can understand the value of true religion. How many are there who utter with the mouth, Sunday after Sunday, "from all hardness of heart, and contempt of thy word and commandment, good Lord deliver us," and probably never hear a word, or see one syllable of the sacred volume again till the following Sunday. I have seen persons sitting at places of religious worship while the Scriptures were read, apparently as careless and indifferent as though it were a part of the service of the day which is only to occupy the time and attention of the reader; whereas, if the importance of the sacred oracles of truth were duly considered, that part of the service would have by far the greatest share of attention bestowed upon it: here we have the pure and unadulterated word of Truth. May it please the Majesty of Heaven to endear his word to his people, and to grant his family wisdom and understanding to understand the Scriptures:—may his
people enjoy communion with himself through this glorious medium of communication to man of God’s unbounded and unutterable love:

O may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light.

But to return to my explanation: it was in this state (the third division of the Diagram) after Christ’s resurrection, before his ascension, that he gave to the apostles his extended commission—Judas and his fall were predicted in the 109th Psalm. Judas received a part only of the ministry and apostleship, from which he fell; but the fall of Judas took place before, not after the resurrection of Christ. There could be no Judas to receive the extended commission of our Lord; if so, he would have been supported, with the rest, according to the promise of Christ, “lo, I am with you alway, to the end of the world.” This Commission, delivered by the Son of God to his apostles, is recorded by Matt. chap. xxviii. 18—20. “And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing 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, unto the end of the world. Amen.”—The end of the world is to the fourth boundary line, as shown in the Diagram; and means the conclusion or consummation of the age, or

END OF THE JEWISH WORLD.

Now in the Gospel of Mark, the Lord shews how he would be with his Apostles, Mark xvi. 17, “And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God,” which brings me to the fourth division of the Diagram, the ascension state of Christ; and Mark concludes in the last verse, “And they went forth,” (according to the commission under the promise) “and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

When our Lord ascended, he gave his apostles charge to remain at Jerusalem, until they were endued with power from on high: and accordingly, the apostles waited forty days, from the time of his ascension to the fulfilment of his promise in sending the Holy Ghost on the day of Pentecost; when Peter, who had received the promise of the keys of the kingdom of heaven from his Divine Master, commenced with his first key, by opening this glorious state to the Jewish house on the day of Pentecost, called in the Scriptures

THE MOUNT ZION,

from which “the law of the Spirit of Life in Christ Jesus” proceeded, according to the testimony of the prophets, of which holy mountain of our God it is said, “there the Lord commanded the blessing, even life for evermore.” Ps. cxxxiii. 3. In considering this sublime dispensation of the grace of God, the Mount Zion state, to which so many beautiful predictions delivered by the prophets referred, I must particularly desire the reader to mark well the words contained in Heb. xii. 22, which are as follow: “ye are come unto Mount Zion, and unto the city of the living
God, the Heavenly Jerusalem." This was sent to the Hebrews about the year 60,—therefore it proves that the Scriptures of the prophets were fulfilled concerning this state; and, instead of Zion and Jerusalem being literal, as under the dispensation of the law in the land of Palestine, they are, under the Gospel, entirely of a spiritual nature; and believers in Christ in the days of the apostles were come to Mount Zion, and to the Heavenly Jerusalem, and the apostle adds, "to an innumerable company of angels, and to the spirits of just men made perfect," &c. To enter into the subject of the Zion state or apostolic age would need a volume to be written—Under this state, the whole counsel of God in Christ Jesus was developed,—the Lion of the tribe of Judah opened, through the ministry of his ambassadors, all the seals of the book of prophecy—all the seven trumpets sounded—all the seven vials were poured out; and the glorious, triumphant, and eternal kingdom was ushered in and established for ever, without any further change. In this state Christ presided as King upon the throne of David: Acts ii. 32—36—as the great High Priest after the order of Melchisedec: Heb. vi. 20—as the mediator of the new covenant: Heb. ix. 15—as the great Apostle of his people's profession: Heb. ii. 1—as the body of the head, the Church: Eph. i. 22—23—as the Saviour of that body, as the Shepherd and Bishop of Souls: 1 Peter ii. 25—as the Alpha and Omega, the beginning and the ending: Rev. i. 8—he that had the key of David to open and none could shut: Rev. iii. 7.—the Amen—the faithful and true witness: Rev. iii. 14. Various other characters might be enumerated as applicable to Christ, the King in Zion under this first dominion of the kingdom: Micah iv. 8, where he was to reign until all enemies were put under his feet; thereby accomplishing spiritually, what was done by David literally, under his 40 years' reign, as king in Zion, the City of David. He was succeeded by his son Solomon, and when Solomon came to the throne of the kingdom, he said to Hiram, king of Tyre, (who was a lover of David,) "Thou knowest how that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet; but now the Lord my God hath given me rest on every side, and there is neither adversary nor evil occurrent." 1 Kings v. 3, 4.

My principal design, however, will be to refer to the ministry of the Zion state; and, as I have before shewn that the ministries of the other states were foretold by the prophets and fulfilled accordingly, so in this, the last and concluding ministry, I shall endeavour to prove the same fact.

The first prophecy to which I would refer is in Isaiah lii. 7, 8, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion,"—(remember Heb. xii. 22.) "THY GOD REIGNETH; thy watchmen (Zion) shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Now I will at once shew the fulfilment of this prediction, and its application to the apostles of Christ,—"how shall they hear without a preacher? 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!" Rom. x. 14, 15. "But I say, have they (the people) not heard? Yes verily: their sound went into all the earth, and their words unto the end of the world." verse 18. The apostles then, whose report the people were called on to believe, were those watchmen in the Zion state, to which believers in
Christ were come, Heb. xii. 22, who saw "eye to eye;" for the apostles were united in their testimonies in delivering the law from Zion. Compare also the word of the Lord from Jerusalem in the last days, Isa. ii. 23, with Heb. i. 2. We have another prediction concerning the apostles in Obadiah, ver. 21. "And Saviours shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's." The apostles were desirous to know of the Lord what reward they should have as his followers in the days of his ministry; and Peter asked him the question, to which the Lord answered, Matt. xix. 28: "Verily I say unto you, ye which have followed me; in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." The regeneration was in the Zion state, Titus iii. 5; and the apostles, as the responsible stewards and ambassadors of Christ, sat on these thrones of judgment, judging by their ministry, being invested by Christ the King in Zion with this power. "Jesus breathed on the apostles, and saith to them, receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx. 22, 23. This commission and authority have not existed with any human being since the apostles of Christ, nor ever will again; but I will refer to some other prediction as relative to the apostles of the Lamb. "I will take you one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. iii. 14, 15. The apostle saith, "the spirit searcheth all things, yea, the deep things of God." I Cor. ii. 10. "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." ver. 13. And in an address to the Colossians, desires "that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. i. 9, 10. Again, "I will set up shepherds over them which shall feed them, and they shall fear no more nor be dismayed; neither shall they be lacking, saith the Lord." Jer. xxiii. 4. The Lord said to Peter, "Feed my lambs"—"Feed my sheep." John xxi. 15, 16. And this feeding was to be "with the sincere milk of the word, that they might grow thereby." 1 Peter ii. 2. Thus it is clear, that the ministry of the apostles as watchmen, seeing eye to eye—pastors after God's own heart—judges to sit on thrones—shepherds to feed the flock, with the sincere milk of the word of God—were prophesied of beforehand, and the fulfilment of these prophecies was shewn by them in the days of their ministry, and by them the whole counsel of God, hath been declared. Acts xx. 27.

This Mount Zion State to which they were come, commenced, as before noticed, on the day of Pentecost, and according to the predictions delivered by the prophets, "the law proceeded from Zion, and the word of the Lord from Jerusalem." Isa. ii. 2. This Zion law is comprised in those words: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed?" Rom. x. 9—11. This was the law of faith, which excluded the boast of the Jew over the Gentile under the law of Moses, as the law of works. See Rom. iii. 27. This Mount Zion is called the Kingdom of Heaven in the par-
ables delivered by the Son of God, in the days of his ministry; and especially in Matt. xiii. It is very beautifully expressed in that portion of the English liturgy, "When thou (Christ) hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers."

To be continued.

TO MR. RYDER.

Sir,—It is a common practice with controversialists to repeat old objections with as little regard to the answers which have been given to them as if they had never been written. This you have done in your letter, which has appeared in the second number. I took particular notice of Heb. ix. 28, and had used several arguments to prove that the event, signified by the word ὀφθησαται (ophthesetai,) translated "appear," was identical with that, at the destruction of Jerusalem, expressed by other words translated "coming"—namely, the parallelism, or regular correspondence of the topics; the definite article the in the fourth topic, referring to the high priests in verse 25; the want of analogy, according to the common explanation, between the two middle clauses; and the remarkable coincidence of expression, towards the conclusion, with Luke, xxii. 26, 28, and Heb. x. 27. These arguments, severally strong, are collectively still stronger, forming what is called the argument cumulative; and it was incumbent on you to refute them, before you were entitled to charge the opinion which it supports with "folly," as you have done in the following sentence: "One reason why the past and future are so confounded is the misapplication of the term second coming, which is so deeply rooted in the mind, just as though it was written in every page of the Bible; but it appears a folly until coming and appearing can be proved as synonymous terms." The charge, however, may be more justly retorted, as the proof, thus demanded, implies two erroneous suppositions: first, that an event cannot be variously narrated, or otherwise indicated, than in the same or synonymous terms; and secondly, that the proof depends, in the present case, on the synonymy of the two English words "coming" and "appearing." The proof, which I have given, is much more efficient. I have proved, from this passage, the date of the disputed event; and though I have, by so doing, disproved your criticisms, I shall give them a distinct consideration.

To ascertain the usage of a word, it is necessary to examine all the texts in which it occurs; and hence, as ὀπτομαί (optomai) occurs in fifty-seven, your specimen of its usage in sixteen only, really becomes, however intended, a defective specimen of the whole. Indeed, your defence of this deficiency fully verifies my observation, that you "rest much more on the authority of the translator's word "appear," than on that of the original word." You say, "although I know but very little about Greek, I know that the whole of the sixteen translated "appear" have always an external object, which presents itself to the view. The remaining, on the contrary, stand in a different position; for in them is contained the creature's apprehension of an object; and whatever might be the signification of the words among the Greeks, one thing is certain, that there is a wide distinction between optomai, our seeing, and the object that presents itself to our sight; and the whole of the remaining portions being translated "see," or "shall see" consist of our apprehension of an object,
as those you have quoted, Mark xiii. 26, and Luke xxii. 27, both which refer to the fall of Jerusalem.” Now it happens, that the very same word, ὄφθη (ophthe), which is translated “appear” in Mark ix. 4, Luke i. 11, xxii. 43, xxiv. 34, Acts vii. 2, 30, xvi. 9, and Rev. xii. 1, 3, is translated “was seen” in Acts xiii. 31, 1 Cor. xv. 5, 6, 7, 8, 1 Tim. iii. 16, and Rev. xi. 19; and that, if it had been uniformly translated either “appear” or “was seen,” in those texts, the number of those expressing “an external object,” would, according to you, have been increased, or the number of those, which “stand in a different position,” would have been diminished. Indeed, as all the words translated “appear” are passives, they ought, literally and properly, to be translated was or were seen. What now becomes of the “wide distinction,” for which you contend,—or of any distinction at all?—It is, by your own shewing, demonstrated to be a nonentity.

This resting on the English word “appear” runs through the whole of your letter. You ask, “would you always apply the term appear, or appearing, to an “unseen agency,” and say, that Col. iii. 4, When Christ who is our life shall appear, then shall ye (Colossians) also appear with him in glory?” I do not always apply any word in any one particular way. I take the application of every word from its context; and, if not sufficiently clear from its immediate context, I look for it in a more remote, which may be the same paragraph, or section, or even the whole composition. With respect to this text, the word translated “appear” is φανερόω (phaneroo), the application of which decides nothing concerning that of ὄφθαι (optomai). You add, “If the Lord’s appearing was only in “unseen agency,” surely that glory was also unseen glory.” Non sequitur: it does not follow. The agency might be unseen, and the glory nevertheless be externally manifested: which glory, as I gather from other passages, consisted in the triumph of the Christian cause. For surely, when the term δόξα (doxa), glory, is applied, as in Luke xiv. 10, to a higher place at table, it may be applied much more to such triumph. See Luke xxi. 28, Matt. xiii. 43, Rev. xi. 15, xv. 2—4. You next quote 1 John iii. 2, which contains both words—“when (φανερωθη, phanerote), he shall appear, we shall be like him; for (ψωμέθα, opsometha,) we shall see him as he is”—and which, you say, “certainly imply much more than “unseen agency.” Not so certainly as not to require better proof than mere assertion. You formerly questioned Mr. Stark on this text, and it gives me much pleasure to repeat his truly Scriptural answer. “Does not Mr. Ryder,” he asks, “recollect, that believers in Christ under the gospel were predestinated to a conformity to the image of the Son? Does he not recollect, that the apostle taught believers in his day to understand, that they were changed from glory to glory; from the glory of the law to the more excellent glory of the gospel under the Sion state.”—“Christ was, at this time, king in Sion, going forth conquering and to conquer; and believers were, or ought to have been, conformed to this likeness.”—“But, as all enemies were not, at this time, put under Christ’s feet, and as the full state of victory was not to take place till the second advent, coming, or appearing, the apostle in writing to the Hebrews said, “But now,”—that is, at the date of this epistle,—“we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.” ii. 8, 9. How did they see him crowned with glory and honour? Not with the bodily or natural sight, but by the eye of faith, or believing the gospel as preached
by the apostles; and so, by believing the report and receiving it, they were conformed to the image of the Son, as heirs of God and joint heirs with Christ."—  "There is no impediment then, I think, in the way of understanding how believers were like him in this state as heirs and sons of God. So said John—"Beloved, now we are the sons of God,"—that is, at the time John wrote his epistle. Then the apostle adds,—"but it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is." How should they then see him? Why with the many crowns—(Rev. xix. 12) coming in the clouds of heaven, with power and great glory."  "This is a spiritual subject, and must be spiritually discerned." Your last quotation is from I John ii. 28, which, like your first from Colossians, contains no example of ὁπτωμαι (optomai)—"abide in him, that, when (φανερωθη, phanerothē), he shall appear, we may have confidence; and not be ashamed before him at his (παρουσια, parousia,) coming." This quotation is, of course, equally far from deciding any thing concerning the application of ὁπτωμαι (optomai); and, as to explanation, it is furnished by the similar language of our Lord himself: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.

But, while the likeness or unlikeness of the English words "coming" and "appearing" is of no importance, the present controversy turns so much on the shade of difference between ὁπτωμαι (optomai) and other Greek words of the same class, that I shall lay it before you in the following remarks by an eminent scholar, in a work professedly written on the synonyms of the New Testament. "Between, ὁραν (horan) "and ὀδευ" (idein) "there is a middle term, ὁπτεθαι (optesthai). "For it is referred, at the same time, to the object presented to the eye, and to the subject which sees or perceives. And hence it will appear why the word is only used in the passive and middle voice, and why it is not found in the present tense. For, as it does not denote the action of seeing, but the state of him to whose eye or mind the object is presented, the active power would not properly express this; and therefore the word must be in the passive or middle voice: in the passive, when any thing is said to be presented, or to appear to our mind; in the middle, when the thought is rather of some object presented to or fixed in the eye or mind, that we may perceive it. Whence also, it is put either in the past or future; since the accurate notion of the word requires, that that must be regarded as to have been done, or about to be done, by which we are to arrive at cognizance. For the specific power of this word is not, that it denotes the action of seeing, but the state or affection of the mind, to which the object is presented. It differs therefore from the words βλεπειν " (blepein) "and ὁραν (horan), "which denote the action of seeing, and from ὀδευ" (idein), "which is referred only to the subject. Nor are passages wanting, in which this specific force of the word is evident. It is rightly said in Matt. v. 8, ὁφνται τον θεον (opsontai ton Theon); "for this does not mean, that they shall actually see God, which could not be; but that they shall truly comprehend him, as 1 John iii. 2, ὁντομεθα αυτον καθες τοτε" (opsometha auton kathos toti),—one of the texts which you quote,—"and Heb. xii. 14, χωρις ἀγιασμον ουδες ὁφνται τον Κυριον" (choris agiasmon oudes opstantai ton Kurion). "For I doubt whether, in these words, ὁφνται τον θεον" (opsontai ton Theon), "we have the notion of a more familiar and nearer intercourse with God, as the Lexicons tell us. I rather think they intimate the felicity of those,
who more accurately perceive and appreciate the wisdom, holiness, and
love of God; which felicity can only be realized by the καθαριός τῆς καρδίας"
(καθαριός τῆς καρδίας). Tittmann on the Synonyms of the New Testament,
translated by Craig.†

Your whole system is thus found to rest on the misinterpretation
of one word. Supposing this word to describe "an external object," you
thence infer its futurity, and thence also the futurity of its concomitants,
"the full salvation and glorification of the church." In this, however,
you confound the state, or dispensation, with its heavenly or earthly mani-
festations; and exclusively refer those texts to the former, which properly
belong to the latter. The difference, in our judgment, is one, not of time,
but of degree. Our explanations satisfy their language, they are agreeable
to fact, they are more consistent with themselves and with the whole of
revelation, and are not invalidated by any of your observations.

Believers are one with their great Head, (1 Cor. xi. 3.) the family
in heaven and earth are one family, (Ephes. iii. 14, 15,) and "the body
of clay" only interposes between their open vision of each other; and,
having said this, I apprehend, that I have answered your concluding
questions. I might indeed fairly decline returning any answer to them.
I might say, let us settle one question before we take up another, and not
confuse both by their intermixtute; but I neither wish to take this advan-
tage, nor to expose my silence to the possibility of misconception.

Yours very respectfully,

R. R.

Having been favoured by a friend with the following additional
remarks, I subjoin them for your consideration.

Your remarks are exceedingly pertinent and cogent as to the inad-
missibility of selecting a few of the texts, in which the word εντομας
(optomae) is found, to ascertain the meaning of the word itself. The
whole should be considered, and the context where each is found. I am
willing to concede the possibility, if no reference be made to the Greek, of
establishing a difference between "coming" and "appearing:" there
might, at all events, be much to say, and a wide field afforded for most
unprofitable discussion. For most unprofitable must be every discussion
of a philological nature, which takes up the English word instead of its
original. If the question were to ascertain how the translators understood
the Scripture, their rendering of the words is a fair criterion: if the ques-
tion be to understand what Christ or his apostles intended, we must refer
to their own words. Hence the force of your assertion, that Mr. Ryder
rests his arguments on the translator's words rather than on the words of
inspiration. This is quite obvious, since, in the original, it is one and
the same word that is variously rendered by them. As to his question,
whether you would always apply the term appear to "an unseen agency"

* — the pure in heart.

† Published in vols iii. and xviii. of the Biblical Cabinet. Rivingtons, Lon-
don. The work is posthumous and unfinished. Scientific Lexicons of Hebræ
and Greek Synonyms are much wanting; and I accordingly take this opportunity
of observing, as a suggestion towards their execution, that the natural order of
the subject, and the best adapted to a full and luminous exhibition of it, seems to
be as follows:—

Synonymous roots.

Synonymous derivatives, { from the same roots.
{ from synonymous roots.
} from other roots.
&c.—it arises, of course, from his being unacquainted with Greek. The word ὄπτομαι (optomai) not literally meaning appear, contextual position alone can render that English word a proper translation of it. But this, as you justly observe, has nothing to do with a discussion, the whole gist of which depends upon the meaning of words in a language to which he is a stranger.

Mr. Ryder asks very triumphantly, what believers, who lived before the fall of Jerusalem, possessed in addition afterwards; and gives a series of replies to make good his position, forgetting that perhaps, we may be disinclined to acknowledge them. It is a very easy task to adduce his own premises, and thence draw conclusions to overturn the views of his antagonists; but he should have first ascertained whether we admitted his premises, before he waved deductions before us, with which we have nothing to do. Had they nothing more?—Why they had, at all events, the privilege of seeing realised the denunciations of the Old Testament Scriptures, and the fulfilment of the declarations of their Lord and his apostles. All this, of course, Mr. Ryder admits, with all its necessary consequences: and, if John the Baptist had so great an advantage over preceding prophets from his chronological position, surely similarity of position, in reference to the fulfilment of other prophecies, would confer some advantage. Besides, if we place ourselves in the position of a member of the Old Testament dispensation, the event in question was exceedingly important. The prophetic character of Christ was denied, his declarations derided and unheeded, he was pronounced to be an impostor, the stability of the Old Testament dispensation was maintained, &c. &c. The fulfilment of his words, according to Moses, proved their origin; and a host of most cheering conclusions must necessarily have arisen to the minds of his people, when the abomination of desolation announced the approaching justification of his assertions. How unreflecting then is it to suppose, that nothing was gained by believers on seeing the fulfilment of that, for which they had contended, was about to take place—opinions, for the maintenance of which they had been scorned, persecuted, and put to death by the externally pious professors of the day, who considered such statements as a direct attack upon God's most holy word! Is it moreover certain, that, after the destruction of Jerusalem, they had to walk by faith? Was their hope yet laid up in heaven? Did the disruption of their close connection with, and separation from, the apostles bring them into no other connection, or in no wise modify their existing relations with God?—And where, in the name of all that is Scriptural, is mention made of believers having a more "distinct view of the person of Christ"? Indeed, the close of this strange collection of assumptions seems to reduce the whole to "a far more glorious apprehension of him," (which is scarcely synonymous with having a "distinct view of his person;") but where is even this stated? I perceive, to use our friend's words, that a more glorious apprehension of Christ was to be vouchsafed at a time then future; and, by his language in this last clause, he apparently admits, that there was a fulfilment of this, in an "unseen agency," at the destruction of Jerusalem; (and, if so, there was then some accession to the views of believers;) but where do we read of a second fulfilment, or an additional apprehension? No person, I presume, wishes to prove, that the English word coming is synonymous with the English word appearing. Indeed, I am not aware, that there is much anxiety on the part of phylologists to prove synonymy at all. They are generally engaged in endeavouring to ascertain the difference between words, which,
from contextual position, appear, at first sight, to be synonymous. Mr. Ryder's very pertinent example goes to show, that a person's appearing may also be termed coming, though not vice versa; and if so, it appears strange to charge those with folly, who maintain what he thus takes pains to justify. His charge must have been a lapsus. I cannot see the drift of his quotation from 1 John ii. 28; for, as rendered by our translators, it certainly appears to identify appearing and coming. I presume, from the next sentence, (for I know not what his views really are,) that he maintains a first and second coming, and moreover a first and second appearing; but how he substantiates this view I cannot conceive. As for banishing the term second coming from the mind, in order to substitute another term in his opinion more appropriate, Mr. Ryder must know, that terms are of comparatively little importance. Our concern is with their meaning; and his first task is to show, that Scripture informs us of a personal appearance, in bodily shape, to occur subsequently to what he calls the second coming. This I suspect he will not easily accomplish: but, at all events, to use his own words "all argument," about this change of expression, "appears to be useless," till this is settled; and then there would be no difficulty in finding individuals ready to give up the expression in question.

I have thus gone over the principal topics of Mr. Ryder's letter. The real point at issue is most interesting; but is only so when the meaning of the original is the subject of examination, and not that of some English words indiscriminately used by our translators.

To the Editor of the Biblical Inquirer.

Sir,—Your correspondent W. A. on the Resurrection, John xi. 21, &c., has an idea, that Martha's knowledge of that important doctrine was nothing better than "carnal reasoning," (as he expresses it,) and that too because she believed her brother would rise again in the resurrection at the last day! But she knew full well what the Lord Jesus had taught, as recorded in the fifth and sixth chapters. "All that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil to the resurrection of condemnation."—"And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day—and this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Surely this is not "illusive," or "carnal reasoning;" neither can it be allowed, that our Lord's declaration, "I am the resurrection and the life," &c., contradicted that which he had just before taught. We have the term last day, about seven times in the New Testament; and, in each of these, (excepting John vii. 37, "the last day, that great day of the feast;") the resurrection or judgment is always associated. Whenever this last day takes place, then is the time of the resurrection; the rising up is after believing, and after natural death; and W. A. will never find the term resurrection applied to any thing wrought in, or for the believer by the Holy Spirit prior to natural death. The term rise and risen is certainly so applied; but these words are indefinitely used, but not so the word resurrection. It is most certainly a rising up from a state of death to a state of conscious existence;
and if there is a believer now, he shall be raised up again at the last day. And not only believers shall be raised in the resurrection; for an inspired apostle declares, "There shall be a resurrection of the dead, both of the just and unjust," Acts xxiv. 15; and, while Christ is the resurrection of all, he is the life (or dispenser of glory, immortality, and blessedness,) to those only who believe. "He that believeth in me though he die (Scarlet's, and new Translation) or, though he may have died, (as in the case of Lazarus, to which Christ especially referred,) yet shall he live:" he shall be raised up again from this death, and he that liveth and believeth in me shall never die." Death shall have no more dominion over him: he may and shall die naturally; but a believer is exempt from the second death, the price of his redemption being paid.

Martha fully believed this. Brown, in his Dictionary of the Bible, remarks thus on this passage. "Jesus told her, her brother should be raised from the dead. She said unto him, she knew he would be raised at the last day. Jesus told her that, as himself was the resurrection and life, he could raise him when he pleased; and, upon Jesus asking if she believed this, she replied, that she believed he was the Christ, the Son of the living God."—Thereby concluding, that the power to raise the dead was in his hand.

Therefore Resurrection, judgment, life and immortality, death and hell, are in the hands of Christ. He openeth and no man shutteth, he shutteth and no man openeth. It is He that saith, "come ye blessed, and go ye cursed."

As W. A. does not believe in the resurrection of the body, will he be kind enough to tell us what he believes will be raised? for this is very important, and it is to be hoped he will not fail to do this.

"Know ye not that your bodies are the members of Christ?"—therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 15. 20.

May, 1844.
W. B.

To the Editor of the Biblical Inquirer.

Sir,—With reference to W. B.'s letter in reply to my observations on the Resurrection, which appeared in your number for May last, I beg to state, that the term "carnal reasoning" is only ascribed to Martha in common with her countrymen, who, it is well known, held the tradition of a literal resurrection: and I would in all due submission to W. B., observe, that his assertion, "She knew full well what the Lord Jesus had taught in the fifth and sixth chapters," is a gratuitous assumption, or why should our Lord have questioned her belief of his statement in the instance before us? for had she rightly understood the former, (and our Lord knew what was in man, he well knew the nature and extent of her belief,) there could have been no necessity for this further interrogation. The mistake, into which W. B. has fallen, with the generality of Christians, is his mode of interpreting the phrase, "the last days," or "last day;" and in order that he may obtain light on this head, I would recommend to him the perusal of an able work, bearing this title, "The Last Days" by W. J. P. Wilkinson. These "last days" were coetaneous with the passing away of the first covenant; that, which had been
decaying and waxing old; which towards the close of the apostolic ministry, was ready to vanish away," Heb. viii. 13; and the consummation of which, is emphatically termed, "the great and notable day of the Lord." Acts ii. 20. This final catastrophe and leading events the prophet Joel foretold, ch. ii. 28—31; and the apostle Peter takes up his language, applying it to the outpouring of the Spirit on the day of Pentecost, and further as it related to the signs which were to precede, and usher in this solemn event, when the long predicted vengeance fell on Jerusalem, to the destruction of the enemies of Christ, their city and temple, as it is recorded, "these be the days of vengeance, that all things which are written, may be fulfilled. Acts ii. 16—20. Luke xxi. 22. "In those days shall be affliction, such as was not from the beginning of the Creation, which God created unto this time, neither shall be." Mark xiii. 19. Connected with this is the coming of the Lord and the resurrection, the nature of which is clearly set forth in that glorious change described 1 Cor. xv. 51—57, viz. from death in Adam to life in Christ, where W. B. will perceive nothing concerning the resurrection of dead bodies, and which, it is to be hoped, will furnish a sufficient answer to his question as to "what I consider will be raised;" observing at the same time, that I do not regard the resurrection as prospective, but as having transpired in the year of our Lord 70. As man bore the image of the earthly Adam whilst living, could he not, in like manner, bear the image of the heavenly? The canon of Scripture was completed previous to the great and important change before us; but we have the sure word of prophecy in the words of our Lord describing the signs, so that the apostles, in the course of their ministry, could certify its approach. Peter exhorts in his epistle to watch unto prayer, and why? because the end of all things was at hand; and James, "Be patient and establish your hearts, for the coming of the Lord draweth nigh," and so close, that he affirmed almost in the language of our Lord, (Mark xiii. 29,) "The judge standeth before the door."

Should the above application of Scripture in answer to W. B.'s. query be deemed unsatisfactory, I would ask him what was raised in Luke ii. 34? was it bodies which had literally fallen down and were literally dead? —When W. B. answers this, he will supply an answer to your readers as well as to himself. I am no scholar; but have good authority for stating, that the word translated "rising again," in Luke ii. 34, is the same as that translated "resurrection" in other places; and it will be found, on a reference to the passage in Tyndall's Version, the very term "resurrection" is used, as also in the Rheims Version.

In conclusion, I remark, that from 1 Cor. xv. 45 to 49, the apostle, in the sublimest language, is placing in contrast the relative heads of creation: first of the Earthly Adam, who with his prosperity were doomed to corruption, until the (incorruptible) Seed, to whom the promise was made, even Christ, the Second Adam, the Lord from Heaven, should come. It is sown in corruption, it is raised in incorruption. I leave W. B. to meditate on this blessed portion of God's most holy word, and am,

Mr. Editor, your obliged,

W.A.
To the Editors of the Biblical Inquirer.

REMARKS ON CERTAIN PASSAGES IN MATT. XXIII. AND XXIV. MARK XIII. AND LUKE XXI, COMPARED WITH THE PROPHECIES OF ISAIAH CONCERNING THE DESTRUCTION OF BABYLON, AND ILLUSTRATED BY VARIOUS OTHER TEXTS.

"Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

If there be a meaning in words, this entering presumes an entrance open to the people of that age: but we have the priesthood, fearful of the overthrow of their temporal power, shutting up the kingdom of heaven, and standing at the gate persuading men there was no entrance; compassing sea and land, if haply they might even gain one proselyte to their doomed faith. Blind guides loving the gold of the temple instead of the sanctuary; straining out grats, but swallowing camels. How does Christ apostrophize such? Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? No! ye are doomed to fill up the measure of your fathers. I will bring upon you all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias; and and, as ye have thus filled up the measure, so shall ye suffer. I will not put it off to a distant period; but will consummate my vengeance on you now, even upon this generation. "Behold, your house is left unto you desolate;" never again to be in your possession. I have taken the kingdom from you, and "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Until, beholding my coming in a cloud, with power and great glory, to judge your age, ye shall say, in the bitter anguish of your hearts, How is the kingdom departed from us! Oh! blessed angels, ministers of wrath and grace, would that we were of the number of the elect! But no! the time is fulfilled—now is the judgment of this world, now shall the prince of this world be cast out." Such is the language of Scripture to the unbelievers of that age, which we may gather from every part, all bearing on the great event described in Matthew, Mark, and Luke. In the 24th chap. of Matthew, "Jesus went out and departed from the temple," in which it appears from xxii. 23, he had been preaching; and the disciples, as if guessing the meaning of his words, "your house is left unto you desolate," shewed him the buildings of the temple; when Jesus, by way of explanation, said, "See ye not these things? Verily, I say unto you, there shall not be left one stone upon another, that shall not be thrown down." What a picture of utter desolation is this! how expressive of that complete overthrow of church and state, which was effected by God through the power of Rome! Therefore what could be more natural than the question of the disciples? "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" For, although we know thou wilt bring these things upon this generation, that the temple shall be made desolate, our church and state overthrown, as thou hast foretold; yet we wish to know, if possible, the day and the hour of thy coming to judgment.

Now it is quite clear from the question, that the disciples must have reasoned in this manner; that they considered all these things were to happen in their age or generation; and, as they could not have forgotten Christ's threatening address to the Scribes and Pharisees, in the preceding chapter, xxiii. 32, 33, 36, 38, they naturally wished to know more parti-
cularly the time, and to have a sign for all these things. For, be it observed, there was but one sign demanded for all, as is evident from the similar passages in Mark xiii. and Luke xxii: therefore one and all the events, foretold by Christ and given to the disciples only as a sign, must have a reference to these things; and were in themselves, singly and together, both the sign and the coming to judgment, progressively advancing to completion, and finally consummated in that age and generation, by the destruction of the temple and city of Jerusalem; of which the destruction of Babylon I think was a type. To illustrate this further, we must remember, that the disciples merely shewed Christ the buildings of the temple, and that he only replied there shall not be left one stone upon another; and that the disciples, in Mark and Luke, wanted simply to know, when these things were to be, and what should be the sign when all these things should be fulfilled, or come to pass. They therefore evidently seemed to consider the destruction of the temple as the coming, as well as the end of the world, or age; reasoning probably in this manner from their knowledge of the Scriptures. For, although illiterate men, they heard them read daily in the synagogues; and therefore could not be ignorant of the prophecies. We know, O Lord, the sign of thy coming and the end of the world to be the fulfilment of all prophecies; that with Babylon of old the day of the Lord came cruel both with wrath and fierce angel to lay the land desolate; that the stars of heaven and the constellations thereof did not give their light, the sun was darkened in his going forth, and the moon did not cause her light to shine. Tell us therefore shall there be signs like these? or what shall be the sign of thy coming and the end of the world? wilt thou shake the heavens and remove the earth out of her place, as thou didst in thy wrath to Babylon? or come riding upon a swift cloud, as at thy coming into Egypt, to melt the heart thereof? wilt thou speak to the sea, make the earth empty and waste, and turn it upside down, as at Tyre and Sidon? burn the inhabitants thereof, shake the foundations, utterly break it down and dissolve it, make it reel to and fro, and be removed like a cottage, cause it to fall and not rise again, confound the moon and make the sun ashamed, when thou comest in thy kingdom to reign in Mount Zion? Tell us therefore what shall be the sign of thy coming, and the end of our age and nation.

I must here pause, to call attention to the leading questions, as put by the disciples in Mark and Luke, viz., that, although they seemed to refer only to the destruction of the temple, yet that Jesus, in his reply, draws a continuous picture of events to the 34th verse in Matthew, the 30th in Mark, and the 32nd in Luke; and, although the queries are somewhat different in Matthew, by the addition of the sign of thy coming and the end of the world; yet, as Jesus gives the same signs in all the three gospels, although more enlarged on by Matthew, we may be certain, that the destruction of the temple was the great event, the last day, the coming to judgment, the coming of the Son of man in the glory of his father, with his angels, to reward every man according to his works, and the coming in his kingdom, which St. John lived to see, as foretold both in Matthew, Luke, and John. I suppose no one imagines St. John to be now alive upon the earth; yet, ridiculous as the idea is, it is the only alternative with those, who believe these events are still to come.

To be continued.
ON THE DESTRUCTION OF JERUSALEM.

It is pleasing to witness, amidst the conflicting elements of theological controversy, that a ray of light is appearing, in the horizon of Christianity, to dispel the misty clouds, which enveloped the grosser follies of our ancestors; and that the impressions of our childhood, the teachings of catechisms, and the dogmas of an early creed, are now giving way, to a more mature examination of Scriptural Christianity, based on the sublime and substantial unity of the Revelation of God.

The destruction of Jerusalem, which, from generation to generation, has been viewed merely as a Political Revolution, is now awakening the attention of the reflecting mind to an apprehension of its being a solemn and exalted commentary on the fulfillment of Jewish Prophecy; and Christendom is receiving an interpretation of that voice, which echoed from the ruins of Palestine: namely, "THE KINGDOMS OF THIS WORLD" (that then existed) "are become the KINGDOMS of our LORD and of his CHRIST; and he shall REIGN FOR EVER and EVER." Rev. xi. 15.

Now, as prophecy in its more extensive meaning, comprehends the whole of the Jewish history, the existing state, the impending dangers, the final destination of Ephraim and Judah, with the four oppressive kingdoms, during their captivity, circumscribe the whole of the prophetic ministry.

Daniel's geography limits the time of Gentile oppression, to the appearance of the kingdom of the Stone, when the Lord Christ appeared as the shepherd the STONE OF ISRAEL. And as the Antitypical David, with this stone, smote the great Goliath, the Metallic Image, to the ground, then came the end of those wonders, involving likewise the finishing the transgression of the Hebrew race, the end also of which Paul testified, when he should put down all rule and authority, so that those fading empires were all swallowed up in the universal Empire of him, who in his times was revealed, as the King eternal, immortal, and invisible, and who only hath IMMORTALITY, in his KINGLY GLORY. Dan. ii. 44, Gen. xlix. 24,* Ezek. xxxiv. 23—28, Dan. xii. 6, 7, 1 Sam. xvii. 49—51, Dan. ix. 24, ii. 35, 1 Cor. xv. 24, 25, 1 Tim. i. 17.

In pursuing the subject, it is necessary to attentively investigate the evidence, founded on the authority of Christ and his apostles, to prove, that the days of vengeance on Jerusalem embraced the fulfillment of all things that were written by the prophets. Luke xxi. 22, Rev. x. 7. When the reflecting mind explores the bright pages of the prophets with a spiritual discernment, it cannot but trace all the lineaments of this final catastrophe in those ancient judgments, which shed their aspect on the closing scenes of the Jewish administration.

To justify this application, we have the sanction of Christ and his apostles, who carried back the attention of their followers to the earliest manifestations of God, and who declared in those judgments "the end from the beginning." Isai. xlvi. 10.

Why did the Son of God advert to the antediluvian age, to the days of Sodom and Gomorrah, to the overthrow of Nineveh? &c. but to confirm the evidence of prophecy, to those Jerusalem sinners, upon whom the ends of the world were come? Now all those things happened unto them for ensamples (Margin, types,) and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. x. 11.

* Christ did not spring from Joseph, but from Judah. The passage ought to be translated "by the name of the shepherd, the stone of Israel;" and is not parenthetic.—Ed.
I take it for granted,
1st. That our Lord, in his ministry, embraced the antediluvian age.
This is a point generally admitted.
2ndly. That Noah was sent to witness against the men of his age
cannot be denied on Scripture evidence.
3rdly. That Christ, in his ministry, went back to the root of that
apostacy is an indisputable fact.
4thly. That Cain was the first apostate in that age must be admitted
from the authority of Moses.
5thly. It cannot be disputed, that as it was in the days of Noah,
when the flood came and destroyed them all; and the same day that Lot
went out of Sodom, it rained fire and brimstone from heaven and de-
stroyed them all; even thus shall it be when the Son of Man is revealed.
Luke xvii. 26. Matthew writes, so shall also the coming of the Son of
Man be. Matt. xxiv. 38, 39. The apostle having the mind of Christ,
directs the attention of the troubled Thessalonians to the same event.
"And to you that are troubled rest with us, when the Lord Jesus shall
be revealed from heaven, with his mighty angels, in flaming fire, taking
vengeance on them that know not God. 2 Thess. i. 7, 8. The inspired
prophets proclaimed, "Behold your God will come with vengeance, even
God with a recompence, he will come and save you"—as the Saviour of
them that believe. Therefore, in the revelation of this righteous judg-
ment, there was also a "salvation ready to be revealed in those last
times;" "in which they greatly rejoiced," and in which they
"hoped to the end for the grace that was to be manifested, at this
revelation of Jesus Christ."—1 Peter i. 5, 13.

When the disciples of Christ inquired where the revelation of this
judgment should be, he immediately replied, "Wheresoever the carcass
is, thither will the eagles be gathered together," Luke xviii. 37,—and, re-
lative to the time when, "And when ye shall see Jerusalem compassed
with armies, then know, that the desolation thereof is nigh," Luke xxi. 20,
—surely a rational deduction, from those express statements of Christ
and his apostles, must impress the mind with convincing efficacy, that the
Roman invasion, the destruction of Jerusalem, and the revelation of Christ
in the glory of his power, are concomitant events.

Now, as there is a strong chain of evidence, in corroborate of the
fact to be extracted from the parallel comparisons in the ministry of
Christ; and as the Biblical Inquirer professes to maintain, that the au-
thority of Christ is the substratum of the Christian faith; it claims a dis-
passionate investigation of that ministry, to which we ought to give the
more earnest heed. With permission therefore of the Editors, the com-
pared analogy of preceding events with the fall of Jerusalem, through
the revelation of Christ, will be progressively illustrated on Scriptural evi-
dence, beginning with the days of Noah.

J. H.

NOTICES.

If W. B. had read on to the close of the paragraph in p. 4, he would have seen
the correctness of our observation, an explanation of John v. 28, 29, being there
given, which he ought to have refuted before he produced it in controversy with
W. A. We are not conscious of having falsified the engagements of our Adver-
tisement, and wish our opponents had given us as little cause of complaint. Mr.
Ryder charges us with "folly," and W. B. assumes a tone of superiority wholly
unwarranted by "the strength of his position;" as he will see by the present number.
They compel us, in self-defence, to say, that they would more consult their own
reputation by leaving verbal criticism to those, who understand the originals.

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ON THE DISPENSATIONS.

Concluded from our last.

The Son of God, who had the key of David, and who was invested with all power in heaven and in earth, opened, and none could shut. Rev. iii. 7. And, if the kingdom of heaven was thus opened, it was for the admission of all believers into it; and so the apostle declares to the church at Colosee. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," i. 13. And when John was in the isle of Patmos for the word of God, and for the testimony which he held, he said he was in the kingdom and patience of Jesus Christ. It is then evident that the kingdom of heaven was opened by Christ, who sat on the throne of David, according to the oath that God had sworn to David, the literal king of Israel; and that believers in Christ had entered into this kingdom state. That it was near at hand when it was announced by John the Baptist, and the same was confirmed by Christ when on earth. The apostles were taught to pray for its coming at that time; but, when Christ had overcome the sharpness of death, it was opened to all believers. Here then the kingdom was come, and yet the petition "thy kingdom come" is continued even to this time. This arises from inattention to the separate and distinct voices of revelation, and also from not perceiving the times and the seasons, which were reserved by Jehovah until the day of Pentecost had arrived; but which the apostles of Christ, in the Zion state and ministry, were to unfold, Acts i. 8, by the Holy Ghost sent down from heaven, 1 Peter i. 12. This was according to the promises of Christ to his apostles, that he would send the Comforter, the Holy Ghost, unto them; but the Holy Ghost was not given until Jesus was glorified. John vii. 34. Now the Holy Ghost was to abide with them for ever, as the Spirit of truth, John xiv. 16, 17, to teach the apostles all things, and to bring all things to their remembrance, whatsoever Christ had said unto them, John xiv. 26, to guide them into all truth, to shew them things (then) to come, John xvi. 13. This was according to the promise; "Lo, I am with you always unto the end of the world." These gifts of the Holy Ghost were bestowed after Christ's ascension, and are expressed by the apostle in his epistle to the Ephesians. "When Christ ascended up on high, he led captivity captive, and gave gifts unto men," iv. 8. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of
the fulness of Christ," 11—13. On this comprehensive passage of that apostle, I will just give the luminous observations of the celebrated writer,

DR. WHITBY.

See his commentary Vol. 2, page 369, 370, which is as follows:—

"Note 2. That the apostles and first preachers of the gospel, were made ministers of his church "to teach fully the word of God," "to teach every man in all wisdom, that they might present every man perfect in Christ Jesus;" and accordingly, departing from the churches planted by them, they commended them only to the word of grace, which was able to build them up and give them an inheritance among all that are sanctified." Note 3. Observe that the apostles, prophets, evangelists, pastors, and teachers, here named, were given at our Lord's ascension for these ends; for, when he ascended up on high, he actually gave some apostles, &c., and that even those pastors and teachers had their supernatural gifts of the Holy Spirit to fit them for that end. Whence it demonstratively follows, that these gifts ceasing soon after, a succession of such persons was neither promised nor was necessary to this end; for if so, Christ must be charged with breach of promise, and being wanting to the church in what was necessary for the attainment of those ends." This is a complete extinguisher to the doctrine of apostolic succession; and sets forth in round terms how we are to understand the meaning of Christ's promise, "Lo, I am with you alway to the end of the world." This end of the world, according to the just and powerful reasoning of the learned doctor, must have taken place when these gifts ceased to exist. I might here enumerate these gifts; but it is a subject that has already been so fully set forth and explained, in a work lately published by my friend, Mr. Wilkinson, of Exeter, that I need not enter on it again. Abundant proof is given in that very instructive part of the word of God, the Acts of the Apostles of Christ, which contains a narration of events that followed them in the course of their ministry, in preaching the Gospel with the Holy Ghost sent down from heaven; which preaching was accompanied by miraculous attestation in the gifts bestowed, as promised them by Christ, the head of the spiritual body. Under this Zion state, the apostles, as the stewards of the mysteries of God, who were to give an account of their stewardships, at the coming of their Lord, who delivered unto them the talents, were warning believers in Christ, in their day, to be on the watch for Christ's second advent. I will only cite a few portions from their epistles to the churches, to prove that such was the fact. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. xiii. 11, 12. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7. Again, "Judge nothing before the time, until the Lord come." iv. 5. "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." x. 11. "Are not even ye in the presence of the Lord Jesus at his coming?" 1 Thes. ii. 19. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." iii. 13. "For this we say unto you by the word of the Lord, that we, which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep." iv. 15. "But of the times and the seasons brethren, ye have no need that I write unto you, for yourselves know perfectly that the Lord so cometh as a thief in the night." v. 1. "Ye
brethren are not in darkness, that that day should overtake you as a thief;” ver. 4. “I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” ver. 23. “To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” 2 Thes. i. 7, 8. “Keep this commandment without spot, unreprovable, until the appearing of our Lord Jesus Christ.” 1 Tim. vi. 14. “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.” Tit. ii. 13. “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Heb. ix. 28. “For yet a little while, and he that shall come, will come, and will not tarry.” x. 37. “Be patient therefore, brethren, unto the coming of the Lord.” “Be ye patient, establish your hearts; for the coming of the Lord draweth nigh.” James v. 7, 8. “Who shall give account to him that is ready to judge the quick and the dead.” “But the end of all things is at hand.” 1 Pet. iv. 5, 7. “But the day of the Lord will come as a thief in the night.” “What manner of persons ought ye to be, in all holy conversation and godliness.” “Looking for, and hasting unto the coming of the day of God.” Wherefore, beloved, seeing that ye look for such things, be diligent; that ye may be found of him in peace, without spot and blameless.” 2 Pet. iii. 10—12, 14. “Little children, it is the last time.” 1 John, ii. 18. Dr. Hammond reads this—“It is the last hour.” We perfectly understand the meaning when the clock has warned before 12 at night, that another day is about to commence. This subject is quite as easy to be understood, only observe order. But again, “And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.” 1 John, ii. 28. I close these quotations with this very important one, “He which testifieth these things saith, surely I come quickly.” Rev. xxii. 20. Now, my Christian friends, take the advice of Professor Lee, and endeavour to transport your minds back to the times when these declarations were made by the apostles to believers in Christ, then existing: consider the promise of Christ to them, that he would send the Holy Ghost to guide them into all truth; and, when you hear them declare “the coming of the Lord draweth nigh,”—“Be patient, brethren, to the coming of the Lord,”—“waiting for the coming of the Lord,”—“The ends of the world are come upon us,”—the end of all things is at hand”—“It is the last hour,”—“Behold, saith Jesus, I come quickly”—can you possibly suppose for a moment, that the whole of this was a deception? Did the apostles of the Son of God, suffer such unheard of trials, persecutions, afflictions, deaths, imprisonments, buffetings, having no certain dwelling place, scourgings, mockings, defamations, being counted the filth and offscouring of all things; and all, at the same time, for the purpose of carrying on the greatest delusion and deceit among the people, that could be possibly invented! You must come to this conclusion, if you can for a moment suppose, that the declarations thus made were not the truth of God; and if the truth of God, it is quite clear that the coming of Christ must have been accomplished in a very short time after these declarations were made. This coming of Christ took place at the time of the fall of Jerusalem—(Luke xxi. 22)—and is shewn in the Diagram, at the end of the Zion state; and, passing the fourth boundary line, the authoritative ministry, ordained and appointed of God, is fulfilled; and the kingdom of
God in its victory, the last, the final, the eternal, the immortal state, is for ever established. Since this coming of Christ, there has been no intermediate state remaining; nor any divinely appointed, authoritative ministry, existing. There have been many excellent men among various denominations of Christians, who have searched the sacred volume, have written and lectured on the Scriptures, and have, no doubt, been beneficial to others; but it by no means follows, that what they have said and written was by divine authority and appointment.

I will now, Mr. Editor, close my observations by just summing up the different points, and shewing plainly my position, by the different divisions of the Diagram.

The first division of the Diagram shews the ministry of John. I have proved, that it is a ministry prophesied of, and as faithfully fulfilled.

The second division, shews the ministry of Christ: this was alike prophesied of beforehand, and as truly fulfilled.

The third division presents to view the 40 days after Christ’s resurrection, before his ascension: this was also prophesied of, and in this state Christ gave his Apostles his great commission, with the promise. “Lo, I am with you always, to the end of the world;” the conclusion of the age or state.

The fourth division, shews the ministry of the apostles; the last, and concluding ministry, in the Mount Zion state, to which believers in Christ were then come—Hebrews xii. 22, and extends to the end of all things, 1 Peter iv. 7,—or the completion of all the purposes of God in Christ Jesus, the Lord—the end of the world, or conclusion, or consummation of the ages. And, passing this fourth boundary line of the Diagram, the final and eternal state is established—God is all, and in all.

I trust that I have succeeded in making my proposition plain and intelligible. No person, I think, will object to the separate and distinct states and ministrations, already laid down; but should any one consider that there are other intermediate states, or state, before the last, let this be shewn, by adding to the Diagram other boundary lines. It will, however, be absolutely necessary to prove, that the prophets foretold a ministry that should appear, to conduct the people through them; that the ministers of such states should all speak the same things; that they should be perfectly joined together in the same mind and in the same judgment; that they should see eye to eye in delivering their testimonies. Where has such a ministry existed since the times of the apostles? Where does such a ministry now exist? Is there such a ministry of God’s ordination and appointment; united in their testimonies under the guidance of the Holy Spirit; led into all truth; and speaking the same things? If there be, it is as clearly defined in the Scriptures as the ministrations I have pointed out; and, if there be such ministers, we should obey them, for it is said, “obey them that have the rules over you and submit yourselves: for they watch for your souls, as they that must give account,” Heb. xiii. 17.

Now there is no necessity for cavilling about words according to the plan I have laid down. Should any one attempt an answer to this, he must adopt the same method of showing his position. It will come to this at last. If this plan is, in its great principles, correct, (and the principal point is, that the second advent of Christ has taken place,) then it will be
necessary to reform the Reformed Religion, with all its multiplied varieties of opinion and diversified sects, which take shelter under its wings.

With many thanks for your kind indulgence, I trust that the observations now made will induce many to search the Scriptures for themselves; and in simplicity and godly sincerity, to inquire “what is truth.” May such come to the Bible unfettered by human traditions, remembering what our Lord said to the Jews of old: “Ye make the word of God of none effect by your traditions.” May we read! mark! learn! and inwardly digest!! the Word of Truth. May we rejoice in the salvation of God; may we sing Hallelujah, the Lord God omnipotent reigneth!!!

Yours, &c.

ROBT. STARK.

Torquay, March 25th, 1844.

To the Editor of the Biblical Inquirer.

REMARKS ON MATT. XXIV, MARK XIII, AND LUKE XXI, &c.

Continued from No. 4. Page 62.

In resuming the consideration of that important question, “Tell us when shall these things be?” we must first rightly understand the meaning of the inquiry. I will therefore separate its different parts, and endeavour to give to each its true signification.

1st. The inquirers are the disciples, Peter, and James, and John, and Andrew, only “who asked him privately.” (Mark xiii. 3.)

2nd. The nature of the event is predicated in these words, “And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, there shall not be left one stone upon another, that shall not be thrown down.” (Luke xxii. 5, 6.)

* It is very important to observe that in Mark xiii. 3, only “Peter, and James, and John, and Andrew, asked him privately,” (ver. 4.) “Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?” thinking perhaps he might make an exception in their favor, and relax from his solemn affirmation that “this is an evil generation, they seek a sign; but there shall no sign be given it but the sign of the prophet Jonas.” “For as Jonas was a sign unto the Ninevites so shall also the Son of Man be to this generation.” (Luke xi. 29, 30.) Let the reader consider well the application as it regards the same phrase in the several texts of Matthew, Mark, and Luke. “Verily I say unto you, this generation shall not pass till all these things be done”—and say whether he thinks Jonas was a sign to the Ninevites then living or not. If he was, then, this generation must mean the people then alive—otherwise Christ would have said to this and perpetual generations. The whole context of Scripture shows plainly that the phrase applies solely to the then existing inhabitants, as in Matt. xxiii. 33. “Ye generation of vipers,” ver. 36. “All these things shall come upon this generation.” But it is needless to multiply instances: let men only use common sense, and there will be no difficulty in understanding the meaning of this as well as other passages. But to return to the observation I intended to make on the question put by the four disciples, I would remark, that the presumption is very strong that the signs were more particularly given to these four in their character of querists; but in order to give his words greater emphasis Jesus says, ver. 37. “And what I say unto you (four) I say unto all (of you now present) Watch!” “It is important to notice this; because on these expressions has been raised the notion, that the directions were addressed to us now living and to be in force for ever: whereas they were simply predictions of events to happen in the generation then living.
3rd. The time when these things were to happen is also distinctly foretold, "Verily I say unto you that this generation shall not pass till all these things be done." (Mark xiii. 36.)

The latter part of the question is, "What shall be the sign when all these things shall be fulfilled?" The sign immediately preceding the appearance of the Son of Man in the clouds, with great power, is given thus; "But in those days, after (or in Matt. immediately after) that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." (Mark xiii. 24, 25.) The parable of the nearness of summer, when the fig tree is putting forth her leaves, (Matt. xxiv. 32,) shows, that, as the budding of the leaves indicates the approach of summer, so does the appearance of the Son of Man with his angels, point out that the time is nigh, or in the words of Christ "even at the doors." The pronoun (it) is relative and refers to summer figuratively used for the end of the world, gathering, or harvest, of which the angels or apostles were to be the reapers. Then follows the solemn declaration that all these things were to be done in that generation.*

Now the real nature of the question is this. "Tell us when shall be thrown down the temple with its godly stones and gifts?" Answer, "During this generation." "The day and the hour I cannot tell; but I give you certain signs whereby ye may know when the time is near at hand"—"I give you one sign in particular, that is, the appearance of the Son of Man in the clouds with power and glory; whose power and glory all eyes shall see in this generation, which shall not pass away till all these things be fulfilled."

I once heard a clergyman of the established church assert from the pulpit, that these things had not been fulfilled because some modern traveller related, that he had found among the ruins of the ancient temple, many stones one upon another; thus abandoning the principle of a double fulfilment, heretofore held as the popular creed. But, allowing the relation of the traveller to be true, is it not more reasonable to conclude that Christ's predictions are accomplished from the "note of time" (this generation) than to suppose a distant period still to come; because a traveller says, there are a few substructions, of ancient and uncertain date, still to be found on or near the spot where the temple once stood.†

In Luke xxi. 22. Our Lord says "For these be the days of vengeance that all things which are written may be fulfilled." And in Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What

* We have the meaning of the phrase this generation, explained in the second commandment, "and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me." A child born to a man in the days of Moses might live to be 120 years old; but, as in the days of Christ the extent of man's life was the same as now, the average duration would not exceed 35 years. Therefore St. John, or in fact most of the Apostles, might without any miracle have survived to A. D. 70. Thus verifying our Lord's words. (Matt. xvi. 28.) "There be some standing here which shall not taste of death, till they see the Son of Man coming in his Kingdom"—or (Mark ix. 1) "the Kingdom of God come with power"—and (Luke ix. 27,) "till they see the Kingdom of God."

† On the site of Solomon's temple is erected a Turkish Mosque.
end? Why, the end of the Mosaic age or dispensation, the harvest, the gathering of all nations, tribes, and kindreds.

I might here insist that the question is set at rest by merely appealing to Romans x. 18, Colossians i. 6, 23, with other texts—and that all things have been fulfilled according to the Scriptures; which is all we have to do with, and not wish vague objections, about South-sea Islanders and unconverted Jews. But, as in Luke xxii. 24, it is said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" it may not be amiss to hear what St. Paul (no mean judge of the question, one would think,) says, (Rom. x. 18.) "But I say have they not heard?" "Yea verily their sound went into all the earth, and their words unto the ends of the world"—again to the Colossians i. 6, "Which is come unto you as it is in all the world"—also verse 23, "and which was preached to every creature which is under heaven." If this be not a preaching of the gospel unto all nations, and a fulfilment of the times of the Gentiles, according to the Scriptures, What is? This being the case, Jerusalem can no longer be trodden down of the Gentiles. It is idle talk to say that the city is in possession of the Mahomedans, and therefore still trodden down; because it was a spiritual Jerusalem, that was to supply the place of the old elements of the Jewish church and state. A new heavens and a new earth, (THE ETERNAL KINGDOM,) in which GOD IS ALL AND IN ALL.

St. Peter seemingly aware that a gross construction would be placed on Christ's predictions, says in his 2nd Ep. iii. 1. "I stir up your pure minds by way of remembrance: that ye be mindful of the words which were spoken before by the holy prophets"—"Knowing this first, that there shall come in the last days scoffers"—"saying, Where is the promise of his coming?" But I say unto you be ye mindful of the words of the holy prophets, and do not look for a dissolution of the heavens which were of old; for God hath said—neither will I again smite any more every thing living; but while the earth remaineth, all shall remain that now is. And God established his covenant with Noah, that all flesh should no more be cut off by the waters of a flood; and the bow in the heavens was and is a token to perpetual generations; not to the third and fourth, or to any given number; but to never ceasing and continually succeeding generations, it was, is, and ever shall be, an everlasting covenant that all flesh should no more be cut off: for if the generations are to be perpetual, none can be cut off, whether by flood or fire.

"The Lord is not slack concerning his promise as some men count slackness," who say because the fathers have fallen asleep, and that seed-time and harvest and the seasons continue as from the beginning. "Where is the promise of his coming?" But I say unto you the Lord is long-suffering to us ward; and although some men may count this slackness, yet the day of the Lord will come as a thief in the night, to such as are not mindful; but ye are; looking for and hasting unto the coming of the day of God—hasting—because ye know these things before. Knowing also, that the Lord will create a new heavens and a new earth to dwell in. For the Lord will depart from his temple at Jerusalem; neither shall any more the glory of the Lord fill the house of the Lord: nor the cloud nor the thick darkness; but he will make the ark of his covenant desolate; which being on fire, its elements shall be dissolved and melt with fervent heat." "Be ye not therefore ignorant as these scoffers will be,
that the heavens and the earth standing out of the water, by means of
which God brought in the flood, whereby the world of the ungodly that
then was perished, were of old, and that God made a covenant for ever
with man, and if for ever, then the earth standing out of the water and in the
water remaineth for ever; and seed-time and harvest, cold and heat,
summer and winter; day and night shall not cease.

Thus far have I thought it necessary to digress in order to show the
distinction between the heavens and earth which were of old, and the
elements of the Jewish church and state reserved in store against the day
of judgment of ungodly men.

I must now carry the reader back to Matt. xxiv. 15. "When ye
therefore see the abomination of desolation spoken of by Daniel the
prophet, standing in the holy place"—which most probably refers to the
planting of the Roman eagles within the sanctuary: thus affording a plain
proof that the conquest was complete. The ensuing verses as far as the
29th are merely cautionary. Christ advises those which may be in Judea
to flee into the mountains; tenderly bewailing the fate of such as be with
child or give suck in those days. He says verse 28, "For wheresoever
the carcass is, wheresoever the ungodly are, "there will the eagles," the
Roman legions "be gathered together," for their destruction. Then 29th
verse, "Immediately after the tribulation of those days," before this
generation shall pass away, "the sun shall be darkened," the glory of the
Lord shall not fill the house of the Lord, "and the moon shall not give her
light," the Lord will depart from his temple, "and the stars shall fall from
heaven, and the powers of heaven shall be shaken," the chief priests and
rulers shall perish with the temple, their power shall be shaken, and this
house, (1 Kings, ix. 3, 7,) which I hallowed for my name, will I cast out of
my sight; and Israel shall be a proverb and a by-word among all people.
( ver. 6.) "And I will no more hearken to the supplications of any man
praying towards this place; for mine eyes and mine heart shall no more be
there." 30th ver. "And then shall appear the sign of the Son of Man in
heaven;" that is, when the glory of the Lord ceases to fill the temple;
when He departs from it; when it is no more his heaven or his dwelling
place: then is fulfilled all the tribulation "such as was not from the
beginning of the world, nor nor ever shall be."

In my last letter I selected and placed under one view, several of those
sublime and terrible images of Isaiah, representing the fierce anger of God;
but avoided all textual references, in order that they might not interrupt
that train of thought, which may be reasonably supposed to attend the
perusal of such grand and awful comparisons.

The violent commotions of the elements, which were familiar to the
sacred writers, naturally influenced their thoughts and language. Therefore
we cannot be surprised, if our Lord also made use of allusions suggested by
the same objects, when describing the final catastrophe of the Jewish nation.

Earthquakes are not unfrequent in Palestine. "Clouds and thick
darkness," whirlwinds and storms of hail and rain, with thunder and
lightning, accompany those changes, which, occurring after a long drought
and clear sky, would forcibly affect the imagination, and supply such
terrific images as those of David (Ps. xviii. 7—9.) "Then the earth shook
and trembled; the foundations also of the hills moved and were shaken,
because he was wroth. There went up a smoke out of his nostrils, and
fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down: and darkness was under his feet."

Clouds are the sure precursors of storms, after a long drought, in such a climate as Palestine. Therefore the representation of the Son of Man coming in the clouds of heaven with power and great glory, is but a dignified similitude drawn from the particular circumstances of the land of Judea. And we are justified in viewing the appearance in this sense by David's description, "his pavilion round about him were darkness and thick clouds of the skies" (denoting power.) The coming of the Son of Man in the clouds, would be therefore a figure with which the disciples were familiar as emblematic both of power and swiftness—for David says—"He rode upon a cherub and did fly upon the wings of the wind."

In Matt. xxiv. 31. Our Lord says "And he shall send his angels with a sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." So in xxv. 32. "And before him shall be gathered all nations." Compare these texts with that sublime passage of Isaiah (xiv. 9, et seq.) describing the fall of the king of Assyria; where Hell from beneath is moved to meet the tyrant at his coming, and the dead kings of all nations are introduced by the prophet as joining in the triumph. The dead are all stirred up, even all the chief ones of the earth are gathered together, to insult over Babylon and rejoice at being freed from her yoke.

Can we therefore be surprised that Christ should adopt a mode of expression equally figurative, when depicting the gathering of all nations?—which no more means (I should think) an assembling of the whole human race to one spot, than does Isaiah's description mean the raising of Hell and the dead, to meet the Assyrian kings. Both representations are but similes; the one showing the destruction of Babylon; the other the destruction of Jerusalem.

ERRATUM.

Number IV. Page 62, line 29, should have been printed "speak by the sea" instead of "to." The difference is important—(to) implying the immediate power of God—(by) his mediate power. See Isaiah xxiii. 4, "Be thou ashamed O Zidon for the sea hath spoken"—so in Luke xxi. 25, "The sea and the waves roaring."

To the Editor of the Biblical Inquirer.

SIR—It must afford considerable satisfaction to the minds of those, who have discovered from the Scriptures that the second advent of the Lord took place at the time of the fall of Jerusalem, to find that a person of Dr. Lightfoot's learning and talent embraced the same views, to a very considerable extent, two hundred years ago; as appears from the valuable tracts contained in the third number of the Biblical Inquirer. I can assure you, Sir, the views entertained by Dr. Lightfoot have astonished many, who now find, that this is not a new subject discovered in the 19th century. My opinion is, that, if the valuable libraries of some of the clergy could be regularly searched, there would be found many besides Lightfoot, Hammond, and Whitby, who have discovered the same things. Dr. Lightfoot's views of the last days or time,—the end of the world or Age—the coming of the Lord at Jerusalem's desolation—the old heavens and the old Earth, as meaning the Jewish state—and the new heavens and the
new earth, as applicable to the establishment of the gospel kingdom and
dispensation—are as clear as the sun at noon day; and it is beautifully
expressed in the words of the apostle: "he taketh away the first, that he
may establish the second." The application of 2 Pet. iii. is highly satis-
factory. This sweeps off at once the absurd ideas entertained by thousands
of its application to the destruction and consumption by fire of the natural
creation. I sincerely hope great good will result from the appearance of
the tract in question, not on account of its containing any thing which has
not already been advanced, but because it comes from a learned and
talented man of the English Hierarchy of two hundred years date; for it may,
in some degree, check the clamour raised against it by some, who are afraid
to commence an open attack lest it should prove something like the
carrying out of the Reform Bill. The more it was opposed, the more the
people’s eyes were opened to discover the old process; and, being ultimately
taken in hand by the people, it was too powerful any longer to be resisted.
This would have the same effect. Opposition would be the means of
causing serious and deliberate inquiry and investigation; which would
ultimately lead to the conclusion, that the Scripture end of all things is
past. It is too powerful a truth ever to be disproved or defeated.

When it is discovered by the people generally, it will appear clearly
and distinctly to them, that a change of state has taken place since the
apostolic state terminated, under which the spiritual ruling powers existed;
who, in the exercise of their spiritual functions, accompanied by miraculous
attestation, proved clearly their divine credentials and spiritual mission.
This state of things has ceased—Christ has appeared the second time
without sin unto Salvation. Heb. x. 28. The rule, authority, and power,
existing under the apostolic state, have been abolished, 1 Cor. xv. 24—and
the kingdom of life and immortality has been established; and, whatever
ideas persons may form concerning spiritual pastors and masters, it is quite
clear and evident, that there are none now existing. A bishop and an
admiral stand precisely in the same position, in reference to any divine or
spiritual power and authority. Both the bishop and the admiral are created
by the state: the one is a state officer to teach the people religion to the
best of his own knowledge; the other to fight the battles of his country as
far as his skill will extend; and it is just as easy to make a hundred bishops
as it is to make a hundred admirals, if it is the wish of the powers of the
state to do so. There are many who begin to see this; and, as the knowl-
edge of the second advent of Christ as having taken place increases, so the
minds of the people will be instructed in the truth of what has been stated.

It has been well remarked, Mr. Editor, that Drs. Lightfoot and
Hammond, as well as Whitby, saw so much, without seeing fully, that the
final and last end of all things, according to the Scriptures, had taken
place. This proves the immense power of human traditions, and how the
minds of the most enlightened men have been fettered by them; and it
should be recollected, that those very enlightened men of the English
Hierarchy, who saw so much, have looked at the Scriptures, not in their
native simplicity, but through the traditional vail of the Catechism.

"I look for the resurrection of the dead, and the life of the world to
come." This would have been right enough under the apostolic state;
but, as has before been observed, the change of state has taken place, and
the world then to come is now established.

Who could possibly suppose, that any man, unfettered by human
creeds, could take, for instance, the passages cited by Dr. Lightfoot, and
immediately apply them in their fulfilment to the coming of Christ at the
destruction of Jerusalem; and then expect another coming after this. It
may not be amiss to refer again to the passages cited by the learned Dr.
on this subject.

Acts, ii. 20. "Before the great and terrible day of the Lord come."
2 Thes. ii. 2. "The day of Christ is near at hand."
Matt. xxiv. 30. "Then they shall see the Son of Man coming in the
clouds of heaven with power and great glory."
John, xxi. 22. "If I will that he tarry till I come."
Heb. x. 37. "For yet a little while, and he that shall come will come,
and will not tarry."
James, v. 9. "Behold the judge standeth before the door."
Rev. i. 7. "Behold he cometh with clouds, and every eye shall see
him."
Rev. xxii. 20. "Surely I come quickly."

All these passages of Scripture, as well as Rev. vi. 12, &c. on the
opening of the sixth Seal, the learned Dr. has applied to the coming of the
Lord at the time of Jerusalem’s desolation; and says, that these passages
did receive their fulfilment at that period.

How then I would say, without the least fear of its being disproved
by Scripture evidence, if this period was the time of

"The Great and terrible day of the Lord." Acts, ii. 25—

And "the great day of Wrath." Rev. vi. 17—

according to Dr. Lightfoot’s statement, it is quite obvious, that no other
great and terrible day of the Lord, or great day of wrath, is recorded
in the Scriptures as being for a future accomplishment. I am aware,
that other learned D. D.’s hold contrary opinions, and say, that the
great day of wrath, and the great and terrible day of the Lord, is yet to
come; but I would ask this simple question, if one D. D. says it is past,
and another asserts that it is to come, which are the people to believe?—
This is a sufficient proof, if another could not be found, that no person,
since the apostolic state, has been in the possession of any divine or
spiritual ruling power. There have been those, who have studied the
Scriptures, and have given their opinions, and have been beneficial in this
way: to this I do not object; but this usefulness does not constitute such
persons spiritual rulers, acting by divine commission, possessing divine
power, or commanding by divine authority. Suppose, for instance, a man
had broken his thigh, and two medical gentlemen had been called to his
assistance, though both would examine the same fracture, one of them gives
his opinion and says, in order to save life the limb must be amputated,
and the other replies, No, if this is done, it is almost certain death—what
a state of mind would the poor patient be in on hearing such contradictory
opinions. How different were the apostles in their statements on the great
and impostant truth of the second advent! When Peter states it, he says,
"even as our beloved brother Paul, in all his Epistles, has written to you
of these things."
To the Editor of the Biblical Inquirer.

LETTER I.

Sir—After taking a survey of the preceding numbers of the Biblical Inquirer, I am led to conclude that you do not set a boundary to the investigation of revealed truth. This appears to give latitude to the believing mind, and is congenial with that truth which has God for its author; and which, as so many streams, leads the mind upward to the source of every spiritual blessing. (James, i. 17.)

From the drift of the arguments produced by R. R., in number I, and the extracts from Dr. Lightfoot, in Number III, I presume a way is now paved towards a deep research into the volume of divine inspiration; against which, a barrier is raised by the leaders of the numerous sects.

The door being now open, we can go in and out and find pasture: for we need none to lead us,—none to guard us,—none to bring to light the true riches,—none to fight the warfare now; because the warfare is accomplished, the work is done, and they, the true “servants,” have spread the feast,—have shewn “What is Truth,” and have, by the power of Christ, obtained the victory! Consequently our privilege now is to judge of the words taught by the Holy Spirit, “comparing spiritual things with spiritual.” 1 Cor. ii. 13.

To obtain then the true sense of the Parables, this must be our guide; and first, we will take the one recorded in


To explain this portion literally, appears to have been the aim of most men, who have attempted to comment or preach on the word of God. Others have set it forth as partly literal, and partly spiritual. But said Mr. Allix,—“I am persuaded, that it is not at all possible to understand them,—viz. the Parables,—unless one has an eye to the various conditions of the Church, as it consisted of the Jewish Nation till the coming of Christ.” Allowing then the Scripture to speak its own language, we may divide this important parable thus:—

1st. The rich Man,
2nd. The Beggar,
3rd. The Dogs,
4th. The Angels,
5th. The state of the rich Man: Hell,
6th. The state of the Beggar: Abraham’s bosom,
7th. The Gulph.

1st.—“The rich Man,” in this parable addressed to the Jewish House, stands most prominent, “clothed in purple and fine linen;” and it appears to bear an exact correspondence to the adorning of the Temple, Exod. xxvi. 31, 32, and the dress of the Priests. “And thou shalt make holy garments for Aaron thy brother for glory and beauty . . . . that he may minister unto me in the Priest’s office . . . . And they shall make the ephod of gold, of blue, and of purple, and of scarlet, and fine twined linen.” Exod. xxviii. 2, 3, 6. And the correspondence of all this splendour of the first dispensation appears to have its downfal portrayed by John, in Revelations the xvii. and xviii.

The first dispensation, as a type, was appointed by God for a certain end: but, when it had received its accomplishment, and yet was pre-
eminently placed above the second, by those adhering to its principles, it became only idolatry. And such was their detestation of the superior dispensation, that, as far as human power was concerned, they would have swept it into oblivion. It is also clear, from the parable under consideration, that the Jews were so blinded by its outward splendour, that the internal “spirit of prophecy” was so far lost to them, that they could not admit, that that dispensation was to be superceded by one superior, having Christ for its head, the successor of Moses, of whom he wrote, “Jehovah, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; ... and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”—viz. the Jew.—Deut. xviii. 15, 19; Acts iii. 22, 23. Now these rejected his message, and thus they dealt with him: “The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God,” &c. John x. 30, 38. Again, when reasoning with this class, (who were personified by “the rich man,”) on another occasion, “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” v. 39, 47.

Now the answer of Abraham to this “rich man” is a farther confirmation to whom this parable was addressed. “If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.”

Another striking portion, out of the many on this head, is found in James, v. 1—9. And this, not parabolical, but a personal denunciation, too plain to be misunderstood: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days . . . (of the Jewish economy) . . . Ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. . . . The coming of the Lord draweth nigh. . . . Behold, the judge standeth before the door.” &c. To an impartial mind all this appears to bear the same signification as the parable by Luke; for, be it remembered, James addressed his epistle “To the twelve tribes,” i.e. with them he reasoned, because of their partiality: like “the rich man,” they treated “the poor” with contempt, and approved of the “rich” who came into their synagogues. But, “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor.” ii. 1—6.

Paul also argued with them thus: “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.” Rom. ii. 5, 6. Does not all this apply to that class, who put to death the Lord of life and glory; on whom James sat in judgment according to the promise of Christ? Matt. xix. 28.

“Ye have lived luxuriously upon the earth, and have been voluptuous: ye have nourished your hearts as against a day of slaughter.
Ye have condemned, ye have murdered the Just One: is He not setting Himself in array against you?"—James, v. 5, 6. From Greaves’s New Translation.

Sir, should you deem this worthy a place in your periodical, I will, with your permission, resume the subject on a future occasion.

Your’s respectfully,

H. MENCE.

London, July, 1844.

To the Editor of the Biblical Inquirer.

Rev. xx. 4.

They lived and reigned with Christ a thousand years.

Allow me, through the medium of your valuable publication, to throw out to the view and criticism of the Christian community a few observations on that vastly important subject so frequently styled the Millenium, or the reign of Christ in Zion.

One of your able correspondents has already copiously written, and that with much clearness, on the sealed book by John, and with much ability proves it to mean no other than Daniel’s prophecy. Otherwise I should attempt to adduce evidences of the same nature, to prove that Daniel’s prophecy engrosses the commencement and consummation of the reign of Christ, and consequently the close of the thousand years; at which close, or end of the days, this kingdom was surrendered to Jehovah the “all and in all,” as a kingdom established in victory and peace. The contents of John’s visions of Christ’s kingdom were shortly to come to pass; which events our friends the Millenarians are daily expecting to transpire naturally in the land of Palestine, although the Holy Spirit of truth intimated to John nearly 1800 years ago, that they should then shortly to come to pass. The most prominent feature presented in those predictions relative to the reign of Christ in Zion, is that of the return of the Jews. Here it may be necessary to advert to Scripture history, in reference to the state of that nation.

In consequence of their departure from the worship of God under the Mosaic covenant, the ten tribes, frequently called the house of Israel, were ejected from their land, and from the blessings of that covenant, and carried into captivity, never to return; whilst the house of Judah, consisting of the other two tribes, were carried into the land of Babylon for their good, (Jer. xxiv. 5,) for the period of seventy years; after which they were again to be restored to the land. We have an account of this return in the book of Nehemiah. How delightful to contemplate the manner, in which God’s divine purposes were fulfilled; for, when the house of Judah returned, we find the genealogy of this house was strictly investigated, in order to preserve it inviolate until the days of the birth of Christ. Hence we find this referred to in the gospels of Matthew and Luke; thus proving the direct line of the genealogy of Christ according to prophecy. But of the house of Israel we find they were never to return. Hence Hosea i. 4, “I will cause to cease the kingdom of the house of Israel.” that is, in the land of Palestine; but we find numerous predictions of their being gathered and brought to Mount Zion in the last days. A remarkable prophecy of this kind we find given as early
as the days of Jacob, who, on the eve of his dissolution, when he was blessing his sons, predicted, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be.” Gen. xix. 10.

Jacob was here predicting the restoration of the scattered Israel to Christ, the scriptural Shiloh; for, in a preceding verse, we find, “Come gather yourselves together, that I may tell you what shall befall you in the last days.” From this and other predictions, the natural posterity of Abraham infer, that they will be again restored to Mount Zion there to enjoy the blessings of an earthly monarchy; and unfortunately (though ignorantly) a large body of professed Christians are taking the same view of the subject: thus aiding the Jew in his delusive imaginations, and brightening his hopes in the belief of an earthly restoration. With these preliminary observations I beg to close; and, by your permission, will enter on the nature of their return in your next.

Yours, &c.,

EDWARD BROWNE.

Torquay, 1844.

NO PEACE TO THE WICKED.

Isai xlix. 22, lvii. 21.

There is not a sin, or vicious action, but what, one way or another, is punished in this life. We often err egregiously by not attending to the distinction between happiness and the means of happiness. Power, riches, and prosperity—those means of happiness and sources of enjoyment—in the course of Providence, are sometimes conferred upon the worst of men. Such persons possess the good things of this life, but they do not enjoy them. They have the means of happiness, but they have not happiness itself. A wicked man can never be happy. It is the firm decree of heaven, that misery must ever attend on guilt; that, when sin enters, happiness takes its departure. There is no such thing in nature, my brethren, as a vicious or unlawful pleasure. What we generally call such are pleasures in themselves lawful, procured by wrong means, or enjoyed in a wrong way; procured by injustice, or enjoyed with intemperance; and surely neither injustice nor intemperance have any charm for the mind: for, unless we are framed with a very uncommon temper of mind, injustice will be hurtful to the one, and intemperance fatal to the other. Unruly desires and bad passions, the gratification of which is sometimes called pleasure, are the source of almost all the miseries in human life. When once indulged, they rage for repeated gratification; and subject us, at all times, to their clamours and importunity. When they are gratified, if they give any joy, it is the joy of the tormented, a joy which is purchased at the expense of a good conscience, which rises on the ruins of the public peace, and proceeds from the miseries of our fellow creatures. The forbidden fruit proves to be the apples of Sodom, and the grapes of Gomorrah. One deed of shame is succeeded by years of penitence and pain. A single indulgence of wrath has raised a conflagration, which neither the force of friendship, nor length of time, nor the vehemence of intercession, could mitigate or appease; and which could only be quenched by the effusion of human blood. One drop from the cup of this powerful sorceress has turned living streams of joy into waters of bitterness. “There is no peace to the wicked.”
If a wicked man could be happy, who might have been so happy as Haman—raised from an inferior station to great riches and power; exalted above his rivals, and above the princes of the empire; favourite and prime minister to the greatest monarch in the world? But, with all these advantages on his side, and under all the smiles of fortune, his happiness was destroyed by the want of a bow, usual to those of his station, from one of the porters of the palace.* Enraged with this neglect, this vain man cried out, in the pang of disappointment, "All this availleth me nothing, so long as I see Mordecai sitting at the king's gate." This seeming affront sat deep on his mind. He meditated revenge. A single victim could not satisfy his malice. He wanted to have a glutting vengeance. He resolved, for this purpose, to involve thousands in destruction, and to make a whole nation fall a sacrifice to the indulgence of his mean-spirited pride. His wickedness proved his ruin, and he erected the gallows on which he himself was doomed to be hanged.

If we consider man as an individual, we shall see a further confirmation of the truth contained in the text, "There is no peace to the wicked." In order to strengthen the obligations to virtue, the practice of sin hath been rendered fatal to our peace as individuals, as well as pernicious to our interests as members of society. From the soul that is polluted with guilt, peace, and joy, and hope, depart. What succeed?—Confusion, shame, remorse, despair. "There is no peace to the wicked."

LOGAN.

* This is a mistake. "Mordecai sat in the king's gate, not as a porter, though that was an honorable post, but as one of the king's privy council." Bate's Crit. Heb. p. 679. See also Dan. ii. 9, which Wintle illustrates by the following quotation from Shaw's Travels. "Speaking of the judicature of the Algerines, he says,—"all affairs of moment are laid before the Dey; or else, when he is absent or otherwise employed, they are heard by the treasurer, master of the horse, or other principal officers of the regency, who sit constantly in the gate of the palace for this purpose." And, on the word "gate," he observes in a note, thus we read of "the elders in the gate," Deut. xxii. 15, and xxv. 7; and Isai xxix. 21, Amos v. 10, of "him that reproveth and rebuketh in the gate," &c. Ed. fol. p. 315. This mistake, however, of Logan, affects not the truth of his reflections.—Ed.

NOTICE.

Mr. Ryder's and W. B.'s letters have been received.

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ON THE APOCALYPSE.

To the Editors of the Biblical Inquirer.

LETTER III.

In resuming the subject of my last, I shall not consider it necessary, at this time, to go into a lengthened examination of the meaning of the expression 'the end,' or 'the time of the end;' but rather, in the first place, endeavour to discover, by the events, the period to which reference is made.

No sooner had Daniel, chap. xii. 6, seen the other two, like the "similitude of the sons of men," than he heard "one" say to the man clothed in linen, which was upon the waters of the river, "How long shall it be to the end of these wonders?" Let us give heed to the remarkable events ascribed "to the time of the end," which Daniel "heard but understood not." The answer given to the question is this, ver. 7, "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him who liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

It is necessary to clear up the apparent obscurity of these verses. "When Daniel said he saw "other two," it necessarily implies, that it was in addition to some that he had seen before; and when he heard "one" say "to the man clothed in linen, which was upon the waters of the river," the language implies a prior acquaintance with this representation of "the man clothed in linen."

It is not said that he heard one say to a man clothed, &c. but definitely to the man; that is, to the man seen before in this vision. And this is of great importance to note, because we discover by this, the beginning, continuance, and end of this vision, and what is meant by "the end of these wonders," also when "all these things shall be accomplished;" and the question must naturally arise in the mind of the careful reader, what "things," what "wonders," are meant? The terms "these things," and "these wonders," the end of the one and the accomplishment of the other, refer not to events related, heard, and seen, in the twelfth chapter only, but to the whole of this vision, and to the "thing revealed unto Daniel," beginning at chap. x. 1, embracing chapters x, xi, and xii; therefore, when the prophet says he saw "other two," it means in addition to those he had seen in chap. x. 16—18, "Behold one like the similitude of the sons of men touched my lips." . . . . "Then there came again and
touched me one like the appearance of a man." This enables us to see the force and propriety of the expression, xii. 5, "I Daniel looked, and behold, there stood other two." I have said this is of importance: it connects the latter part of this vision with the beginning in chap. x., and shows its oneness. Again, when Daniel heard "one" of the "other two" say "to the man clothed in linen," chap. xii., we find on reference to chap. x. 5, that, at the beginning of the vision Daniel writes, "I lifted up mine eyes, and looked, and a certain man clothed in linen," &c. Here is the introduction of this appearance, Daniel writes, "Behold, a certain man," therefore, at chap. xii. he writes, "One said to the man clothed," &c., referring directly to that, which he had previously seen in the vision at the beginning; and his conclusive evidence, that the terms "All these things shall be accomplished," and "the end of these wonders," embraces the whole of the events described from the first verse of chap. x. to the last verse of chap. xii.

I am the more anxious to be understood on this point, because it is so common a thing for persons to take the eleventh chapter, and the events therein recorded, out of its connection with the other two; and interpret it apart from its necessary relation to them. Nothing can be more plain when viewed in the mirror of "the revelation of Jesus Christ," than that this vision, in all its parts and relations, should be wholly, entirely, and absolutely fulfilled; for says "the man clothed in linen, when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." That this refers to the Jews, nationally and religiously, there can be little doubt; for the "one" that spake to Daniel, chap. x. 14, said, "Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days: that is, that this vision did refer to Daniel's people, the Jews—"the holy people," and the end—"the time of the end," to the period of their power being scattered, when their temple, city, covenant, and priesthood, were utterly destroyed.

I have unavoidably been detained longer than I intended on this branch of inquiry, and will now fall back on the subject stated at the end of the last, and the beginning of this letter: that is, the remarkable events which should in fact be the answer to Daniel's question, "How long shall it be to the end of these wonders?" I have already, unintentionally, disposed of one or two subjects, perhaps not less forcibly, because somewhat out of strict order. In answer to the prophet's question, just quoted, Dan. xii. 6, he says, "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half." It is quite clear, that this answer was figurative or symbolical, and among the hidden and secret things of the book; for the prophet adds, "I heard, but I understood not." Nor did he understand what was meant by the 1290 or 1335 days, at verses 11 and 12. One meaning of "time, times, and an half" is, that before the end of the wonders, a certain time should elapse, there should be delay to the finishing of all these things. It is the same as chap. x. 14, "for yet the vision is for many days." The other figure or symbol, in verse 6, is that of the man "when he held up his right hand and his left hand, and sware by him that liveth for ever, that it shall be for a time, times, and an half." This is one of the events which can be understood only by the opening of this seven times sealed book, in the" revelation of Jesus Christ." There is a passage of a similar
character by the prophet Moses, just preceding his death, Deut. xxxii. 28, 29.
The events predicted in this song of Moses, which is purely prophetical,
were to come upon the people of the Jews in the latter times of their
economy. "Gather unto me," said Moses, "all the elders of your tribes
and your officers, that I may speak these words in their ears; ... for I know that evil will befall you in the latter days." Deut. xxxii. 28, 29.
It would occupy too much time to examine, at large, this remarkable
prophecy concerning the Jewish nation. I must be content to take that part
of the prediction which agrees with Daniel, and is fully revealed and
exhibited in the transcendent light of the Apocalypse. It is written, "See
now that I, even I, am he, and there is no God with me: I kill, and I
make alive; I wound, and I heal; neither is there any that can deliver
out of my hand. For I lift up my hand to heaven, and say I live for
ever; If I whet my glittering sword, and mine hand take hold of
judgment, I will render vengeance to mine enemies, and will reward
them that hate me." Deut. xxxii. 39—41.

This symbolical representation, it will be observed, is the same as that
in Daniel, and refers to a national judgment. Moses, or the spirit by
Moses, delivered this prophecy concerning the Jews. It was confined to
that nation and people: it was not a prophecy relating to other nations
or peoples. "I know," said he, "that evil will befall you;" Jews, the
tribes of Israel, "in the latter days." Again, ver. 36, "For the Lord
shall judge his people," the Jews, "and repent himself for his servants,
when he seeth that their power is gone." This is Daniel's language, xii. 7.
"And when he shall have accomplished to scatter the power of the holy
people, all these things shall be finished:" and 14, "Now I am come to
make thee understand what shall befall thy people," Jews, "in the latter
days." If Moses, in spirit, saw through the vista of time, the latter days,
or last days of the Jewish house, and the judgment that should come upon
them as a nation, Daniel also, by the same spirit, records the same events,
in connection too with the same symbolical representation, one "lifting
up his hands to heaven." &c. Still be it remembered, that darkness
rested upon both prophecies, as to "the time of the end." Moses writes,
"Is not this laid up in store with me, and sealed up among my treasures,"
Deut. xxxii. 34. Daniel exclaims, "I heard, but I understood not." If
darkness veiled these hidden secret things of prophecy, from whence then
cometh light? Peter understood, "We have," says he, "also a more sure
word of prophecy; whereunto ye do well, that ye take heed, as unto
a light that shineth in a dark place." 2 Pet. i. 19. This, I take it,
means the unsealed book of the Apocalypse: it was as a "day star," the
"day dawning;" a sun rising to shed its perfect light on the night of
prophetic ages.

In the first creation, "darkness was upon the face of the deep, and
God said, let there be light, and there was light." The new creation in
Jesus poured back its flood of light upon the abyss of prophecy—"the
lion of the tribe of Judah tore off the seals of the seven times sealed book,
that "the mystery of God should be finished." Let us then look into the
opened book.

John writes, "I saw another mighty angel come down from heaven,
clothed with a cloud, and a rainbow upon his head and his face as it
were the sun, and his feet as pillars of fire; and he had in his hand a little
book open," (or more correctly, "one that had been opened") "and he set
his right foot upon the sea, and his left foot on the earth . . . and lifted
up his hand to heaven, and aware by him that liveth for ever and ever who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Rev. x.

I must defer the further examination till my next.

December, 1844.

A.

TO R. R.

Sir,—In your letter of Sept. 1st, you accuse me of inattention to your statement on Heb. ix. 28, and say you had used several arguments to prove, that the event signified by the word ὀφθησεται, translated “appear,” was identical with that at the destruction of Jerusalem expressed by other words translated “coming.” But in your statement there is not only a want of correspondence between the type and the antitype, but your classification of Scripture is by no means in harmony with itself. Your placing the article “the” before “men,” instead of before “judgment,” may be correct, as the Apostle is referring to the high priest and law as shadows of things to come. Let it stand in the following manner.

The purifying of the flesh. His death once.
Judgment. Bearing the sins of many.
Second appearing. Second appearing.

The priest appeared in the first tabernacle, ver. 6. Christ appeared once in the end of the ages, ver. 26. The priest died once, by substitution, ver. 27. Christ died in reality, 1 Cor. xv. 3. The design of his death, the putting away of sin, ver. 26. After death the judgment, ver. 27.

The high priest having died by having a victim substituted in his stead, as was Isaac’s death, whom Abraham received in a figure, as one risen from the dead. So the high priest had to enter the inner court, or holy place, in a new and risen life, wearing the breast-plate of judgment, typical of a risen Christ entering into heaven itself, Heb. ix. 3, 24. By his own blood, he entered in once into the holy place, ver. 12; and, connected with the high priest entering the holy place, there he had to present the blood, with sweet incense, on the altar before the mercy-seat; and, as the life of the flesh is in the blood, the type represents a risen Christ presenting himself alive before God, within the vail, or in the holiest of all; and, in addition, the high priest had, on the breast-plate of judgment, all the names of the tribes of Israel, and stood, as the representative of the whole body. “So Christ” entered the holy place by his blood, and there personates all them that believe, and presents himself” for a memorial before the Lord continually. Exod. xxviii. 29, Heb. vii. 25.

This judgment consisted in the approval, and God’s acceptance of the offering made, and in the breast-plate of judgment were placed the Urim and the Thummin, Lev. viii. 8, and by this the high priest had intercourse with God, and knew his mind infallibly, relative to all momentous things.
not written in the book of the law. So Christ, having received God's approbation, is endued with light and perfection, wisdom and knowledge, justice and truth, with power and authority to execute both the secret and revealed purposes of God. John, v. 22, 27. This was the judgment: God's approval of the high priest and his offering in the holy place, and of the Lord Jesus Christ in his exaltation on his throne at his right hand. "He hath prepared his throne for judgment, and he shall judge the world in righteousness."

The 28th verse infers the benefit arising from this approval in this judgment. "To them that look for him shall he appear the second time," as represented under the law. "And Moses and Aaron came out and blessed the people, and the glory of the Lord appeared to all the people." Lev. ix. 23. So Christ, having entered the holy of holies, shall there continue, until all his official work is accomplished, and then will he appear the second time, without sin, unto salvation.

With respect to your classification of Scripture, you say, that this text, Heb. ix. 28, alluded to our Lord's encouraging language in Luke, xxi. 28, "when these things begin to come to pass, then lift up your heads; for your redemption draweth nigh." Page 10. Both in Matthew and Luke it doubtless referred to the deliverance of the disciples from the tribulation that existed and was daily increasing on that city, doomed to destruction; and hence they had literally to flee to the mountains, while many should fall by the sword, and others be carried captive into all nations, even females suffering from their perilous condition, while the Romans were triumphing over the miseries of a besieged city, internally filled with carnage and weltering in its blood.

What correspondence then is there between this and Heb. ix? Wars, slavery, death, or flight to the mountains is not the subject Paul was advertising to. He was defining the priesthood, and the law, and showing the superior dignity of Christ, and the perfection of his atonement to put away sin; of his entering into the holiest of all; of his appearing with acceptance in the presence of God; of his sprinkling the conscience from dead works whereby those that are called should receive the promise of an eternal inheritance. Surely these are blessings which belong, not only to the Jews, but in which the Gentiles are interested. Our Lord's address was to the Jews; but Paul's referred to Jews and Gentiles. Our Lord's was only a temporal deliverance; but Paul's was a deliverance beneficial through all eternity. Here are blessings unlimited as to any time or people, and therefore could not refer to the period you assign it; and the mistake arises by classifying natural things with spiritual, earthly things with heavenly, and temporal things with eternal; and hence arises the impropriety of confounding "coming" with "second appearing;" because the characters interested and the benefits annexed are altogether of a different nature, and no reason can be assigned why the same words must not have the same meaning, while the specific words "second appearing" stand in full relation to the same work intended and expressed by his first appearing to put away sin, and save a people for himself with an everlasting salvation.

I said in my last, that the whole sixteen portions translated "appear" had all an external object presented to the view; and, in confirmation, you have assisted me with a few others: Acts, xiii. 31; 1 Cor. xv. 5, 6, 7, 8; 1 Tim. iii. 16. Now, it is not whether I followed the translators or not, but What is the truth? is the argument to be determined. The harmony
and correspondence of the Scripture is the best interpretation; and really you ought to acknowledge a failure in your classification of Luke xxi. 28, and Matt. xxiv. 13, with Heb. ix. 28. In general, we find some circumstantial evidence, that determines the writer's application of the words. Historical narrations are thus given in the above passages, which decide on a visible object appearing, while prophetic language is destitute of that evidence: but may we not draw a conclusive argument, that the prophetic language of Heb. ix. 28, shall have a correspondent application equivalent to that of the others; and it cannot be doubted what was intended by seeing the Lord Jesus in 1 Cor. xv. 6, when, after his resurrection, he was seen of above five hundred brethren at once; and your own conclusions are, that "Believers are one with their head,—and the body of clay only interposes between their open vision of each other." This is all I ask for, and my point is gained.

Yours very respectfully,

JOHN RYDER.

TO MR. RYDER.

Sir,—You assert, in the foregoing letter, that, "there is, in my statement, not only a want of correspondence between type and antitype," but that "my classification of Scripture is by no means in harmony with itself." Before however you proceed to any proof of these assertions, you alter my arrangement of Heb. ix.—26—28. In this you do not seem to perceive the object of parallel arrangements, which is to show the corresponding topics as they stand in the text, without omission, addition, interpolation, repetition, or transposition; except such transposition as the different idiom of the two languages (that of the original and a translation,) may render unavoidable. Your parallelism therefore, as it violates three of these requisites, is inadmissible. It omits some topics, it interpolates "The purifying of the flesh," and repeats the words "Judgment" and "Second appearing." Or, if given as an arrangement of topics selected from Exodus and Hebrews, it is, on either supposition, a substitution of your own; and therefore cannot set aside the apostle's arrangement, which I have faithfully exhibited, or my deductions from it. This alteration, or substitution, with your comment on it, (which is, for the most part, an expansion of mine,) is intended to prove the want of correspondence, in my arrangement, between the type and antitype, and also the futurity of our Lord's second appearing; but, though correct in itself, it is unavailing for these purposes. It does not prove the former; because I have confined the terms typical and antitypical to the six middle topics only, (four of which you have adopted,) and have exhibited the others simply as the correspondences of the text. It does not prove the latter; for, though your comment assumes the language of futurity, your arrangement decides nothing on this question.

I now come to your other assertion, and return the following answers to the arguments, by which it is supported. 1st. Verbal coincidences are generally considered as guides to the meaning, or as illustrations of it. My citations from Luke and Matthew, which you call my "classification of Scripture," are employed for the latter purpose; but not till I had first ascertained the meaning from the correspondence of the topics themselves. 2ndly. The whole of what you next add is inconclusive; because founded on the assumption of a false principle. "Wars, slavery, death, or flight to
the mountains," you say, "is not the subject Paul was adverting to." By this, you assume, that a writer is so strictly confined to his immediate subject, that he cannot introduce any other. I admit, that the chief blessings procured by Christ are spiritual blessings, and the persons interested in them, not only Jews, but Gentiles; but I am unacquainted with any critical canon to prevent Paul from mentioning any other, especially as all of them are connected, in the way of cause and effect, with Christ's temporal acts. The whole matter of the epistle also shows, that it was addressed chiefly to Hebrew converts, for the purpose of warning them against that apostacy, and that great predicted retribution, to which, as such, they were chiefly exposed. Hence, to my apprehension, Paul seems, all along, to keep that retribution in view; and to mention it, at least, in two other places, viz. in ii. 3, and vi. 8, 9, as well as in ix. 28. 3rdly, you close this paragraph by saying, "no reason can be assigned why the same words must not have the same meaning, while the specific words "second appearing" stand in full relation to the same work intended and expressed by his first appearing to put away sin, and save a people for himself with an everlasting salvation." This leads me to notice a diversity of expression in the passage before us, which I ought to have noticed before. The words are not the same. It is remarkable, that Paul, in speaking of our Lord's first appearing, uses the word περανεφέρται, (pephanerotai, he has been manifested,) which, being derived from φανερόω, (phao) to shine, radically suggests an external object; but, in speaking of his second appearing, he changes it to ὄφθησενται, (ophthesetai, he shall be seen,) which, being derived from όφθαλμός (ops) an eye, does not: thus seemingly intimating a difference in the two cases. This generic agreement and specific difference is a property of all parallelisms which are not identical, as appears even from the few examples, which occur in my first paper; and, in the present instance, supports my views of both events. 4thly. The temporal salvation was that only, which was future when Paul wrote. The Lord's people had been already made partakers (αὐτρίμαται αἰωνίων, solerias aionion) of etaneous salvation: a salvation, which has not to wait for a future appearing, or for another state of existence; for "he," says Christ, "that heareth my word, and believeth on him that sent me, hath etaneous life, and shall not come into condemnation; but hath passed from death unto life." See Biblical Inquirer, p. 3, Note.

The main question between us is the time of our Lord's second appearing, which time you endeavoured to prove still future by contending, that the word στυῖναι (optomai) by which it is expressed in Heb. ix. 28, always signifies an external object. Finding this position untenable, you resort to "circumstantial evidence;" but the solitary observation which you make on this subject is much too general and indeterminate to overthrow the host of terms, phrases, and circumstances, produced in my first paper, all reflecting light on each other, and all pointing to the same time. Not one of these has been invalidated, some others have been now added; and if, nevertheless, they make no impression, I have no more to say. You lastly quote my answer to the questions, with which you concluded

* It may further illustrate the use of the latter verb, to observe, that the words in Matt. xxvi. 64, translated hereafter ye shall see, and implying any future time, are, in the original, αὐτοῦ ἀρεταί, (απ' ἀρετάς ᾧ ἔσται,) henceforth ye shall see; as in Matt. xxxii. 39, xxvi. 29, Rev. xiv. 13. How were they to see him "henceforth?"—In the signs occurring at the crucifixion, resurrection, pentecost, &c. &c. In the corresponding text, Luke, xxii. 69, the words, also translated hereafter, are, in the original, αὐτὸν τὸν ἐπό των μαρτυρῶν (σεπτ' τοὺς μαρτυρούς) from now.
your first letter, and say of it, "This is all I ask for, and my point is gained." What point?—That the second appearance is still future. And how gained?—Neither your question nor my answer decide any thing on the subject.

Yours very respectfully,

R. R.

To the Editor of the Biblical Inquirer.

SIR,—As the present publication is intended for the investigation of truths of the highest importance, it becomes us, as fallible students, to avoid, if possible, all personal allusions and partialities, so as not to give offence. Allow me then to make a few brief remarks on W. A.'s reply to me, which appeared, at the same moment, in your fourth number. He states, that "the term carnal reasoning is only ascribed to Martha in common with her countrymen, who, it is well known, held the tradition of a general resurrection." Now it is certain, "The Sadducees say, There is no resurrection, neither angel, nor spirit; but the Pharisees confess both." And Paul saith, "I am a Pharisee, the son of a Pharisee, of the hope of the resurrection of the dead I am called in question." And again, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

It appears clear, that Martha's faith was not "common with her countrymen" the Sadducees, but common with that of Paul and the Pharisees, who it seems were right in their faith on the resurrection, according to the witness of Paul. Therefore I would put it to W. A. if he did not assume too much in charging Martha with ignorance or error in her knowledge of the resurrection. One thing is certain, the Lord did not do it. She knew that her brother would rise again in the resurrection at the last day. This was correct; for Christ had often taught this, or else how was she to know it? "I will raise him up at the last day."

In the fifth of John, we find our Lord had performed a miraculous cure on an impotent man, which drew forth the malice of the Jews; but he told them, they should see greater things than healing the sick, and giving sight to the blind, &c. that they might marvel. And Jesus, to show his power and authority saith, "For the Father loveth the Son and showeth him all things himself doeth; and he will show him greater things than these, that ye may marvel. For, as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will, — that all men should honour the Son even as they honour the Father." Then Jesus says unto them, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This indeed would be something for the unbelieving Jews to marvel at, which subsequently was the fact; as, among others, Lazarus heard his voice and came forth, fulfilling that declaration, "The hour that now is. But this is not all; for there is something more marvellous still. "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth: they that have done good," while they were living, "unto the resurrection of life; and they that have done evil," while they were living, "unto the resurrection of damnation." This, I presume, is the resurrection and the last day.

I have seen the work referred to by W. A. on "The Last Days;" but am not certain that any thing is said there on the last day, or the resurrection of the dead. The "last days" is, without doubt, the last commu-
ication of God's will to man. "Last of all he sent his Son." "Hath, in these last days, spoken unto us by his Son." W. A. says, "The mistake, into which W. B. has fallen,—is his mode of interpreting the phrase, "the last days," or "the last day." W. A. will be kind enough to read my letter again; for I said nothing about the "last days," neither did I interpret the phrase, "last day;" but simply cited a few texts to show, that the resurrection was at "the last day." We are agreed as to the commencement of the last days; but when did God cease to speak by his Son? Did he cease to speak when Jerusalem was destroyed? and, if so, how does God speak now? Have we any other voice now than that which was heard in the days of the apostles? If not, the last days are not yet ended; and the same voice, which said then, "He that believeth shall be saved, and he that believeth not shall be condemned," saith still, "He that believeth on me, though he die, yet shall he live"—he shall be raised up at the last day.

Again, to return to Martha. W. A. thinks she did not know what the Lord had taught in the fifth and sixth of John, "or why should our Lord question her belief of his statement?" But our Lord did not question her belief as to the resurrection of the last day; but rather, to show her, that resurrection power, as well as all other power both in heaven and in earth, was given unto him, "He saith unto her, Believest thou this?" It may be presumed, that Martha did not know the extent of his power, nor that her brother would that day be raised from the dead. There is nothing in all this transaction to justify the idea of Martha being ignorant of the doctrine of the resurrection, or of her "carnally reasoning" on the subject.

W. A. refers me to 1 Cor. xv. 51, 57, and says, "The nature of the resurrection is set forth in that glorious change from death in Adam to life in Christ, where W. B. will perceive nothing concerning dead bodies; and which, it is to be hoped, will furnish a sufficient answer to his question as to what I believe will be raised." Now, I confess, this is very unsatisfactory; for wherein is the answer to the question? That the resurrection of the dead in Christ is life in Christ, no one doubts: but the church of God had life in Christ prior to the destruction of Jerusalem, John v. 54, John iii. 14, Eph. ii. 1, 5, 6; and this life Paul calls "a life of faith," which is built on "the promise of eternal life," or another state of existence. W. A. considers this resurrection to have taken place in the year 70. Still the question returns, what was thus raised? He does not believe it was dead bodies. Be it so. Was it dead persons? for I prefer this to dead bodies of flesh, blood, and bones; but surely something must be raised. "The dead shall be raised": that is, dead persons, whether just or unjust. Now look at David, and see what is said of him, Acts ii. 34. "For David is not ascended into the heavens"; and, by the term David, we include his entire person. Well: he is not ascended; where then is he? The context informs us: "the Patriarch David, he is both dead and buried, and his sepulchre is with us unto this day." Here then lies David, he with whom God had made an everlasting covenant, he is both dead and buried. I leave W. A. to think of this.

There is often a great stress laid on these words in Luke xxi. 22, "For these be the days of vengeance, that all things which are written may be fulfilled." The all things, in this text, refer entirely to the Jews and Jerusalem, which has received its complete fulfilment; but has no reference whatever to the fulfilment of these things Paul speaks of in Ephes. ii. 7, "That, in the ages to come," long after the scattering of the Jews, "he
might show the exceeding riches of his grace," &c. And again, in Heb. ii. 5," For unto the angels hath he not put in subjection the world, or economy to come, of which we speak"; which show plainly the all things belong to that, and that only, of which our Lord was speaking, which was the overthrow of Jerusalem.

One remark more, that is, on the word translated "rising again" in Luke ii. 34. The original word is anastasis, which literally means a standing up again, and which may be applied to a person rising up from sleep, &c. but, as I cannot boast of a Greek education, I am content to stand corrected in this matter. W. A. asks, "what was raised in Luke ii. 34?—was it bodies, which had literally fallen down, and were literally dead?" The "rising again" here, as well as in many other places, has to do with persons, and this resurrection is not complete until that which is mortal shall put on immortality; and does the term mortal apply to any thing but man? Then mortal man, really and personally,—not in purpose, not before he has personal existence,—must put on immortality: that is, believers only will have this blessing.

W. B.

October 1844.

P. S. In my statement in p. 58, "whenever this last day takes place, then is the time of the resurrection,"—it should have been added "of the dead"; for this is the point under consideration; and it is the resurrection of the dead for which I contend, and not simply a standing up again, as in the case of a person fallen down, and then rising up again.

To the Editor of the Biblical Inquirer.

SIR,—I am obliged by your placing before me another letter from W. B., which he modestly terms "a few brief remarks" on my reply to him in your fourth number. This will, as on the former occasion, account for both letters appearing at the same time; and, that I may occupy as little of your valuable time and space as possible, I will confine myself to the consideration of such parts as appear most deserving attention; for, to enter into all the particulars, would only prove a vain repetition of what has already appeared.

When I observed, that Martha held the tradition of the resurrection in common with her countrymen, I meant the Jews generally; but let her be a Pharisee in particular, and then let us see how Paul, who was one also, sustained that character previous to his conversion, and how he regarded it after that event. He distinctly tells us both in Phil. iii. 4—11. The truth is, the belief in a resurrection is a general subject, in which Paul might agree with the Pharisees without adopting their peculiar views of it; just as I and W. B. agree and differ. In like manner, they had their peculiar views of the Messiah; but it does not follow, that they were correct, much less that Paul adopted them. And, as to Martha's faith, of which W. B. appears so tensious, we perceive its deficiency in our Lord's reproof, when he said to her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." But, admitting that Martha was all that W. B. could wish to have her, we find charges of carnal reasoning brought against greater characters than she: for instance, Peter, whom our Lord rebuked by saying, "Get thee behind
me; Satan; and the disciples proceeding to Emmaus, by "O fools and slow of heart to believe," &c. If W. B. had bestowed more attention on this subject, he would have observed a greater difference than he suspects between the Pharisees and the apostle. The doctrine of the Pharisees, so far as it went, which however was a very little way, was right; and Paul allowably availed himself of it, to secure his personal safety; (Acts, xiii. 6.) but, when pleading before Felix, he added a circumstance which the Pharisees denied. Josephus, who was himself a Pharisee, informs us, that, according to the doctrine of his sect, "the souls of good men only are removed into other bodies; but that the souls of bad men are subject to eternal punishment." See Wars of the Jews, B. ii. Ch. viii. § 14, and Whiston's note. Here there is an essential difference, as Paul asserted a resurrection "both of the just and unjust." Acts, xxiv. 16.* It is indeed improbable that the Pharisees would have agreed with Paul on any one point, as he was generally accused of heresy; (Acts, xxiv. 26.) and it is my firm belief, on Scripture authority, that it was solely because he contended for the doctrine, as declared by the Lord himself,—I AM THE RESURRECTION AND THE LIFE,—that he and his fellow-apostles were persecuted: for, depend on it, had they preached according to Martha's belief, they might have done so unmolested. But we see distinctly what they could not endure, Jesus, coupled with the resurrection. They are inseparably connected; and what God has joined, no man might put asunder.

I am at a loss to comprehend why W. B. should insist on John v. 28, 29, being taken literally more than Ephes. v. 14, Ezek. xxxvii, or Dan. xii. 2. See the explanation in the Biblical Inquirer, p. 4, which W. B. ought to have refuted before he argued as he has done. "The true meaning of the words of Jesus and of the passage in Daniel appears to be this. Those Jews, who listened to the mild voice of the Gospel, proclaimed by Christ and his apostles, came forth from spiritual death to the life of faith in the new covenant; but those Jews, who rejected the doctrine of salvation, crucified the Saviour, and persecuted his apostles, were those who had done evil, and were roused from the dormant state in which they lay, as in a covenant of death and a refuge of lies, by the voice of judgment, and came forth to the resurrection of that condemnation, which is so particularly pointed out in the 24th and 25th chapters of Matthew." Ballou on the Parables, p. 292. W. B.'s explanation makes final salvation to be, not of grace, but of works.

"The Jewish doctors," as Whitby observes on 1 Tim. iv. 1, "lay this down as a rule, that, wherever we find this phrase, in the last days, we are to understand it of the age or times of the Messiah;" and, after proving the correctness of this rule by many citations from the Old Testament, he proceeds to show, that the apostles make the same application of it. When therefore Paul says, that God has spoken to us in these last days by his Son, the phrase must be restricted to his personal ministry; and, if so, the last day is long past. W. B. asks, "when did God cease to speak by his Son?"—to which I add, when will he cease to speak by him." Christ himself says—"my words shall not pass away." W. B.'s argument therefore proves too much, and so proves nothing; for it not only proves, that

* The words in the original are ἀναστασιν μελέτην εσεθαι, (anastasin melētēn esethai,) "that there is about to be a resurrection" &c., expressing the nearness of the event. But this also, though distinctly pointed out in the Biblical Inquirer, p. 7, 8, is wholly overlooked.—En.
“the last days are not yet ended,” but that they will never end, and so that
the last day will never arrive. He also asks, “Have we any other voice
now than that, which was heard in the days of the Apostles?”—Yes: we
have, and always will have, in the Scriptures, the voices of the prophets
also; and hence, according to W. B.’s reasoning, we are in the times of
both, and both will run on endlessly together. Such are the absurdities
involved in a departure from the self-interpretation of Scripture.

If W. B. is willing to substitute persons for dead bodies, we ask no
more. But this substitution appears to be immediately abandoned, as his
idea of dead persons manifestly includes their dead bodies. “Now look,”
says he, at David, and see what is said of him, Acts ii. 34. “For David is
not ascended into the heaven,” and, by the term David, we include his
entire person. Well: he is not ascended; where then is he? The con-
text informs us: “the patriarch David, he is both dead and buried. and his
sepulchre is with us unto this day. “Here then lies David, he with whom
God had made an everlasting covenant, he is both dead and buried. I
leave W. A. to think of this?” I have thought of it, and it is to me
evident, that the apostle’s aim was simply to prove that it was Christ, and
not David, who ascended into heaven in a bodily shape: and thus to pre-
vent the possibility of the passage, in Psalm xvi. 10, being applied to the
literal David; whom it could in no wise concern, as they had abundant
evidence, that he died the death common to all, and that his mortal remains
were committed to the earth. But, though David had not ascended,
when the apostle spoke, it does not follow that he did not ascend at the
last day. See Bib. Ins’ p. 11, last paragraph. Before I quit this part of
W. B.’s letter, I must observe, that he here differs from his favourite
Pharisees. He contends for a resurrection of the same body; but they,
as we are told by Josephus, asserted the removal of good men into other
bodies: an opinion, which, much as I dissent from them, I think the more
correct of the two.

W. B. must be unacquainted with Professor Lee’s division of prophecy
into general and particular, or he could not have so confidently cited, Eph.
ii. 7, and Heb. ii. 5, as examples of unfulfilled prophecy. “General pro-
phesy,” the Professor observes, “is that, which proceeds, on certain given
principles or data, to instruct, encourage, deter, or to threaten those for
whom it has been given. — — — Particular prophecy is that which foretells
such particular events as could not be foreknown by the exertion of any
human powers whatever; and it is afforded for the purpose of giving effect
to some religious or moral truth.” Dissert II. p. 216. General prophecy,
according to the Professor’s definition, is wholly doctrinal, belongs to all
time, and does not require any specific chronological fulfilment. The above
cited passages accordingly belong to this class, as will be seen, more
evidently by attending to the doctrines taught in them. The first of them
Ephes. ii. 7, informs us, that one design of God, in extending his super-
abundant favour to the Jewish portion of his Church,—that is, to the
election from a people, who, considering their advantages, had sinned
beyond all others on the face of the earth,—was its influential operation
throughout all future generations. The passage is not predictive, but
instructive; it foretells no particular event, but merely teaches in the way
of example; as in the case of their “fathers,” mentioned in the 1 Cor. x.
6, 11, or of Paul himself, in 1 Tim. i. 16, with many more of the same
description. The second, Heb. ii. 5, informs us, that the administration
of the present dispensation differs from that of all former ones. Neither
of them, therefore, affords the smallest proof of unfulfilled prophecy.
This is the third instance, in a single letter, of inattention to our remonstrance in the notices of No. 3. It is very unreasonable to expect from us the insertion and reconsideration of anticipated objections. Controversialists should master both sides, or incur the reproof of the wise man: "He that answereth a matter before he heareth it, it is folly and shame to him." Prov. xviii. 13.

I have thus Mr. Editor, briefly gone over the principal parts of my opponents letter; and trust I have omitted nothing, which is not included in the answers now given.

W. A.

ON THE DESTRUCTION OF JERUSALEM.

In searching for the evidence of Biblical truth, it is important for the mind to examine minutely the voices and similitudes of the prophets, through the demonstration of the Spirit, in the revelation of the New Testament ministry. Under the ministry of the prophets, the times and the seasons were known only, to God. Dan. xii. 8, Isai. lxiv. 4, Acts i. 7. It is for want of attention to that necessary distinction between the purpose hid in God, and the revelation of the mystery in the dispensation of the fulness of times, that many suppose the same veil of obscurity still clouds the fulfilment of prophecy as embraced in the expressed testimony of our Lord: "But of that day and hour, knoweth no man: no not the angels in heaven, but my Father only. But as the days of Noah, so shall also the coming of the Son of man be." Matt. xxiv. 36, 37. Now the descent of the Holy Spirit on the apostles was the Spirit of the Father, as a Spirit of wisdom and revelation, in the manifestation of the mystery that was hid from ages. This Spirit put all the mind of God in the apostles, which gave them essential qualifications, as able ministers of the New Testament; and showed them things to come. From this union of the Holy One, they knew all things; (John xvi. 13, 1 Cor. ii. 16.) and, having received this Spirit from on high, they knew the times and seasons relative to this great day and hour. They accordingly went forth proclaiming to drowsy virgins, who all slumbered and slept, that, "considering the season, it is now time that we should awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. xiii. 11, 12, Thess. v. 1. "The coming of the Lord draweth nigh." James v. 7. "Ye see the day approaching," Heb. x. 25. This was a day and hour within that generation, (Matt. xxiv. 34.) and that solemn period received an interpretation: "Therefore shall her plagues come in one day, (Rev. xviii. 8,) even the woman, that great city, (Rev. xvii. 18,) which answereth to Jerusalem, (Gal. iv. 25,) where our Lord was crucified; (Rev. xi. 8,) and her plagues were death, and sorrow, and famine, and fiery indignation: for the voice said, she shall be utterly burnt with fire. This was agreeable to the sanction of the Law of Moses, that, if any city was accused of the anti-national crime of setting up false gods for public worship, the inhabitants were to be put to the sword; the whole city to be set on fire, razed to the ground, and the strongest anathema pronounced against any one who should attempt to rebuild it. See Deut. xiii. 13, 18. Look for instance, at the antient Jericho, Josh. vi. 16, Rev. x. 7.

Survey the ruins of the Old Testament man of sin defiled with the Babylonish garment, Achán, the trouble of Israel. He and all he had was utterly burnt with fire, Josh. vii. 23, 25. See his antitypes in the
New Testament, man of sin, that son of perdition, the son of the bondwoman, Israel after the flesh, who was consumed with the spirit of Jehovah's mouth, and the brightness of his coming; and what is the spirit of his mouth, but the word of his testimony?

Round this solemn day and hour clustered all the prophetic judgments: yea, the circumference of all the prophecies appears to encircle the sound of that voice: the Lord's voice crieth unto the city, Mich. vi. 9. Then in a figure I would unhesitatingly say, that Jerusalem is the central point of gravitation, where all the lines of prophecy met in the accomplished purposes of God. From that point their line went through all the earth, and their words to the end of the world. Psalm xix. 4. Rom. x. 18. When therefore the Jews had filled up the measure of their fathers, (Matt. xxxvi. 32, 33. Jer. vii. 32—34,) Christ appeared, to fulfil the testimony of the prophets, not to destroy or to make them void, but to give reward unto his servants the prophets, in honouring their testimony through the execution of those judgments, which constituted that day of vengeance, when all things written in the prophets should be fulfilled. Luke xxi. 22. Rev. xvii. 17, 18. Looking through the revelations of God, at this tremendous day of judgment and the carcasses of the men that transgressed, (Isai. xxi. 24,) who cannot but feel an association of interest in those pathetic exclamations: O Jerusalem, Jerusalem! Luke xiii. 34; Alas! alas! that great city! Rev. xviii. 10; that mystic Babylon, Rev. xiv. 8; that great harlot, Isai. i. 21. Rev. xvii. 5; for in one hour is thy judgment come. Rev. xviii. 8—10. Isai. ix. 14. xlvii. 7—9. Surely, if we credit the record God has given, that the testimony of Jesus is the spirit of prophecy, (Rev. xix. 10,) we shall in that testimony recognise an utterance of those voices as a united and aggregated commentary on the substance of all prophecy. Acts x. 43. Luke xxiv. 27.

Christ was peculiarly a minister to the circumcision, for the truth of God, to confirm the promises made unto the fathers. Rom. xv. 8. The Jews were the children of the prophets; (Acts iii. 25,) but they understood not the voices nor the visions of their prophecy, which ministered their testimony to Judah and Jerusalem. All the visions of the prophets were for an appointed time: at the end it was to speak. Hab. ii. 3. This end is confirmed, Ezek. vii. 1—15.

We are indeed encompassed around with a great cloud of witnesses, which time would fail to summon on the present inquiry, who lifted up their voice together, and saw eye to eye in identifying that great city in the revelations of John with Jerusalem. Num. xxv. 19. Jer. xix. 3, 12. Dan. ix. 24. Isai. xxiv. 12. Jer. xxv. 29. Psalm ci. 8. But, without amplifying the numerous voices to prove the identity of this city with Jerusalem, I would proceed to establish this fact, that the revelation of the Son of man, or second appearing of Christ, was also contemporary with this important event, by proving the analogous comparison of the age in the days of Noah with the men of that generation in the day of Christ. As to their national corruption, God looked upon the earth, and declared it was full of violence. Gen. vi. 11. Thus it was with regard to Jerusalem. "I have seen violence and strife in the city," Psalm lv. 9. "Violence and spoil is heard in her," Jer. vi. 7. According to the general acceptance of this Scriptural term, it signifies anarchy, confusion, ruler against ruler, &c. &c. The earth was full of violence previous to the deluge which came upon them; so in Jerusalem the house was entirely
in an uproar, the father against the son, and the son against the father, the
daughter in law against the mother in law, and a man's enemies were they
of his own household. Such were the Jews against the Son of God; he
came to his own but they received him not, but hated their brother, as
Cain hated Abel. Wherefore Christ struck at the root of malice in the
age of Noah, and exemplified the fruit as being produced by the Jews
against himself. "But now ye seek to kill me, a man that hath told you
the truth." John viii. 40. "Ye are of your father the devil, and the lusts
of your father ye will do: he was a murderer from the beginning." Ver.
44. Here are two things that prove the application of this sign of Noah to
the Jewish people.

1st. In Christ's associating the fratricide Cain as the predecessor of
the fratricide Jews; and in his declaring, that the blood of Abel should
be required of that generation. Luke xi. 51. 2dly. That degeneracy
through the unholy alliance formed in the marriage of the sons of God
with the daughters of Cain. "And it came to pass, when men began to
multiply on the face of the earth, and daughters were born unto them,
that the sons of God saw the daughters of men that they were fair; and
they took them wives of all which they chose." Gen. vi. 1, 2. To this
corruption our Lord draws a comparison as applicable to the day in which
he ministered. They ate, they drank, they married wives, they were given
in marriage, until the day that Noah entered into the ark, and the flood
came, and destroyed them all. This sign of Christ had not a mere
allusion to the civil contract of marriage, but to the perversion and trans-
gression of that law connected with their worshipping state. Those sons
of God who were characteristic of the worshippers in the antediluvian age,
having joined affinity with the daughters of Cain, grieved the holy Spirit
of God, and the Lord said, "my Spirit shall not always strive with man."
The Greek translate it, "My spirit shall not continue in those men."
The Chaldee, this evil generation shall not continue before me for ever."
This was the spirit of that voice peculiar to that age, and by this spirit in
Noah, God preached to the disobedient spirits of the old world. 1 Pet. iii.
18—20. 2 Pet. ii. 5.

The prohibition of those corrupt marriages was renewed to the Jews
in their established state of worship; (Deut. vii. 3,) but they became a
wicked and adulterous generation, by sinning after the similitude of the
men of Noah's age. This national crime brought on the desolating
judgment, both on the posterity of Cain in the days of Noah, and the
unbelieving Jews, who were the antitypical seed of that wicked one.

"Likewise also as it was in the days of Lot: they did eat, they drank,
they bought, they sold; they planted, they builded; but the same day that
Lot went out of Sodom it rained fire and brimstone from heaven, and
destroyed them all. Even thus shall it be when the Son of man is
revealed," Luke xvii. 28, 2 Pet. v. 6, Jude, ver. 7. The apostle Peter,
seeing this day of visitation drawing nigh, produces a comparison between
the long suffering of God in the days of Noah, while the ark was preparing,
and that which now awaited those who were looking for the revelation of
the Son of God. "Wherefore, beloved, seeing that ye look for such
things, be diligent that ye may be found of him in peace, without spot,
and blameless; and account that the long suffering of our Lord is salva-
tion. 2 Pet. iii. 14, 15.

Again, "The Lord is not slack concerning his promise, as some men
count slackness; but is long suffering toward us, not willing that any
should perish, (in the approaching judgment) but that all should come to repentance.” 2 Pet. iii. 9. In the last days of this age, there were ungodly scoffers, who betrayed their ignorance of the similitudes in the prophets, by supposing, from their testimony that the coming of Christ the second time was to burn the universe, and extinguish the lights of nature, by darkening the sun, and literally turning the moon into blood; but, perceiving no convulsion in nature, no disturbance in the laws of creation, no derangement of the solar system, they questioned the approach of his coming, and very rationally, but contemptuously said, “Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Pet. iii. 4. But Peter calls this willing ignorance. “For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished;” implying, that the position of the earth remained firm, whilst the overflowing of the water destroyed the inhabitants of the earth. Therefore it was the creatures and not the creation, that was destroyed. Consequently our Lord, in presenting the days of Noah as a sign, could not apply it to the dissolution of the natural elements; but, in a figure, to the destruction of those beggarly elements, or the removing of those things that were to be shaken. Even in the days of the apostles, they were ready to vanish away. Heb. viii. 13. To this our Lord refers—“And the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory,” Mark xiii. 25, 26. As a confirmation, that the heavens and earth apply to the Jewish state, mark that testimony of Christ: “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.” Matt. v. 18. From this we argue, if the literal heaven and earth are here implied, the law of Moses is not yet annulled; and, on these premises, the Jews might rationally say, we are justified in attending to that law, until the heavens and earth perish. But we have seen this heaven and earth pass away, with a great noise, in those tremendous judgments on the Jewish state. Their beggarly elements have all been consumed, the scattering of their power has been accomplished, and all those things are finished. Dan. xii. 7. Rev. xx. 11, xxi. 1.

J. H.

NOTICES.

The future numbers of the Biblical Inquirer will be extended to twenty-four pages at the same price.

Mr. Mence’s and Mr. Brown’s letters have been received.

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A LETTER TO A FRIEND.

ON THE OFFICES OF CHRIST, AS A KING AND PRIEST ON HIS THRONE.

My Dear Friend,

This Letter will serve as a reply to the questions proposed at the Mechanics’ Institute, with which you favoured me. 1st—“Was the dispensation of the Priesthood of Christ, in its graces, gifts, and hope of future glory, as proposed to the early Christian church at its foundation among the Jews, identical with that possessed by the Gentile church after the rejection of Israel.” 2nd—“What does Scripture say will be the first movement of Christ towards the earth? What the apostacy, and consequent rejection of the professing church? And how far are ministers of the word responsible for not proclaiming His speedy coming, or not warning of the judgments to precede it?”

I intended noticing the subjects in your two last letters to me before this; but, as often as I had a few minutes to spare, I have either not had your letters at hand, or the subjects were not clearly remembered. This is not of much consequence now. By and by our individual views will be explained in the Periodicals, and we shall become familiar with the highly beautiful language of the Scriptures, and with the mode of explanation.—I find I want this; often I think I see a striking beauty but soon forget it; or when I try, fail to make it intelligible to others. Much patience is requisite—I am only like a child picking flowers: when its hands are so full they can hold no more, in attempting to gather another, it drops two or three; and so goes on gathering and letting fall, without any accession. It is wiser to follow the example of the ant: having secured one grain, it never lets go its hold; but patiently travels over others, till it has lodged it in a place of security, and then returns for one more. If it were to stop at every grain in its path, and in trying to take up another, let go that which it held, there would be no progress—nothing done effectually. It may be said the bee differs from these: leaving the narrow confines of the cell, it wings its way to some beautiful garden, rich in all the variety of blossoms and flowers—alights upon one—sucks its sweets, and wings rapidly away to another—from blossom to blossom,

“And gathers honey all the day
From ev’ry op’ning flower.”

The garden of the Lord is full of sweets; and, strange enough, that
Sampson's dead lion should yield honey. Such was the riddle. And there is another, something sweeter than the honey or the honeycomb. And as to flowers, the rose of Sharon, and the lily of the valley, what can compare with these? Solomon in all his glory could not. It is well sung—

"The hill of Zion yields a thousand sacred sweets."

That passage "a greater than Solomon is here" seems important: there is something sweeter than honey, something sharper than any two-edged sword, and so there is a greater than Solomon. His throne was to be cast down, his kingdom dissolved, his dominion to end: not so the dominion, or kingdom of glory. But the first dominion of Christ was to come to an end. See Micah iv. 8, in the first verse of which chapter the prophet declares "In the last days it shall come to pass, &c. for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Verse 6, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast afar off a strong nation: and the Lord shall reign over them in mount Zion, from henceforth, even for ever. And thou O tower of the flock, (a tower of Edar, beyond which Israel spread his tent, Gen. xxxv. 21, after the birth of Benjamin, the son of the right hand, see Heb. i. 3,) the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." The first dominion seems to be the first resurrection, when Christ first sat at the "right hand of God, a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins;" when, also, he gave gifts unto men; when he was a Priest upon his throne, as John saw him. (Rev. i. 12, 6c.) "And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed (as a priest) with a garment down to the foot, and girt about the paps with a golden girdle." This agrees with Zech. iv. and chap. vi. speaks of the four chariots, meaning the four standards of the camp of Israel prepared for journeying, which also answers to the four beasts, (Rev. vi.) and the four horses mentioned there; further in (Zech. vi.) "the man whose name is the Branch (meaning the east, or sun rising) he shall grow, or branch up, or rise, in the first resurrection, out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; (see Heb. i. 3—13; ii. 9—17,) and he shall he a priest upon his throne, and the counsel of peace shall be between them both." Thus Paul, writing to the Hebrews, says, chap. iii. "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession." Here is Christ as a Son over his own house, over the house of sons, in the sonship state, or as one of the apostles in his apostolic character, during the apostolic ministry, a brother with the brethren, as it is stated chap. ii. ver. 11, &c. "For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." This is platformed during the first resurrection, the first dominion, when the apostles also sat on thrones as priests. Rev. i. 5, &c. "Jesus Christ, the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth." That is, the Chief Apostle, the High Priest. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." These, I take
it, are the apostles as kings and priests, that is, "in the regeneration," when it was said, "the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Here mark the peculiar features of this reign, it is as priests; it is in the regeneration; when the sceptre and mitre are united together. "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;" meaning, I consider, the dispersion, or scattered tribes, "and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10. This, you will see, limits the reign of the kings and priests to the first dominion, which accounts for the several expressions, Rom. viii. 34, "who also maketh intercession for us at the right hand of God;" and I John ii. 1, 2, "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." See Heb. vii. 25, and Heb. ix. 15. "For this cause he is the Mediator of the New Covenant." These several characters denote the necessity of mediating, interceding, &c. and are the peculiar characteristics of the first dominion and kingdom: when Christ, as the Son, having all power in heaven and earth, to give eternal life, sat and ruled upon his throne as the Son. But this kingdom was to have an end, and with it was to end all these official characters: the sun was to go down upon that world, and the moon to withdraw its light, as I Cor. xv. 23, &c. At his coming then cometh the end, when he shall have delivered up the kingdom, to God, even the Father, when he shall have put down all rule, and all authority, and power, for he must reign, in the first dominion, "till he hath put all enemies under his feet. The last enemy, death, shall be destroyed, for he hath put all things under his feet." As. Heb. i. 13. "Sit thou on my right hand until I make thine enemies thy footstool." Heb. ii. 8.—"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him; but now," says Paul, in the first dominion, "we see not yet all things put under him." But when he saith all things are put under him, it is manifest that he is exalted which did put all things under him. And when all things shall be subdued under him," at his coming, "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Cor. xv. 27, 28. This is the end, the last enemy, death, destroyed; and so a passage through Jordan opened for the Israel to pass unto the state of rest. Here the victory is proclaimed—all enemies subdued—the warfare accomplished. "Now is come salvation, and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." Rev. xii. 10. Thus Paul, Heb. ix. 28, says, "So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." At this glorious appearing of Christ without sin, I venture to think the state of the church in perfection—in glory, was fully accomplished. This third heaven state, called the inheritance, incorruptible, undefiled, and that fadeth not away; called also the kingdom of God, a kingdom which cannot be moved; now is come the kingdom of God; the salvation also was the appearing of Christ, now is come salvation. If this be so, is it not manifest that there is an end? Then cometh the end. And the state of the church, as described by John, ended with this. In the first dominion John said, "If we sin we have an advocate with the Father."
This appears intimately connected with the priesthood of Christ, and that during this state, the intercessory character and office remained; and it is equally manifest, that when Christ appeared the second time, without sin, that all these offices and characters ceased.

As a confirmation, take a view of the shadow in the Atonical priesthood. One place must suffice, as you can supply others readily if needed. Lev. ix. &c. And yet I need first refer to the sin-offering for the people. The high priest was to bring the "blood within the veil, and do with that blood as he did with the blood of the bullocks, and sprinkle it upon the mercy seat and before the mercy seat, and he shall make an atonement." &c. And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place until he come out," &c. Lev. xvi. 15, &c. As well Aaron was to bear the names of the children of Israel in the breastplate, and he shall bear the judgment of the children of Israel upon his heart continually, and upon the mitre, the plate, engraven Holiness to the Lord, that Aaron may bear the iniquity of the holy things, &c. Exod. xxviii. 29, 36.

I refer to these particulars merely to trace the subject in reference to our Lord. Paul, in his Epistle to the Hebrews, explains at large this peculiar character of the priesthood. Thus, in chap. vi. 19, speaking of the hope of the heirs of promise, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchizedec." This seems to answer to that of the high priest under the law, who was to bring the blood within the veil. You will, of course remark that this is after the killing the sacrifice, and the shedding the blood. Chapter x. 11, 12—"And every priest standeth daily, ministering and offering, oftentimes the same sacrifices, which can never take away sins; but this man, (it should be rendered priest,) after he had offered one sacrifice for sins, sat down on the right hand of God." Chap. i. 3.—when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And chap. viii. 1—"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the (holy things) sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man (priest) have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things." And further, chap. ix. Paul describes the order and method of the service—"the priest went always into the first tabernacle." "But into the second went the high priest alone, every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure," &c. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place," that is on the right hand of God, or in the heavens. So verse 24—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with
blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world (or consummation of the ages) hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; (see Exod. xxviii. 29, 30) "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place," and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation.

You will not fail to perceive that the disappearing and re-appearing of Christ is connected with the priesthood: in his disappearing it is called his entering into the holy place, heaven, there to appear in the presence of God, and answers to the shadow under the law when the high priest went alone into the holy of holies, &c. The high priest then disappeared from the sight of the people, and they waited for his appearing again, as it was with Zacharias (Luke i. 8—22) "while he executed the priest's office before God," "the whole multitude of the people were praying without at the time of incense;" ver. 21—"And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out," &c. This is the disappearing and re-appearing; the going in, and the coming out; the entering into the holy place to execute the priest's office, either to burn the incense, or, with the blood of atonement, to make reconciliation; and, when executed, then appearing without sin to bless the people.

The time of this disappearing and re-appearing, as it regards our Lord, is all-important, and that to which I am anxious to draw your attention for consideration; seeing that Christ was not a Priest on earth, and that it is so expressly stated that his entering was not an entering into the holy places made with hands, but into heaven itself, and this when he sat at the right hand of the throne of the Majesty in the heavens. It clearly relates to his ascension, as to the time of his disappearing when he entered the holy of holies, that is, within the veil, and thus became hid from the view of the people. Luke has described this, "And while they beheld he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 9, &c. Or as Peter states it, "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world (or age) began." See Acts iii. 19, &c. where observe also, that he refers them to "the times of refreshing from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive," &c. All these expressions, are to the same amount. They exhibit the fact of Christ's going to, entering into, heaven, disappearing from the sight of the people; and that this was to continue until the times of restitution, or refreshing, when he shall send Jesus Christ; when this same Jesus shall so come. This points to his re-appearing, or coming out of the holy of holies; and answers to the position in which the people were praying without, waiting, or looking, for the appearing of the High Priest—"for unto them that look for him shall he appear the second time without sin.
unto salvation. As Titus ii. 13—“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Now, if I am clear as to the time of this event, the going or entering into heaven of Christ in his priestly office I can see also the fitness of Paul’s expression,—“We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens,” &c. and that this intercession, propitiation, and mediation, lasted until the appearing of Christ, his coming forth from within the veil.

I have now brought the subject back to Lev. ix. 22—24. “And Aaron lifted up his hand toward the people, and blessed them; and came down from offering the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came out a fire from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.” 1 Chron. xvi. 2. “And when David had made an end of offering the burnt offerings, and the peace offerings, he blessed the people in the name of the Lord.” 2 Chron. vi. 3—Solomon, “the king turned his face, and blessed the whole congregation of Israel.” Chapter v. 13, 14. “It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house.” This is immediately after the priests were come out of the holy place. As 1 Chron. xv. 24; Rev. v. 8—14. Allow me to direct your attention to that, which, no doubt, you have before noticed, when David brought the ark of the covenant of the Lord to the city of David, and they offered burnt offerings, and peace offerings before God, and when David had made an end of offering, (1 Chron. xvi.) then on that day David delivered this Psalm, verse 7, &c.—“Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance.” Ver. 31. “Let the heavens be glad, and let the earth rejoice; and let men say among the nations, the Lord reigneth.” Verse 33. “Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.” Verse 36. “Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.” For the sake of brevity I have taken but small portions of this beautiful Psalm, intending to show that there is an end of the offering; and, when the service was thus ended and finished, at verse 43 it is said, “And all the people departed every man to his house; and David returned to bless his house.” The same is true of Solomon, (2 Chron. v. 2, 3.) “Then Solomon assembled the elders, &c. unto Jerusalem, to bring up the ark of the covenant of the Lord out of the City of David, which is Zion. Where-
fore all the men of Israel assembled themselves unto the king in the feast, which was in the seventh month." The same is mentioned at the dedication, (chap. vii. 8, &c.) "Solomon kept the feast seven days, and all Israel with him, &c. And in the eighth day they made a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days." But you will observe in both cases, that there is an end, a termination to the service. Chap. v. 11—"When the priests were come out of the holy place," having brought the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place; "it came even to pass, (ver. 13, 14.) as the trumpeters, &c. made one sound, that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house." Then "the king turned his face," (chap. vi. 3) for his face had been turned from the people in the service, and his back was toward them, while his face was toward the mercy seat, like the cherubims. Exod. xxxvii. 9. And when the Lord threatens Israel by the prophet Jeremiah, (xviii. 17) he says, "I will show them the back, and not the face, in the day of their calamity." And thus Solomon prays, 2 Chron. vi. 42—"O Lord God, turn not away the face of thine anointed;" for, while the sin remained not put away, the advocacy continued. So John—"If we sin we have an advocate with the Father;" and thus Isaiah lix. 2, says—"your sins have hid his face;" and thus it was with Moses, (Exod. xxxiii. 18, &c.) who said, "I beseech thee, shew me thy glory." But the Lord replied to this request, "Thou canst not see my face, but thou shalt see my back parts, but my face shall not be seen." And so, during the continuance of that covenant, of which Moses was the Mediator, with its priesthood and sacrifices, which could never put away sin, they could not see face to face. And thus Paul, during the continuance of the gospel priesthood, with its intercession, mediation, &c. says, (1 Cor. xiii. 12) "For now we see through a glass, darkly: but then," that is when all that belongs to the office of the priesthood is ended, "face to face." That is, when, like king Solomon, the service is ended, and the glory rests upon, or fills, the house; then "the king turned his face and blessed the whole congregation of Israel; and all the congregation stood." And this agrees with Paul, (2 Cor. iv. 6) "To give the light of the knowledge of the glory of God in the face of Jesus Christ." And it is further said of him, who is greater than Solomon, (Rev. xxii. 4) "And they shall see his face," that is to be understood, as I conceive, when the king, who is king of kings, should have finished and ended his intercession and mediation, and appeared the second time, he should turn his face, and bless his people. This is what Peter describes (Acts iii. 19) "The times of refreshing shall come from the presence (or face) of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." So in thy presence is fulness of joy.) This parenthesis is rather long, and I must call your attention back to 2 Chron. vii. 10, 11. "And on the three and twentieth of the same month, he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. Thus Solomon finished the house of the Lord, and the king's house; and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected." This corresponds to chapter vi. and 1 Kings viii. which contains
an account of Solomon’s intercession, and in verse 54, &c. it is said, “When Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood,” having turned his face, “and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord that hath given rest unto his people Israel,” &c. “On the eighth day he sent the people away; and they blessed the king;” for Solomon “held a feast, and all Israel with him.” 2 Chron. vii. 1, 2. “Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and sacrifices, and the glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.” And when the children of Israel saw this, they bowed themselves with their faces to the ground, and praised the Lord; the Levites also, with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.”

This is more fully described when Hezekiah offered his great sacrifice, 2 Chron. xxxix. 20, &c. After the slaying the bullocks, rams, and lambs, and the sprinkling the blood upon the altar, and the reconciliation and atonement was made, the Levites were set in the house of the Lord with the instruments of David, and the priests with the trumpets, “Hezekiah commanded to offer the burnt offering upon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and with the instruments. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished.” This great Hallel, or Hallelujah Song at the burnt offering, begins with the cxiii. and ends with the cxvii. Psalm, each Psalm terminating with Praise ye the Lord, or Hallelujah. “And when they had made an end of offering, the king, and all that were present with him, bowed themselves and worshipped.” “And Hezekiah rejoiced, and all the people.” And so, after the celebration of the Passover, (chap. xxx. 26, 27,) “There was great joy in Jerusalem; for since the time of Solomon the son of David, king of Israel, there was not the like in Jerusalem. Then the priests, the Levites, arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.”

These references to the worship under the first covenant have been made, as stated before, as a confirmation of what I had endeavoured to prove,—that the priestly character and office of our Lord and his servants appertained to the first dominion, or first resurrection, in the Zion reign; and also to shew the end of the worship so constituted in this order. Therefore, in each of the places so referred to, you will observe there was an end; it was finished; the entire service was completed; and the people went away blessed, and blessing the king. And then follows the feast.

It will be of no avail to say that although the service ended it was repeated over and over again. That was true with regard to the worship under the Levitical Priesthood, and is accounted for by Paul, Heb. x. 1, 2. “For the law having a shadow of good things to come, and not the very image of those things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to have been offered? because that the worshippers once
purged should have had no more conscience of sins." "For the law made nothing perfect." Heb. vii. 19. The vii. viii. ix. and x. chap. must be read in connection with the subject. Now what the law could not do our Lord could do, and did, by one offering instead of many: one atonement, one reconciliation, one intercession, one propitiation, &c. and therefore the service is one, and the worship according to the Priesthood one. But it has a beginning, and it has an end, in the worshippers being purged, when Christ appeared the second time without sin unto salvation. The Priesthood, which was the intercession for sins, and continued all through the apostolic ministry, ceased, the comers thereunto being made perfect. Therefore it follows of necessity that the mediatorial kingdom is given up, and with it all its elements, both priests and spiritual sacrifices: they could no longer stand to minister, when the glory of Jehovah filled the temple, and the service thereof ended.

I have aimed to show the beginning and the end, both in the shadow and in the substance; but I still find the proofs are not exhausted. Indeed, I cannot pretend in a letter to adduce a tithe of them; but I feel desirous of stating for your consideration some of the prominent features of the subject. Others will be readily supplied, if these be correctly drawn.

The offering truly is the first thing, but this was not within, but without the camp: it was not within, but outside the walls of Jerusalem. Heb. xiii. 11, 13—And the blood, which is the life, is brought into the sanctuary by the High Priest for sin, &c. Now the sanctuary of which Christ is the minister, or High Priest, is the true tabernacle, which the Lord pitched, and not man. Heb. viii. 2. So then, the beginning of the service in connection with the Lord’s priesthood, is the offering up of himself. Heb. vii. 27, and ix. 14. Then, the entering into the holy place, (that is, into heaven) by his own blood, having obtained eternal redemption, (Heb. ix. 12)—this connects the death, resurrection, and ascension of our Lord, and thus commences the great service and ministration according to this Priesthood: this exhibits the Lord as the mediator of the new covenant, dedicated with blood. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world;) but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 24—28. And Heb. x. 11, 12—"And every Priest standeth daily ministering and offering the same sacrifices, which can never take away sins; but this Priest, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting until his enemies be made his footstool."

I have repeated this in connection to show the order and establishment of the worship according to the Priesthood, under the new covenant, called the Melchisedec order, in contradistinction to the Aaronic order, under the first covenant; for it was needful "that another Priest should rise after the order of Melchisedec, and not be called after the order of
Aaron.” Heb. vii. 11. This is clearly in the resurrection and ascension of our Lord, when he sat as a Priest upon his throne, and the counsel of peace was between them both: that is, the priestly and kingly office, (Zech. vi. 13.) in the first dominion or kingdom. Here is seen Isaiah’s prophetic testimony fulfilled. Chap. vi. 1, &c.—“I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.” See John xii. 41; Rev. i. 12, &c. At this time also is to be placed the spiritual accomplishment of Ezekiel’s vision, chapter i. 4, &c. the four living creatures being among the train of the Lord which filled the temple upon the earth, by the living creatures, verse 15. And at verse 26, it is stated, “Above the firmament that was over their heads was the likeness as the appearance of a man (or Adam) above upon it.” The prophet further describes the four living creatures by their likenesses, or appearances, which was that of burning coals of fire, like the appearance of lamps. (Verse 13.) “As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.” Verse 15, 16. And “As I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel.” The wheels also were four, chap. x. 10; and yet “as to their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel;” and verse 13, “As for the wheels, it was cried unto them in my hearing, O wheel.” Before I quote other scriptures in confirmation, I take leave to say, that I consider all those figures to have had their fulfilment during the first dominion, when our Lord sat upon his throne as a king and priest, and the apostles sat as kings and priests on their thrones; and, although severally considered, they were distinct and many, yet were they unitedly but one, that is, one body, actuated by one spirit, yet many members, and as the one temple for an habitation of God by the Spirit. “It was cried in my hearing, said the prophet, O wheel, for the spirit of the living creature (or the spirit of life) was in them.” Chap. x. 17. It is almost sufficient to prove this accomplishment to read Chap. xi. of this prophecy, verse 16, &c. The prophet is directed to say, “Therefore say,” that is, of the house of Israel, “Thus saith the Lord God, although I have cast them far off among the heathen, &c. I will even gather you from the people, and assemble you out of the countries where ye have been scattered, &c. and I will give them one heart, and will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; and they shall be my people, and I will be their God.” (See Jer. xxiv. 7; xxxi. 31, &c. xxxii. 37, &c. Hos. ii. 23; Rom. ix. 25; 1 Pet. ii. 10.) All this comes to pass according to Jeremiah’s testimony, not under the old covenant but under the new, when Christ sat upon his throne dispensing the law of Zion—the law of the spirit of life in Christ Jesus. It is desirable to retrace the subject as far back as Isaiah vi. 1, &c. This prophet says, “In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.” “These things said Isaiah when he saw his glory, and spake of him.” John xii. 41. This agrees with Daniel, chap. vii. 9, &c.—“I beheld till the thrones were cast down, (or, as it ought to be rendered, till the thrones were set up) and the Ancient of days did sit, whose garment was white as
snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as the burning fire." The wheels answering to Ezekiel's vision, and both fulfilled in the apostles of our Lord, in their ministry as kings and priests—for he "maketh his angels spirits, and his ministers a flame of fire." Heb. i. 7; Psalm civ. 4. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

These wheels in Daniel correspond to the wheels in Ezekiel's vision; and their being described as burning fire, the same as the throne of the Lord, which was like the fiery flame, or as a fiery stream, which issued and came forth from before him, seems to apply directly to the constitution of the worship during the apostolic ministry, in its spirituality, when it was said (Psalm civ. 4, Heb. i. 7.) "Who maketh his angels spirits, and his ministers a flame of fire." When they first appeared, baptized "with the Holy Ghost and with fire," (Matt. iii. 11) was on the day of Pentecost, and was similar to our Lord's baptism by John—"He saw the heavens opened, and the Spirit, like a dove, descending upon him;" this also is the spirit of Ezekiel's vision. "The heavens were opened, and I saw the visions of God." Thus, I take it, we are to consider Isaiah's vision at this time accomplished—when he saw the Lord sitting upon a throne, high and lifted up: so, according to Peter's testimony, Acts ii. 32, 33. "This Jesus hath God raised up, whereof we all are witnesses. 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." This shedding forth is described Acts ii. 2, 4.—"And suddenly there came a sound from heaven as of rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire; and it sat upon each of them; and they were all filled with the Holy Ghost." This is what Daniel described—"The throne of the Lord was like a fiery flame;" and "A fiery stream issued and came forth from before him:" that is, Jesus having received of the Father the promise of the Holy Ghost, he hath shed forth this like a fiery stream, (see also Ezek. iii. 12—14, "Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the Spirit lifted me up, and took me away, and I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me." ) issuing upon the earth. And that is what the second feature in Isaiah's vision means, "His train filled the temple," or his skirts, as it reads in the margin, and is beautifully described in Psalm cxxxiii. "Like the precious ointment upon the head, that ran down upon the beard, Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore"—because here was the giving of the law of the spirit of life in Christ Jesus, from Mount Zion. You will also perceive that this is in connection with the Priesthood. The type was Aaron, and his anointing to the office: the antitype is Christ, and his anointing as a Priest upon his throne, having received of his Father the promise of the Holy Ghost; —that is, in his resurrection, ascension, and intercession at the right hand of God as the head, in his kingly and priestly
character, according to his promise. Matt. ix. 28. "In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Christ so sat a Priest on his throne, and they also as kings and priests on their thrones. Ezek. i. 26, 27. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about."

I quote some of these Scriptures again and again in order to maintain in the mind a distinct apprehension of the subject. This in Ezekiel sets it forth most clearly in my judgment—a throne above, the wheels below, and yet communicating one with another; and, like one body, actuated by one spirit. The head repeatedly described, and the extremities of the body also—the feet, "one wheel upon the earth." Isaiah lx. 13—"And I will make the place of my feet glorious." Or as Isaiah states it chap. lxvi. 1—"The heaven is my throne, and the earth is my footstool." So the Psalmist xcix.—"The Lord reigneth, &c. exalt ye the Lord our God, and worship at his footstool, for it is holy." Or as verse 9. "Exalt the Lord our God, and worship at his holy hill;"—that is, Psalm ii. 6, "Yet have I set my King upon my holy hill of Zion." See also Psalm cxxxii. 7. "We will go into his tabernacles, we will worship at his footstool. Arise, O Lord, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy," &c.

These several expressions—the priests being clothed with righteousness—the worshipping at his footstool, or at my holy hill of Zion, &c.—appears answerable to the time of the ministry of the apostles in the Zion state, and exhibits the body (1 Cor. xii.) so constituted in this state of worship as one; when as kings and priests they offered up spiritual sacrifices, acceptable to God, by Jesus Christ. And Christ was the head of this body—that while these were kings and priests, reigning on the earth—Christ was a King and a Priest, in heaven, on his throne—being the Prince of the kings of the earth, and so was the head of his body—the Church. 1 Cor. xii. 27, &c. "Now ye are the body of Christ, and members in particular, and God hath set some in the Church, first Apostles," &c. And during the existence of this order, and the worship according to this order in the priesthood, it is said (v. 4, 8, &c.) "Now there are diversities of gifts," &c. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same spirit; to another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body,"—that is, baptized with the Holy Ghost, and with fire, into one body. So while "the eye cannot say unto the hand, I have no need of thee, neither can the head say to the feet, I have no need of you." For the Lord declared, "I will make the place of my feet glorious."

The several gifts peculiar to the apostolic ministry, evince the church
in this formation and government, to be actuated by one spirit—"so they
spake as the Spirit gave them utterance." Acts ii. 4. They were led into
all truth, and penetrated the deep things of God; they ascended to the
throne of God and the Lamb, and shone with the radiance of the fire of
heaven; they could say—"For God hath not given us the spirit of fear, but
of power, and of love, and of a sound mind." 2 Tim. i. 7. And herein was
fulfilled the words of the Lord, John i. 51—"Verily, verily, I say unto you
hereafter ye shall see heaven open, and the angels of God ascending
and descending upon the Son of Man." This was a ladder indeed, and it was
none other than Jacob's, to enable these Angels, these Ministers, these
Apostles, these Kings and priests, to ascend to heaven, and descend
freighted with the richest spiritual blessings. Eph. iv. 12, 13—"For the
perfecting of the saints, for the work of ministry, for the edifying of the
body of Christ; till we all come, in the unity of the faith, and of the
knowledge of the Son of God, unto a perfect man, unto the measure of
the stature of the fulness of Christ." This was not a dream like the pa-
triarch's, but the reality, the substance of that which he dreamed. Gen.
xxviii. 12. "And he dreamed, and, behold, a ladder set up on the earth,
and the top of it reached to heaven; and behold the angels of God ascend-
ing and descending on it, And behold the Lord stood above it." &c. When
Jacob had this dream, he was not at the top, but at the bottom of the
ladder, and saw this communication opened between heaven and earth;
and when he waked he said, "This is none other but the house of God,
and this the gate of heaven. And he called the name of that place
Beth-el," the house of God. So when Christ in his prophetic character
mentioned this event, he said, "hereafter ye shall see heaven opened," &c.
Christ was then below, not above, he was not then ascended. John xx. 17.
"I ascend to my Father and to your Father, to my God and your God."
And Paul thus testifies of him, (Eph. iv. 8) "Wherefore he saith, when
he ascended up on high, he led captivity captive, and gave gifts unto men."
This time hereafter, referred to the resurrection and ascension of the
Lord, and agrees with what Jacob had declared about the house of God,
and the gate of heaven. But when the gifts were bestowed upon his
church below, Christ was at the summit of the ladder as a Priest and
King; and the angels, meaning the ministers or apostles, as kings and
priests, being raised up and made to sit together in heavenly places in
Christ Jesus, had this intercourse as the body with the head, by the
spirit. This agrees with, and connects the whole testimony of the pro-
phets already quoted—Isaiah vi.; Ezek. i. x.; Dan. vii.; and Zech. iv. vi.;
and is confirmed by the Revelation to John, as chap. iv.—"After this I
looked, and, behold, a door was opened in heaven, &c. and immediately
I was in the spirit; and, behold, a throne was set in heaven, and one sat on
the throne." Verse 4, "And round about the throne were four and
twenty seats; and upon the seats I saw four and twenty elders sitting,
clothed in white raiment; and they had on their heads crowns of gold.
"And there were seven lamps of fire burning before the throne, which
are the seven Spirits of God;" "and in the midst of the throne, and
round about the throne, were four beasts, full of eyes before and behind."

W. J. P. W.
To the Editor of the Biblical Inquirer.

LETTER II.


"The Beggar." As before hinted, numerous professors presume this personage portrays a vast portion of the human race. Well: if they cannot see the beautiful order of divine truth, this may be the best application they can find. But query, whether they are satisfied with this application. A great Reverend in this metropolis, a short time since, attempted to explain this parable in a course of lectures; but, at the conclusion, acknowledged that all he had said must be speculative, as it was a most mysterious subject.(?) For my own part, I cannot refrain from taking the same course as on a former occasion: viz. a reference "to the law and to the testimony." Isai. viii. 20.

This poor, naked, destitute being, appears to have a pointed reference to the ten scattered tribes, "The house of Israel," The features in this parable are striking: The rich man clothed in purple and fine linen, shadowing forth the men of Judah, with their temple service, priesthood, &c. While the tribes were scattered, they were in a state of poverty; and in the prophecies set forth under various similitudes, such as wild and unclean beasts, see Isa. xi.—Men without a king, and without a temple to perform their ceremonies, see Hos. iii. 4, 5.—Sheep without a shepherd, see Ezek. xxxiv. But, in the parable under consideration, they were set forth as a beggar in the lowest state of poverty and uncleanness. Christ alluded to them, when he said, "other sheep I have, which are not of this fold: (meaning the men of Judah) them also I must bring." John x. 16. And these, by their willingness to receive the "joyful sound" of the gospel, were to be placed in a superior state, in the Mount Zion; while the men of Judah, like "The Rich Man," for unbelief, were to "Be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 7—10. And thus the first became last. But this part of the subject comes under the fifth and sixth divisions.

Such parables as the following may be taken as illustrative of the rich man and Lazarus.

1st. "The lost sheep." Luke xv. 1—7. In this portion, first, Christ is accused by the Pharisees and scribes, for receiving sinners, and eating with them; secondly, Christ argues with them on the grounds of philanthropy, thus: who would not go into the wilderness to find the lost one of his flock? And when he findeth it, he cometh home rejoicing, and says to his friends and neighbours, "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,"—like the poor humble beggar,—"more than over ninety and nine just persons, which need no repentance,"—Like the self righteous rich man, faring sumptuously every day, on the earthly elements (Gal. iv. 9.) of that economy which was just drawing to a close. Heb. viii. 13.

2nd. "The lost piece of silver." Ib. v. 8—10. The same arguments were adduced by Christ as in the former.

3rd. "The prodigal Son." Ib. v. 11—31. The rich man, like "The elder Son," might boast, in his pharisaic pride, "Lo, these many years do I serve thee," &c. "But as soon as this thy (lost?) Son was
come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf,” (He having been like Lazarus in a state of poverty;) but this pride, or haughtiness of man must be brought low,—see Isaiah i. ii. a prophecy “CONCERNING JUDAH AND JERUSALEM,—and that too by the preaching of the gospel of Jesus Christ. The Son in the parable could not conceive why the Father should manifest such joy at the recovery of his lost brother; but this was in accordance with the language of Scripture: “I will provoke you to Jealousy by them that are no people.” Deut. xxxi. 21; Rom. x. 19. But they who were designated a separate people,—in consequence of a departure from the Mosaic worship,—“No people.” &c. were to be brought nigh—to dwell in one fold—to embrace the Father—to behold his smiles—to be clothed in the best robe—they being of the seed of Abraham according to the flesh. And I fancy the men of Judah could not conceive,—though it had so repeatedly been shown them,—that they, of the lost tribes, were ever to be placed in a state of equality with them. The fact stated in Matt. xv. 21, &c. appears to bear on the subject: “a woman of Canaan,” came beseeching the Lord to have mercy on her child. And to show that his ministry was confined to the seed of Abraham, appearing not to know her origin, “he answered her not a word,” and the disciples requested him, to “send her away.” He then tells her, he is only sent to the “lost sheep of the house of Israel,”—no doubt to try her faith, she really being one of those—but she, with true earnestness, under the belief of his power, “worshipped him, saying, Lord help me.” But he said, “It is not meet to take the children’s bread and cast it to dogs.” But her answer was full, “Truth, Lord, yet the dogs eat of the crumbs which fall from their master’s table,” appearing to feel that she stood not so highly privileged as the men of Judah, who could boast of being the circumcision, &c. The sequel shows, the child was healed, and Christ pronounced her faith to be “great.” Lazarus, appears to be significant of the same people.

4th. “The feast to the Poor.” Ib. xiv. 7—14. By carefully marking the language, and to whom it was addressed, we cannot fail to discover its analogy with the parable under consideration; and it shows clearly that the rich men of that age, were acting quite at variance with the principle taught by Jesus Christ. He taught, that they were to “call the poor, the maimed, the lame, the blind—and thou (Jews) shalt be blessed.” He also taught them, saying, “call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they bid thee again.” v. 12. The rich men called such, who were blinded by the gorgeous apparel and splendour of that economy.

The same arguments were adduced by each of the apostles, in their various epistles, to humble, if possible, the pride of the men of Judah: for which express purpose, no doubt, the parables were delivered. From Genesis to Revelations the same argument pervades every page. Even David prophetically had a beautiful view of the subject. “He shall judge the poor of the people. . . . . and shall break in pieces the oppressor. . . . . They that dwell in the wilderness—(like Lazarus and the Prodigal)—shall bow—reverentially—before him; and his enemies shall lick the dust.” Psal. lxxxii. or, “They shall lick the dust like a serpent, they shall move out of their holes like creeping things of the earth: they shall be afraid of Jehovah our God, and shall fear because of thee.” Mich. vii. 17.

I am, Mr. Editor, yours respectfully,

J. C. MENCE.

London, 1844.
ON THE RESTORATION OF THE TEN TRIBES OF ISRAEL TO THE BLESSINGS OF THE PROMISES IN CHRIST.

To the Editor of the Biblical Inquirer.

The calling of the dispersed tribes of Israel is a subject with which the testimony of God abounds, and has been by many of the church of Christ a matter of much consideration, while others have deemed it of trifling moment; and no doubt very much of the word of God, and the revelation he has given of his mind, on a variety of subjects, in the Scriptures, is neglected by his saints, because their personal salvation is not affected by such neglect. We would desire to call the attention of such to the conduct of the apostles, by whose ministry we shall clearly perceive, that the salvation of the soul was not the only object they had in view; but also the knowledge and understanding of every part of revealed truth. The apostle affirms that “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” We never find that the apostles rebuked any for their progress in divine knowledge and spiritual understanding, even should they have attained to the stature of an apostle’s mind: their exhortation was “Brethren, be not children in understanding, howbeit, in malice be ye children, but in understanding be men.” 1 Cor. xiv. 20. Nor would they have thought it presumptuous for a believer in their day to have spoken to them with freedom concerning the mysteries of Christ: “for to me,” says Paul, “is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” Indeed, such was the simplicity of these times, under the existence of gospel purity, when the saints met together for edification, that any one might speak of the glorious things of our divine Redeemer and his kingdom; nor would these true ministers of Jesus Christ, or any other person have considered this an improper liberty, or have commanded them to hold their peace.

The subject now to be treated on is one of high and interesting importance, and the fulfilment of the predictions concerning Israel and Judah form a very conspicuous part of the prophetic testimony. A right interpretation of these predictions is absolutely necessary, in order to understand the Old Testament writings; and any mistake which individuals may make, relative to the application of the prophecies concerning Israel, will most assuredly lead them to wrong conclusions on other points. The fulfilment or non-fulfilment of these predictions is therefore a subject of peculiar interest; and, as a vast number of individuals are looking for a restoration of the tribes, as a dispensation to come, I shall endeavour to shew, that the prophecies concerning Israel were fulfilled in the apostolic age; and that the blessings to which they were to be restored, were the spiritual blessings in Christ; and not a restoration to the literal land of Palestine, which constituted the inheritance of the people of Israel under the Mosaic covenant: a very distinct inheritance from that which is the spiritual land of our divine Emmanuel, which is an inheritance incorruptible, and undefiled, and that fadeth not away.
I shall, in the first place, consider the dispersion of the tribes, and secondly, the manner and the time of their restoration; and this will be no difficult task, when we take the apostles of Christ as our only guides, and the true expositors of the prophetic writings.

As to the dispersion of the Jewish tribes, I would refer to the circumstances relative to the history of the Jewish nation, commencing with the reign of Solomon. Stephen, in the seventh of the Acts of the Apostles, gives a brief, but very comprehensive account of the settling of the Jewish nation, and brings it down to Solomon’s building the house for God. We find that Israel continued one house, one nation, one people, until after the death of Solomon. In consequence of his departure from the worship of God at the end of his reign, and his not following the steps of David his father, (who was pre-eminent in abiding in, and steadfastly adhering to, the true worship of God as delivered and laid down by Moses, and therefore is called the man after God’s own heart who should fulfill all his will) the Lord said to Solomon, “Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father’s sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all thy kingdom, but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake, which I have chosen.” 1 Kings, xi. 11. We find it was God’s determination to divide the Jewish house, and to give to Jeroboam the son of Nebat, who was Solomon’s servant, ten tribes, over which he should preside as king; and those ten tribes were to be separated from the house of David. The Lord, therefore, in order to show his desire, sent his prophet Abijah, the Shilonite, to Jeroboam, the servant of Solomon; and when he found him he was clad with a new garment, “and Abijah caught the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam—Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; but he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel.” 1 Kings, xi. 30-32. The 33rd verse shows it was on account of idolatry; the 34th verse, the whole kingdom was not to be taken from Solomon; the 35th, rent out of the hand of Solomon’s son, and ten tribes given to Jeroboam; the 36th, unto Rehoboam will “I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there.” Surely the believer in Christ must remember that God would never suffer the light of his promise to go out; and, therefore, we see the line of genealogy to the coming of Christ, preserved in the tribe of Judah, represented in that beautiful and highly interesting passage of the prophet Hosea, xi. 12. “Judah yet ruleth with God and is faithful with the saints”—that is, in the line of the promise, in the Lord Jesus Christ.

In consequence of the ten tribes being given to Jeroboam, the Lord promised him if he would walk in the ways of David, he should prosper in the kingdom. The Lord having declared his mind in making Jeroboam king, Solomon hated him; and, after Solomon’s death, all Israel came to make Rehoboam, the son of Solomon, king instead of his father. Rehoboam consulted with the old men, and young men, on the subject, and abiding by the counsel of the young men, which was that he should make the yoke
much heavier on Israel than his father had done, he declared unto them, my father made your yoke heavy and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions. 1 Kings, xii. Now it is declared, "The cause was from the Lord that he might perform his saying, which the Lord spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat." xii. 15.

Then the people began to say, "what portion have we in David? neither have we inheritance in the son of Jesse" Verse 16. "So Israel rebelled against the house of David;" (verse 19,) and then Israel made Jeroboam king over Israel, and none remained with the house of David, but the tribe of Judah, joined as they were by the tribe of Benjamin. In consequence of this division in the kingdom of the Jewish house, Rehoboam, the son of Solomon, endeavoured to raise war against Jeroboam, and to bring back the ten tribes which God gave to Jeroboam, and placed under his government. But the Lord interposed, and sent his word by Shemaiah, unto Rehoboam, son of Solomon, king of Judah and Benjamin, that they should not go to fight with their brethren, the children of Israel; but that they should proceed every man to his house; for, saith the Lord, "the thing is from me." Verse 24. The Lord having settled Jeroboam to be king over the ten tribes, (henceforth called the kingdom and house of Israel,) it might have been expected that he would have been obedient to the word of the Lord, and maintained the worship according to the law of Moses; but that law requiring all Jews to go up to do sacrifice in the house of the Lord at Jerusalem, Jeroboam feared their going up so frequently there would ultimately induce them to revolt from, and kill him, and return to the kingdom of Judah under Rehoboam. To prevent this, he made two calves of gold, and set up one in Bethel, and the other in Dan, saying to the people "It is too much for you to go up to Jerusalem, Behold thy God, O Israel, which brought thee up out of the land of Egypt." Verse 28. Then following the history through the thirteenth and fourteenth chapters of 1 Kings, when the wife of Jeroboam, the son of Nebat, came to Ahijah, the prophet of God, with a question concerning her son, the prophet, who was then nearly blind by reason of age, spake by direction of the Lord; and though Jeroboam's wife feigned to be another woman, the prophet of God could not be deceived, and he declares, after calling her by name, "I am sent to thee with heavy tidings. Go tell Jeroboam, thus saith the Lord God of Israel, forasmuch as I exalted thee from amongst the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee, and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes, but hast done evil above all that were before thee, for thou hast gone and made thee other gods and molten images to provoke me to anger, and hast cast me behind thy back; therefore I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung till it be all gone." 1 Kings xiv. 6—10.

After this we find that the Kings over the house of Israel, as they followed in succession, walked in the ways of Jeroboam the son of Nebat; who, setting up this idolatrous worship, is recorded as making Israel to sin. Some of the kings over Israel, who succeeded him, are recorded to have excelled in their abominable idolatry, in departing from the true
worship of God, as instituted by Moses, his servant to the Jewish house, until they were taken and carried by Shalmanezar, king of Assyria, into a land, where they should be entirely broken off and separated from the privileges of the Jewish house, and from any commandment which should be delivered by the prophets of God during the continuance of the Mosaical economy.

The kings who reigned over the ten tribes, after they were given to Jeroboam, down to the Assyrian captivity, were Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoaz, Joash, Jeroboam, (his son) Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, who was carried away captive by Shalmanezar, the king of Assyria, unto his land. See 2 Kings xvii. throughout, in which it is recorded, that in consequence of the rebellion of these ten tribes, "the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land unto Assyria, unto this day." 2 Kings, xvii. 23. And to this account, among other prophets, Isaiah was commanded of God to prophecy concerning them. "Because Syria, Ephraim, and the son of Remalish, have taken evil counsel against thee, saying, let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin, and within three score and five years shall Ephraim be broken, that it be not a people." Isaiah vii. 5—8. In this grand prophecy we perceive that Ephraim, who is recorded as the head of the ten separated tribes, and constituting the house of Israel, distinct from the house of Judah, who still continued as the light of the house of David according to the promise, was to be broken off and separated from the privilege of the Jewish covenant, and no longer to remain under its existence and continuance as a people constituting the people of God. And it is well to distinguish here between Judah and Israel, for although Judah was likewise carried away captive to Babylon, they were still preserved and taken care of by the Lord; and, at the expiration of the 70 years, according to the prophecy of Jeremiah, were again restored and brought back to their land, and to the rebuilding of their temple and establishment of their worship, according to the commandaments of Moses the servant of God. But the ten tribes given to Jeroboam the son of Nebat, were not designed by God to be restored to the privilege of the Jewish house, under the authority of the Mosaical covenant, but under the power and glory of the house and covenant of the son, the Lord Jesus Christ; and, with their restoration were fulfilled those glorious blessings of our God, promised to Abraham, to Isaac, and to Jacob, concerning the spiritual land and inheritance of our divine Emmanuel, which floweth with milk and honey, and is indeed the glory of all lands.

I think it would be needless to multiply quotations from the Scriptures to prove the dispersion of the ten tribes, as it is a generally admitted truth by all Christians; but it may be necessary to remind some, that the tribes of Judah and Benjamin are not included in the state of dispersion of the ten tribes.

Having thus briefly observed on the dispersion of the tribes of Israel, I come, as proposed secondly, to shew their restoration, and the time of that restoration to their land. That there is a restoration is readily admitted; but, as to the time, great differences of opinion no doubt exist in the minds of believers in Christ. Many in the present day are expect-
ing, and anxiously looking for its accomplishment; I, on the contrary, consider, from the testimony of God, that the restoration of the scattered tribes took place eighteen hundred years since: a wide difference this, as to the time of the accomplishment and fulfilment of Scripture prophecy. When David received the message from Nathan concerning the establishment of his house and his kingdom, 1040 years before Christ, which received its fulfilment spiritually in the person of our Lord Jesus Christ, he declared to God, on hearing this message, thou hast spoken of thy servant's house for a great while to come—a great while to come. When John received the revelation of the kingdom, and declared that the accomplishment of the things which were written in that book "must shortly come to pass, for the time is at hand"—Rev. i. 3, many persons say that this term shortly, means from one to two thousand years, or more, after John had this revelation in the isle of Patmos, before the things of which he writes should be fulfilled and done. The Holy Spirit, by David, describes one thousand and forty years as a great while to come. But many of our brethren understand that two thousand years is meant when John, by the same Spirit, wrote "The revelation of Jesus Christ, which God gave unto him to show his servants things which must shortly come to pass." And, strange to say, believers in Christ then existing in the body, as we do now, were exhorted to be on the look out, and to stand continually on the watch-tower, expecting Christ to come the second time. Why, if the apostles were thus deceived in respect to time, may they not be deceived in other things also? No, no, brethren, I venture to believe, from their infallible authority, that the time was at hand, for the things revealed to John, to receive their accomplishment, in the establishment of a glorious kingdom, which should remain for ever, and into which believers in Christ, from these ten tribes, were received under the apostolic ministry.

After the scattering of these tribes, the Scriptures of the prophets are very copious in foretelling and showing their restoration to the blessings of the new covenant in Christ Jesus the Lord, which was to be made manifest and unfolded in the latter days: that is, the latter days of the Jewish dispensation and state. Let us, however, come to the testimony of our God, and hear what he saith on this great subject.

The first Scripture we would notice is the complaint of David, by prophecy, in the 89th Psalm. After stating, in the first part of the Psalm, the things in reference to the blessings pertaining to the covenant of promise, ordered in all things and sure to the spiritual house, he commences in the 38th verse in reference to the temporal kingdom, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin." And in the 44th verse, "Thou hast made his glory to cease, and cast his throne down to the ground." This is the separation of the tribes from the house of David. Now Amos, the prophet of God, in the third chapter of his prophecy, declared that "The Lord God revealeth his secret unto his servants the prophets;" and who, saith Peter, prophesied of the grace that should come unto us, that is, the apostles and church under the ministration of the gospel. Well, among other secrets the Lord was pleased to reveal this one to his prophet Amos. (Now look at it, and pray to God, the fountain of wisdom, to open your eyes.) "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and
I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." ix. 11, 12. This is God's testimony by his servant Amos. Now we want an explanation as to the time of its fulfilment. We see there was a time prophesied of, when the tabernacle of David, which was fallen down, should be raised up, but we wish to know when. Well, says one, let me hear what Martin Luther says; another, I should like to know John Calvin's opinion; a third, I will see what is John Wesley's view of the subject. But why not look at and consider the apostle James, whose decision should be final and conclusive? Why run to the opinion of any man, when we have the authority of the apostles, who could not err in any question of doctrinal or experimental divinity? However I may esteem those men, whom I have quoted, as children of God, I cannot consent to take them as oracles; but give the pre-eminence to Christ and to those authorized by him infallibly to unfold the glorious mystery of truth. Now what says James in explanation of this prophecy, Acts xv. 15—17? Here we find the apostles assembled concerning a question which had arisen about the law and circumcision, according to the commandment of Moses. And after Paul and Barnabas had given their opinions on this matter, James the apostle gave his. "Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written," (quoting the cited passage from Amos) "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things," Acts xv. 13—17. Here it is evident that the first dispensation of the gospel by the apostles of Christ, was the time when this prophecy should receive its accomplishment, and the fallen tabernacle of David should be reared up and restored in the person of the Lord Jesus Christ; who declared in the days of his ministry, that he had other sheep, not of that fold, the tribe of Judah, but which sheep were among the ten scattered tribes of Israel, who should hear his voice under the sound of the gospel ministry by his apostles, and should be brought hereby into one spiritual fold, under one glorious shepherd. The apostle James, we find, writes his epistle to the twelve tribes of the Jewish nation, and it is particularly directed to them, and not to the gentile or heathen nations of the earth. Moreover, John, in the Revelation, speaks of the sealing of the twelve tribes, or calling them to the knowledge of the gospel of Christ, and describes them as the first fruits unto God, and to the Lamb. Thus one hundred and forty-four thousand of the twelve tribes, so called, are represented in Rev. xiv. as standing on the mount Zion with the Lamb singing the new song: and no one could learn that song but the one hundred and forty-four thousand, the sealed of the twelve tribes of the Jewish house; because, as the Jewish nation, they were in a very particular manner interested in the peculiarity of this song.

To be continued.
To the Editor of the Biblical Inquirer.

Psalm cx. Matt. xxii. 44. "The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool."

It is freely admitted, in accordance with Mark xvi. 19, and Heb. x. 12. 13, that when Christ ascended into heaven, he then sat down on the right hand of God. This is an important fact to be borne in mind, especially when considered with reference to views generally held in the present day; which set forth, that Christ has not yet been seated on his own throne, but is still occupying the Father's throne. But, if Christ according to the foregoing Scriptures, was to sit at the right hand of God from the time of his ascension, and was there exercising supreme authority until all his enemies were subdued, it necessarily follows, that he was reigning during this period; for it is stated (1 Cor. xv. 25.) "He must reign, until he hath put all enemies under his feet." The position was retained, until the object for which it was taken should be accomplished; and, when accomplished, then the kingdom was to be delivered up to God, after which we hear of no other reign, and hence, with this simple truth before us, with what consistency, can Christians be expecting Christ, at some period yet future, to reign on another throne, after the subjugation of his enemies? Where do we find Scripture authority for such an expectation? for it is whilst wielding the sceptre of majesty, that all other rule, authority, and power, are put down; and that whilst seated on the Father's throne. I humbly submit that the existing confusion arises solely through a misconception, and consequent misapplication, of the term "right hand," which means power and majesty, not a person. Matt. xxviii. 18. "Jesus came and spake unto them saying, all power is given to me in heaven and in earth." This earth however was not then the sphere for the display of omnipotence: it was not until he ascended up on high that he "led captivity captive," or that he assumed all power in heaven and in earth, as God over all, blessed for ever, but, being on the right hand of God, he there reigned until he had put down all rule, authority, and power; and then, to crown all, openly to manifest himself as the king of kings, the Lord of Lords, the Alpha and the Omega. He came, as he predicted, in the clouds of heaven, (vested) with the glory of the Father and the holy angels, at the consummation of all things.

I have been thus particular in expressing myself, in order that my meaning might not possibly be mistaken; which will account for some repetition.

W. A.

CORRESPONDING PARALLELISMS OF MATTHEW, iii—xxviii, MARK, i. 2—45, ii—xvi, AND LUKE, iii—xxiv.

Forerunner. (iii. 1-4.) (i. 2, 3.) (iii. 1-6.)
Baptism. (5-17.) (4-11.) (7-38.)
Temptation. (iv. 1-11.) (12, 13.) (iv. 1-13.)
Ministry. (12-25, v-xxv.) (14-45, ii-xiii.) (14-44, v-xxi.)
Sufferings. (xxvi, xxvii. 1-54.) (xiv, xv. 1-39.) (xxii, xxiii. 1-49.)
Burial and resurrection.* (55-66, xxviii. 1-15.) (40-47, xvi. 1-13.)
(50-56, xxxiv. 1-12.)
Successors. (16-20.) (14-20.) (13-53.)

* Rom. vi. 4.
EXTRACTS.

Isai. lxiv. 6.

It is evident on examination, that the Hebrew words we render (after the Septuagint and the Vulgate) "filthy rags," bear no such signification when they occur elsewhere. הָרֶפֶת (heret) of which the radical idea is covering, (and hence metaphorically for treachery and deceit, as in English) is used for garments in general; and thus, in the 52nd chapter, for beautiful garments, but never for rags, which rather denote garments become unfit for coverings. אֲדוֹן (odon) so far from meaning filthy, is the proper word for ornaments, either as insignia of office (which was their original intention) or for decoration of person.

But the prophet, in his penitential confession, had declared, that his people were become, in the sight of God, "as an unclean thing;" and what was once their glory, their obedience to the ritual law, which distinguished them as the elect people and visible church of God, was now the ornamental robe whereby they vainly hoped to cover themselves. And thus our Lord himself described their deplorable case. Matt. xxiii. "Ye are as whitened sepulchres, which indeed appear beautiful outward; but are within full of dead men's bones, and of all uncleanness." "Using long prayers for a disguise." Ablutions and costly sacrifices in the place of purity of heart and right dispositions. Observations designed to excite Examination in Thinking Minds, and Remarks on some texts of Scripture, Letters, &c. p. 181.

The members of the church of Christ are rescued, in spiritual matters, from all thraldom to the doctrines and commandments of men. As, on the one hand, they are not to allow themselves to be called masters; so, on the other, they are not to call any man master upon earth. In every thing to be believed, in every thing to be practised, the New Testament is the all-perfect and exclusive rule. From that inspired record, they are not at liberty to make their own fallible and imperfect digest; and then to require the belief, ex animo, of those who unite themselves to their fellowship. This is to substitute the rule of human doctrine for the laws of the blessed and only potentate. To demand subscription to mere human articles, though they may rest on a scriptural basis, is to tarnish the spirituality of the Redeemer's kingdom, and to create submission to man, rather than to God. Carpenter's Biblical Companion, p. 287.

Suppose Agrippa, instead of being almost persuaded to be a Christian, had been fully persuaded, the first thing for him to do would be to avow himself a fellow-disciple with Paul; and thus to confess the name of Christ. Would his regal character, in this case, have been considered a qualification of such pre-eminent virtue, as to entitle him to become the head of all the churches within his dominions: yea, to make it incumbent on him to appoint officers, to superintend the churches, and to exercise uncontrolled dominion over them: yea, to parcel his kingdom into parishes, and to form a junction between those societies of Christians, which he had found in existence, and such of his other subjects as were willing to join them, whether they appeared to know the gospel or not? . . . . .
We are asked, ought not a Christian king to do so and so? Now, supposing, that we are speaking of a king, who is really a Christian king, I readily grant, that he ought to do all that he could for the religious good of his people: and I should consider him precisely as the man in his dominions called upon to do the most, as possessing the largest means. But what is all this to the point? Supposing him to employ all his talents in the most conscientious way for the benefit of his subjects, he need not take one step towards the creation of a religious establishment. He need not mix the people of God in religion with the population of the country; he need not provide a certain temptation to the worldly-minded to undertake an office for which they are not qualified, and to which they have no inducement but the prospect of emolument and dignity. And, after all, unless the Christian king in question would satisfy us, that he was inspired, we should still be at liberty, (yea, we should be called upon,) to appeal, from his well meant endeavours, to the word of God, and to consider how far we should be justified in conforming to his system.

But as the question is, twenty to one, about a king professing Christianity, and not a Christian in the scriptural sense of the word, what shall we say in this case? Is it possible for any one acquainted with the Gospel of Christ to imagine, that the Lord Jesus has delegated any authority to him, as to the regulations of his church? The thing is impossible. And, if it be said, he can advise with others better qualified than himself to judge in such matters, I must still answer, that his advisers will almost certainly be of the same character as himself, and equally unfit to form a scriptural judgment on the subject.—Kelly's Plea for Primitive Christianity, p. 27, 28.

An established church is an attempt to model the Christian system, so as to comprehend all the members of the community within its limits, and to provide them with ecclesiastical officers, who are to derive their appointment from the civil power, and whose qualifications consequently will be, for the most part, human ones. It is an attempt to spiritualize what is secular, and to secularize what is spiritual, according to the plans of worldly policy: it proposes to make the kingdom of God commensurate with a kingdom of this world, by establishing an identity between the subjects of the state and the subjects of Christ. In short, it is something like an experiment as to the possibility of effecting a coalition of incongruous elements by the force of compression.—Ibid. p. 31, 32.

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NOTICE.

Mr. Ryder's and W. B.'s letters arrived after nearly the whole of the present number was in type.

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THE BIBLICAL INQUIRER.

ON THE RESTORATION OF THE TEN TRIBES OF ISRAEL TO THE BLESSINGS OF THE PROMISES IN CHRIST.

Continued from p. 117.

In consequence of their standing in relation to God under the privilege of the first covenant dispensation; and, as at the preaching of the gospel of Christ by the apostles on the day of Pentecost, there were found at Jerusalem Jews out of every nation under heaven there collected to receive the spiritual fulfilment of the promise made to David their father, and raising up his tabernacle; and so the fruit of his loins (Christ) was raised up to sit on the throne. This is the restoration so prophesied of by the prophets: and it is not now for Mr. Wolfe, or any other person going in search after these tribes, to find them, seeing the thing was fulfilled in the days of the apostles' ministry; and it is very possible, that many descendants from the scattered tribes of Israel may be residing in the county of Devon, and that thousands of them may be now receiving and believing in the gospel of Christ in the kingdom of England.

Let us, however, examine different prophesies on this great event, and we shall find that they all allude to the same glorious time and dispensation—in the calling of the scattered tribes to the reception of the promise, which God had made unto the fathers. And the first we would bring under consideration is that in the 37th of Ezekiel,—on the reanimation of the dry bones. It is as clear as the sun at noon day that these dry bones are the scattered tribes of Israel, who were broken off from that house, and separated from Judah, as hath been already shown; but the prophet was commanded to prophesy of their resurrection, and to call upon the breath to come from the four winds and to breathe upon these slain that they might live. Now we understand this to be the day of Pentecost, when the Holy Ghost descended on the apostles, and Peter delivered that glorious sermon in the 2nd of Acts, therein declaring that God had raised up the Lord Jesus, “whereof, saith he, we all are witnesses. 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.” “Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Mark the expression of the apostle,—“Therefore let all the house of Israel,” and then compare it with Ezekiel xxxvii. 11. After stating, that these bones being raised stood upon their feet an exceeding great army—“Then he said unto me, Son of Man, these bones are the whole house of Israel;” “Behold, they say our bones
are dried, and our hope is lost, we are cut off for our parts." That is, they were cut off from the privileges which were still retained by the house of Judah. "Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." We would observe on this delightful prophecy, that the scattered tribes were then brought back to their land literally, but more particularly spiritually; and, as the law was to come from Zion, and the word of the Lord from Jerusalem, if we look at it either literally or spiritually, both will be found true, for the apostles were to tarry at Jerusalem until they were endued with power from on high; so it is to be considered also in a spiritual point of view, according to Isaiah's prophecy, chap. ii. 3, that the law should proceed from Zion, and the word of the Lord from Jerusalem. And then many nations shall say "come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Surely those things decidedly received a fulfilment in the dispensation of the gospel by the apostles of Christ, when they were not only brought to the land of Canaan to hear the glorious tidings, in their passage to the promised land of our divine Emmanuel, which should flow with milk and honey for his people. It appears to us a great mistake in many of our brethren, when the land so much spoken of by the prophets, to which the scattered tribes should be brought, simply means the land of Palestine. We consider that it is the land of promise, the spiritual land of Jesus Christ, which not only the believing Jew, but the believing Gentile should be called to inherit, under the peculiar blessings and privileges of the New Covenant in the Son of God.

The prophet, after finishing the subject of the resurrection of the bones, is commanded to set forth the same truth by another figure, that is, by two sticks, Ezekiel xxxvii. 16. "Moreover, thou son of man, take thee one stick and write upon it, For Judah and for the children of Israel his companions." Mark this, it is for the part which remained with the tribe of Judah, and were not among the dispersed tribes of Israel, but only the companions of the house of Judah. "Then take another stick and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions." Note here, also, that the stick of Ephraim means the scattered and dispered tribes, and they were denominated the children of Israel his companions; here is the house of Judah and his companions, and the house of Israel and his companions, written on the two sticks. Then the lord commanded his prophet (verse 17) to join these two sticks together, and they shall become one in thy hand. Well, the prophet goes on to show what these things should mean, and the design of God in these symbols, verse 21. "Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them," the children of Israel, "on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Verse 24—"And David my servant shall be king over them; and they all shall have one shepherd; they
shall also walk in my judgments, and observe my statutes to do them;’ and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” Now it is evident that is not literal David, but our spiritual David, the Lord Jesus Christ, who was to reign on Zion’s hill, where the Lord commanded the blessing, even life for evermore.

The joining therefore of the two nations of Judah and Israel under one king, the Lord Jesus, is evident to have been accomplished in the days of the apostles by the first preaching of the gospel of divine grace. And it appears to us that a great mistake is made by many of our brethren as to the bringing back of Israel to their land. The tribe of Judah is not here included, nor those remaining with that tribe, but those only who were of the dispersed and broken off tribes, according to Isaiah’s prophecy, (chapter already quoted) in such way as not to be the people of God; and, although Judah played the harlot, and was carried captive into Babylon, yet the care of God was over this tribe, and brought it back to their land, on account of the promised seed, the Lord Jesus Christ.

This is also in a most beautiful manner portrayed by our Lord in the parables recorded in Luke xv: the first by the lost sheep, the second by the lost piece of silver, and the third by the lost son. The three parables appear to show the same thing. The tribe of Judah, in this parable, is stiled the elder son, on account of the promise; just as Jacob, who having obtained the birthright of the first born, was entitled to receive the blessing, although Esau was indeed the first-born, but he sold the birthright to Jacob. In consequence of this tribe remaining to the birth of Christ, and those who were called by him in his personal ministry continuing with him in the flesh, and never departing from him through the ministry of the Spirit, or the resurrection ministry, are described as the just person who needed no repentance, or change, or turning back to Christ; but not so the lost sheep, the lost piece of silver, and the lost son. When the Son of God sent the twelve disciples he directed them “to the lost sheep” the scattered tribes, “of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” Matt. x. Again, the Lord Jesus declared, when the woman came to him crying for mercy, saying, her daughter was grievously vexed with a devil, and the disciples were desirous to have her sent away, he assured them and said, “I am not sent but unto the lost sheep of the house of Israel.” Matt. xv. 24. Now let us look at the lost son in theparable, and hear what is said concerning him. “A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And, when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.” Luke, xv. 2—16. Here it is evident that the division of the house takes place; and accordingly the
living (as hath been shown in the first part of this subject, the separation of the ten tribes who were given to Jeroboam the son of Nebat) is divided. Observe the progress of this son throughout the history, how he went on from step to step, adding sin to sin, in departing from the worship of the living God; and this younger son is said, in the parable, to take his journey into a far country, and there to waste his substance with riotous living. This is the carrying away of the ten tribes, finally, by Shalmanezer, king of Assyria. And when the younger son had spent all that he had, there arose a mighty famine in that land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and thus, joining himself with a citizen of that country, he sent him into the field to feed swine, and here he would fain have filled himself with the husks that the swine did eat. The Psalmist in Psalm lxxx, describes the king of Assyria as the boar out of the wood wasting Israel under the figure of a vine, and the wild beast of the field devouring it; and earnestly beseeches God, in prayer, that he would look down from heaven and behold and visit the vine: that is, in the restoration of the scattered tribes (carried away by Assyria) under the dispensation of the fulfilment of the promise in the reign of our spiritual David, the Lord Jesus Christ, in the kingdom under the commencement of the new covenant dispensation, unlocked by the apostle Peter on the day of Pentecost; when what God promised to the fathers he ratified and confirmed to their children, in the resurrection of Christ to sit on the throne, and of whose kingdom there should be no end.

Now this son, who is represented as thus spending his living with harlots, begins to think of his father's house; that, while he perished with hunger, the hired servants of the house had bread enough and to spare. Now, saith he, I will arise and go to my father; and thus returning to his father's house, or the house of the promise, in the Lord Jesus Christ, the father beholds him a great way off, and had compassion on him, and ran and fell on his neck and kissed him. The son, confessing his sin in departing, declares himself to be unworthy the sonship, and prays to be made as one of his father's hired servants. But view with wonder, adoration, love, and praise, the free and boundless grace of God reigning through righteousness unto eternal life by the Lord Jesus Christ. The Father's command to his servants (the apostles in their ministry) is to bring forth the best robe, even the robe of righteousness, and the garments of salvation, under the new covenant dispensation in Christ, and put on the younger son; and to put a ring on his hand, and shoes on his feet—now to be shod with the preparation of the gospel of peace—and, saith the father, bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead and is alive again, (the resurrection of the dry bones) he was lost and is found. Surely nothing can be more descriptive of the rich and glorious provision God had been pleased to make in the gospel of his grace for the return of the lost son, or the ten scattered tribes; and that the time of their restoration to the new covenant blessings in Jesus Christ was to take place at the very commencement of the dispensation of the gospel, on the day of Pentecost, as hath already been noticed in James addressing the twelve tribes; and also the sealing of them to the inheritance in the 7th chapter of the Revelations, as amply shown by John, and who are represented as the first fruits to God and the Lamb.

The prophets of God are so abundant in their testimony on this great
subject, that to go through the whole would be by far too voluminous, our design being merely to draw the attention of believers in Christ to a few prominent parts of the prophetic testimony concerning them. We next refer to Jeremiah xxxi. "And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant saith the Lord." "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Here we notice that both houses are comprised in this prophecy and the covenant here spoken of to the house of Israel, the ten scattered tribes, and to the house of Judah, which remained under the first covenant dispensation. Now, hath this received a fulfilment or not? If it has, the time hath arrived for the scattered Israel to return. If this new covenant is not yet established, and if God hath not performed the mercy promised, we have still to look for its fulfilment. Now search the Scriptures on this subject, and we shall find its fulfilment in the commencement of the gospel dispensation. Acts xiii. 32—34. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Here it is as clear as the sun at noon day, that the blessings of that kingdom which was promised to David, and the raising up of the tabernacle, in bringing the dispersed tribes, and according to the parable of the lost son, was not a thing to be brought about in the nineteenth century, but actually received an accomplishment in the days of the apostolic ministry.

But further, the apostle (directing his epistle to the Hebrews, which we do not understand to comprise the house of Judah only, but Judah and Israel together, who are called Hebrews in consequence of their descent from Eber, Gen. xi. 15.) shows the fulfilment of the prophecy of Jeremiah, quoted in the establishment of the new covenant in Christ Jesus. Particularly examine Heb. viii. 6, to the end, in which passage the apostle notices, that the Lord Jesus Christ having obtained a more excellent ministry to the house of Israel than was delivered to them by Moses as the mediator of the first covenant, inasmuch as this covenant to the house of Israel, and to the house of Judah, was established upon better promises, and then declares the passing away and decay of the first covenant in the bringing in of the second. When the Scriptures of God are compared together, and when spiritual things are explained by spiritual, it is truly astonishing that so many of the family of God are looking now for things to be done, which were accomplished eighteen hundred years since. And
this, like the fall of Babylon, as hath been already shewn in a former tract, hath so long since received its great fulfilment, that nothing more remains, but the necessity of the understanding of the church, in order that they might be conformed to this great constitution and state in their minds; and then "to worship in spirit and in truth," celebrating the praises of God and of the Lamb.

We must also refer to the prophet Hosea, who dwells very copiously on the fall and rise of Ephraim. In chapter xiii, speaking of Ephraim's fall, he states it, as hath been shown, on account of Idolatry. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." xiii. 1. Here was the death, not a literal departure by a dissolution of the body, but a death and a separation from the worship of God; so saith the prophet, "For the children of Israel," which does not apply to Judah, but to the ten tribes broken off from the house of David, "shall abide many days without a king, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." chapter iii. 4. Now this is quite evident, it could not be the literal David, nor the literal land, (for it would follow if one is literal, so must be the other,) but it is the spiritual David, and the spiritual land; and this we would affirm took place in accordance with the other prophetic testimonies, already quoted and proved by apostolic authority, in the first commencement of the gospel dispensation. For, on the day of Pentecost, Peter declared, "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. 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; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. 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." Acts ii. 29—33. Here we have, as plan as words can express, that Christ was exalted on the throne which was given in promise to David, but which had now received its accomplishment, according to the last cited passage in Hosea, when the dispersed tribes, who had remained without a king during their dispersion, but were to be restored in the latter days of the Jewish polity, to that spiritual king and kingdom, of which David and his kingdom were so magnificent a type. The 14th chap. of Hosea is another very prominent part relative to the dispersed tribes, and here we have them expressly in the confession of the lost son, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." Thus returning to the promise in Christ, under the establishment of the reign of our spiritual king David, (who reigned in the strength of the strong and well fortified city of Zion, the bulwarks of which the church of God would do well to survey and to consider) they come with a request that they might be graciously received, and then openly declare "Assur shall not save us;" no salvation to be found in Assyria, "we will not ride upon horses; neither will we say any more to the work of our hands," no more idolatry, "Ye are our gods; for in
thee the fatherless findeth mercy." Here we have this poor lost and miserable son, who had spent his living, returning to this house of promise of his father, where a most plenteous and sumptuous provision was made, not only for this lost sheep and lost son to return, but, as the apostle saith, on the Gentile also was poured out the gift of the Holy Ghost; and that the Lord put no difference between us, the Jews, and them, the Gentiles, purifying their hearts by faith. The prophet goes on with respect to Ephraim, or the dispersed tribes, "I will (saith the Lord) heal their backslidings, I will love them freely; for mine anger is turned away from him (Ephraim). I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." That all those blessings prophesied of by the prophet had an accomplishment in the dispensation of the apostles, no one can doubt who attentively considers the Acts of the Apostles. And now "Ephraim shall say, what have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree: from me is thy fruit found." Now particularly observe the last verse, "Who is wise and he shall understand these things?" Compare this with James' Epistle to the twelve tribes. "Who is a wise man and endued with knowledge among you?" James iii. 13. Is it not quite clear that this prophecy received a fulfilment then, and that it is not a thing now remaining to be fulfilled, and for which many of our brethren are so anxiously waiting and expecting, but which neither they nor their successors will ever see accomplished in the way anticipated? In this point they appear to us in the same way as the Jews do in the expectation of the first coming of the Son of God. We must also be allowed to express our opinion most faithfully to our very zealous friends, who are taking such pains and expending such sums of money on the finding out and bringing back Israel to the land of Palestine, that, instead of showing the professing Jews among us the inconsistency of such expectations, they are absolutely building them up in their superstition; and, while with one breath they declare that the things of Christ are spiritual, and must be spiritually understood, and cannot be discerned by a natural man, with the very next breath they declare that the things themselves are to have a natural and literal accomplishment, and run even to the Jewish Rabbies for their opinion as a confirmation on this supposed restoration of the Jewish tribes to their native land. Remember the testimony of Jesus is the spirit (not the flesh) of the prophecies. "The flesh," saith Christ, "profitteth nothing; the words that I speak, they are spirit and they are life."

But we must call the attention of our friends, once more, to the prophet Hosea, who alluding to the new covenant with the house of Israel, (Hosea ii. 18, to the end) "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." Now, we do not for a moment suppose, that any will take this prophecy in its natural sense, that a new covenant, which God would make with Israel, should be with literal beasts, and birds, and worms, and insects of the earth; but that we should understand this to be applicable to the Gentiles and the heathen nations, who were to come under the blessings of the gospel, and receive life and salvation in Christ; just in agreement with the vision of the sheet, which the Lord let down to Peter, in which Peter saw the beasts, and wild fowls, and creeping things,
all unclean, and which Peter refused, as a Jew, to partake of, declaring to
the Lord, that nothing common or unclean had entered into his mouth.
But the Lord informed him, that the time was arrived when nothing was
to be called common or unclean; that his intention was to show him, by
this vision, that he would call the Gentiles, or heathen nations, to receive
the testimony of Christ; and that he would purify both the heart of the
Jew, as well as of the Gentile, by faith in the word of his grace. It was
now, on Peter's opening the door of faith to the Gentiles, that he used the
second key to the kingdom: for, when the Lord promised to give him the
keys of the kingdom of heaven, it was by the use of the first key he un-
locked the promises of God, and showed their fulfilment in the kingly
office of the Lord Jesus Christ, as seated on the throne of David, over the
Jewish house; and by the second key, answering in all its beautiful wards
to the prophecies of old, he unlocked the door of faith and hope to the
Gentiles, which took place about seven years after the day of Pentecost.

Another prophecy in full accordance, we have in Isaiah xi, where the
prophet, in verse 1, speaks of Christ in his ministry on earth, and where
he is styled the branch to grow out of Jesse’s roots; but, in the 10th verse,
which has allusion to his risen and ascended state, he is styled the root of
David, which Root of David, saith the prophet, “shall stand for an ensign
of the people, (the Jews) and to it shall the Gentiles seek, and his rest
shall be glorious.” Now we suppose no one will doubt of the fulfilment
of this in the days of the apostles, when they went about preaching Christ,
and declaring that whosoever believeth doth enter into rest, “and there
remaineth this rest to the people of God.” Well then, if this is true, it
must be true also what the prophet further foretold, (11 and following
verses) “And it shall come to pass in that day,” that is, when the ensign
of the Root of Jesse should thus stand up, “the Lord shall set his hand
again the second time to recover the remnant of his people, which shall be
left, from Assyria,” the scattered tribes, “and from Egypt, and from
Pathros, and from Cush, and from Elam, and from Shinar, and from
Hamath, and from the islands of the sea. And he shall set up an ensign
for the nations, and shall assemble the outcasts of Israel,” the scattered
tribes, “and gather together the dispersed of Judah,” referring to the
line of promise in Christ, “from the four corners of the earth;” and in
consequence of this gathering and collecting to one head, and one
king, Christ, and one covenant, ministered by him, better than the
covenant ministered by Moses, the prophet adds, when this should
take place, “The envy of Ephraim shall depart, and the adversaries
of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall
not vex Ephraim”—and thus, in consequence of the time spoken of by
the prophets, receiving their accomplishment under the apostolic ministry,
the resurrection of the dry bones, (the scattered tribes) and the joining of
the two sticks, and their becoming one under one king, and one glorious
shepherd, we see the whole most divinely fulfilled.

In this same xi. of Isaiah’s prophecy, verse 6, we have the wolf dwelling
with the lamb, and the leopard lying down with the kid, and the calf,
and the young lion, and the fatling together, and their being led by a little
child. Some, we are aware, are expecting a fulfilment of this prophecy in
its literal sense, and in this literal point of view did a man once consider
Isaiah xi. 4, “Every valley shall be exalted,” &c. fulfilled in cutting down
the hills, and raising the valleys, and macadamizing the roads. No doubt
this observation will cause a smile; but it is equally as consistent to sup-
pose that this is the fact, as to consider that the wolf and the lamb are, in
the literal sense, to dwell together. If this is spiritually considered, we shall easily perceive that the Jew, represented by the lamb, as the clean under the law, and the Gentile, the wolf, the unclean under the law, dwell together under the gospel, and the little child in the kingdom (the apostles) of Christ, as leading them in their ministry, the whole is plain and easy; for the Lord told them, in the day of his teaching, unless they were converted, and became as little children, they could not enter into the kingdom of heaven, or the gospel dispensation. And thus it became necessary, that the apostles should be regenerated and born again on the day of Pentecost; that they, being thus born, should enter into the kingdom of Christ; and, by their ministry, lead both the lamb and the wolf (the Jew and the Gentile) into the same glorious state. Thus they were delivered from the power of darkness, and translated into the kingdom of God's dear Son.

But with regard to the land, many of our brethren, being so very fond of bringing the Jews again to Palestine, where they consider Christ is to come down to dwell, and permanently to reign in his glory, and the things of Moses to be again restored, would do well to consider the prophecy of Isaiah, xlili. 18—23, where the prophet fully shows that the land of the destruction, the land of Judea, should be too narrow, by reason of the multitude of the inhabitants, (Jews and Gentiles,) the church of our Christ, who were to dwell in the land of our divine Emmanuel, which flowed with milk and honey, not in this temporal and narrow land of Judea, in which neither Jew or Gentile could receive the spiritual blessings in the Son of God. Compare this strait dwelling, by reason of the inhabitants, with Isaiah liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes." Surely these things are spoken so plain, that one would be led to think and suppose the very Scriptures of God would be quite sufficient and satisfactory.

On this head of the restoration of the scattered tribes, Scripture testimony could be multiplied to a considerable extent: but all I expect or desire is to call the attention of the believer to the word of God; and, if the mind once discovers that those prophecies received a fulfilment in the days of the apostles, they will soon see also, from the same source, that those things so much expected shortly to take place, and to receive an accomplishment from the prophecies, actually received an accomplishment eighteen hundred years ago. I have found writers in the commencement of the seventeenth century, who spoke of the mistakes of others a century or two before their day, who then expected the return of the Jews to their land; but which writers then declared that it should shortly take place, and which was to receive an accomplishment in the year 1716. We, in the year 1845, see the mistakes of those who said all was to take place in 1716; and the generation who shall exist in the twenty first century, will know the mistakes made in the first half of the nineteenth century, on those points. I will not now proceed further; for, if it should please God from his word to convince the people that the restoration of the tribes of Israel hath already been accomplished, it will cause an astonishing revolution in the minds of the people of God. The apostles proved the church to be in the day of their espousals unto Christ; but this being discovered, it will shew them in the marriage union of the lamb.

I would say in conclusion, on this very interesting and important point
of prophesey, that we ought to be guided by the apostolic explanation of it. God hath, in every time and age, from the ministry of Noah to the concluding ministry of his apostles, relative to the spiritual blessings in Christ, directed and guided his servants by the infallible teaching of his Holy Spirit; and the apostles have declared all the counsel of God. All Scripture is given by inspiration of God. The Holy Ghost directed the prophets to foreshadow, and the same spirit inspired the apostles infallibly to explain; and this infallible teaching continued with them to the time of the second advent of Christ at the destruction of Jerusalem. Is it not singular, that the apostles, who declared all the counsel of God, never mentioned the subject of the Jew's literal return to the land of Palestine—James writes an epistle to the twelve tribes—Paul writes an epistle to the Hebrews, who constituted the twelve tribes; Peter writes an epistle to the strangers scattered of the tribes of Israel; but neither of them ever mentions a literal restoration to the land of Palestine, although the return of the ten tribes scattered formed such a copious and prominent part of the prophetic writings. But Peter does say to the scattered tribes, ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls. According however to the ideas entertained by many, the apostles could not have declared one half of the counsel of God. What can persons imagine on this subject? Surely it must come to this: that God, whose understanding is infinite, and who works all things after the counsel of his own will, hath, from the time of Noah to the conclusion of the ministry of his apostles, guided all by infallible inspiration and teaching; but hath, from that time, when a very considerable portion of the prophecies (as is generally supposed) were unfulfilled, hath left the remaining part to be explained by uninformed men; and, some having declared one thing and some another, it is only to take a glance at the religious portion of the people of England, and nothing but a chaos of confusion appears. This is not surprising, while men will venture to interpret points of prophecy without the guidance and direction of the apostolic expositions, or who suppose that God constitutes any ministry to minister the spiritual blessings in Christ, or to interpret the predictions of the prophets, but what is infallible. And where does a ministry of this order and character now exist; or who are the persons acting under the divine commission, and can prove themselves to be so? It is quite certain, that no such ministry now exists.

ROBT. STARK.
Torquay, March 21st, 1845.

P. S.—The following extract from a work published in 1830, by Doctor Lee, Professor of Hebrew, in the University of Cambridge, may be acceptable to the readers of the Biblical Inquirer on the subject under consideration.

"After the Theocracy had been introduced, and as long as it should continue, events predicted to take place, provided they did not reach beyond the time to which this system had been limited, must necessarily be such as to fall in with its provisions. Prophecies, therefore, relating to the return from Babylon, the rebuilding of the temple, and the like, would invariably be of this character; they would speak of times and of circumstances, congenial with the Theocracy: all blessings would be confined to Palestine; and all God's people would inhabit those portions of land which had originally been assigned to one or other of the twelve tribes of Israel. This, I say, must necessarily and obviously be the case, because circumstances will allow of no other. The prophetic declara-
tions, however, and those not a few, do occasionally reach beyond this period, and their particulars beyond these limits. Some of them speak of times when a new heaven and new earth shall exist; when old things shall have passed away; when the spirit shall have been poured out from on high, all shall be taught of the Lord, and when his name shall be great among the Gentiles, and his glory to the uttermost parts of the earth. Under these circumstances, I say, it will be absurd to limit the declarations of Scripture either to the times, the circumstances, or the country, of the Theocracy; it will be, to confuse that which in Scripture is kept clear and distinct; and to introduce difficulties, doubts, and perplexities, which, under such a view of things, no ingenuity may be able to remove. This, however, has been done again and again by a considerable number of able divines; and it is still done in this country and others, particularly with regard to the question of the restoration of the Jews. Certain passages are taken from the late prophets, which speak strongly on the subject of the prosperity of Jerusalem, and then it is concluded, that in order to satisfy these, the Jews must again be restored to Palestine. Some have gone so far as to determine the time, and even the manner, in which this is to be done, and then have congratulated themselves with having discovered, for the first time, the exact period of the latter-day glory. It is, however, a very remarkable fact, either that this doctrine never occurred to the writers of the New Testament, or that they forgot to commit it to writing. For it is certain, their constant and obvious declarations were, that Jew and Gentile were now one, and that there was no difference whatever as to privileges, the same Lord being rich to all those who called upon him. And further, we are expressly told by the apostle, that the Jew had been broken off from his own stock, that the Gentile had been grafted there, and had been made the proprietor of his once glorious privileges. Circumcision too, he tells us, availeth nothing, that sacrifice had ceased; that the tribe of Levi was no longer exclusively the priesthood of God; and, in short, that all things had become new. With these things before us, one would scarcely suppose that the Jews would be carried back, under the old system, to Palestine, and there made to possess the land, each tribe in his ancient allotment. Scripture is manifestly against this, unless it involves contradictions. Reason can see no object to be obtained, unless indeed it be supposed that the Theocracy is to be revived; which will require the rebuilding of the temple, the restoration of circumcision, and indeed of every other particular required by the law of Moses.”


To the Editors of the Biblical Inquirer.

I have made the following extracts, to shew the frequent recurrence of those passages in the revelation of John, which imply the speedy coming of our Lord, the second time.

Rev. i. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.

3. For the time is at hand.

ii. 5. Repent and do the first works, or else I will come unto thee quickly.

16. Repent, or else I will come unto thee quickly.

iii. 3. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
20. Behold, I stand at the door, and knock.

vi. 11. It was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they, should be fulfilled.

xvi. 15. Behold, I come as a thief.

xxii. 6. The Lord God of the holy prophets sent his angel, to shew unto his servants the things which must shortly be done.


10. Seal not the sayings of the prophecy of this book; for the time is at hand.


20. Surely, I come quickly.

There is no point so much insisted on throughout the Revelation of John, as the fact that Christ was to come quickly. The book begins and ends with it; and, as if to impress it indelibly on the minds of the apostles and believers of Christ, it is especially dwelt on at the close of this prophecy. We are generally taught to believe, that the Apocalypse was written after the destruction of Jerusalem, because chronologists have so fixed the date of it; but is it not a fact universally admitted, that the dates of chronologists are extremely uncertain, and that the various authorities differ very widely from each other?

I do not place much reliance upon dates: but, admitting them to be correct within a few scores of years, the period that elapsed from the time the promises were made to Abraham, to their fulfilment in Christ, was not much longer than the period which has elapsed from the birth of Christ to the present time; yet Abraham did not understand that the promises made to him should be quickly fulfilled. On the contrary, we are told by the apostle, Heb. xi. 13, that he, with the rest of the fathers, "died in faith, not having received the promises, but having seen them after off." David also, at a much later period, when making his acknowledgments to Jehovah for his gracious promises, says, "Thou hast spoken also of thy servant's house for a great while to come." 2 Sam. vii. 19. We do not find either that any of the prophets were commanded to speak of their prophecies concerning Christ; as being to receive a speedy fulfilment. There were prophecies delivered by the prophets of old, concerning events which were to be fulfilled in the days of the prophets themselves; and these prophecies were to be fulfilled shortly. See the interpretation of Pharaoh's dreams as given by Joseph, Gen. xli. 32, the fulfilment of which is found in the same chapter. See also Jer. xxvii. 16, where the prophet rebukes the false prophets for saying that the vessels of the Lord's house should shortly be brought again from Babylon; yet we find, that the captivity of the children of Judah, in Babylon, was only of seventy years duration. The prophet, inspired by God, did not call seventy years a short time; yet men, uninspired fallible men, venture to affirm, that the same plain language, (for it cannot be twisted into a figurative expression in one passage more than in another,) in the Revelation of John, means a thousand, two thousand, or any indefinite number of years still to come. For although various periods have been assigned to the time of events, there is nothing in the nature of the event or expression itself to warrant a different interpretation.
as long as they continue to calculate, for the simple reason, that they are looking forward in expectation of events that have long since been accomplished.

C. W.

To the Editor of the Biblical Inquirer.

LETTER III.

SIR,—Having previously remarked on the first and second part of this interesting subject, viz. "The Rich Man and Lazarus," I will, with your permission, continue by noticing "The Dogs."

Parabolically, "the dogs came and licked his sores . . . . and he was carried by the angels into Abraham's bosom." Literalize this, and it will suit a visionary: but should we do so, we immediately turn the language of Scripture out of its simple course, and make it otherwise than the author of this portion intended; for "without a Parable (!) spake he not unto them," i. e. THE JEWS.

In my previous letter, reference was made to Matt. xv. where the woman of Canaan was classed among, or as one of "the dogs;" but Christ said unto her, "Woman great is thy faith." The dog under the law, was separated from many of the animal tribes as unclean. So the heathen, as being despised by the Jews, were separated from their tribes as being unclean; but these ministered and clave to the dispersed, as in the case of Ruth and Naomi. Naomi said unto her, when about leaving the country of Moab, "Behold thy sister in law is gone back unto her people, and unto her Gods: return thou after thy sister in law. And Ruth said, intreat me not to leave thee, or to return from following after the: for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, I will die, and there will I be buried: The Lord do so to me, and more also, if ought but death part thee and me." I quote this to show the uncleanliness of those heathen, who were worshippers of idol gods; and who, on a glimpse of brighter revelation, gladly embraced the true worship.

We find also, in this striking portion of history, Naomi in the land of these idolators, away from the highly privileged sheep of Judah, with the deadly stream of famine running through the land of Moab; when she determined, as distress and famine had fallen to her lot, on returning to her native land. How similar to the two in the parables of Lazarus and the Prodigal Son! "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" mentally and literally—"I will arise and go to my father," &c. Luke xv. 17, 18. And further, there cannot be a doubt, when we look at the history, but that these "dogs"—(so denominated by those proud self-righteous men of Judah)—ministered unto the wants and necessities of Naomi; for she thus addressed them: "The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you, that ye may find rest. . . . Then she kissed them; and they lifted up their voice and wept." Chap. i. 8–10.

Another striking case is recorded in Matt. xv. 21–28. The "Woman of Canaan" came soliciting a favour of Christ; but the disciples, in their
infantine state of mind, said, "Send her away for she crieth after us;" as though they had said, These "dogs" are not worthy to be partakers with us, in our (!) privileges. True it was, the kingdom was not then opened unto them—the middle wall was not then cast down—the distinction among men was not then annihilated—as we discover when "the kingdom of heaven" was opened to all believers;" and the gospel was proclaimed abroad; when Paul could say, on Mars' hill; as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him I declare unto you. God that made the world, . . . dwelleth not in temples made with hands; neither is worshipped with men's hands . . . . he giveth to all life, and breath, and all things; and hath made of one blood all nations of men. . . . For in him we live, and move, and have our being." Acts xvii. 22-28.

The Jews, for a very long period, had stood high in the estimation of themselves and the world; but Christ had declared "The first shall be last." The time was then fast approaching, when the scale would turn, when they would sink low, very low, in the estimation of the world and of God, and the denunciations against them would be verified—"they shall be an abhorring unto all flesh"—and the kingdom be taken from them, and given to another nation. See Isa lxvi. 23, 24., Matt. xxi. 33-45. For their incredulity, they were to be "tormented," while the believer was to be "comforted;" (Luke xvi. 25.) and in turn they take the lowest place. Of these the apostles particularly cautioned the believers at Philippi: "Beware of dogs, beware of evil workers, beware of the concision. For we—believers—"are the circumcision, which worship God in the Spirit," &c. Phil. iii. 2, 3. Or, in the language of Christ to John in Patmos: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates of the city." For without are dogs." Rev. xxii. 14, 15.

"The angels." The beautiful similitude here used to illustrate a class of beings, is of the greatest importance. The term "angel," like many other portions of Scripture, has been miserably misapplied. Its misapplication is not now my business to show; but its legitimate meaning according to the Scriptures. Cruden says, "An angel, signifies a messenger, or bringer of tidings; and is applied to ministers of the gospel, who are ambassadors for Christ." This remark is fully confirmed by a reference to a few portions of Scripture. Rev. i. 20; ii, 1, 8, 12, 18; iii. 1, 8, 15. "The seven stars are the angels of the seven churches . . . . Unto the angel of the church of Ephesus write;" &c. And, in chap. xii. 7-11, these angels are represented as engaged in a warfare against the adversaries of Jesus Christ. This was during the apostolic ministry, and not before the creation of the world, as it is most absurdly set forth in Book vii. of Milton's Paradise Lost; for, in Scripture language, it is said, "There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. . . . And they (the apostles?) overcame him by the blood of the Lamb." Now the query presents itself, Was the blood of Jesus shed before the creation of the world, or four thousand years after? When these visions were shown to John, it was expressly said to him, "What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna," &c. i. 11. Among the churches, Ephesus stands most prominent. To this church
Paul wrote some ten or twelve years afterward, and exhorted them thus:

"My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, (age,) against spiritual wickedness in high places. . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." vi. 10—17. In the vision to John, is shown the church as obtaining the victory: in the epistle of Paul, he exhorts them to go forth in the might of the Lord; being persuaded, that the Lord would be true to his promise in making them more than conquerors over the enemies of Jesus Christ. Again, to shew that this warfare was to take place during that state, is clear from Paul's language to the Romans:

"The God of peace shall tread Satan under your feet shortly." xvi. 20.

Again, the term Angel, as used in Heb. i, becomes truly interesting, when the persons referred to are discovered to be the apostles. Verses 3, 4, and 5, shew the pre-eminence of Christ as the chief apostle, and high priest of the Christian profession; and, when he was revealed as the true Messiah, it was said, "Let all the angels of God worship him." ver. 6. And mark how they worshipped him: Jesus said unto them, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 13—17. Previous to this, after the miracle of Christ's walking on the sea, "they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God." xiv. 33.

The citation in v. 7, "Who maketh his angels spirits, and ministers a flame of fire," has a particular reference to that high commission, to which they were appointed, endowed with miraculous gifts, showing them to be the only appointed messengers, ministers, or, ambassadors of God. See Mark, xvi. 15—18, and Matt. xvi. 18, 19.

By referring back to the personal ministry of Christ, we find in his discourses to his disciples, that he very frequently made use of the term; and, with the term, the duration of their ministry. See Matt. xxvii. 28. First, he informs them of his appearing; secondly, of the reward promised them at its conclusion, "according to their works;" and thirdly, an indication of the time: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." And, again to the same purpose: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, &c."—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. xxiv. 31, 34.

Proceeding onward, (a period of thirty years,) we find Paul addressing the believing Hebrews thus: "For ye are not come unto the mount that might be touched, and that burned with fire, . . . But ye are come unto Mount Zion, 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," &c. We turn back to the language of Christ, in Matt. xiii, and there discover the subject most clearly set forth in these words to his apostles: "Blessed are your eyes, for they see;
and your ears for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them. . . . Hear ye therefore the parable." ver. 16—18. He was then opening up to them the mysteries of the kingdom, "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." ver. 35. When the multitude were gone, the "disciples came unto him, saying, Declare unto us the parable of the tares of the field." He then did so, and that briefly by telling them there was to be an harvest; believers to be accepted, and then to "shine forth as the sun in the kingdom of the Father;" while unbelievers were to be punished by being cast out: the means to which end was the power vested in the hands of the apostles,—those "ministering spirits" who were to "sit upon twelve thrones, judging the twelve tribes of Israel," thus: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" ver. 41. And to shew the time of these events, mark his words—"I quote from Greave's translation—"The field is the world; the good seed are the children of the kingdom; the darnel is the children of the wicked one; the enemy who sowed it is the devil; the harvest is the end of the age; the reapers are the angels. Therefore as the darnel is gathered and burned in the fire, so shall it be at the end of this age." London, 1845.

J. C. MENCE.

ON THE PHYSICS OF PSALM XIX.

The story of Galileo and the Inquisitors is well known. He had written in support of the Copernican system, which demonstrated the sun to be fixed in the centre of our system, and the earth and other planets to move round it: but, as Joshua, according to the Vulgate translation, had commanded the sun to stand still, they inferred, that it must be a moving body; and sagely pronounced the astronomer's doctrine to be "false in philosophy and heretical in divinity." Even Romanists, at present, admit this decision to be wrong; and acquiesce in the answer commonly given: that the Bible was not designed to teach natural philosophy, but the knowledge of God and his commands; and consequently, that it speaks of natural things according to common apprehension. This answer, however is incorrect; and that which ought to have been given is, that the Inquisitors were ignorant of the original. It is indeed true, that the knowledge of God is the primary object of revelation; but "God is a spirit," and spiritual ideas are inconceivable, except as represented and illustrated by natural objects. Hence we find, on an attentive examination of the Hebrew Scriptures, that they speak truly of these objects; and that the common apprehension of them, being originally derived from this source, was correct, and continued so for many ages. This knowledge however was gradually lost, the popular phraseology became inaccurate, and hence we find no other in the New Testament. Indeed, the Copernican system is only a revival of that learned by Pythagoras from the Egyptians, to whom it was probably transmitted from the earliest times.

The verity of the Scripture physics was first maintained in the writings of John Hutchinson, Esq. agent to the Duke of Somerset, and
afterwards in those of Bate, Speerman, Catcott, Parkhurst, Jones, Horne, Horsley, and others; and, as the grand object of inquisitorial condemnation, the fixedness of the solar orb, is clearly described in the opening of the 19th Psalm, a condensed explanation of it is here presented to the reader.

The heavens are telling the glory of God,
And the expanse showeth the work of his hands.

In them he has placed a tent for the sunshine;
And it, as a bridegroom going forth from his chamber,
Rejoices, as a mighty man, to run his course.
From the end of the heaven is its going forth,
And his return on (or at) the ends of them;
And nothing is hidden from the heat of it.

The tent is the orb, from which the sun-shine issues forth; the end of the heavens (in the singular) is the centre of the system, or place of the tent; and the ends (in the plural) are all parts of the circumference. The passage therefore does not describe the apparent diurnal motion of the sun, but the actual motion of its light, from the centre to the circumference, and back again (in the altered condition of air) from the circumference to the centre. All the circumstances are exhibited, in miniature, in a burning candle.

The heavens, in these two conditions of light and air, produce the planetary motions; and thus, when Joshua commanded (not the sun, for which another word is used, but) the sun-shine to stand still, the motion of the earth (and consequently the apparent motion of the sun) was arrested.

The following sketch shows the manner, in which this motion is effected.

![Diagram of the sun and earth]

S. The sun. W. E. The earth. W. The west. E. The east. A. An influx of air falling down on the western side of the earth, being the side most rarified in consequence of having passed under the sun's rays during the day,) and so causing both the diurnal and annual motions from west to east. This influx acts on the earth like the water on a mill wheel, or the lashes on a boy's top. The latter example affords an opposite illustration of both motions; as, from its axis not being fixed to one point, it is seen both to turn on said axis, and to form a circuitous orbit.

The first impulse being given on the western or evening side, accounts for the evening being named before the morning in the first chapter of Genesis.

"from the principle, that light attracts bodies or the parts of...
bodies that have been in the shade, and repels that which has been for some time opposed to its influence, producing by this means a continual revolution in bodies of a spheroidal form, it is thought probable that this may be one cause of the diurnal rotation of the earth and planets.” On the Principles of Attraction and Repulsion in the Lunar Rays, &c. By Mark Watt, Esq. Member of the Wernerian Society, &c. Quoted in Jameson’s Journal, No. ix. p 128.

After all the opposition hitherto given to the Hutchinsonian view of Scripture physics, we find it here supported by decisive experiments. What the author however calls attraction arises from the pressure of the grosser dark air on the opposite side of the illuminated body.  

R. R.

AN EXPLANATION OF THE TERMS AND PHRASES SUPPOSED TO EXPRESS THE PLACE OR PUNISHMENT OF ENDLESS TORMENT IN THE NEXT LIFE.

1. *Unquenchable fire* is applied to *literal destruction by fire*, as in Jer. xvii. 27; or is symbolically used for *excision by the sword*, as in Ezek. xx. 45—49, explained in xxi. 1—5; or, it may be, for any other *destructive judgment*, as in Isaiah i. 31; lxvi. 24; Jcr. iv. 4, vii. 20; Amos, v. 6.

2. *Everlasting fire* is symbolically used for *temporal judgment protracted through a series of ages*; as appears from its application in Jer. xvii. 4, to that inflicted on the Jews by the Romans, under the consequences of which they are still suffering.

3. *Hades* is a term for “the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery.” This explanation, given by Dr. Campbell, Principal of Marshall College, Aberdeen, is generally admitted. The term is, with one exception, translated *hell* in all the passages of the New Testament containing it, which are as follow: Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14. Of these, Luke xvi. 23, is that most commonly produced in support of the popular opinion; but the whole passage is explained by Lightfoot, Whitby, and others, as a parable, signifying the change of condition effected, at the close of the Mosaic dispensation, between the Jews and Gentiles. Lightfoot even ridicules the literal acceptance of it.

4. *Gehenna* is literally the *Valley of Hinnom*, south east of Jerusalem, symbolically used by Jeremiah, vii. 32—34, and xix, in predicting the judgment inflicted by the Romans, and circumstantially related by Josephus. It is always translated *hell*, and the following are all the passages containing it: Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33: Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. In common with the figurative passages, which speak of an *axe, fire, furnace of fire*, &c. they all refer to the numerous prophetic denunciations against consummated Jewish apostacy, particularly those already noticed in Jeremiah; and, as a further proof of their temporal nature, it is remarkable, that the judgment of Gehenna is never threatened to the Gentiles; and that all the discourses of our Lord, in which the term occurs, are omitted in John’s Gospel, apparently because written for the use of the Gentiles, and after their fulfilment.
5. *Tartarised, or cast into Tartarus.* I adopt Mr. Balfour’s reasons for thinking, that “the angels” mentioned in 2 Pet. ii. 4, and in Jude 6, were Korah, Dathan, and Abiram, with their company; and that the phrases “tartarized and delivered into chains of darkness,” or “reserved in everlasting chains under darkness,” expresses their peculiar punishment as recorded in Num. xvi. 32, 33. It is there said, that “the earth opened her mouth and swallowed them up,” and that they went down alive into shaul. נֶשִׁים (shaul) in Greek ἀδής, (hades) has more extension than רָפִים, (rab) the grave or sepulchre, because applied to those who were not, as well as to those who were buried. It therefore generally expresses an abstraction; but, as all that is visible of man descends, when buried, into the earth, it is sometimes used as an appellation for a supposed locality. See Isa. xiv. 9—20, Ezek. xxxii. 17—32, Luke xvi. 23. The word *tartarized* includes this use of shaul, and occurs no where else.

These “angels” are said to be “reserved in everlasting (etaneous) chains, under darkness, unto the judgment of the great day.” Jude 6. Having proved, in former articles, that the New Testament speaks of but one day of judgment, now long past, the passage requires a coincident explanation. It apparently alludes to our Lord’s denunciation: “All these things,” all the things previously mentioned, “shall come upon this generation.” Matt. xxiii. 36. All the wickedness of former ages was thus summed up in the enormity of theirs: in particular, the rejection of Moses and Aaron was antitypically re-acted in the far more atrocious rejection of Christ and his apostles; and Peter and Jude might therefore well speak of it as involved in darkness, till fully manifested in the signal judgment about to be inflicted on it.

This explanation receives much support from Psalm cxl. 10. “Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.” The word rendered deep pits, says Parkhurst, “seems probably to mean breaches and disruptions of the earth, as in an earthquake; for the whole verse is an evident allusion to the punishment of Korah, Dathan, and Abiram, and of the two hundred and fifty men who burnt incense.” Horsley is of the same opinion, and entitles the whole Psalm “A Believer’s Prayer for Protection against the Atheistical Faction”—which believer and faction are undoubtedly Christ and the apostate Jews. See Luke, xxiv. 44.

6. *The lake of fire.* Rev. xix. 20, xx. 10, 14, 15, xxi. 8. The whole passage is figurative; and Hug, though a believer in hell, so expounds it. I consider the expression as equivalent to Gehenna, by a symbolical allusion to the Lake Asphalides, or Dead Sea, seventeen miles east of Jerusalem, the scene and memorial of the fiery destruction of Sodom and Gomorrah, to which cities Jerusalem is often compared.

R. R.

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**LETTER TO A CORRESPONDENT ON 2 COR. V. 1—10.**

Dear Friend,—Your letter of the 20th came safe to hand. I was glad to hear from you, on those great and glorious truths, which are laid down in God’s most holy word. You wish me to give you my views on 2 Cor. v. 1—10, and I will readily show you how I understand it. In the first verse of this chapter, the apostle, in addressing himself to the church,
say, "For we (apostles) know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We ought, in the first place, to consider who those characters were, that did know this; and secondly, what these earthly and heavenly houses mean. It appears, one is made with hands, and the other without hands. Now, how can any one apply this to our poor flesh and blood? If so, I would ask, who were those that made these poor bodies of ours? I cannot find who; but the apostles well knew what these earthly and heavenly houses meant. The first, the Jewish house, or tabernacle, made with hands, to worship in: and in this house, the candlestick, and the table, and the showbread, and the golden censer, and the ark of the covenant, the golden pot that had manna, and the mercy seat; the Holy Ghost this signifying, that the way into the holiest of all, was not made manifest, while as the first tabernacle was yet standing. Here we can see, that there were hands employed in building this earthly house; and in this house there was his earthly body of worshippers, the Jewish body; and in this house, Moses verily was faithful as a servant, for a testimony of those things which were to be spoken after. And about what were those things, which were to be spoken after? Why another house, or tabernacle, not made with hands, eternal in the heavens. And where shall we find this house to be? Why every believer is a stone of that building. What says the apostle Peter about this building? Ye also as lively stones are built up a spiritual house, an holy priesthood offering up spiritual sacrifices acceptable to God by Jesus Christ, and in this house we do not see Moses as a servant: no, he must not enter into this house, to exercise any rule, authority, or power whatever, over it; for a greater than Moses is here. We see that Christ entereth into this house, not as a servant, but as a Son; as the heir of all things, as one who lays claim to all that is in the house. Here Christ stood, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this earthly building, but having entered in once, into this holy, or heavenly place, having obtained eternal redemption for us. Time would fail me to enter into all the particulars which belong to those two houses; but if you can see them in their right place, and not mix them one with the other, you will see much beauty in them, much more than I can write at present. We see, during the apostolic ministry, both of those houses were standing. Here was the warfare state: the flesh against the spirit and the spirit against the flesh, so that the apostles could not do the things they would; for some were worshipping in the house of bondage, which was under the law. This was the earthly body, worshipping in the earthly house, where the apostle groaned being burdened. And what made Paul to groan being burdened, but those earthly sacrifices, which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them, until the time of reformation? But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this earthly building; neither doth he want those earthly sacrifices such as the blood of bulls and goats, &c. but by his own blood he entered in once into the holy or heavenly place, having obtained eternal redemption for his church. Here we can see those different offerings belonging to those two different houses. The offerings of one could not make the comers thereunto perfect; but the other with one offering, could make all who come to him perfect. And why did Paul call this earthly house his? for he saith if our earthly house were dissolved &c. It was
His house, as a Jew; for it was the Jewish house, and for them to worship in; and in this house Paul groaned, being burdened with this body of worship, and longed in his mind for its dissolution, and to bring his brethren after the flesh out of this house of bondage, into the liberty of the gospel of Christ. Therefore, saith the apostle, "we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord," that is, whilst we remain in this, our earthly house, worshipping with this our earthly or Jewish body, "we are absent from the Lord," that is, we are not worshipping him in spirit and in truth. And being fully persuaded in his own mind of this, that God would not approve of this mode of worship any longer, (for he had opened up another, a new and living way of worship, in another house, not made with hands, eternal in the heavens,) the apostle says, "We are confident and willing, rather to be absent from the body," that is, from those of our Jewish brethren after the flesh, that love to worship in this house of bondage, "and to be present with the Lord." For the Lord's presence was withdrawn from this body of worship. Wherefore saith the apostle, "We labour, that whether present, or absent, we may be accepted of him." And what were the apostles labouring about? It was preaching the gospel of Christ, and pulling down those strong holds, that formal worship, which belonged to that earthly house, or bondage state, and which those of the Jewish house delighted in. We find, when Paul wrote to the Galatian church, he saith unto them, "I am afraid of you, lest I have bestowed upon you labour in vain." Paul had brought them from the worship under the law or Jewish body of worship, and led their minds into the new, and living state of worship, that is, to lay hold on Christ by faith; but, so soon as those false teachers came among them, their minds were led back again to those carnal ordinances, and the apostle saith unto them, "are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain. Here we can see what the apostles labour was: not only to bring them out of the body state, but to keep them from going back again into the same state they were in before; and to keep them in the true worship, to worship him in spirit, and to have no confidence in the flesh. "For we (apostles) must all appear" &c. And why were those apostles to appear, "to give an account of the things done in body?" Because they were stewards of the manifold wisdom of God, and it is required of stewards for a man to be faithful. Therefore those apostles must give an account, when their Lord did come, how they had bestowed those unsearchable riches of Christ, which were committed to their charge as ministers of the grace of God. P. E.

EXTRACTS.

Isai. xxxi. 5. The generality of interpreters observe in this place an allusion to the deliverance, which God vouchsafed to his people, when he destroyed the first born of the Egyptians, and exempted those of the Israelites sojourning among them, by a peculiar interposition. The same word is made use of here, which is used upon that occasion; and which gave the name to the Feast, which was instituted in commemoration of that deliverance. But the difficulty is to reconcile the commonly received meaning of that word with the circumstances of the similitude here used.
to illustrate the deliverance, represented as parallel to the deliverance in Egypt.

"As the mother birds hovering over their young;  
So shall Jehovah God of Hosts protect Jerusalem,  
Protecting and delivering, passing over, and rescuing her."

The common notion of God's passing over the houses of the Israelites is, that in going through the land of Egypt to smite the first born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian, where he describes very explicitly the action. "For Jehovah will pass through, to smite the Egyptians; and when he seeth the blood on the lintels, and on the two side posts, Jehovah will spring forward over (or before) the door, and will not suffer the destroyer to come into your houses to smite you." Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of passing over is not consistent; for that supposes but one agent. The two agents are the destroying angel passing through to smite every house, and Jehovah the protector, keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt: as the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assails them; so shall Jehovah protect, as with a shield, Jerusalem from the enemy, protecting and delivering, springing forward and rescuing her.—Lowth's Isaiah.

1 Sam. xvii. 12—31. These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion as to suggest that, in the next revival of our public translation, these twenty verses should be omitted. But I hope that, whenever a revival of our public translation shall be undertaken, the advice of this learned critic in this instance will not be followed. It appears indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. 1st. David was quite a youth when he engaged Goliath, (verses 33, 42;) when he was introduced to Saul, as a musician, he was of full age, (chap. xvi. 18.) 2ndly. His combat with Goliath was his first appearance in public life, (verse 56;) when he was introduced as a musician, he was a man of established character, (chap. xvi. 18.) 3rdly. His combat with Goliath was his first military exploit, (verses 38, 39.) He was a man of war when he was introduced as a musician, (chap. xvi. 18.) He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the last verses of the preceding chap-
ter, which relate Saul’s madness, and David’s introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and 10th of the eighteenth chapter. Let those ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chap. xvi, and the whole disorder and inconsistency that appears in the narrative, in its present arrangement, will be removed.—Horsley’s Biblical Criticism. Vol. I. 330—332.

The correctness of this transposition is confirmed by the correspondences of chap. xvii—xxvii. 1—4, which are as follow.

War with the Philistines. (xvii. xviii. 1—9.)
Evil Spirit. First paroxism. (xvi. 14—23.)
| Second paroxism. (xviii. 10—11.)
Hostility to David. (12—30, xix. 1—7.)
War with the Philistines. (8.)
Evil Spirit. Third paroxism. (9—24.)
Hostility to David. (xx—xxvii. 1—4.)

γλαυκός (Gelgel) Exek. x. 13. The emphatic meaning of this remarkable passage is lost in our translation, O wheel, an exclamation, to which no definite idea can be affixed. Let it be considered as the imperative hiphil of the redoubled verb, and rendered roll, or roll on, as, in modern phrase, a charioteer would say to his horses, go along. In this sense, we may see the reason of the prophet’s solemn asseveration, “As for the wheels, it was cried to them in my hearing, roll on.” He had seen the Cherubim and the Glory, which dwelt between them, removed from the holy of holies to “the threshold of the house.” He then beheld them mounted upon wheels, like a chariot, ready to depart. And, while he looked, he actually heard the fatal order, to depart, given to the living wheels; and saw the chariot roll away. The particular description, which is annexed of the appearance of the chariot, naturally results from the earnest manner in which his eye had followed it, while thus permitted to take a last look. Ewing’s Lexicon.

1 Cor. vi. 4. “Ye set,” or “do ye set them to judge who are of no esteem in the church?” i.e. heathen magistrates. By using the language of comparison,—“least esteemed,” our translation has countenanced the opinion, that the expression refers to members of the church. “The apostle,” says a most excellent author, “as if to remind them of the insignificance of the objects for which they contended, tells them to appoint such as were of the least esteem in the church, to be judges of secular things.” A rule sufficiently pernicious, were it ever to be acted on, and contradicted immediately in the following verse. The word signifies, not inferior esteem, but no esteem at all. It is a word, wherever it occurs, of rejection and contempt. See Luke xviii. 9, xxiii. 11, Acts iv. 11, 1 Cor. i. 28. Christians may not thus regard any members of a church, Rom. xiv. 9, 10, 1 Cor. xvi. 11, Gal. iv. 14. To be “in the church,” is one thing: to be “of no esteem in the church,” is another. To “be called the least in the kingdom of heaven,” Matt. v. 19, does not imply being in that kingdom, but only being “lightly esteemed” by those who are in this kingdom; for it appears from the next verse, that unless such persons repented, they should not enter into it. Comp. 1 Sam. ii. 30, Isai ix. 15.—Ibid, under εξουσία. (Exoudeeco.)
In the formation of opinions, various errors are committed. There is a listless vacuity which prevents it from being directed with attention or interest to the formation of defined opinions, even on subjects of supreme importance. There is a servility of mind, which leaves it the slave of mere authority, without forming opinions for itself by personal inquiry. A regulated mental discipline enables us to approach every subject, with a sincere and humble desire for truth; to give its due influence to authority without being blindly led by it; to give its due weight to every kind of evidence without partial views, or imperfect examination; and to direct the whole powers, not to favor, establish, or overturn particular opinions, but honestly and anxiously to discover what is truth. Beware of nominal acquiescence in certain alleged truths; because you have been taught them in your infancy, or because they are the established creed of those with whom you are connected. Study the subject for yourselves; study it in a regular connected manner; and let every step be a matter of serious and personal inquiry: study it under a deep sense of its supreme importance; and with an anxious desire that the opinions you form shall be consistent with truth, and shall embrace the whole truth: and finally study it with a devout reliance on light and influence from above. It is the part of a well regulated mind, not only to know the truths, but to know the grounds on which they are believed to be true. Abercrombie.

For the most part, people are born to their opinions; and never question the truth of what their family, or their country, or their party profess. They clothe their minds as they do their bodies, after the fashion in vogue. Not one of a hundred ever examines his principles. Persons are applauded for presuming that they are in the right, and he that considers and inquires into the reason of things, is counted a foe to orthodoxy; because possibly he may deviate from some of the received doctrines: and thus, men without any industry, or acquisition of their own, lazy and idle as they are, inherit local truths, or truths of that place where they live, and are inured to assert without evidence.

This has a long and unhappy influence; for if a man can once bring his mind to be positive and fierce for propositions whose evidence he has never examined, he will naturally follow this short and easy way of judging and believing, and build all his opinions on insufficient grounds.—Watts.

NOTICES.

Some letters already acknowledged, and one from J. H. lately received, are unavoidably postponed.

Having found much inconvenience from our publication of unfinished pieces, we cannot pledge ourselves, in future, for their commencement or continuance without previously seeing the whole.

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ON THE DESTRUCTION OF JERUSALEM.

Concluded from p. 96.

In pursuing the chain of evidence extracted from the investigation of divine truth, it forms an essential element in the attainment of such an object, to ascertain the primary signification of the ministry of the prophets, who searched diligently, and prophesied of the grace that should come under the New Testament administration; which grace was to be brought at the revelation of Jesus Christ. And when the apostle said, unto you, it certainly implied those believers then existing, who were looking for him, and to whom he was to appear without sin unto salvation. Heb. x. 28. The prophets were searching what, or what manner of time, the spirit of Christ which was in them did signify; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them, (the apostles) who have preached the gospel unto you, with the Holy Ghost sent down from heaven. 1 Pet. i. 12. It was a maxim with the Jews, that, at the close of Malachi's testimony, the Holy Ghost as a Spirit of prophecy went up, retired into the silent perfections of God, where the manifold wisdom of God was hid, until the great dispensation arrived, when the Holy Ghost is sent down, as a Spirit of wisdom and revelation in the manifestation of the mystery, through the ministry of the apostles; who, as pastors after God's own heart, were filled with the Holy Ghost, to feed his people with knowledge and understanding, in declaring the whole counsel of God; for which they were guided into all truth, and fulfilled the word of God. Acts, x. 27. John, xvi. 3, Col. i. 15. There was a mutual co-operation under the ministry of prophets and apostles, by one and the self same spirit; and, though under different administrations and diversity of operations, producing different similitudes, yet, like the wheels in Ezekiel's vision, wheel within a wheel, progressing forward, and ministering to one grand event, in the destination of the Hebrew race. Ezek. i. 3—5.

Prophecy, in its more extensive meaning, comprehends the whole of Jewish history. They were the children of the prophets, Acts, iii. 25, and subjects of their prophecy. I have sent unto them prophets, rising early and speaking; but ye would not obey my voice. Jer. xxv. 2. d. Last of all, he sent his Son, not to destroy, but to fulfil their testimony; and on this account it is that Christ was a minister to the circumcision, to confirm the truth of God. Consequently all his parables, and all the signs, had an immediate reference to the Jewish people. Rom. xv. 8.
Now as the spirit of prophecy is the testimony of Jesus, I shall, on the authority of that testimony, proceed to extract additional evidence, in association with my previous remarks, to prove that the sign of the days of Noah, in the ministry of Christ, ministered to the end of the Jewish age, and final extinction of their policy; when that voice was heard saying, Rejoice over her thou heavens, and ye holy apostles and prophets; for God hath avenged you on her. (The great city Jerusalem.) Rev. xvii. 18, xviii. 20.

I am warranted, in attempting to confirm the contemplated subject, to employ materials, in pressing the comparative evidences, from those parts which are embraced, in the following analagous representations.

1st. The shortening of the days in both ages.

2dly. The similitude of punishment in Cain, and his apostate seed.

3dly. From the evidence of three witnesses in the age of Noah; who are summoned in this last appeal to the Hebrews, and stand identified with that cloud of witnesses, who were bearing their testimony in that expiring age, that was then ready to vanish away. Heb. viii. 13.

In the shortening of the days before the flood, it is remarkable, that the limited period to finish the transgression of Cain's apostacy, corresponds precisely with the duration and extension of the days of Moses. His days shall be an hundred and twenty years. Gen. vi. 3. And Moses was an hundred and twenty years old, when he died. Deut. xxxiv. 7. I would not attempt to press allegories, where the mind of the Spirit is not discernible; yet, when we trace the hand of God throughout the sacred Scriptures, impressing a type so minutely on men and things, one cannot help embracing the passing shadow, which presseth home upon the judgment, reflecting forth that hidden wisdom, which has so redounded to the honour and glory of God.

To a mere cursory observer, a suggestion may arise, what is there in the age of Moses to justify the application to the end of the age that then was in the days of Noah, and that world or age, in the end of which Christ appeared? I would meet this consideration on the positive assurance, according to the order of God, that the individual lives of those eminent men, as Abraham, Isaac, Jacob, Moses, David, and Solomon, shed a relative aspect, through all their existence, on that highly distinguished nation, of which they were the representatives; but, in viewing their history, it is of importance to discriminate between their personal and official characters. They were men of like passions with ourselves, but men after God's own heart, as the depositaries of his predestinated counsel and foreknowledge. Persons have said, how could David be a man after God's own heart, and yet be guilty of that crime in the case of Uriah? But it was in his official character in the kingdom, wherein the expression is exemplified, and in fulfilling all things agreeable to the will of God. I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Acts xiii. 22. There are some, who, in the flight of their imagination, have grossly perverted the beauty of the imagery, which has reflected the mind of God to man; and gone so far as to destroy the personal identity of the representative. Thus, the late Richard Carlisle, from his scientific principles, represented the Bible as a complete mass of metaphor, void of any substantial realities;
and, if we trace the fruitful source of a corruption of worship, even back to the days of Moses, we shall find it originated in a misunderstanding of typical and symbolical representation. God has used similitudes by the ministry of the prophets; and it becomes us to look through the type to the wisdom it contains, by tracing the analogy of its manifestations under the New Testament economy. These observations are made with a design to refute that antiscritpural hypothesis, that types, in several parts, do not conform to reality, but are merely metaphorical vehicles, through which impressions are conveyed to the mind. But whatever relates to the spiritual world must of course be shadowed forth by the help of visible and material signs; which are seen, local and tangible. I therefore believe in the actual existence (in their day) of Abraham, Isaac, Jacob, and Moses, as I do in my own personal existence; and that they were visible types, both in their persons and ministrations.

To illustrate this point I would observe, that Moses is evidently a type of the whole Mosaical dispensation from his first manifestation down to the period of his death. Luke, xxiv. 27. The body of Moses is set forth as comprehending the Jewish body under that ministration; just as believers in the reign of grace, by way of contrast, are called the body of Christ. Jude, 9, Zech. iii. 1—5, Ephes. i. 22—23. When Moses slew the Egyptian when forty years old it was a sign how that God would deliver the Hebrews from Egypt by his hand; but a greater sign of a more mighty deliverer, in the destruction of the spiritual Egyptian. It is also probable, that Stephen, in his excellent commentary on the order of God, in the dispensation of prophecy, (Acts vii.) specifies particularly the forty years, as applicable to the forty years in which he ministered previous to the destruction of Jerusalem; when the great deliverer came, and emancipated his people from that bondage of corruption under Jewish oppression. Rom. xi. 26, Isa. lxi. 20, Psalm xiv. 7. Again, when Moses went in unto Pharaoh, and cast down his rod, it became a serpent. It is rendered in some Hebrew copies a dragon; to which Pharaoh is compared. Psalm lxxiv. 13, Exek. xxix. 3. By this reference, we discover, one of the persecuting powers, Rev. xx. 2, which was to be destroyed in Jerusalem’s visitation. Isa. xxvii. 1. Moses fleeing from before the face of the serpent, is carried out in the revelation of the mystery, Rev. xii. 17. “The dragon was wroth with the woman, and went to make war with the remnant of her seed,” as Pharaoh did with the church in literal Egypt. But, as the limits of this publication prohibits giving full scope to the latitude of scriptural application, which the spirit of every type conveys, I pass on to the more immediate point, the death of Moses. Deut. xxxiv. 5—7.

When Moses died, his eye was not dim, his visage was not wrinkled. The shining of his face was not altered, as mentioned in Exod. xxxiv. 30, and applied to the glory of his ministration, 2 Cor. iii. 7. His natural moisture, or radical humour whence the life and strength of the body is sustained, was not dried up. One translation renders it, his lips were not corrupted: another, the brightness of the glory of his face was not changed. All this is to shew the vigour and strength of the law during its administration, until it was entirely abolished, 2 Cor. iii. 13. In personal representation, Moses is frequently referred to, both by Christ and his apostles, as though he existed amongst them. “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.” John v. 45. The scribes and the Pharisees
sit in Moses' seat." Matt. xxiii. 2. "They have Moses and the prophets." Luke xvi. 29. "When Moses is read, the vail is upon their heart." 2 Cor. iii. 15. Here evidently Moses is personated, as typical of the whole Mosaic existing dispensation, to which the Jews were seeking for justification in the sight of God. Therefore I draw this inference, that in the death of Moses is a figure of the extinction of that economy; when this witness is silenced in his testimony. Rev. xi. 7. At the age agreeing with the antediluvian state, it appears, that the mind of Christ, in the sign of Noah, applies immediately to the extinguished nationalty of the Jewish race; and, as God buried Moses, and no man knoweth of his sepulchre even unto this day, it is a confirmation of the testimony of Isaiah, "The former things shall not be remembered nor come into mind." lxv. 17. "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." lxvi. 24. Thus, as God said in the age of Noah, "The end of all flesh is come before me;" so thus said the Lord concerning the land of Israel, "The end is come upon my people of Israel, I will not pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence." Amos viii. 2, 3. And surely it cannot be denied, that the echo of this voice is heard in that testimony of Peter, as applicable to the time of his ministry "the end of all things is at hand." 1 Pet. iv. 7. In the expectation of this event the same apostle refers to the age of Noah. "The like figure whereunto even baptism doth now save us, (not the putting away the filth of the flesh; but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. iii. 21. Our Lord in his ministry, in associating the desolation of the temple with the days of Noah, as a warning of the judgment, connects the shortening of the days previous to that great calamity. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. xxiv. 21, 22. "Esaias also crieth concerning Israel, Though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved: for he will finish the work in righteousness, because a short work will the Lord make upon the earth." (or land.) Rom. ix. 27, 28. The shortening of those days was therefore for the elect's sake, that remnant of Israel, whom the Lord called out from amongst the ungodly, and whose life was hid with Christ in God, as Noah and his family in the ark; so that they were not partakers of those plagues. But, when Christ appeared, in the glory of his power, they appeared with him in glory, sharing in the triumphs of his victory. Christ being glorified in his saints is expressive of the spirit of that prophetic psalm, cxlix. 4. "For the Lord taketh pleasure in his people: he will make the meek glorious by deliverance. (Geneva translation) So that it was in the deliverance of his people that Christ was glorified in his power, and they glorified in him. Rom. viii. 17. Again, the shortening of those days was to hasten the speedy redemption of the church, from the sufferings of that present time, (Rom. viii. 18.) which was the great tribulation that for a season they were called to endure. 1 Pet. i. 6. If those days had not been shortened, as our Lord said, no flesh could be saved; had they long continued, they must all have perished by the sword and famine. Such was the abomi-
nation that made desolate. Under those pressing calamities, they were exhousted to be patient in tribulation, from the consideration, that their redemption drew nigh, as Christ had previously told them, “and when ye see Jerusalem encompassed with armies, then lift up your heads, knowing that your redemption draweth nigh.” Luke xxi. 20—28.

2dly. We proceed to examine the similitude of the punishment of Cain. It has been said, that Cain was a type of the gentiles; but Christ declared him to be the predecessor of the Jews. John viii. 44. John calls him that wicked, 1 John, iii. 12. Even that wicked, the antichrist, whom the Lord should consume with the spirit of his mouth, and destroy with the brightness of his coming. 2 Thes. ii. 8—12. Isaiah xi. 4.

Cain's punishment was in being banished from the presence of the Lord: so was that of the Jews. Paul, addressing the church in this season of tribulation, observes, “to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, nor obey the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” 2 Thes. i. 6—10. This presence, power, and glory, once formed the dignified inheritance of the Jewish people: they were surrounded with it as a bulwark to protect them from the power of their enemies; so that in every strait they could enforce this claim upon Jehovah. “To see thy power and thy glory, so as I have seen thee in the sanctuary.” Psalms lixiii. 2. “Let thy work appear unto thy servant, and thy glory unto their children; and let the beauty of the Lord our God be upon us.” Psalms. xc. 16—17. Thus to them pertained the adoption, and the glory; but alas! the fine gold has become dim, i chabod is written upon their national character, the glory is departed.

“And Cain went out from the presence of the Lord, and dwelt in the land of Nod.” Gen. iv. 16. The learned tell us, that Nod in Hebrew signifies a fugitive, or wanderer; and it also implies a fearful banishment from the face, or presence of God in his church, contrary to which is the appearing before God's face in the place of his appointed worship. Exod. xxiii. 17. And this banishment from the presence of the Lord forms the whole of the burden of prophecy, as applicable to the Jewish nation. Hear what the Lord God said, by the ministry of his prophet Jeremiah, in the same character in which he appeared to Noah. Gen. i. 17. “I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.” xxiii. 39, 40. This was an utter blotting out of the book of his remembrance. Deut. xxix. 20. Psalms, xxviii. 5, cx. 13.

Now without amplifying the numerous voices of the prophets, who have lifted up their voice together in declaring this judgment of the Lord; I would claim the serious attention of all Biblical Inquirers to this important fact, that in the scattering of the power of the holy people, the Jews, there is the consummation of prophecy, or else, how can we understand that prophetic spirit in Daniel when he proclaimed, “all these things shall be finished.” Dan. xii. 7. And surely Christ
bore witness to the same event in that decisive testimony, "These be the days of vengeance, that all things which are written may be fulfilled." Luke xxi. 22. To justify the appropriation of the ministry of the prophets, it is of importance minutely to analyze the ministry of Christ and his apostles, who spoke expressly relative to the time of its fulfilment within that generation. In the opening of the commission of the Son of God, while he proclaimed the acceptable year of the Lord, he also declared the day of vengeance of our God; and the apostle Paul, who had the mind of Christ, proves the application of the event, in the time of his ministry, in that powerful language, now is the accepted time, now is the day of salvation: a salvation from that day of vengeance, and a salvation ready to be revealed in the last time. 1 Pet. i. 5. And in the prospect also of this day approaching, he exhorts the church to be "in nothing terrified by their adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God." Heb. x. 27. Phil. i. 28.

3dly. But previous to the mystery of God being finished, in the last appeal God makes to the Hebrews, three witnesses are brought forward from the age of Noah, to witness against that adulterous generation: Abel, Enoch, and Noah. This appears a strong guidance, namely, that as the blood of Abel was to be required of the Jewish nation, he is presented as the first witness from the antediluvian age, at this time, when Jerusalem is trembling in awful suspense. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." Heb. xi. 4. The sacrifice of Abel, was an emblem of the more excellent ministry, under the dispensation of faith, while the sacrificial worship of the Jews, was of the earth, earthly. Cain brought of the fruit of the ground; and, as the ground was cursed for the transgression of man, it could not be an acceptable sacrifice to God. Abel’s sacrifice had respect to a redemption from that curse; and Peter’s testimony is an exalted commentary on that transaction. 1 Pet. i. 18—20.

This pre-eminence of Abel’s sacrifice produced a malicious excitement in the breast of Cain; and he arose and slew his brother. How remarkable that this deadly enmity, from an error in the worship, should be productive of the first murder; and since, how have the pages of history been stained with the deeds of bloody cruelty under the dominion of a superstitious faith! But precious was the blood of Abel in the sight of God; so that he made inquisition for it. "The voice of thy brother’s blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth, to receive thy brother’s blood from thy hand." Gen. iv. 10, 11. The word blood we are informed, is in the plural bloods, and the term bloods, meant man’s natural generation, as expressed in John i. 13. The chaldee renders it "The voice of the bloods of the generations, the multitudes of just men, which should have proceeded from thy brother, crieth unto me." Now the stain of this blood, ran through all the posterity of Cain, down to the antitypical seed; and, when the time came, for the final inquisition of this blood, it is then said, "Ye are come to the spirits of just men made perfect; and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 22—24. This blood of sprinkling, fixes the character of the New Testament Egypt on Jerusalem, "where our Lord was crucified." Rev. xi. 8. The paschal lamb was slain in literal Egypt; so was Christ in Jerusalem. It was
slain in the evening of the day, which Peter refers to Christ, as manifest in the last times, or evening of days. 1 Pet. i. 29. It was at midnight, when men appear most secure, that the judgment went through the land. Exod. xii. 29. To this the apostle seems to refer. "When they shall say peace and safety, then sudden destruction cometh." 1 Thes. v. 2, 3. The same features are carried out in the ministry of Christ, as it was at midnight, the destroying angel smote every first born in the land of Egypt. Exod. xii. 29. So in that solemn midnight of the Jewish state, when their sun was gone down, and an horror of darkness fell upon them, a voice was heard, as speaking to the wise virgins, who were under the sprinkling of this blood, "Behold, the bridegroom cometh." Matt. xxv. 6. Then all that part of the Jewish race, who were found in their first born blood, fell victims to the last plague, as also the redemption of the body of the Israelites, from literal Egypt, was accomplished through the sprinkled blood; so the apostle strikingly illustrates the type in the New Testament Israelites, as waiting, "to wit, the redemption of our body." Waiting for the coming of the Lord, who should change the body of their humiliation, under the bondage of corruption, into glorious liberty; and, as the ancient Israelites obtained their redemption through the blood of the paschal lamb, so these also "overcame, by the blood of the lamb, and the word of his testimony." Rev. xii. 11. When it is said, Exod. xii. 29, "The Lord smote every first born," the Targum of Jonathan expounds it, the Word of the Lord killed them; and, in this victory, as described in the majesty of the Great Deliverer, he appears as having upon his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix. 16. Thus, he consumed the wicked with the spirit of his mouth, and destroyed him with the brightness of his coming." 2 Thess. ii. 8.

There is moreover another feature, relative to the application of the sign, embracing the final state of the Jews, in that remarkable testimony, "He being dead yet speaketh." And where is the voice heard, but under the altar, mingling with the other voices of the martyrs? amongst which was the voice of Zacharias, who perished between the altar and the temple; and who when dying said, "The Lord look upon it and require it." 2 Chron. xxiv. 22. "Verily it shall be required of this generation." Luke, xi. 51. "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? And white robes were given unto every one of them; and it was said unto them, that they should rest for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. Rev. vi. 10, 11. Hence I argue, that the voice of that blood, shed in the age of Noah, being silenced at Jerusalem, is a confirmation that the sign applied to the end of the Jewish age.

Another witness is that of Enoch. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for, before his translation, he had this testimony, that he pleased God." Heb. xi. 5. Therefore Enoch, in this literally translated state, typified a translation by faith. He shadowed forth the position of believers under the ministry of Christ, when he said, John viii. 51, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death," v. 52, "If a man keep my saying, he shall never taste of death." This does not imply an exemption from animal death,
the common lot of our created nature, but an escaping the condemnation of the world; and, as expressed by our Lord, "He that believeth on me, is passed from death into life." or, to use the language of Paul, "translated us from the power of darkness into the kingdom of his dear Son." Col. i. 13. Enoch also, as a preacher of righteousness, proclaimed the approaching judgment on the world, that then was. The apostle Jude, when assimilating the case of Jesus to that of Cain, produces this prophecy of Enoch, as witnessing against them, "And Enoch also, the seventh (the seventh generation) from Adam, prophesied of these!" Who? those who have "gone in the ways of Cain," for maliciousness, "and of Balaam," for covetousness. These who are "twice dead," once dead under the law, and now dead under the gospel, and to whom the apostles were, the savour of death, unto death. These "wandering stars" of the first heaven; these who are "sensual, having not the spirit;" and, as the body without the spirit is dead, so these, being destitute of the spirit of life, were a dead body, comparable to a mere carcass, and, as our Lord said in reference to the Roman armies, "Where the carcass is, there will the eagles be gathered together." Luke xvii. 37. Of these Enoch prophesied in the application of the sign, "Behold the Lord cometh with ten thousand of his saints, &c. and, as Enoch was the seventh, so in the days of the voice of the seventh angel, when he began to sound, the mystery of God was finished, as he had declared to his servants the prophets. Rev. x. 7.

But to proceed, the next witness is that of Noah. "By faith Noah, being warned of God of things not seen as yet,"—I pause in the midst of this verse, and beg the reader attentively to mark the phraseology in which the expressive term is carried out; as it appears to involve events peculiar to both ages. "Things not seen as yet." How strictly does this apply to the existing state of the Hebrews, as expressed in Chap. ii. 8. "But now we see not yet all things put under him." But "yet a little while" and he that shall come will come, and will not tarry. Now the just shall live by faith." This was the evidence of things not seen as yet, and a full assurance that it would surely come. Heb. x. 37, 38. Heb. ii. 3, 4. And according to the testimony of Ezekiel, "The days are at hand; and the effect of every vision." xii. 2, 3. This formed the earnest expectation of the creature, (or new creation,) who were waiting for its manifestation, and hoping for its accomplishment. Therefore said Paul, "Hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. The very expression of their waiting for it implied, that those existing believers would realize its fulfilment. When the Saviour was addressing his disciples concerning the desolation of Jerusalem, and assuring them that not an hair of their head should perish, he admonishes them in patience to possess their souls. Luke xxi. 18, 19. And so saith the Spirit to the believing Hebrews. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." x. 36. This was receiving the end of their faith. Wherefore said Paul, "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness; and then shall every man have praise of God." 1 Cor. iv. 5. This was the time of the manifestation of the sons of God; and, from this cloud of witnesses presented to their view, it was enforced, as a motive to perseverance, to hold fast their confidence without wavering unto the end." For only he that endured to the end should be saved,
that is, from the wrath that was coming; and thus their waiting for the coming of the sons of God, and their deliverance from that wrath, are blended together in that important testimony. 1 Thess. i. 10. Seeing they were encompassed around with so great a cloud of witnesses, who had received the end of their faith, in the race set before them under the first dispensation, it was an encouragement to run the race set before them in the New Testament church, which race was to end in the second coming; therefore they were to be looking unto Jesus, the author and finisher of their faith, and to run with patience, until they obtained the prize of their high calling of God in Christ Jesus. Phil. iii. 14. They were now standing in the grace state, rejoicing in hope of the glory, that should be revealed. Rom. vi. 2. Looking for and hastening unto the coming of the day of God." Pet. iii. 12. Looking after those things that should come to pass on the earth. Luke, xxi. 28. And while to the ungodly it was a fearful looking for of judgment and fiery indignation, that should devour the adversaries, it was a blessed hope for which believers were looking, even the glorious appearance of the great God their Saviour Jesus Christ. Tit. ii. 13. This looking agrees precisely with the admonition of Christ: "Watch ye therefore, and pray always, (pray without ceasing,) that ye may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of Man." Luke, xxi. 36. Surely to the exclusion of all preconceived opinions, while we gaze on the complexion of those sacred testimonials and exhortations, which bears an impression of the speedy expectation, in the apostolic age, of the revelation of the son of God, we are consistently to suppose that those things were not seen as yet, when it is said, "the things which must shortly be done." "The time is at hand." Rev. i. 1,—3. "The time draweth nigh." Luke, xxi. 8. "The coming of the Lord draweth nigh." James v. 8. Even some were to be alive, and remain at his coming, when they should be caught up and meet the Lord in the air: a figure of exaltation, agreeing with the spirit of that prophecy, "They that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles." Therefore, at the time of this visitation, there "were given to the woman two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time, from the face of the serpent." Rev. xii. 14. This was the time until the judgment on Jerusalem was made manifest.

Our Lord in his ministry embraces this sign of the deluge, when addressing those who rejected his testimony, as they did the testimony of Noah. "Therefore whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and beat upon that house, and it fell; and great was the fall of it." Matt. vii. 26. 27. This is the house that was left desolate, (Matt. xxiii. 37.) and it requires no comment to show it was the house at Jerusalem. Its being built upon the sand, applies to the literal seed of Abraham, whose seed was to be as the sand of the sea. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. ix. 27. There was but a remnant saved in the days of Noah; which the apostle Peter brings forward as a sign to the men of the age in which he lived. "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, wherein few, that is eight souls, were saved by water." 1 Pet. iii. 20. On this sign appears to have arisen that compara-
tive question, "Are there few that shall be saved?" To which our Lord replied, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house, is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence ye are," Luke xiii 23—25. It is probable, that, after Noah had entered the ark, and the Lord had shut the door, (for the Lord shut him in, Gen. vii. 16.) that many, when they saw the rain descending and the flood coming, strove to enter, but were not able: only the few that were in the ark were saved. Under another similitude, our Lord comprehends the same event. "And while they went to buy, the bridegroom came, and the door was shut." Matt. xxv. 10. This marriage may serve as an illustration of that remarkable unity in the ark: it proclaimed in figure the great ministry of reconciliation. It was surprising to see the wildest beasts and birds dwelling peaceably together in the ark, in that time of common danger; but not more surprising than in that sign of the ark as shown to Peter, when the sheet was let down thrice, "wherein were all manner of four-footed beasts, and creeping things of the earth." A figure of the spirit of that prophecy of Isaiah. "The wolf also shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." All these symbolical blessings characterize the great doctrine of reconciliation under the power of the apostolic ministry; gathering in the scattered tribes into the spiritual ark, before that great and notable day of the Lord came. But, as this subject is so admirably explained in the pages of your periodical, I need not enlarge, but concisely observe, that, to do justice to the spirit of the type in the sign of Noah, we must from scriptural testimony allow, that this gathering must precede that great catastrophe, which consummates the end, wherein all things are gathered together in one, that God may be all and in all. This is the climax of all the manifold wisdom of God: and, as the perceptive powers of the mind are raised to penetrate into the recesses of this infinite wisdom, and to explore the bright beams of that majesty, which shines so resplendently with the impress of the divine image, in the revelation of his mind; so the devotional taste is drawn forth into admiration and adoration of all his ways and works, and responds to the triumph of that hallelujah song, "Great and marvellous are thy works, LORD GOD ALMIGHTY; just and true are thy ways, thou KING of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee; for thy judgments are made MANIFEST." Rev. xv. 3, 4. Thine O Lord is the GREATNESS, and the POWER, and the GLORY, and the VICTORY, and the MAJESTY; for all that is in the heaven and the earth is thine. Thine is the KINGDOM, O Lord; and thou art exalted as head above all. Now therefore our God, we thank thee; and praise thy GLORIOUS NAME.
"Eusebius, Bishop of Cesarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ, translated into English with Notes, from an Ancient Syriac Version of the Greek Original, now lost: to which is prefixed a Vindication of the Orthodoxy and Prophetical Views of that Distinguished Writer. By Samuel Lee, D. D." &c. &c.

I will not say that I am about to review this able work of Professor Lee, but I am anxious to introduce it to the notice of the readers of the Biblical Inquirer, many of whom may not have had an opportunity of seeing it. Both the translation and the preliminary dissertation are, in my estimation, chiefly valuable, because they relate to prophecy and its fulfilment; and will not fail to excite a deep interest in the minds of all Bible students. I therefore propose to give occasional extracts from this work for insertion in your valuable periodical. They, who are anxious to inquire into the evidence of the existence of such a work as the Theophania, must consult Doctor Lee's preface; but, for general information, it will suffice to notice that part of it, which relates to the discovery of the copy of the supposed lost work. This, I shall briefly do in the translator's own words.

"Some time in the year 1839, the Rev. Henry Tattam of Bedford, who is an excellent Coptic scholar, formed the resolution of visiting Egypt for the purpose of procuring Coptic manuscripts, in order to complete, if possible, an edition of the Coptic Scriptures. At the suggestion of his friends, a subscription was set on foot for the purpose of assisting in defraying the expenses of this undertaking, and this subscription was headed by a contribution of three hundred pounds by government. Individuals contributed to a small extent: and Mr. Tattam accordingly set out for Egypt. In a short time he returned, having procured some good Coptic manuscripts, of which a list has been printed and circulated: and also about fifty volumes of Syriac manuscripts, some of which were of an extreme age, and very valuable.

These manuscripts Mr. Tattam sent to me, with the request that I would give him some account of their contents; and, at the same time, say what I thought their value might be: which I did as soon as my other engagements would allow. It was in looking over these manuscripts that I had the extreme pleasure of discovering that of which the following Work is a translation. Knowing then, as I did, the extreme rarity of this Work; in other words, that no other copy was known to exist, I requested Mr. Tattam to allow me to take a copy of it before it should leave my hands, in order that the Work might not be lost, whatever might happen to this M.S. Mr. Tattam, with the disinterestedness for which he is so remarkable, instantly gave his consent, allowing me moreover to retain the M.S. as long as I might want it: and, although he soon after disposed of the collection generally to the trustees of the British Museum, he was so obliging as to make this stipulation, that I should be allowed to retain this M.S. as long as I might deem it necessary. p. viii, ix.

Not only did the discovery of this M.S. afford the Professor "extreme pleasure" as a scholar, but as a Christian he had a higher gratification in reclaiming from obscurity this work of so early a writer, and placing before the public "his opinions on prophecy, on the personal reign of Christ, and on the restoration of the Jews; which opinions Doctor Lee admits are at variance with, nay, "directly opposite to those generally held in the present day." Preliminary Dissertation, Part II. p. c."
It is impossible not to admire the fairness and integrity of the able and learned Translator. He says, "among modern translators, what was once the more sure word of prophecy has been made the most unsure." Ibid. p. ci. Again, "I will say for myself, I have, I trust with the sincerest regard to truth, unembarrassed with any desire for novelty, or to oppose the favourite views of any man,—long suspected the soundness of the principles on which these modern views have been founded, and for some years passed have felt convinced, that the more ancient ones are much nearer the truth: their results much more accordant with the general tenor of Scripture, and tending to throw a much greater light on the declaration of both Testaments. I now proceed therefore, to lay before the reader a mere outline, and nothing further can be expected here,—which will, I trust, be found to rest on principles of interpretation more solid than those just now adverted to, and calculated to bring the Old and New Testament into a much more intimate connection, than they can otherwise be made to stand; and hence, to justify the views advanced by our Author in the work before us. Ibid. p. ci.

"SECTION I."

"On the period termed by Eusebius "the Time of the End."

"We have in Sects. 28, 36, of our Fourth Book, express mention of "the time of the end," intimately connected with our Author’s proofs of the fulfilment of prophecy in the erection of the Christian Church. In neither of these places indeed, is he particularly clear, as to the precise period meant; but, as his arguments rest on the fact, (real or supposed,) that the Gospel had then been "preached in all nations," the natural inference is, that he supposed the "time of the End" had then come. I have shewn this, and added a few remarks on the subject generally, in a note on the latter place. (p. 282.) Let us now inquire how this matter stands in Holy Scripture.

"The question now before us is, Whether a period or End is actually fixed in Holy Scripture, with reference to the things of Christ and His Church, unconnected with every consideration about the dissolution of all things, commonly termed the End of the world. We will commence this inquiry with those declarations, which appear to be the most obvious and definite, and then pass on to those which seem less so, by means of their connection with these, and with one another.

"Our Lord says then, generally, as I conceive, "The things concerning me have an End." (Luke xxii. 37.) In this case, He was numbered with the transgressors. This was soon to be done and finished. Upon the Disciples asking Him, in another place (Matt. xxiv. 3. seq.) "When shall these things be? and what the sign of thy coming, and of the End of the world?"* The answer is, "Ye shall hear of wars and rumours of wars"

*Gr. "τῆς συντελείας τού σιωπος." Not necessarily signifying the end of the material world; and, if Christ’s coming (τῆς σιωπος) is to be connected with this, as the context here implies, it is obvious, that the then existing generation should not pass, until this had commenced at least (ver. 34, &c.) and, as Theodotian uses this term (Dan. xii. 13. where we have εἰς απεκληρωσιν συντελείας) to imply the period elsewhere spoken of as the End of the system to be done away, and to be succeeded by another; it is certain, the end of the material world cannot here be meant. This place has "till all these things be fulfilled," which is erroneous. The verb in the original is "γνωριστι, "be, become, or the like."
"all these things must come to pass, but the end is not yet."
And again, (ver. 14) as cited by our Author, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." We are also told (ib. ver. 8,) that the troubles then spoken of are "the beginning of sorrows;" and again, (ib. ver. 15,) these predictions are connected with one or more of those given by Daniel the Prophet: whence it should seem, that all has respect to the same events and times.

"Again, in Mark xiii. 4. the question of the Disciples is, "When shall these things be? and What the sign when all these things shall be fulfilled?" We have here no mention of "the end of the world," but only of the time "when all these things shall be fulfilled"; given probably as equivalent to that of "the end of the world"* mentioned by St. Matthew. And again, (ver. 7.) as before "the end shall not be yet:"† and in the next verse: "these are the beginnings of sorrows." And (ver. 13.) He that shall endure to "the end, the same shall be saved." And then the prophecy of Daniel is, as before pointed out, intimating its connection with these things. Again (Luke xxi. 9.) as before, "The end is not by and by." And (in ver. 22.) it is said, These be the days of vengeance, that all things which are written may be fulfilled!* (in them:) that is, as I understand it, that the accomplishment and end of all things written may arrive and come. A very large number of instances occurs elsewhere to the same effect; we shall presently notice some of these. From all which it must, I think, be evident, both that a Beginning, and an End, of all the troubles here mentioned, is distinctly pointed out and affirmed; and, more generally, the days in which all those other things foretold by the Prophets, should also be accomplished, and come to their destined end.

"Let us now inquire, whether both these periods are so fixed and determined, as not to admit of being carried further in any direction. Of the Beginnings of these troubles, there can perhaps be no doubt, connected as they are with the pestilences, earthquakes, persecutions of the Disciples, the abomination of desolation spoken of by Daniel the Prophet, coupled with the declaration, that the generation then existing should not pass away until they should be (in progress;* Mark xiii. 30,) with the fall of the Temple (Luke xxxi. 5, 6,) the investiture of Jerusalem by the Roman army (ib. ver. 21,) the Captivity of the Jews (ib. ver. 24. comp. v. v. 28, 29—31,) and all those other remarkable events which so soon, and so exactly corresponding with these predictions, actually took place for the first, and necessarily for the last time. The period of these Beginnings is therefore particularly defined to admit of a doubt as to when it was.

*And in the verb corresponding to συντελια, noted above, in συντελισθαι.
§ Gr. "τω τελευτατα παντα τα γεγραμμενα." Lit. Of all things written being fulfilled; i.e. for the fulfilment of all things written in the Scriptures, Eusebius tells us occasionally, in his Commentary on the Psalms, where the terms το τελευτα occur, that this intimates this time of the end.
* Matt. xxiv. 34. Mark, xiii. 30. Luke, xxi. 32. See the note above on the term γεγραμμενα. A passage to the same effect occurs (Matt. xvi. 28,) There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom;" and again (John xxi. 21,) "If I will that he tarry till I come, what is that to thee?" all intended, no doubt, to fix and determine the period here had in view. Let this be remembered."
"To determine the period of the end, will require a more extended investigation; which, as it will involve more particulars of equally certain occurrence, will therefore lead us to a conclusion equally sure and certain. It will be seen, from what has been already cited,—and as noticed by Eusebius—that, when (i.e. not before) the Gospel of the kingdom should have been preached in all the world, for a witness unto all nations, the end should come. (Matt. xxiv. 14, &c.) We may remark here; first, that the Gospel was to be so preached; and, secondly, that this was to be done for the purpose of affording a testimony to all nations. Let us now see, what means we have in our hands for determining its period, and extreme limit." Ibid. cf.—civ.

Having given this lengthened extract from Doctor Lee's Introductory Remarks, I shall for the present, abstain from quoting sects. 28, 36, of the Fourth Book of Eusebius, to which reference is made as to the time of the end." The main point had in view is to ascertain the beginning and the end. Of the beginning of these sorrows, Doctor Lee says there can be no doubt; and, as to the time of the end, it must remain for another paper.

W. J. P. W.

To the Editor of the Biblical Inquirer.

Sir,—I wish to examine the importance of the type of forty years, in reference to all the office characters of Christ. The rule for understanding the Bible, to which I am anxious to adhere, is,—first, the admission that "all Scripture is given by inspiration of God, and is profitable," &c. It is most profitable when we study the different modes which God has been pleased to adopt for making known himself, and for our instruction. The language of Scripture is varied,—some parts are pure history, others prophecy; and instruction is given to the Bible reader by types, shadows, metaphors, symbols, parables, in figurative, and at other times, in plain literal language. And all this is profitable in proportion as we, "by reason of use, have our senses exercised to discern." Paul, when writing to the Corinthians, relates in chap. x. the events which occurred to the people of Israel in passing the Red Sea, and in the wilderness; and, after enumerating these, he adds, at verse 11, "Now all these things happened unto them for types; (see margin) and they are written for our admonition, upon whom the ends of the world are come." Again, in his epistle to the Hebrews, chap. ix. he refers to the tabernacle, service, blood, and priesthood; and adds, "The Holy Ghost, this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure, (or type.)" The Holy Ghost, then, by Paul, has given us these examples for our instruction, in order that we may solve every Scripture problem by these rules, and be more and more perfect in the great science of God's revelation. Working then by this rule, comparing Scripture with Scripture, I discover in the type of forty years, which bounded the duration of the kingly, priestly, and mediatorial office, a fit and beautiful adaptation to Christ, as king, priest, and mediator in the kingdom of Zion, for the same period of forty years.

The examples are as follows:—First, as to the nation of Israel. After their redemption, they are kept out of the promised inheritance forty years,
—Exodus xvi. 35; Deut. viii. 2. And the prophet David, in Psalm xciv., calls this forty years a day, a day of provocation, &c. This type is applied by the spirit in Paul, Hebrews iii. and iv., to the state of the church in the priesthood dispensation, just the same as he wrote to the Corinthians—“Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, (Psalm xciv.) harden not your hearts, as in the provocation, in the day of temptation in the wilderness,” &c. Here we see David’s prophecy fulfilled—here we behold the type fulfilled. For what saith Paul? or rather, what the Scripture? or rather, what saith the Holy Ghost?—“Let us (Hebrews) therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.” I am compelled to be brief, else I might carry this subject to great length. What I mean to shew is this—the forty years in the wilderness was a shadow, figure, type, of the church in the gospel wilderness; which lasted forty years, and no more, from the resurrection of Christ to his second and final coming.

This is a feature of the distresses of believers for the trial of their faith. But further, it is also typical of a day; called one day, as Paul, 2 Cor. vi. 2. “Behold, now is the accepted time; behold, now is the day of salvation.” And Peter calls this one day a thousand years, 2 Peter, iii. 8, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” This is one of the proofs of the first resurrection state, as figuratively set forth in the book of the Revelations of John, chap. xx. John describes the state of the church during the time of the ministry of the apostles, &c., when the priestly and kingly offices were united in Christ and his twelve apostles, according to Christ’s promise to the twelve, (Matthew xix. 28,) in answer to Peter’s question, “What shall we have therefore? And Jesus said unto them, Verily I say unto you, (his apostles,) that ye which have followed me in the regeneration, (that is, the regenerated state in the resurrection,) when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

This promise of Jesus was fulfilled when he ascended up on high and sent down, or shed forth, the promise of the Father, in the gift of the Holy Ghost, whereby the apostles were anointed to office, being endued with power from on high, according to the promise of Jesus, Luke xxiv. 49, compared with Acts ii. 33. Thus were they installed into office as kings and priests: not kings on thrones, literally, according to men’s ways, but after a spiritual manner, in the power and testimony of their ministry, as fellow workers with God in this forty years’ kingdom of the priesthood, under the law of the spirit of life in Christ Jesus. Thus John describes the song, Rev. v. 10, “And hast made us unto our God kings and priests; and we shall reign on the earth.”

Before I return to the point of the thousand years, I wish to note particularly, that, in the promise of Jesus, Matt. xix. 28; the time is specified when the apostles should reign—first, in the regeneration, meaning a new state or dispensation, when Christ was “declared the Son of God with power, by the resurrection from the dead, according to the Spirit of holiness,” Romans i. 4. Secondly, the time when this should be fulfilled was to be when the Son of man should sit on his throne,—then they should sit on their twelve thrones.

This is shewn to be after his exaltation, Acts ii. 24 to 35, and chap.
v. 31. This, then, fixes the time. One other important fact is, that during their reign as kings and priests, they were to judge—"Ye shall sit judging the twelve tribes of Israel."

If I have been diverted from my argument, it has been for the purpose of preparing our minds to look with distinctness at the picture John painted, illustrative of the first resurrection state. In that chapter to which I have referred, Rev. xx. 4, John says, "I saw," and what he saw he was to write in a book, "I saw thrones, and they sat upon them." Who sat upon them? THE APOSTLES.

Let us examine this pictorial representation of John with this of Christ's—"Ye also shall sit upon twelve thrones." John proceeds to describe them—"And judgment was given unto them that sat upon the thrones;" according to the express language and promise of Jesus, "Ye also shall sit judging." Let me ask my readers, can any two pictures be more alike? But it may be asked, how did they judge the twelve tribes of Israel? I answer, by their doctrines: by the truth in their ministry, God bearing them witness, both by signs and wonders, and divers miracles, and gifts of the Holy Ghost.

The next thing demanding attention is, the time, or period, to which this vision refers, and what marks its duration and termination. John described those that were killed for the witness of Jesus, and that they lived and reigned with Christ a thousand years: that is, in the first resurrection. John then proceeds, at verse 5, "But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

My aim is not, in examining the type of the people of Israel's forty years in the wilderness, to mix up more than is necessary the other types of king, priest, mediator, &c. which I intend to take; but it must be manifest, that the reigning as kings and priests of the servants of the Lord, is during the figurative thousand years of John, and during the first resurrection, and when the Son of Man sat on the throne of his glory, as king, and priest, and mediator, of the new covenant. We are, in my judgment, to be governed by an inspired apostle's definition of this thousand years. Peter writes, with his eye on that great prophecy of John, Rev. xx. concerning the coming of the Lord, and the grand events connected with his coming, as detailed by John the prophet, and referred to by Peter in this epistle, verse 10, "But the day of the Lord will come as a thief in the night." Peter learnt this from reading the book of the Revelations by John, sent from Patmos, and found it thus written, chap. xvi. 15, "Behold I come as a thief." This was a promise of the Lord's coming, the same as that other, Rev. xxii. 20, "He which testifieth these things saith, Surely I come quickly, amen." Therefore Peter says, "The Lord is not slack concerning his promise." And again, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Thus it was that Peter explained John's prophetical thousand years, as a day, as one day; and he was well aware, (while he thus wrote to the circumcision) of Paul's letter to the Hebrews, and the manner of Paul's explaining to them the forty years of the children of Israel, which
he says was a day of temptation in the wilderness. And further, Hebrews iv. 7, in connection with the subject of the type in the children of Israel entering into rest, that is, the inheritance, the promised land, and how some entered not in, because of unbelief, he writes thus, “Again he limited a certain day, saying, in David, to-day, after so long a time; as it is said, (Psalm xcvi. 7,) to-day, if ye will hear his voice, harden not your hearts.” The day that they heard the voice of God, and hardened their hearts, provoked and tempted God, was forty years long. That was the type; therefore Paul exhorts the Hebrews thus, “Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle, and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as Moses was faithful in all his house.” Again verse 7, “Wherefore, as the Holy Ghost saith, to-day, if ye will hear his voice. &c.” The meaning is clear, that the exhortation is to hear the voice of the Son in the Gospel day, and this was not a natural day, of twenty-four hours, but answered to the type, and was of forty years duration.

I will advert to one other proof: it is said “When your fathers saw my works forty years.” What works were these? Miracles: miraculously supplied with water and food; their food waxed not old. That is the type in like manner; for forty years did the Jews, or all Israel, see God’s mighty works and miracles, by his servants. At the end of Israel’s forty years wilderness state, the manna ceased, and they partook of the corn of the land. So at the end of the forty years in the gospel, all the gifts, miracles, tongues, healing, prophecy, &c., ceased, vanished away.

The examination of this head, or first type, has occupied much more space than I intended, although it is far from being exhausted—indeed it is not for any one person to exhaust any scriptural subject. One may see one or two striking beauties, another will see others, not opposing one another, but harmonising. But before I close, there is an objection which I wish to anticipate: it is said, that in the Scriptures there are prophetic hours, days, weeks, months, years, and times; such as Daniel’s seventy weeks, which meant seventy prophetic weeks of years, making 490 years; therefore, the forty years in the wilderness may mean, upon their calculation, a long period. To this I answer, not only have we the testimony of apostles, but the express declaration of the Holy Ghost, as to this number, forty years, and also the unity of all scripture testimony to this number. Further by referring to Numbers, xiv. 33, we shall perceive that these forty years are not prophetic years: “And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise.” Thus the forty years answered to the prophetic forty days of searching the land, consequently they mean literal years.

I am, yours, &c.

W. J. P. W.

To W. J. P. W.

My dear Friend,—I cannot resist the inclination of writing a few words to you, after having read Professor Bush’s comment on 1 Cor. xv. I am very glad I have had the opportunity of reading one of the most elaborate and powerful works, which has yet issued from the press, against the popular dogma of an animal resurrection. Though I do not agree with the Professor’s hypothesis of a spiritual body, I yet honour him for his
moral courage in daring to assert what he believes to be the truth, notwithstanding the certainty of incurring the odium theologicum of the sacred hosts—from the infallible Pope glorying in his triple crown, to the ranting insect ambitious of a "reverend" appellation. The great mistake which the Professor commits, is caused by his not perceiving, that everything connected with scriptural illustration, is bounded by the apostolical era. This want of perception drives him to unwarrantable deductions, and not unfrequently weakens the whole of his preceding arguments. Sometimes also it leads him to assume a tone and a style in writing, at variance with the conscious certainty of being right, and is in no small degree indicative of doubt and perplexity at his own conclusions. It would be incompatible with my present design to take his comments seriatim: I will therefore simply advert to two things which occur in his critique on the apostle's reasoning. He aims to show, that a material resurrection is not inculcated, and that it is absurd to suppose an animal re-organization will take place at any future period; but, at the same time, he contends for an individual spiritual body which is conferred upon each person, at the time of his decease, who may be supposed worthy of eternal happiness. This hypothesis is built, as he infers, on various passages of the New Testament. For instance, he takes Paul's comparison of the "grain sown." He is unable to make the analogy of the divine penman graduate with his own views, after having proved very clearly, that it will not agree with those of his opponents. In page 179 he says, "With our present light we must believe, that the only germ in the human body answering to the germ in the plant, and upon which the apostle's comparison is built, is the spiritual body itself; and the erroneous apprehension which has sprung up on the subject, we think to have arisen from supposing the comparison to be based upon the condition of the two bodies—the vegetable and the animal—after both are deposited in the dust. Whereas the true view doubtless is, to conceive the germ of the plant to be developed after its consignment to the earth, but that of the body before. On any other construction, we can make nothing of the illustrating analogy." I take the quotation as it stands, without referring to that of Dr. Whitby cited by the Professor as being perhaps more strictly in keeping with the subject. This shall receive its proper share of attention, as I advance with my examination of the arguments adduced in favour of the contested points. Relative to the passage above quoted, I am for siding with the apostle, whose testimony must be unerring, seeing he was only a mouth for God. I cannot therefore consent to an incongruous illustration on his part, to assist the lame deductions of the learned Professor, much as I admire his talents and venerate his motives. The analogy unfurled is beautifully and accurately descriptive of the doctrine taught; and requires not the aid of philological knowledge, or of metaphysical acuteness to understand it. Let the terms body natural and body spiritual be first defined. The body, in this chapter, does not mean an individual body, let the substance be what it may, any more than it means a body composed of corporeal elements; but it plainly means a multitude, a great body. The natural body in Scripture was without question, that body, which by covenant, was made partaker of natural blessings, whose whole worship was natural, standing in meats, and drinks, and sundry washings,—in blood and sacrifices, not a particle of spirit belonging to it. The life of this body was the favour of God, and the enjoyment of every temporal blessing secured by obedience. Its death—the withdrawing of God's presence from its worship, its expulsion from the land of promise, and
the forfeiture of all its privileges and advantages. This **natural body** was after the order of Adam, whose paradisical state was but another Canaan in miniature. It was the enjoyment of the earth, and consequently earthly. Every legal restriction imposed had only reference to temporal possession. With this view of the body, let us take the apostle's analogy. But some man will say "How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sows, thou sowest not that body that shall be, but bare grain." The bare grain is not that body that shall be. e.g. The germinating process takes place after sowing, and the very fact of a quickening occurring destroys necessarily the identity and existence of the grain sown. This is clear; for the new body does not come to maturity until every vestige of the body sown is destroyed or dies. Therefore the body sown is not that which shall be. The destruction is progressive, or, in other words, the death is progressive, from the blade to the full ear. That is, in exact proportion to the exhibition of life in progress to maturity (only in an inverse order) is the progress of death in the grain sown towards its final dissolution. So that, if we pull up a blade of corn just after its appearance above ground in a vegetating state, we find the grain sown, attached, exhibiting marks of gradual decay; but, if we pluck up a stalk of wheat in a perfect state, quite ripe, we can discover not the slightest trace of the grain sown. It has died; for, had it remained whole, it could have by no means brought forth fruit. There could in reality have been no resurrection. Now then, let us take the subject intended to be illustrated by Paul. We have therefore to refer to the Scriptures to find out when that natural body, which was to be raised a spiritual body, was sown. Your own mind will necessarily recur to the point without adducing quotations. "I will sow them among all nations," says the prophet, referring to the thousands of Israel; but with the promise annexed, "I will redeem them from death, I will ransom them from the grave." Here then was the bare grain thrown into the earth, and the germinating principle of it was the promise; and in exact ratio, as this principle discovered itself in all the relative stages of progression to a glorious consummation, so did the bare grain pass through a process of decay—from the Israelite fresh from the observance of every fleshly ordinance and legal austerity, to the gradual and almost imperceptible disuse of these things commanded by Moses, until he arrived at that state of alienation, which was designated "Gentilism in the flesh" by those who were called "circumcision in the flesh." But where was the promise all this time? Had that made no progress? O yes! The precursor of the Messiah had begun and finished his mission. Here was the blade. The Saviour had commenced and ended his ministry and satisfied the law. Here was the ear, rich in beauty and verdure. The Christ according to the Spirit of Holiness had been declared the Son of God in power, by his resurrection from the dead, Here was the full corn. He was the Head, and every member was blooming with life, because of his resurrection. But now for the order. To the baptism of John came many of the Scribes and Pharisees. This shewed symptoms of life. To the Saviour came many who marvelled at his sayings, and the seventy triumphantly exclaimed, even "the demons are subject to us". This was vitality upon a broad scale. But at the grand exhibition of his power in the gift of the Spirit on the day of Pentecost, what have we? Jews out of every nation under heaven glorifying God and praising him. These were the first-fruits to God and the Lamb. Here was the precious promise shewing proofs of a rich and an abundant harvest. And,
though the fields had to be reaped in consecutive order, yet all were ready for the sickle. The fields of Rome—of Corinth—of Galatia—of Ephesus—of Philippi—of Colosse—of Thessalonica and Berea—of Cappadocia and Pontus, Asia and Bithynia—were waiting for the angels, for the harvest was the end of the age. Aye! And in the very place, where the outcast and expatriated, were pronounced not his people—there were they declared the children of the living God. Broken off from a legal covenant as a natural body,—they were, by virtue of their union to a living spiritual head, transformed into a spiritual body. I have spoken of the promise in its progressive stages, just allow me to say one word of the resurrection. At the Saviour's exaltation, he may with propriety be termed the blade, as the single example of being the first from the dead. The anointing of apostles, and the consequent distribution of the Spirit among those to whom their ministry was confined, a further advance towards perfection; and, last of all, the grand extension to all, through the energetic efforts of the indefatigable apostle of the Gentiles, of light and immortality: of that perfection which was to be at the second advent of Christ.

But there is one thing more, connected with this grand metamorphosis, which silently and almost imperceptibly took place among the banished children of Ephraim. They stood, at the time of their relegation, out of covenant with God. The seal of that covenant, which secured to them the blessings of the temporal Canaan, was circumcision. But the instrument which had given them possession, had been violated in all its conditions; for non-observance of that, which required that the land should have its sabbath, was an infraction of the whole; and consequently the seal had been torn from the deed. They were therefore no longer Jews under covenant, but Gentiles. For remember, that Jew does not stand in opposition to Greek or Roman, or Barbarian or Scythian, but in opposition to Gentile; and all were Gentiles who were out of covenant with God. Hence the character of those was changed by circumstances, who were without hope, and without God in the world. And this was the very state of those who were expelled; for the prophet represents them as saying "our hope is lost, we are cut off for our parts." Here then is a glorious provision of divine foreknowledge. For this expatriated, hopeless body stand forth as the representatives of the whole Gentile world; and the apostle Peter declares them to "be re-begotten to a lively hope, by the resurrection of Christ from the dead." Not as Jews or Gentiles, but as the Sons of the living God. Hence the making of the twain one new man, so making peace.

'This then I regard as the first resurrection—a rising from a death under the law—to a life under the gospel; but there is another resurrection of a far more comprehensive character embracing, in my estimation, the whole human race. This is the second resurrection, of which I have only space to say a few words. Let us take then the federal head of mankind, as taken by Paul. The first man of the earth, earthly; the second, the Lord from heaven. The first a soulish man, the second a spiritual. The expulsion of the first was the exclusion of the whole race from the glories of paradise—from a state of spontaneous vegetation almost, or at least from a state, in which the happy results of labour rendered it a pleasing occupation, to a state of surface wild and uncultivated, and yielding to industry a most uncertain recompense. Compare this with the life and death state of the Jewish state. Again, in the conclusion or forcible ejection from the primitive paradise, the parties were driven forth
"from the presence of the Lord," that is, from the place where communion with the Creator was granted and given them, to a state in which the dim light of the promise first appeared; and reason alone, with the knowledge already given, were their only guides. "He shall bruise thy head" was, at the best, but a very imperfect discovery as to their future destiny, or that of their posterity. Let this be placed alongside of the Jewish state, when deprived of holding (through the high priest) high converse with heaven, and the state of the holy people after their return from the Babylonish Captivity, with only the records of former years to consult, for information on all matters connected with their future welfare. You will see that both were sent out from the presence of the Lord, in a relative sense, not in an abstract sense, (because this would be to set aside the ubiquity of the Deity,) but from a privileged condition, to a state in which all privileges ceased. The harmony of Revelation is established and its truth made apparent, by this method of induction. "Judgment therefore came upon all men to condemnation;" for the soulish Adam had no power to redeem or extricate his own progeny: and their condemnation rested upon them, until the grand restitution of all things. The souls then of all were only co-existent with their lives. This natural body, or human microcosm, (for all future existencies were in Adam) was sown or scattered upon the earth in successive generations, with the germ of spiritual life, viz. the promise derived from the fountain of spirit, rich with the prospect of a future harvest. This germ of spiritual life was thrown among the soulish mass, that when he, who was the very embodiment of the promise, should come, and by his testimony exhibit the spirit of prophecy, then should the grand discovery be made of the designs of God towards mankind, from the first moment of his holding communion with Adam, to the last, when time should end, and the apostolic commission cease. But the apostle observes, "sin was in the world until the law, but sin is not imputed where there is no law." That is to say, that acts of immorality and depravity were committed by man, throughout the time which elapsed between the time of Adam's transgression, and the promulgation of the law; but no covenant existing as to moral actions and their natural consequences, there was of necessity a non-imputation.

This was of course the condition of the whole Gentile world, down to the very time when death was swallowed up in victory—or to that hour, when the darkness, which had covered the intentions of the Creator, and which had gradually become less and less, was totally removed. I make a distinction here between those of Israel who were scattered, and had become Gentiles in the flesh, and those who had never come in contact with the dispersed, so as to know any thing of the oracles of truth; because the first were readily cognizant of the spiritual instruction conveyed in the law, and through the prophets, and the latter perfectly ignorant. The first man being of the earth, earthly, he had nothing to communicate to them of spiritual life or knowledge. The second man is the Lord from heaven, in whom was life and immortality. The seed then was sown a natural body as related to the first man; raised a spiritual body as connected with the second. Sown in dishonour, as linked to the soulish man; raised in power, as conjoined to the spiritual. Sown in weakness, as participating the lost right to retain a paradise; raised in power, as enjoying the fruits of Christ's victory. Sown a natural body, as the offspring of a natural progenitor; raised a spiritual body, as amalgamated with a quickened spirit. The heel-bruising process began and was continuous with the stream of time, until the second
coming; and Paul was well acquainted with the moment when it should cease, otherwise he could not have said to the believers of his day, that the God of peace should shortly render Satan harmless, by putting him under their feet. And more than this, that Christ had been manifested not only to destroy death, but the source of death, which was the devil. Here then is the second resurrection, the destruction of death, and of the devil. For where death is destroyed, nothing but life can remain. In the first resurrection a conflict was carried on between death and life; in the second, the death is annihilated, and the second or life, remains eternally. There is now no driving out from the presence of God: he is "all in all." His great work is accomplished, and his eternal purposes revealed. In a perfect sphere of light, we can revel in the glory, spiritually shadowed forth by types, and fully carried out by the Alpha and Omega. But I must close. Believe me yours truly, W. W.

P. S. I have found time just to add a few remarks more on the subject which so deeply interests me. You will perceive, that I hold the second resurrection or restitution of all things to be the swallowing up of death; and that the time of its taking place was immediately after the grand denouement, which proved to a demonstration the truth of revelation. But you will say, there was a "second death:" how does this agree with a general restoration? To my judgment it agrees in every point. Keeping in mind the necessity of a right division of the Scriptures, it is important just to notice, that this sentence occurs in the Apocalypse; the early date of which to my mind, you have clearly and incontrovertibly established. If this book be examined with care, we shall find that the whole of it is rich in the splendid imagery and rich hyperbole of the east: that it is akin to the magnificently figurative and metaphorical effusions of the prophets, and was intended, in its fine symbols, to foreshadow the glory of the gospel age. We may discover, throughout the writings of the apostles, that the spirituality and superiority of that age is universally set forth by comparison with the fleshly dispensation. To the believing Jew, deeply read in the law and the prophets, nothing was more convincing and comforting than this constant appeal; since it constantly brought before him the intentions of the Deity, in establishing carnal ordinances. Now every such Jew must have recognized, in the consecutive events which preceded the second advent, a gradual fulfilment of prophecy. He must also have understood the nature of the various terms used by the apostles, and their proper application. Paul's forensic style of argument, when treating of the law and its consequences, its demands and penalties, were by him known to be appropriate to the subject. He must therefore correctly have apprehended what was the death. To him the resurrection must have been equally clear. The first death was, of course, known to be the expulsion from the land and a forfeiture of God's presence in that dispensation. Its cause a violation of the covenant. The restoration to life, faith in Christ to lay hold of the promises of the gospel. To every Jew then, who had died, or rather had existed in the death state, and refused to regard the Anointed as the Messiah, and continued stubbornly to reject every fact offered in proof of it, throughout the apostolic age,—to such an one the Gospel was a "savour of death unto death." For his position was simply this, though residing in his own land,—his own no longer, since it was in the possession of the Romans. The life of his worship being gone, he was doomed, at the expiration of the day of grace, to witness the complete annihilation of his people as a nation, and the destruction of every vestige
of that which was but a mere apology for the first temple and its ordinances. This then I regard as the "second death." It must be admitted, on all hands, that death must precede a resurrection.

Now then, this death was the conclusion of the days of vengeance, in which all things, that were written were fulfilled. This was the grand event, so to speak, which was to tear open the eyes of the understanding of those, who had rejected the truth. No longer did the Spirit by miracles and wonders, by signs and mighty deeds, proclaim that God dwelt with man. No longer was the presence of the Infinite displayed through his servants. It was the fading away of day, into night: of night the most intense and fearful. It was "outer darkness," where there was "weeping, and wailing, and gnashing of teeth." But at this evening time there was light. This event proved the truth of the testimony of Jesus. It added the remaining particle to complete what had been gradually accomplishing for six thousand years. In a word, it demonstrated the wisdom—knowledge—power—goodness—and motive of the only wise God, and the Messiahship of him who spake as never man spake. And what practically is the effect of all this? why, the means of being able, at all times, to say we have God present with us, and of being spiritually in him. The right of saying, that mortality (in common usage of the term,) is only a partition, which divides us from the realities of the spiritual world. The power of speaking with certainty of the truth of revelation. The undoubted legitimate privilege of exclaiming, that, as in Adam the first all died; in Adam the second all have been made alive. And, think you, there is one human being, blest with a reasoning faculty, if this were all explained to him, who would dissent from it. Not one!!! Morally, a knowledge of this would change the whole face of society: politically, it would shiver to atoms oppression and tyranny: religiously, it would annihilate creeds and crafts: spiritually, it would establish a common brotherhood among mankind.

W. W.

To the Editor of the Biblical Inquirer.

SIR,—The following letter was sent, last March, to the Editor of "The Time of the End;" but, having remained unnoticed for three months, and being on a subject neither known nor considered in proportion to its importance, I am induced to request a place for it in your pages. R. R.

To the Editor of "The Time of the End."

SIR,—I quote the following passage from an article "On the Chronology of the World," signed J. O.—and published in No. 6 of your periodical. "The opinion has been very prevalent, that, after the six thousand years of the world are complete, the seventh thousand will comprehend the millennial period. In order to shew the nearness of the great event, connected with this view, I have taken the liberty of inclosing a calculation I have made, and founded on the Old Testament Scriptures, showing the age of the world from the creation of Adam." This he makes to be 5947 years. His calculation, however, being founded on the assumed correctness of the Hebrew dates, without taking any notice of the arguments urged against it, I send you the following clear summary of them, extracted from the last note of Rhind's "Age of the Earth."

"There is every reason to think, that the two texts agreed precisely at the time of, or shortly preceding, the birth of Christ. Prior to his advent, the Jews were deeply impressed with the notion, that the Messiah was to appear at the end of the sixth millennium of the world's age, and
that his reign on earth would endure for another millennium, thus making the length of the world's existence to consist of seven millennial days, corresponding analogously with the seven natural days of creation. So far from any discrepancies being then observed in the Septuagint version, it was held by the Jews themselves in the highest esteem, and was even believed to have been made by divine inspiration. St. Luke copies his genealogy from it; and Josephus, who lived in the same age, and who professes to have taken his materials from the Hebrew sacred books, agrees with it in giving the long generations of the patriarchs. It was only after their disappointment, with respect to the non-arrival of the Messiah, and in consequence of the appeals made by the Christians to the Septuagint version, as confirmatory of the new doctrine, that the Jews began to have an aversion for it. At length their hatred induced them to prepare a new Greek version of their own, and to solemnly curse the Septuagint. Their new version corresponded with the Hebrew text; but it is alleged, and there are the strongest grounds for believing the charge, that they purposely altered the sacred text in order to disprove the Christian references, and particularly the patriarchal generation, in order to extend the millennial period to a more distant futurity, and thus defeat the proof of Christ's messiahship, based upon the fact of his having actually arrived at the very time he was expected by themselves, namely, near the end of the sixth millennium. This vitiation of the text must have taken place about A.D. 130. The Septuagint, however, still remained the standard Christian Bible till the era of the Reformation, when the Reformers, in order to depart as widely as possible from every thing Popish, discarded it, and began to prefer the Hebrew, without ever troubling themselves to inquire whether it was or was not more genuine than its rival. Some of them even were so absurd as to assume, that it had been divinely preserved immaculate, without a shadow of change or error."

From the creation to the birth of Christ is, according to Hales, 5411 years; to which the present year, 1845, being added, gives, for the age of the world, 7256 years. The millennium therefore is long past; and, instead of being at present near the close of the sixth millenary, we are in the 256th year of the eighth. For the precise time and signification of the millennial reign, the reader is referred to Professor Lee's Dissertations.

I have made biographical charts according to the two chronologies, from Adam to Abraham, the bare inspection of which is sufficient to show the corruption of the Hebrew, and the general correctness of the Septuagint. In the former the abridgment of human life is sudden: in the latter, as it ought to be, gradual. Indeed, the single comparison of the life of Shem, 600 years, with that of Abraham, 175 years, is sufficient; for, if these two men were contemporaries, as the Hebrew makes them, 175 years, instead of being, as it is called, "a good old age," would be only the life of a boy.

R. R.

NOTICE.

We defer Mr. Ryder's and W. B. 's letters till our next, and with them a review of the whole controversy since received, being desirous to insert the whole together.

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To R. R.

Sir,—Instead of altering your arrangement on Heb. ix. 28, I only intended to elucidate it more fully. When the apostles alluded to a type, they only adverted to the fact, but did not explain it in full detail; and, instead of my interpolating “The purifying of the flesh,” what I intended was, Aaron’s bearing the iniquities of the people. Exod. xviii. 30, 38. The antitype agreeing thereto, “So Christ was once offered to bear the sins of many,” So, with respect to the judgment, and his appearing again: therefore no repetition, and it is by comparing that we come at the truth. (a)

You remark, that what you quoted from Matthew and Luke were illustrations of Heb. ix. 28. To make use of a correspondency of language to illustrate another subject may be allowed; but you referred to the whole, in order to shew its fulfilment at the fall of Jerusalem. Therefore it is the uniting of things, the nature and properties of which have not the least similarity; by commixing the punishment that befel the Jew with the one offering of Christ, and the deliverance of the church from the Jews’ persecution, with the final glorification of the church when Christ shall appear a second time. (b) Paul was ministering of the personal work of Christ, which had been accomplished by his entering into the holiest of all, “having obtained eternal redemption—having abolished in his flesh the law of commandments—by his resurrection from the dead;” and also the high dignity those are entitled to, who look for his second appearing. (c) The whole of the Mosaic covenant concentrated in the person of Christ; and, when he was glorified of whom the law testified, then it became null and void. (d)

The whole ritual of divers washings and carnal ordinances, having reference to and being abolished by the sacrifice of Christ, the continuation of its ministry was of no avail; but carried on by the infatuated Jews’ attachment to Moses, which, had the Temple existed to this day in their possession, the temple worship would also have continued. But God had otherwise determined, the ministration of the gospel, with its glorious light, and extended benefits, superseding the ministry of the law, which was then no longer needed; and the ceasing of that ministry did not add any thing to the doctrine of the atonement, and the salvation of Jew and Gentile, (e) the middle wall of partition being broken down. Ephes. ii. 14—16. “That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” Therefore the offering of Christ, which Paul was adverting to, interested all that believe; consequently, the salvation annexed thereto is the consummation of all the blessedness of all that believe, whether Jew, or Gentile.
You further assert, "That temporal salvation was that only which was future when Paul wrote." Surely much more is contained in the following language. "Putting on the breast-plate of righteousness, and for an helmet, the hope of salvation"—"hath begotten us again to a lively hope—to an inheritance incorruptible—reserved in heaven for you, who are kept by the power of God, through faith unto salvation." That this salvation was a deliverance from the persecuting Jews, or an emancipation from Pagan rulers, or fleeing to the mountains to escape the fury of the Roman armies, can by no means be allowed; (f) for the Christian's hope is laid up in heaven, it is the hope of the glory of God, the hope of eternal life, the hope of an incorruptible, unfading inheritance—yea the hope of salvation, and we are now saved by hope; and, if salvation be included only in the past or even in the present time, then hope has ceased.

"For what a man seeth, why doth he yet hope for"? Believers are now heirs according to the hope of eternal life, now we have hope, now we are heirs of the promise; but the inheritance, the eternal life, and the salvation is future. Salvation comes at the end of faith, sanctification and faith being the means, and salvation the end, consequently much more than a temporal deliverance. (g)

You say, it is remarkable that Paul, in speaking of our Lord's appearing, uses the word phanerotai, he has been manifested; which, being from phao, to shine, radically suggests an external object, "and, in page 6, your statement is, phaneroo, to make manifest, to be apparent, to appear." You have charged me with following the translators; but I need not follow them, nor search the Lexicons. I take yours to be the true meaning of the word, and then I turn to Col. iii. 4, 1 John iii. 2, 1 Pet. v. 4, and there I find the word phaneroo, which according to your own statement, "suggests an external object;" and, as a confirmation, we must take in the context to each of the above portions, and do they not lead the mind up to the very climax of the glory of the Church—of being with him—of being like him—of seeing him as he is—and of being endowed with a crown of glory that fadeth not away, as lasting as the undefiled inheritance? Now the believer is admonished to set his affections on things above, because his life is there, "hid with Christ in God;" and he will not possess it in full perfection, until Christ our life shall appear: then shall ye appear with him in glory." This far exceeds the triumph of the Christian cause at the fall of Jerusalem. (h)

As it relates to the word optomai, you should not have affirmed that I had said it always signifies an external object, when the letter you were commenting on limited it to sixteen out of fifty-seven portions; and then make your comments just as though it were your opponent's words. Was the true statement too much to be encountered with, or was it done inadvertently? (i) You gave an extract, in page 55, from Tittman, and he says of optesthai, "it is referred, at the same time, to the object presented to the eye, and to the subject that sees and perceives"—and is "in the middle" voice, "when the thought is rather of some object presented to or fixed in the eye or mind." While then he asserts, that Matt. v. 8 is "that they shall truly comprehend him," that is, a mental apprehension, yet he decided allows that the word also sometimes presents the object to the eye; then you will find by optomai, he shall be seen, intending much the same thing as phaneroo, radically suggesting an external object.

(i) But why all this criticism on words? (k) Let the events in the
context decide the argument; and, if it be proved that they all have been accomplished, then you are correct; but until these difficulties be removed, no conviction can be wrought on the mind, that Heb. ix. 28, was fulfilled at Jerusalem's destruction. (i)

Yours, very respectfully,
JOHN RYDER.

To Mr. RYDER.

Sir,—I am induced, for shortness sake, to throw my answer to the foregoing letter into the form of notes on particular passages, as precluding the necessity of repeating the passages themselves; and the same will be employed by my friend W. A. in his answer to W. B. Indeed, the controversy, in its progress, has contained so much repetition of the same objections and the same answers, as calls for its termination; if we would not wear out the patience of our readers. I am further of opinion, that its necessity is completely superseded by the appearance of Mr. Townley's work, entitled, "The Second Advent, a Past Event, considered in its relation to the Doctrines of the Apostolic Succession, the Restoration of the Jews, the Resurrection of the Dead, &c. &c.;" as it contains every thing which we could say on any of these subjects; and as a refutation of it will be a refutation of us.

(a) So far then you confirm my view of the passage. The substituted arrangement, however, is not that of the passage itself, and confuses what was before clear.

(b) I have made no commixture, which is not supported by the parallelism, and by the references. "Things which have not the least similarity" are often closely connected, and such is the case here. The punishment which befel the Jews" was for rejecting "the one offering of Christ," and "the deliverance of the Church," constituted no small part of its "glorification." 1 Pet. ii. 12, Rev. xv. 4. As to "the final glorification of the church, when Christ shall" (shall) "appear the second time," I know nothing of it, except as an instance of your practise of begging the question.

(c) This requires no additional comment.

(d) As no one disputes this, it is irrelevant.

(e) I consider this as an assumption. The rest of the paragraph, preceding and following, is true in itself; but inapplicable.

(f) Our Lord's comparison in Matt. xxiv. 37—41, Luke xvii. 26—30, of the deliverance of his people out of the impending destruction to that of Noah and Lot shows, that there is no impropriety in my applying the phrase "temporal salvation" to it. I never meant, however, to say, that it included nothing more; but, as matters then stood, it was an open and undeniable confirmation, that their Master's cause and theirs was the same.

(g) These remarks are in substance a repetition of your last letter, p. 85, and are sufficiently answered by a repetition of mine, p. 87, and by the foregoing note.
(h) The verb πανερω (phamero) radically suggests, as I have said, an external object; but its application, in common with that of all other literal terms, is often figurative. It is thus applied to "righteousness" in Rom. iii. 21, to "counsels" in 1 Cor. iv. 5, to "savour" in 2 Cor. ii. 14, to "care" in vii. 12, to "mystery" in Col. iv. 4, and to the "word" in Tit. i. 3. Now we know, from the gospel history, that the first coming of Christ was an external manifestation, and consequently that the application of the verb to it in Heb. ix. 26, is literal; but, as the maintainers of a future second coming neither have, nor can have, this knowledge of its external character, they can neither disprove our view of a past second coming, nor the figurative sense in which we understand the same verb when applied to it in Col. iii. 4, 1 John iii. 2, and 1 Pet. v. 4. You next appeal, as a confirmation, to the context, that is, to your own unproved sense of the context; while we appeal to the frequent assertions of proximity, and must continue to prefer them.

(i) Admitting, that I committed an oversight respecting the significance which you assigned to μνημεια (memoria), it is one which does no injury to your arguments, and which is not required by mine, your mistaken limitation of it to the sixteen specified texts being quite sufficient for my purpose. I did not however expect to hear any more of these sixteen texts, without first refuting my observation, in p. 54, on your use of them.

(j) Answered in Note (g)

(k) Because words are the vehicle of meaning; and because the cases, in which you have mistaken their meaning, required it.

(l) On the subject of "the events," I again refer to note (g) and to the observation in p. 9, that it is more logical to infer the fulfilment from the note of time, than the time from a supposed non-fulfilment. See also the note on this observation. We think the time, which is too frequently and plainly expressed to be mistaken, ought to govern our interpretation of other terms and their contexts, and not the contrary. In the former case, there is no assumption, no begging the question, to vitiate our conclusion; in the latter, there certainly is. Let it be shown, that this principle of interpretation is wrong; as, till this is done, "no conviction can be wrought" on our minds.

Your's very respectfully,

R. R.

To the Editor of the Biblical Inquirer.

Sir,—May I beg the favour to be allowed once more to address a few lines to my friend W. A.? and in doing so, I hope it will not be considered intruding on the pages of your valuable (and liberal) publication. We are, it is hoped, endeavouring to ascertain truth rather than victory: let us then do it with that calmness which the subject demands. Perhaps I may be blamed for not endeavouring to refute certain things in the first number; but I did not, and the opportunity cannot be recalled; and, if in this I am a little out of order, your kindness I doubt not will grant indulgence. (a)

In the first place, we may now take our leave of Martha, without
attaching to her those ideas with which we are not warranted; for, if on
the subject of the resurrection she had been in error, the Lord Jesus
would most likely have corrected her. The Pharisees too, it should be
observed, were generally mistaken; and, though firm believers in a
resurrection, their enmity was against Jesus Christ as the author of that
resurrection; and, as W. A. very properly says, "they could not endure
Jesus coupled with the resurrection." I have therefore no wish to follow
them further than Paul did, Acts xxiv. 15: neither are they "favourites"
of mine; and, as to their belief of the soul's immortality, disembodied or
embodied, I can have nothing to do with their absurd notions. (b)

W. A. is at a loss to comprehend why I should insist on John v. 28.
29, being taken literally more than Eph. v. 14. Ezek. xxxvii. or Dan. xii.
2. Perhaps all the errors and mistakes in the Christian world arise from
not understanding what we are to take literally from those things which
are spiritual, as the same language is often used for both purposes; which
we need not stay to prove. Only be it observed, there is no understand-
ing of spiritual things, but by literal facts: we might quote half the Bible
to prove this; for instance, the rising of the dead is used as a figure to
set forth the conversion of a sinner, as in Eph. ii. 1, and v. 14; but it is
not always a figure—see Luke vii. 11—23—for here is the widow's son
carried out a dead man, who heard the voice of Christ and came forth to
life again. "Go your way," saith Jesus to John's disciples, "and tell
John what things ye have seen and heard: how that the blind see, the
lame walk, the lepers are cleansed, the deaf hear, the dead are raised,
to the poor the gospel is preached." Now all these things are plain literal
facts; and to see and hear them was enough to make even natural men
marvel, as was all the miracles which Jesus did. The design of all this
was, "that all men should honour the Son, even as they honour the
Father." But suppose, "the blind to see—lame walk—lepers cleansed—
deaf hear—dead raised, &c." were all spiritually to be understood, how
were natural men, who have neither eyes nor ears to discern things which
are spiritual, to wonder or marvel at them? And, be it remembered, it
was the unbelieving Jews (John v. 17,) that were thus to marvel at the mighty
power of the Son of God in raising some to life, who were then
naturally dead. (c)

If Ballou's is "the true meaning" of John, he has "proved to much,
and so proved nothing." For, if the resurrection is at the last day, and
not in the last days, did all that were in their graves hear the voice of
Christ, in his personal ministry, and come forth; for, if so, then most
assuredly was; Hymenæus and Philetus right and Paul was wrong,
(2 Tim. ii. 17, 18.) because the resurrection was past. (d)

Again, if the Jewish doctors were correct in their interpretation of
the last days, that we are to understand it of the age or times of the
Messiah, and W. A. says, "The phrase that God, in these last days, has
spoken unto us by his Son, must be restricted to his personal ministry,"
if this be true, then Paul lived and wrote many years after the last
days were ended, and consequently after the last day, and after the resurrection
too; for that was to take place at the same time. (e) Whiby says,
"The last times and days, in the plural, do mostly signify the times
of the gospel dispensation, concurring with the last times of the Jewish
state; yet the last time, or day, in the singular, often signifies the time of
the resurrection, or last judgment, especially when it is joined with the
resurrection of the body, mentioned in 1 Pet. i. 3. So John, vi. 39, I will raise him up in the last day, ver. 40, 44, 45, Chap i. 24. "I know" &c. Chap. xii. 48, "the word that I have spoken shall judge him in the last day." Whitby on 1 Pet. i. 5. If then Whitby's opinion is worth any thing, it is certainly worth something here. W. A. says, the resurrection took place in the year 70, and not in the time of the personal ministry of Christ; therefore he contradicts "the true meaning" of Ballou on the Parables. (f)

When I asked W. A. "when did God cease to speak by his Son," my idea was, that God speaks by his Son during the last days, and no longer; for when the Son delivers up the kingdom to God, even the Father, and God becomes all in all, what proof have we that the present Scriptures will then be needed, or the language even suitable? (g) Still if God speaks to us now by his Son, where can we hear his voice but in the Scriptures? And, if as Christ saith, "my words shall not pass away," then the language cannot be altered; therefore every part of the Bible that is of a general import, and in which all believers have a common interest, is the same now as it was in the apostolic age. The history of the Jews, the desolation of Jerusalem, and so forth, are things in which we have no personal interest. (h) If then we are believers in Christ, "when he shall appear we shall be like him, and see him as he is." (i)

W. A. and I are perfectly agreed, Acts ii. 34, "that it was Christ and not David who ascended into heaven," "and that his mortal remains were committed to the earth." Now I ask W. A. was David any thing more than a mortal man? "I am but dust and ashes" saith Abraham, and David saith, "He remembereth that we are dust." W. A. says, "But, though David had not ascended, when the apostle spoke, it does not follow, that he did not ascend at the last day." If then David was in the tomb, what was raised "in the last day"? Could it be any thing more or less than the real person of David? I leave W. A. to answer this. (j)

I will now, Mr. Editor, close for the present, thanking you for your indulgence. And, Sir, after all, is not the subject of the Resurrection of paramount importance. Is it true, that it took place in the year 70? and, if it did, what interest have we in it? or are we to look at it as a past history, as belonging to a people only who lived at that time? These are no trifling questions, and there will be no "vain repetition" in replying to them; (k) for if it can be proved that the resurrection of the dead is a past act, then away goes every promise, with faith and hope; and we have to look at the Scriptures just as we might look at the history of the Jews in Egypt, and their journeying through the wilderness, with their entering the promised land—a thing (as I said before) in which we have no personal interest whatever. (l)

January, 1845.

W. B.

NOTES IN ANSWER TO THE FOREGOING LETTER.

(a) It is more than "a little out of order," as the things so passed over affect the whole line of argument.
(b) It is doubtful, whether Paul followed the Pharisees in any of their opinions after he ceased to be one himself. The passage in Acts xxiv. 15, would rather appear an accusation against him, as they did not believe in a resurrection of the unjust. And, as to "their absurd notions," why does W. B. bring them forward, if he has "nothing to do with them."

(c) W. B. may insist on all these being literal; but what proof can he bring, that, in the message of our Lord to John, he was not to be spiritually understood, although in some instances they were literal facts? See John ix. 39, 40.—"not always a figure"—the reasoning, in this place, if admitted, would prove that it was never a figure.

(d) He might as well ask, Did all hear of the benefits which were to be derived from the death of Christ? This answer confounds the two applications of the word resurrection, the moral and the literal; whereas Ballou's explanation relates to the former only, which he further proves as follows. "As it is acknowledged by all, that Christ was speaking figuratively in the context, until he came to the words of our text, it seems entirely unwarrantable to make him now, all of a sudden, speak of a literal resurrection. It is altogether more reasonable to suppose, that, as he meant the dead in a moral or spiritual sense, by the dead who should hear his voice and live, he now means the sinful state of carnal minds by the graves from which the dead were to come forth." He then comments, in connection, on Ezek. xxxvii. and Dan. xii. Ballou's Notes on the Parables, p. 290. Our Lord was addressing such characters as are spoken of in Eph. v. 14. The literal resurrection did not take place till the coming of the Lord: therefore Hymenæus and Philemon were wrong.

(e) This confounds a part with the whole. Christ spoke and Paul wrote in the last days; but Christ in the former, and Paul in the latter part of them. As it regards the opinions of the Jewish Doctors, they (as far as Christianity is concerned,) were as fallacious as those of the Pharisees. Christ certainly spoke, and that effectually, in his personal ministry; but the age or times of the Messiah did not cease with his personal ministry, nor till the kingdom was delivered up to the Father; whereas Paul's ministry ceased some time before the Lord came.

(f) Answered in note (d)

(g) W. B. argues here as if I had admitted his view.

(h) Though Christ spoke by his Spirit in all the prophets and apostles, (1 Pet. i. 11, 12.) his declarations in person are nevertheless distinguished from theirs in Heb. i. 1, 2, and in 1 Cor. vii. 10, 12, &c.

(i) W. B. has no idea of the second coming of Christ having taken place. How then can he understand the change, which actually took place at his coming under the new covenant? All the New Testament was written under the old covenant, and consequently testified of the coming glory under the new. 2 Cor. iii. 6—18.

(j) Certainly "the real person of David"; if by "real person" W. B. means his conscious self, and not the matter of his entombed body.

(k) These questions show a total inattention to the view in the Biblical Inquirer, p. 12; and yet he has the confidence to say, that they are "no vain repetitions."

(l) This may be W. B.'s notion of "personal interest": but it is not ours. See 2 Tim. iii. 16.

W. A.
To Mr. RYDER.

Sir,—When the Biblical Inquirer had proceeded to the third number, I was fortunate enough to become a reader. Your prolonged controversy with R. R. has induced me to appear as a contributor. From my first acquaintance with the Inquirer, I have been most anxious, that the views therein advocated should be subject to the severest criticism. I have invariably glanced over the pages of each successive number, as soon as I had cut open the leaves, in search of the letters of objectors; but, as yet, yourself and another are the only opponents that have come forward: and, if you are a sample of the whole class, I must, as a disinterested individual, give my candid opinion, that neither R. R. nor any of his associates has the least occasion to fear for the soundness of his Biblical conclusion. You have been most effectually and repeatedly answered; but your continued perseverance persuades me, that you will not believe me when I tell you so. I return you my thanks for the opposition you have offered— not that I can compliment you, in any respect, as a controversialist—but because you have afforded opportunities to your opponent, by which he has been enabled to bring before the Public, statements of divine truth, which otherwise might not have been elicited. I have no objection to the continuance of those statements; but I have a decided objection to their continuance in their present form. I wish to have the space, now occupied with the fourfold repetitions of objections, filled with objections which have some claims to originality; or, if none such can be found, with contributions advocating the views of the periodical. For these reasons, I have asked permission to review your controversy with R. R.; and you will pardon me if I state in addition, that I am desirous of relieving you from a position which is becoming really painful, and your opponent from a task, which, however advantageous it may be to others, is wearisome to himself. R. R. is a scholar; while, in your first communication, you admit that you know very little of Greek. Had you been candid in your admission, you ought to have been conscious that you were vanquished before you entered the field; for you must have known that your imperfect acquaintance with the original, incapacitated you for contending with one who had proved his claims to scholarship by the masterly paper which appeared in the first number of the Inquirer. Your rash attempt, coupled with your subsequent failure, is only another illustration of the old adage, "a little learning is a dangerous thing." But, for your "very little" acquaintance with Greek, the controversy would never have seen the light. Another scholar would not have engaged in it, or would have used very different arguments. For myself I do not think, that I should have had patience enough to have noticed your second letter. I believe I should have replied to your first communication by denying your competency to take part in any discussion whatever, wherein the original language of Scripture was concerned.

In your last, which now lies before me, you ask why this criticism about words? In compliance with this implied request, I shall put the Greek on the shelf; though I might have somewhat to boast thereof, if first class honors at College be admissible evidence. I shall discuss matters with you as a plain English reader of the Scriptures: first, premising that you are repeating old objections, not perhaps * with as little regard to the answers, which have been given to them, as though they had never
been written;" but with a total incapacity of comprehending those answers; and with a mental deficiency, which no force of argument will ever be able to overcome.

The first paragraph of your letter may be passed over, as you have tacitly admitted, that your intentions are unavailing to prove the want of correspondence, in R. R.'s arrangement, between type and antitype; and equally ineffectual to prove the futurity of our Lord's second appearing. You evidently do not understand the object of parallel arrangements, and cannot have perused R.R.'s first paper with any degree of attention.

Notwithstanding this admission respecting your intentions, you assume once more (so far as I am able to understand you,) the language of futurity in your second paragraph. You write of "the final glorification of the church when Christ shall appear a second time." Throughout the controversy, you have fallen into the error of all bad logicians, viz. "begging the question." I will arrange and briefly discuss the instances of this error, as they occur in your last letter alone.

1. You assume that "Christ shall appear a second time." This is the parent assumption. The little word "shall" is just the matter in debate. Surely, you cannot have paid any attention to the conclusion of your opponent's last, where he tells you plainly enough, that the main question in debate between you is the time of Christ's second appearing. R. R. in the first number of the Inquirer proves, that the time is past time: you assert that it is future. R. R. very properly rejects a mere assertion; and maintains, at the close of his last reply, that "you have not," in an attempted support of your assertion, "invalidated one of the host of terms, phrases, and circumstances, produced in his first paper, all reflecting light on each other, and all pointing to the same time." One would think, that this were sufficient to silence you; but no. You come forward once more: you take no notice whatever of R. R.'s conclusion; though you cannot write half a dozen lines, without again taking it for granted that the second appearing is still future.

2. You assume, as an offshoot from your parent assumption, that the redemption of the church at the fall of Jerusalem, and her final glorification, are not identical; and you accuse your opponent of writing things the nature and properties of which have not the least similarity. Suppose we translate this into plain English, and it will read thus—Mr. Ryder has his own view of the nature of Jerusalem's desolation; and this view is the truth, the whole truth, and nothing but the truth. He has his own view of the final glorification of the church: this is equally the truth. The two views essentially differ; they belong to distinct times; and what Mr. Ryder has put asunder, let no man join together. Now, sir, let me advise you, as you have been already advised, to ascertain whether your premises are admitted, before you wave deductions, with which your opponent has no concern whatever. You cannot prove, that Romans viii. 23, "waiting for the adoption, to wit, the redemption of our body" is not confined, in respect to time, to the same period which fulfilled Luke xxii. 28. Neither have you advanced a tittle of evidence to show, that, when Paul writes of "the redemption of the purchased possession," he had not his eye upon the things which he knew, by divine teaching, were to be accomplished in that generation. These three Scrip-
turies are among the host of terms, phrases, and circumstances, produced in the first number of the Inquirer, which R. R. maintains you have not invalidated. Romans, viii. 23 is quoted in connection with the resurrection: it is referred to a past period of fulfilment, as the resurrection is connected with the time of the end. You and R. R. are at issue on the resurrection: you believe in the resurrection of the perished earthly body. Here then is an obstacle in your path, which you will not easily overcome.

In your creed, there are wheels within wheels: assumptions involved in assumptions. You speak of the final glorification of the church as a something still future. Here you take it for granted, that there is a church now. But what, if your opponent denies your premise? where, in such case, is your "final glorification?" A church throughout the times of the Bible, implies service; and where service is, there must be servants, ministers, priests, and deacons. And

3. This brings me to your third assumption, viz. the present ministration of the Gospel. In order to demonstrate your error, I have only to refer you again to your opponent's first paper, from which your controversy originated. In that paper R. R. concluded that the mediatorial dominion of Christ's kingdom was ended at the fall of Jerusalem. If the conclusion is correct, all ministry is ended; and, if all ministry is ended, what becomes of your final glorification of the Church? In the progress of this controversy, I have learned that this is not your first attempt; but that you have had a discussion with Mr. Stark. I am not acquainted with the discussion; but Mr. Stark, as you well know, asks all objectors to his doctrine of Jerusalem's overthrow to fill up their assumed intermediate state between the cessation of the apostolic ministry, and your final glorification of the church. He exhibits a piece of blank paper, on which neither you nor any other objector will ever be able to write one word. You are unequal to the task of supplying a ministry; but a ministry was to continue, "for the perfection of the saints, for the edifying of the body of Christ; till all came to a perfect man, to the measure of the age of the fulness of Christ." Therefore, there being now no ministry, this must be the state in which every Christian is: a perfect man, and a final glorification must have transpired.

I am afraid of trespassing beyond due limits, or it would be very easy to enumerate other assumptions of your last letter. I might run through your assumption, "that the cessation of the ministry of the law did not add any thing to the doctrine of the atonement, or the salvation of Jew or Gentile," and show that you have incautiously admitted the invalidity of the resurrection and ascension, in regard to the same atonement and salvation; while you have completely neglected your opponent's quotation from Mr. Stark in the fourth number, and the additional remarks of a friend which are exceedingly pertinent to this point. Then again, it is the same with your repetition of the mere assertion, "that a Christian's hope is now laid up in heaven: that a Christian is now an heir, according to the hope of eternal life." Nothing is easier, by way of exposing your error, than to ask you what heaven it is, in which a believer's hope now rests: whether it be the old heaven or the new, or the first, second, or third heaven? And then for the "heirship," this depends upon the ministry; and he might first fasten you to a proof of the minis-
try as now existing, before you waved before us a conclusion of present heirship.

My own idea of "salvation," at the fall of Jerusalem, is, that it was the finish of all the dispensations; which was a being saved with an everlasting salvation. It was a salvation, in which Jew and Gentile were therefore alike interested: and, not only they, but all that had died in faith; for, previous to that event, this was true, "David is not yet ascended into the heavens." I and R. R. quite agree with you, that connecting, as we do, Heb. ix. 27, 28, with Luke xxii. 28, this salvation was not merely "a deliverance from the persecuting Jews, or an emancipation from Pagan rulers, or a fleeing to the mountains;" but do not ask us, having such connection of spiritual things with spiritual in our minds—do not ask, "what correspondence there is between Heb. ix. 28, and Luke xxii. 28?" There is, not only a correspondence, but an inseparable connection; for both equally find their interpretation in the passing away of the old heaven and earth of Judaism, and the appearing of the new heaven and new earth, in which dwelleth righteousness, and in which, as your opponent has proved over and over again, "death is swallowed up in victory." I do hope that this controversy will be immediately closed. You charge R. R. with "comparing spiritual things with natural;" but the charge recoils on yourself. This is evident from the position in which you contemplate "heaven," "a crown of glory," "an inheritance incorruptible," &c. &c. This method of comparison is of ancient date: it was the ruin of the Jewish house. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." June 10th, 1845.

R. T.

To the Editor of the Biblical Inquirer.

Continued from p. 161.

Sir,—Having in my last, on the subject of the type of forty years, completed the investigation in respect to the people of Israel, and to God's conducting them through the wilderness for forty years, by the hand of Moses and Aaron, I propose to examine the types in application to persons in their several office characters.

First, that of Moses.—He was an eminent figure or type of Christ, not only in the offices which he sustained, but also in many particulars of his life. He was born in Egypt, in the house of bondage. So was Christ born in the bondage state of the Jews, that is, he was born under the law. Gal. iv. 4.—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," &c. that is, to redeem or deliver them that were in bondage under the first covenant, or from the house of servants or slaves, in order that he might set them at liberty or free.

The life of Moses was miraculously preserved, so was the life of Christ. Pharoah's edict had gone forth to destroy all the male children from the Jews. Exodus i. 16, 22. So also did Herod's when Christ was born. Matt. ii. 16. When Moses interfered with his brethren and countrymen to reconcile their differences, they said, "who made thee a man, a
 prince, and a judge over us?" Exod. ii. 14. So also Christ's brethren said, "We will not have this man to reign over us." Luke xix. 14. Moses gives directions for the slaying of the passover lamb, and the sprinkling of the blood, on the night previous to the departure of the children of Israel out of Egypt, that is, their redemption from the house of bondage. Exod. xii. So Paul states of Christ. "For even Christ our passover is sacrificed for us." 1 Cor. v. 7. Thus the lamb slain and the blood sprinkled on the night before the people of Israel's redemption from the house of servants, the bondage state, was a fit type of Christ's redemption from the curse of the law. "Christ hath redeemed us from the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles by Jesus Christ," &c. Gal. iii. 13, 14. I might show many remarkable coincidences in the minuter circumstances between Moses and Christ; but my design is to exhibit Moses as the type in his official characters, and particularly in relation to the type of forty years; therefore, I will leave all minor points, and endeavour to exhibit the pattern figure and type of Moses the servant of God, and the duration of his ministerial offices.

The first in order is that of deliverer, redeemer, according to God's promise. "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched out arm, and with great judgements." Exod. vi. 6. Passing over the remarkable circumstances of their Exodus out of Egypt, and their passage through the Red Sea, it is recorded, "So Moses brought Israel from the Red Sea, and they went into the wilderness of Shur," &c. Exod. xv. 22. The book of Exodus was called by the ancient Jews, THE BOOK OF REDEMPTION, so the work of redemption is called 'Exodus,' Luke ix. 31.

When Moses and Elias appeared with Christ on the mount of transfiguration, it is said they spake of Christ's decease, that is, properly, his Exodus from the house of bondage under the first law, into the gospel wilderness, after he had been slain as the gospel passover. Thus Moses sustained the character of Saviour, Redeemer, Deliverer, to the children Israel literally; and was in this the type or figure of him that was to come as a Saviour, Redeemer, Deliverer spiritually.

The next office Moses sustained was that of LAWGIVER; and in the giving the law, there is this remarkable argument in the type and antitype. Fifty days after Israel's departure or Exodus out of Egypt, they received the fire of a law at Sinai, and fifty days after the decease or Exodus of Christ on the day of Pentecost, did the apostles receive the fire of the Spirit to instruct them in the law of the spirit of life in Christ Jesus. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 1, 4. This was indeed the law of Christ, the law of faith, the gospel from heaven. "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Here was fulfilled the Lord's promise to his apostles, "If I depart," said Christ, "I will send him, the Holy Ghost unto you . . . He shall glorify me; for he shall receive of mine, and show it unto you." John xvi. 7, 14. This is confirmed by the testimony of Peter, "This Jesus hath God raised up whereof we all are witnesses. 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." Acts ii. 32, 33. Here is the first promulgation of the law of the Lord, as the prophet Isaiah foretold. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3. But I must not forget the first object I had in view, which was to show the time when the law was given, and the place where. It is plainly marked when, fifty days after the death of the Lamb; where, from Mount Zion, the gospel wilderness, at the beginning of the forty years kingdom of the priesthood.

Just as in the type when Moses comes to Mount Sinai, it is but the beginning of Israel's journeying in the wilderness forty years; and here God, by him, delivers the law fifty days after their emancipation from the house of bondage. If one or more parts of a type are proved to have an exact fulfilment, why not all? If the state of the Jews under their law of works is called Egypt, why should we not see that the deliverance from Egypt is fifty set forth by the next feature in the type, the wilderness, before the Israelites would enter into the possession of the inheritance which God had promised to them. The forty years wilderness state was to intervene: the same is true also as to God's spiritual Israel. God had promised an inheritance spiritual; but, before this should be revealed or possessed, forty years should in like manner intervene, from the giving the new law from Zion, to the second appearance or coming of the Son of man with power and great glory; when the church should be brought up out of the wilderness. I take it, that, in the digression which I have made, my case is proved before hand. That Christ was prefigured in office as a type sustained by Moses as a lawgiver, further proof is easy. "And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Deut. xxxi. 9. And Jesus confirms this, John vii. 19—"Did not Moses give you the law." "For the law was given by Moses, but grace and truth came by Jesus Christ," John i. 16.

In my former letter, I adopted the principle that Paul laid down, I Cor. x. 11.—Now all these were ensamples or types. Not only was Moses as a legislator a figure, or type, of Christ; but the law was typical. The Sinai law by Moses is no more the Zion law than Moses, the type, is Christ the antitype—one is the shadow, the other the substance. Thus the prophet Isaiah, who was favoured with a vision of the Lord sitting upon a throne, &c., chap. vi. declares the great truth.—"For Jehovah our Judge, Jehovah our Lawgiver, Jehovah our King, he will save us." xxxiii. 22. Thus the Saviour is the lawgiver, the judge, the king, as James has it. ‘There is one lawgiver, who is able to save and to destroy’ iv. 12.

It is not my purpose now to give proofs of the distinct nature of the two covenants, or laws, or to shew the grievous error of those who said, that Christ obeyed the law of Moses for the justification of his people, and that he magnified the law of Sinai and made it honourable. It is a subject of itself sufficiently important to require a separate inquiry and full explanation.

There is one other office sustained by Moses as typical of Christ, so closely connected with that of lawgiver and the law, that it will tend to place the matter of the two covenants or laws in a clear light. Moses was a mediator. This is sufficiently explained by Paul. Gal. iii. 19, 20. He puts this question, "Wherefore then serveth the law?" It was added
because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. " Gal. iii. 19, 20. It was of necessity that, where a covenant is, there should be two parties. God is one party at the giving of the law from Sinai, and Israel the other, and Moses the mediator of that law or covenant. It was ordained by angels in the hand of the mediator, Moses. See Exodus xx, 18, 22. Now this Sinai law was added till the seed (Christ) should come, when he as a lawgiver should give his own law, of which he should be also the mediator, and not a mediator to the law of Moses; for he was the mediator of a better covenant or law than that of Moses. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii. 6. What is meant by a more excellent—the mediator of a better covenant, and better promises? why more excellent and better than the old law or covenant, or the promises in that covenant to the Jews; and therefore it is called new. "And for this cause he is the mediator of the new covenant, or law. Heb. ix. 15.

Is it possible that men should not see the entire change in the law. But I have in hand the office Moses sustained as mediator, in which we see a striking type of Christ as mediator. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

I have not time or you space to finish with Moses as a type at present. I shall therefore conclude with stating the point at which I am, that is, to prove by the type, that Christ sustained this official character only forty years. This is one part of the type only. Moses was 80 years old when he commenced office, Exodus vii. 7, and he was 120 years old when he died,—Deut. 34, 7—the difference forty years is the time that he was mediator, while Israel was in the wilderness, and no longer. This is the testimony of Stephen. "For this Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and the wilderness forty years. " Acts vii. 35, 36.

Such then is the type of Moses in three characters. The redeemer, the lawgiver, and the mediator. I shall endeavour to take the others in order, such as ruler, judge, prophet, intercessor, &c., and am,

Yours, &c.

W. J. P. W.

To the Editor of the Biblical Inquirer.

LETTER IV.

Sir,—In continuation of the subject recorded in Luke xvi. 19—28, we come to notice the fifth section of the subject, viz.—

THE STATE OF THE RICH MAN. HELL.

The magnitude and importance of this part of our subject presents to our minds much consistency, when so taken in harmony with other portions of Scripture as to erase those preconceived ideas, which have tor-
tured, perplexed, and harrowed, the feelings of many a sensitive mind. The doctrine of everlasting torment is one of those, which occupies much of the attention of professed Christians in the present day; and, alas! to the discomfiture of many, who believe in its existence.

The position I then take is, first, it is true according to the Scriptures, or, secondly, it is not to be proved from the internal evidence of Revelation. If religion emanates from God, who is "love," it ought to be looked on rather as a blessing than a curse; or a balm to the wounded spirit rather than a terror.

This parable has, for ages, been made a source of distress to the biblical inquirer for the want of a true solution; but, when weighed in the balance of divine truth, it is disarmed of its sting; and, like Samson’s riddle, out of the eater cometh forth meat, and out of the strong, sweetness. Hence, that which terrifieth the uninquiring mind, yieldeth pleasure and satisfaction to the inquiring mind. Were I to say this place of torment (into which the rich man was cast), was the destruction of Jerusalem, when the priesthood was annihilated,—of which the rich man was typical, (see Letter I.) I might be considered by many as a setter forth of strange doctrines. But "what saith the Scripture?" and, while we follow its internal evidence, let us see if we can consistently pass over that boundary, viz., the destruction of Jerusalem. It becomes a matter of importance to every inquiring mind; inasmuch as it would tend to relieve every one from those harassing ideas, which necessarily arise from those cradled opinions, which have been engendered by his predecessors.

Let us now turn to the Scriptures, and commence with the language of Christ in Luke xiii. 27—31. "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming, &c. . . . Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. "For if they do these things in a green tree, what shall be done in the dry?" This dry or sapless tree appears language applicable to the Jews, whose destruction Christ foresaw would be in that generation; when they should be cast into that fire of affliction, or outer darkness, where "there shall be weeping and gnashing of teeth." See Matt. xiii. 40—43, and it will be found that v. 40 gives the period of its accomplishment, "so shall it be in the end of this age."—which also, in many parts of Scripture prophecy, we find referred to them. The most prominent and important portions have been selected and commented upon, by your talented correspondent R. R. in p. 138, 139, of No. 8; and, to carry the subject forward, I will select a few portions from the Revelations, as a confirmation of the applicableness of the language of Christ, as just quoted from Luke xiii. In v. 30, his words are very emphatic. "Then shall they begin to say to the mountains fall on us." &c. This was a quotation, first, from Isa. ii. 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah and for the glory of his majesty, when he ariseth to shake terribly the earth." Can this refer to any other than the Jews, when we are expressly told this was a prophecy "concerning Judah and Jerusalem!" chap. i. 1. Secondly, from Hos. x. 8. "The sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, cover us; and to the
hills, fall on us.” Subsequent to the address of Christ, to the “daughters of Jerusalem,” John is inspired to write the Revelations of Jehovah; and, in the opening of the seals in succession, the sixth gives a lengthened description of the afflictions of that nation, of which Jesus parabolically had shown the rich man in a place of torment. In Rev. vi. 12—17, we have the following particulars presented to our minds.

1st.—Lo, there was a great earthquake. This was foretold by Jesus, to show the sudden convulsions of nations, in these words: “For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes. All these are the beginning of sorrows.” Matt. xxiv. 6—8.

2nd.—“The sun became black as sackcloth of hair.” This also was noted by Christ as one of the signs preceding that awful calamity: ibid. ver. 29, bearing a reference to the overthrow of kingly power; when the sceptre was to pass from Judah, and “all rule, all authority and power,” were to be placed under the feet of the Messiah. See 1 Cor. xv. 24—28.

3rd.—“The moon became as blood.” i.e. The people who were consumed by bloody revolutions. Or, when we turn to the language of Christ, Matt. xxiv. 29, after the fulfilment of the signs, in “those days shall the sun be darkened, and the moon shall not give her light,” may refer to the people constituting the church, under the Mosaic dispensation, to signify that borrowed light from the then ruling power; having “no glory . . . by reason of the glory that excelleth.” (See 2 Cor. iii.) When, “the Sun of righteousness arose” even Jesus, reflecting the spiritual light of Deity, and burying in obscurity those lesser lights, which were given to rule that night, previous to the dispensation of God.

4th.—“And the stars of heaven fell unto the earth.” As near as this figurative language can approximate to the literal, it will be found to refer to the princes and priests, being shaken from their pinnacle of power, to the lowest state of insignificance—represented by the earth—or, like a building, by a sudden convulsion of nature, shaken to atoms, and reduced to a state of non-existence.

5th.—“The heaven departed as a scroll when it is rolled together. i.e. The political body—Jewish theocracy, or kingdom of Moses, being cast into oblivion, that the kingdom of God might arise above its ruins, in all its splendour and beauty.

6th.—“The kings...captains...great...rich...mighty...bond, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne,” &c. The term mountain may refer to that kingdom of Judah, which in its day, had the pre-eminence of all the nations of the earth.

7th.—The reason: “For the great day of his wrath is come, and who shall be able to stand?” To refer fully to the Prophets, &c. on the subject of the judgment on the Jewish nation, would fill many pages; but, for the sake of brevity, I must confine myself to a few. Such as Dan. xii. 1. with 7. “And there shall be a time of trouble, such as never was since there was a nation.” &c. For there shall be great tribulation, such as was
NOT since the beginning of the world, to this time, no, nor ever shall be. Matt xxiv. 21. Mark xiii. 19. The words of Christ in Luke xxi. 20—24, are striking—to his disciples he said, "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.... For these be the days of vengeance, that all things that are written may be fulfilled.

To carry out this idea of torment, into which, these "rich men" were cast, John's revelation will assist us. When the destroying angels were sent to punish the inhabitants of that mystical Babylon, "It was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men, which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months... and in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them." Chap. ix. 4—6. Here was a state prophecied of, which subsequently was confirmed by history—"Jerusalem" became "heaps, and the mountain of the Lord's House as the high places of the forest." Mic. iii. 12. Within the circuit of eight miles, in the space of five months, foes and famine, pillage and pestilence within, a triple wall around, and besieged every moment from without, eleven hundred thousand human beings perished, though the tale of each was a tragedy. It is recorded by Maimonides, and in the Jewish Talmud, that Terentius Rufus, an officer in the Roman army, tore up with a ploughshare the foundation of the Temple.

Having had occasion, in a previous letter, to refer unto the angels, we now turn to Rev. xiv. 6—8, to show the purport of their mission:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come."

—Quite in harmony with the language of Peter, A.D. 60. For the time is come that judgment must begin at the house of God." 1 Epist. iv. 17.

—A moment's reflection must show, that John's language bears no reference to a state after death, but to the then existing generation; because, in the first place, the angel, or messenger, is preaching the gospel to the nations of the earth; and, in the second, the term "midheaven," is in the new translations "midheaven," which appears significant of the exalted state of the apostles, who had arisen above the earthly dispensation, and were awaiting an entrance into that state of glory, spoken of as "the third heaven." The apostles, in this intermediate state, were inspired to cry to the inhabitants of the old world—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. xviii. 4, 5. As said Abraham unto the rich man, They have Moses and the prophets: let them hear them. And if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—"For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy." Rev. xvi. 6. To the fourth angel, "power was given unto him to scorch men with fire." ver. 8. And, during this period of affliction, "men were scorched with great heat, and blasphemed the name of God." ver. 9. And, under the power of the fifth angel, it it said, "his kingdom was full of darkness,
and they gnawed their tongues for pain." ver. 10. Quite analagous with the state of the rich man, who in hell lifted up his eyes and cried, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

In this place of torment, the just punishment of a righteous God overtook the inhabitants of this mystical Babylon, as prophetically shown by John, Rev. xviii. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her . . . she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come! . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her . . . In her was found the blood of prophets."—"For it cannot be that a prophet perish out of Jerusalem. O Jerusalem! Jerusalem! which killest the prophets, and stonest them which are sent unto thee." &c. Luke xiii. 33, 34—and of saints, and of all that were slain upon the earth."

I now conclude by giving that striking portion of the prophet Isaiah lxvi. 24. "And they—i.e. the believers who escaped the calamity of Jerusalem's overthrow,—shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched,—i.e. no human arm shall avert the just indignation of a righteous God—and they shall be an abhorring unto all flesh?"

I am, Sir,

Your respectfully,

London, 1845.

J. C. MENCE.

To R. R.

Dear Sir,—I am at all times glad of an opportunity to exchange my thoughts, on subjects of importance, with those of a man, who pursues the same object as myself, that of the further discovery of truth; and, as you ask my opinion on the supposed perpetuity of the Messianic Kingdom, I shall proceed at once to communicate it.

To ascribe unlimited duration to the kingdom of Christ, would, to my apprehension, be directly to upset the whole order of God; and, to introduce an anomalous state, which could not fail of carrying confusion throughout the whole of the divine testimony. You will perceive, in all those portions of Scripture which relate to the continuity of the kingdom, the object is, not to convey the idea of endless duration by certain terms, but to show, by comparison, the difference between the certainty of the stability of the throne and power of Christ, when placed in juxtaposition with the Kingdom of Darkness, or the Jewish State. Take, as an example, Paul's letter to the Hebrews. "But concerning the Son, Thy throne O God, is to the age of the age, a sceptre of righteousness, is the sceptre of thy kingdom." Therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows. Also thou, Lord, at the beginning, hast laid the foundation of the earth, (or earthly state,) and the heavens
are the work of thy hands; they shall perish, but thou remainest;” &c. In the case of the first state, it was to perish, and the abettors of its endless durability proclaimed liars, with confusion of face; though the state itself was instituted by God, ostensibly or with a design of making it subserve the grand purpose of introducing the incorruptible state, which was not to fade away, but to retain, to the last trump, the efficiency and full force of its pristine vigour. The Spiritual Kingdom was said to be for the aions of the aions, or, as negatively expressed, was to have no end, which latter form is the strongest which can be selected; but I must still contend, that their proper signification is not chronological, but symbolical, or ναον (και ἐκοιμήθη) on account of its pre-eminence above all other dynasties or periods. Such is the import, which professor Lee ascribes to the prophetic numbers of Daniel and John; to which he adds his opinion, “that if this had occurred to Grotius or Hammond, the book of Revelation would have been satisfactorily explained long ago.” I fully agree to this interpretation, and would extend it to the case before us. The aions, are the glorious frame of habitations which God created through Jesus Christ, that in them his intelligent and sentient creatures might know the modes, states, and durations of existence, which he should appoint for them; and that each aion is one of these habitations, for which he has appointed a mode or state of existence, to last even throughout a duration which he has defined for them. Taking the Gospel state to be one of these habitations, within the mighty frame which embraced the whole, from the creation of Adam, to the perfect development of the Almighty mind, in the final consummation of all things, we have in that state, many aions or modes of existence, as the gradual clearing away of the mists which overhung the future event, or from the appearing of the Holy Ghost, which took place on the day of Pentecost, to the time when all enemies were put in subjection to Christ, and mortality swallowed up of life. “In my Father’s house,” says Christ, “are many mansions: if not, I would have told you so.” “By faith,” says Paul, “we understand the aions to have been framed by the speaking of God, so that the things seen were not made of things apparent.” You have only to pass in review before your mind, the different circumstances or states, through which the Jews passed, from their introduction to the covenant, to the destruction of their city, and you will easily perceive the drift of my argument. Under Moses—Joshua—the Judges—Kings—in Captivity—reinstated with only the rolls of former years to guide them—The cessation of Prophets—under the tyranny of different states—and their final subjugation by the Romans. Each aion was an approximation to the aions of the aions, or great offspring which all the rest were created to bring forth. In attentively perusing the Old Testament, we cannot fail to observe, that one grand epoch is constantly adverted to. The glowing language and rich orientalisms of the prophets, the rapt visions and spiritual ecstasy of the psalmist, the symbolical allusions, pregnant with meaning, of the legal dispensation, “the exceeding great and precious promises,” all pointed to the aions of the Messianic times. This great period was to realize the mighty events foreshadowed in dark sayings, and typified in rites and ceremonies. This was clearly demonstrated by Peter, “concerning which salvation,” &c. 1 Pet. i. 10—12. The Messianic times embraced two grand divisions of the divine economy. The aions which existed during the mission of John, and the birth, ministry, crucifixion, resurrection, ascension, intercession, and reign of Christ, were the habitation in which the modes of existence, ordained by God, characterised as the Dispensation
of the Law;—and the beginning and end of that Kingdom, established by God, ran on together. These aions of the aions were to be to the residents of each big with importance. To the Jew, pertinaciously adhering to the terrestrial frame of the Law, a mighty and overwhelming conviction of miscalculation as to the time, intent, and design of the legal dispensation. To the follower of Christ a confirmation strong of that faith in the anointed, who had set up the habitation of Grace, in which the proofs of messiahship had already been exhibited, and hope, full of immortality, already engendered. Through the aions, or modes of existence under the Law, there had been a succession of Priests, and a succession of Kings. The dominion of the latter had been frequently interrupted by invasions, and internal discord. The functions and office of the former, impaired by disobedience, and finally rendered useless, by the loss of the requisite paraphernalia to approach him, from whom all answers were to be received, and all counsel to emanate. Even the sacrifices were rendered obnoxious, for want of the proper channel of communication. But, in the great house of grace, there was to be no loss of Kingly power, no diminution of Priestly efficiency. These offices were to continue “for the aions of the aions,” from the proclamation of grace, to the consummation of glory. The seat at the right hand was to be occupied, until all enemies were put under foot. In his Kingdom there was to be no interregnum; and his Kingship, like his Priesthood, was not to pass to another. It was to endure as long as the sun—not the natural orb of day, but the spiritual luminary; whose brilliance was not to be eclipsed, but to shine brighter and brighter, until absorbed in the fountain of light. His Kingdom was not to be torn by faction, or damaged by assault. It was to be a Kingdom of Kings and Priests; for such in the apostolic era was every believer; nursing fathers, and their helpmates, queens, or nursing mothers, of the church. Christ was to be the Alpha and Omega, of that dispensation, or rather of the dispensations, despite the raging of the Jewish Hierarchy and its attendant satellites. No night was known by the saints, it was one day, and that the day of the Lord; in which gladness and joy were to predominate in proportion to the fierceness of persecution. “Count it all joy,” &c. But you may ask, does not Paul point to an aion future, when he speaks of “Christ being set... far above all principality,” &c. Ephes. i. 20, 21. I answer No. The apostle is using the language of Scripture, and directing the attention of the Ephesians to the very time when Christ was speaking in a similar manner to the Jews of his day. Matt. xii. 32. As well may it be contended, that the apostle is speaking of a third or future Adam, Rom. v. 14. “Yet death reigned from Adam to Moses, even over those who sinned not in the resemblance of the transgression of Adam;—who is the type of the future Adam. At the time of the apostle’s writing, He was not the future Adam; for he was, at that very moment, the second Adam, and the Spiritual Head of all mankind. The sum of all this is—that the Kingdom of Christ was to have no end throughout, or for, the ages of the ages: but, when these should end, then should be accomplished all for which they were established; and Christ’s servants having given an account of their stewardship, the cup of wrath being full to the brim for the enemies, then should cease administrations, dispensations, faith, and all office character, together with the aions of the aions.

But it may not be out of place here, to examine in detail some of the arguments adduced by Professor Bush, in favour of the ceaseless duration of the Kingdom of Christ. The only passage of Scripture, which the
Professor seems to imagine as presenting any difficulty to the general reception of this dogma, is that of 1 Cor. xv. 24—28. "Then cometh the end," &c. In his Anastasis he observes, "If it cannot be shown, that this passage means what it is usually deemed to teach, then the prevalent tenet for the support of which it is adduced, is deprived of all solid basis; and must be considered a gratuitous assumption." p. 367. It is of little consequence to us what may be the prevalent notion among millenarians and others, respecting the changes which they fancy that Kingdom has yet to undergo; a clear and explicit revelation, having put us in possession of its destinies and triumphs, of its Alpha and Omega. In the case of the Professor, we have another instance of critical attainments, and fine talents, being unequal to the task of making the truth harmonize with mere theological speculations or preconceived opinions; no matter how apparently self-consistent or plausible. After having submitted the foregoing passage to the philological crucible and purified it to his classic taste, he states, "that the common ideas suggested by the word 'end' in scriptural usage, rests upon an entirely erroneous apprehension of the truth. The true sense of the term, as derived from τέλος, to perfect, to finish, is much more nearly allied to perfection or consummation, than to termination. A river that sinks away in the sands and suddenly disappears, comes to an end; but a river that merges itself in the waters of the ocean, comes to an 'end' in a very different sense. Yet this last is much nearer the scriptural import of the word than the former." pp. 367, 368. To this I assent most cordially, and it affords a striking contrast between the fates of the two kingdoms, viz. that of Satan and of God: the kingdom of darkness and the kingdom of light—the first coming to an end under the fearful denunciations of Jehovah, exhibiting in its fall all that can be conceived of utter ruin and desolation; the second, from its establishment on the day of Pentecost to the second advent of the Messiah, enduring amidst persecution, and gradually extending itself, through the instrumentality of those to whom the administration of its affairs was committed, until all "rule and authority," usurped by the priests of the fleshly dispensation, were put down; then merging again into the great ocean of light and love, from which it first sprang forth. It ought never to be forgotten, that it was during the apostolic age, that the great contest was carried on between the servants of Christ and the servants of Satan: a contention which involved the absolute truth or falsehood of the doctrines of the contending parties. Both laid claim to a divinely instituted system of worship. The servants of Moses not discovering the spiritual nature of the Messianic kingdom, pointed to the conversion of Horeb, with all its accompanying demonstrations, as being from heaven. They accorded to satanic agency, the miracles of Christ and his apostles. They had too, their "signs and lying wonders" as Christ declared they should have, Matt. xxiv. 24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders." So that antichrist, or the legal dispensation, was not without its displays of power in support of its pretensions. Its servants denied, that its worship and laws were to be superseded by the introduction of a new order of things. Ignorant of the true meaning of the promises, and blind to the announcements of prophecy, they rejected all evidence which militated against their own cherished notions. This state of things proclaimed the absolute necessity of a judgment, which should decide, who were the apostles of truth, and who the propagators of error. It was also requisite that this judgment should be signal, open, and convincing. The apostles had, throughout the whole course of their ministry, by their
preaching, been judging between those who served God and those who served him not; but it remained to be shown that they had not been deceived themselves. Hence, says Peter, when comforting the saints subjected to the sneers and taunts of Judaizing teachers—"The Lord is not slow concerning his promise, as some men reckon slowness; but he is long-suffering towards us, not willing that any should perish, but that all should come to repentance." 2 Pet. iii. 9. This was in reply to the question, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation." iii. iv. Everything hinged upon this most important event, with which the judgment was parallel: the truth of the Messiahship, the fulfilment of prophecy, the promises of God, the resurrection of the dead, life and immortality, and the divine authenticity of the Scriptures themselves. Before this, all was a matter of faith: nothing was proved or confirmed. It is true, that every believer had "the witness within himself, that he was born of God," and that his faith was of the operation of the Spirit; but this was evidence to himself only. The objectors included all in their category of Satan's votaries, who "confessed with their lips and believed in their hearts that Jesus was the Christ." Previous to my examining the texts, which Mr. Bush has put forward in support of the perpetual duration of Christ's kingdom, I will just glance at what, at first sight, appears to indicate a state of things, which was not embraced by the gospel era. The apostle Peter, when speaking of the second coming, says—"The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a tempestuous roar, and the elements shall be dissolved in fervent heat, and the earth and the works in it shall be burnt up. Since then all these things are to be dissolved, what sort of persons ought ye to be in holy conduct and godliness? Expecting and earnestly desiring the day of God, by which the heavens shall be set on fire and dissolved, and the elements shall be melted with fervent heat. But we expect, according to his promise, new heavens and a new earth, in which dwelleth righteousness." 2 Pet. iii. 10—13. It will be easily understood, by every earnest inquirer after truth, that the apostle is here referring to the two states—the Law and the Gospel. The promise of new heavens and a new earth was announced by the prophet Isaiah; and, by consulting the 51st, 52nd, 53rd, 54th, and 55th chapters, it will be clearly seen, that it is directly connected with all the blessings which distinguish the Messianic Kingdom. Paul informed believers in his day, that they had come into possession of that kingdom; and were enfranchised citizens of the spiritual Jerusalem. "Ye have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the full assembly and church of the first born, registered 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, which speaketh better things than that of Abel." After which he adds, "Wherefore, since we are receiving a kingdom not to be shaken, let us retain grace, by which we may serve God acceptably, with reverence and circumcision; for our God is a consuming fire." Heb. xii. 22—24, 28, 29. Here then we have a solution of the difficulty, which a cursory view of Peter's language seems to indicate. The kingdom, from its commencement to its consummation, was a gradual creation; and the new heavens and the new earth were not completed, till stamped with perfection. The apostle was therefore under the guidance of unerring counsel, when he directed the minds of his readers to the grand events, which were to follow from the
time of his addressing them, to the glorious appearing of Christ, "the second time, without sin, unto salvation." It was then that the Jewish heavens, which were not clean in his sight, were to be dissolved; its beggarly elements melted; and its eye-for-an-eye and tooth-for-a-tooth works burnt up—while the kingdom of grace and of glory should obtain the meed of divine approbation, and be received by the Father, merging itself into the "all and in all" state.

To be continued.

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EXTRACT FROM THE WORKS OF DR. LIGHTFOOT, ON THE EPISODE TO THE HEBREWS.

(Vol. xiii. p. 307.)

"Paul's not affixing his name to this, as he had done to his other Epistles, doth no more deny it to be his, than the First Epistle of John's, is denied to be John's, upon the same account: especially considering, that the name of 'the apostle of the uncircumcision,' would not sound so well before an Epistle to the circumcised; and yet the more still, because he sent it by Mark [for so we cannot but suppose], who was a minister of 'the minister of the circumcision,' and who could easily inform them of the writer.

"Unto what part of the Jewish nation he sendeth the Epistle, under the indorsement 'To the Hebrews,' and why that indorsement 'To the Hebrews, rather than 'To the Jews,'—may be a useful and a needful query. It cannot be imagined, but that he sendeth it to be delivered at a certain place within some reasonable compass; because it was impossible for the bearer, whatsoever he was, to deliver it to all the Jews' dispersion; and because, in chap. xiii. 23, he saith, that, when Timothy came, he would come with him, and see them. Therefore, the title 'The Hebrews' must determine the place, since there is nothing else to determine it. A double reason may be given, why he so styleth them, rather than Jews;—namely, either because the name 'Jew' was now beginning to become odious; or rather, because he would point out the Jews, that dwelt in Judea, or the land of Israel. And this sense doth the Holy Ghost put upon the title "The Hebrews," Acts vi. 1; where it is said, "There was a murmuring of the Hellenists against the Hebrews:" by 'the Hellenists,' meaning the Jews, that dwelt in foreign countries among the Greeks; and by 'the Hebrews,' those that dwelt in Judea. And so it is most proper to understand the inscription of this Epistle; namely, that Paul directs and sends it to the believing Jews of Judea: a people, that had been much engaged to him for his care of their poor, getting collections for them all along his travels; and Mark (whom we suppose the bearer of this epistle) had come in to his attendance, and to the attendance of his uncle Barnabas, when they had been in Judea to bring alms unto those churches. (Acts, xi. and xii.)

"It is not to be doubted, indeed, that he intendeth the discourse and matter of this Epistle to the Jews throughout all their dispersion [and, therefore, Peter, (2 Pet. iii. 15.) writing to the Jews of Pontus, Galatia, Cappadocia, and Asia, applies it as written to them]: yet doth he
indorse it, and send it chiefly to 'The Hebrews,' or the Jews of Judea, the principal seat of the circumcision,—as the properest centre whither to direct it,—and from whence it might best diffuse, in time, to the whole circumference of their dispersion.

"He hath to deal in it mainly with those things, that the Jewish writers commonly call התוֹרָה תּלוֹיוֹת אֵנֶךְ מִלְּחָרוּתָה תּלוֹיוֹת הַמַּגָּלָּה: "Ordinances affixed to the land;' or such ceremonious part of their religion, as, while it stood, was confined to the land; as temple, sacrifice, priesthood, &c. Therefore, it was most proper to direct his speech, in its first bent, to those that dwelt in the land, and were most near to those things,—and who, in those apostatizing times that then were, had the the nearest occasion and temptation to draw them back from the purity of the gospel to those rites again.

"Unto that doubtfulness, that some have taken up about the original tongue of this Epistle, as thinking it very improper that he should write in the Greek tongue to the Hebrews, especially to the Hebrews in Judea,—we need no better satisfaction than what the Hebrews themselves, yea, the Hebrews of Judea, may give to us,—I mean, the Jerusalem Gemarists,—from several passages that they have about the Greek language.

"In Megillah (Fol. 71. col. 2.) they say thus; "There is a tradition from Ben Kaphra, God shall enlarge Japhet, and he shall dwell in the tents of Shem: for they shall speak the language of Japhet in the tents of Shem." The Babylonian Gemara, on the same treatise, (Fol. 9. col. 2.) resolves us, what tongue of Japhet is meant; for having spoken all along before, of the excellency and dignity of the Greek tongue, it concludes, בַּחֲדָוָה יָשָׁר יִזְרֲעֶל שֶׁל שֶׁמֶדֲאָה. * "The very beauty of Japhet shall be in the tents of Shem."

* Instead of the two last words of this Hebrew quotation, Lusesden's edition reads ונ

EXTRACT.

When syllogism and enthymeme are reduced into sentences of common form and occurrence, the business of arguing may seem easy enough. This apparent facility makes people bold in attempting it, who mistake assertion for argument and positiveness for proof; whose discourse is a string of arbitrary assumptions, and whose evidence nothing more than a repetition of the same things disguised, perhaps, by a different mode of expression, or the garb of a learned phraseology.

Smart's Practical Logic, p. 50.
Sr.—I continue the examination of the subject of Moses, personally and officially, as a type of Christ; as well as the period of the continuance of these office characters in the type, and anti-type, namely, forty years. Moses was a ruler, a judge, a king, a prophet, and a mediator, to the children of Israel, in addition to the other offices which he sustained, of saviour, deliverer, and laugher, which I proved in my last letter. The three first titles now mentioned—ruler, judge, and king, may be disposed of together, as they are of similar import. Stephen, the first martyr, says, "this Moses, whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer, by the hand of the angel, which appeared to him in the bush." Acts vii. 35. It will be sufficient, to prove this point, briefly to refer to one or two passages:—First, "Moses commanded us a law, even the inheritance of the congregation of Jacob, and he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." Deut. xxxiii. 4, 5. By referring to the book of Exodus, we get an explanation of this subject with regard to Moses as magisterially king, judge, and ruler. "And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening," Exod. xviii. 13, &c. It appears from the sequel, that Jethro, Moses's father-in-law, on seeing that Moses continued judging in all the causes of Israel, expostulated with him on the arduous duties of his office, and finally induced him to appoint subordinate judges, that is, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, to judge the people at all seasons, in minor matters; but, said Jethro, "It shall be, that every great matter they shall bring unto thee." In this, we perceive that Moses sustained the offices judicially and magisterially, of ruler, judge, and king. He was the chief ruler, chief judge, and chief magistrate over Israel. These offices he sustained for forty years, and no longer.

It is of no avail to say that judges were appointed over Israel after the death of Moses; and that the offices of ruler and judge subsequently merged into that of king, in the person of David and Solomon. 2 Sam. vi. 21, 1 Kings i. 35. I have before shewn that it was so, with regard to the temple worship, because of the imperfection attached to it. "For the law made nothing perfect." The perfection is to be sought after in Christ.
But this type in Moses differs wholly from that of the judges appointed subsequently over Israel; for its import is to exhibit Moses as the chief judge, the chief ruler, the chief magistrate; having power and authority to appoint other magistrates, who should give account to, and refer all great cases to Moses, the head, magisterially. That this was a type of Christ, I need hardly attempt to prove. The prophet Isaiah, chap. xl. 10, says, "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work is before him." So also Matthew ii. 6, "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel." To quote passages, in order to prove that Christ was the antitype of Moses, as a judge, is quite superfluous. "For the Father judgeth no man, but hath committed all judgment to the son." John v. 22.

If it be objected, that Israel was governed by judges after Moses, until Samuel, therefore there is nothing peculiar in the type of Moses, I object and say, that there is no parallel. The testimony of Paul is, that "He, God, gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts, xiii. 20. This is quite true; and by referring to Judges ii. 16, this statement is confirmed, as it is written, "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." Do let it be observed what is the distinction,—these last quotations shew that the Lord raised up judges unto them. But in the type, Moses appointed the judges, and there is no other case of the same kind, except in Christ, the antitype; for both Moses and Christ were mediators, and this particular form of government, in both cases, in the type and antitype, continued for the space of forty years. In my letter which appeared in No. 9, I explained, Mat. xix. 28, where our Lord told his apostles, that when he (the Son of man) should sit on the throne of his glory, then they also should sit on twelve thrones, judging the twelve tribes of Israel. This was illustrated by a reference to Rev. xx, and is a fulfilment of the prophecy of Isaiah, "And I will restore thy judges, as at the first, and thy counsellors, as at the beginning; afterward, thou shalt be called The City of Righteousness, the Faithful City. Zion shall be redeemed with judgment, and her converts with righteousness." i. 26. Now, what is the fact in both cases? is it not this? God delegated to Moses a power of supremacy over Israel, as king, magisterially, as chief ruler, chief judge; he had the appointment of rulers and judges under him, who were to bring all hard cases to him; and he was for the people to God-ward, to bring the causes to God, as mediator. Exod. xviii, 19.

Was there ever a type or figure so truly and minutely fulfilled as in the person of Jesus Christ, the mediator between God and men? Christ, as chief judge, ruler, and king, or head, magisterially, appointed the twelve judges, in the persons of the twelve apostles; and Christ was to the people God-ward, as mediator, chief judge, chief ruler, chief magistrate, as king, the antitype of Moses. It is just so in our own kingdom: the judges of the land are appointed by the Crown, and no great cause, such as the sentence of death, can be of force, without the consent of the chief magistrate, or judge, the king or the queen.

With all plainness I would wish to explain and enforce my purpose and meaning.
First.—That Moses was a type of our Lord Christ, in these offices which he sustained, as king, ruler, and judge; and, I may add, intercessor.

Second.—That God continued Moses in these characters and offices for a limited time, for forty years; at the end of which time these offices, or form of rule and government, ceased.

Third.—This was the shadow, figure, or type, of the better things to come, in Christ, and were fulfilled and accomplished in the resurrection of Christ, and during the ministry of his apostles on earth, as subordinate rulers and judges; whilst Christ sustained the office characters of all these. And

Lastly.—This mode or form of governing spiritually was to last only forty years; which must be reckoned from the ascension of our Lord unto his second appearing or coming, when he delivered up the kingdom to God, even the Father, which was confirmed to believers by the tragic events which took place in Judea, when the temple and city of the Jews was made desolate and destroyed. Then was the end, when Christ put down all rule, and all authority, and power. And Paul further states, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

I will defer at present entering upon an examination of the other characters or offices of Moses, &c. And am,

Your's, &c.

W. J. P. W.

To R. R.

Concluded from p. 191.

This is strictly in keeping with the development of Christ's kingly power. Paul in his epistle to the Hebrews, speaking of the anointed, says, "Thou madest him a little lower than the Angels; thou hast crowned him with glory and honour, and hast set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he hath made all things subject to him, he hath left nothing unsuject to him." Heb. ii. 7, 8. Had the apostle stopped here, those to whom he was addressing himself might very properly have said, How can this be true? Are we not bitterly persecuted by the enemies of the cross? Do we not, from day to day, experience the tremendous consequences of having professed the name of Jesus? Are we not "counted as sheep for the slaughter?" Could this be the case, if all things were put in subjection under his feet?—But, for the consolation and encouragement of the saints, it is added, "as yet however we see not all things made subject to him; but we see Jesus made for a little while inferior to the angels, (the Jewish administrators of the law,) by reason of the suffering of death, crowned with glory and honour, that, by the kindness of God, he might taste death for every man." Ver. 8, 9. So then, in the divine purpose, all things were put in subjection to him; but it could only be clearly apprehended by the saints, when the measure of their opponents was full, and they were compelled to "drink of the wine of the wrath of God, which was poured
out without mixture, into the cup of his indignation.” In the same way, the
new heavens and the new earth were out-spread, in all their beauty and
order, beneath the all-seeing eye, ere the portals of light were unfolded to
the Spiritual Conqueror; but the expectations of the faithful could not be
realized, until “that which was perfect should come.” I contend therefore,
that the apostolic or gospel age constituted “the end” of which Paul spoke
in 1 Cor. xv. 24—28; of that which Professor Bush says “involves no idea
“of chronological termination,” p. 369; and which he hopes to show
implies just as little of cessation or change in any of “the official functions
or relations of the exalted King of the kingdom.” p. 370. But all
attempts to show, that no “cessation or change” has taken place in any
of the “official functions or relations of the exalted King of the king-
don” must necessarily fail, until he can again bring before us those
apostles, prophets, evangelists, pastors, and teachers, which were given
“for the perfecting of the saints, for the work of the ministry,
for the building of the body of the anointed.” Eph. iv. 11, 12.
He must first produce in this glorious ministry, with its clear and unmis-
takeable credentials, its “mouth and wisdom,” which all its enemies
were unable to “gainsay or resist”; whose preaching was “not with
persuasive words of human wisdom, but with demonstration of the Spirit
and of power.” Among what denomination or sect is there to be found
one, to whom has been given, by the Spirit, the word of wisdom, or
the word of knowledge, or faith, or gifts of healing, or the working of
miracles, or the power of prophecy, or the discernment of spirits, or the
productions of tongues, or the interpretation of tongues? These were
the grand characteristics, “the official functions” of those, who were
forwarding the mighty work of reformation, in the sentient kosmos, while
the High Priest of their profession was seated on the right hand of the
majesty of the heavens, a minister of the sanctuary, even the true
tabernacle, which the Lord pitched and not man, making intercession
for all who came to God through him. Comparing the past with the
present, is there no change discovered in “the official functions or
relations of the exalted King of the kingdom?” He then observes,
“before proceeding to the formal establishment of these two points, we
shall adduce an array of passages clearly affirming, or irresistibly imply-
ing the perpetuity of Christ’s dominion.” p. 370. I will therefore give
in parallel columns, the passages adduced by the Professor in support
of his hypothesis, and those, by which the Chief Priests had a right to
infer the perpetuity of their dominion; and leave it to any one to decide
on which side the literal evidence preponderates.

PROFESSOR BUSH.

2 Sam. vii. 16. Thine house and thy kingdom shall be established for
ever before thee: thy throne shall be established for ever.

Luke i. 32, 33. He shall be great, and shall be called the Son of the
Highest: and the Lord God shall give unto him the throne of his father
David; and he shall reign over the house of Jacob for ever.

Isai. ix. 6, 7. Unto us a child is born, &c. of the increase of his govern-
ment and peace there shall be no end.

THE CHIEF PRIESTS.

Gen. xvii. 8. I will give unto thee, and to thy seed after thee, the
land wherein thou art a stranger, all the land of Canaan, for an everlasting
possession; and I will be their God.

Gen. xlviii. 4. I will make thee fruitful, and multiply thee . . . and will
give this land to thy seed after thee for an everlasting possession.

Exod. xl. 15. And thou shalt anoint them, as thou didst anoint
their father, that they may minister unto me in the priest’s office: for
upon the throne of David, and upon his kingdom, to order it, and to establish it, from henceforth, even for ever.

Dan. ii. 44. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, &c. and it shall stand for ever.

Dan. vii. 14. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that, which shall not be destroyed.

Heb. i. 8. To the Son he saith, Thy throne, O God, is for ever and ever.

Rev. i. 5, 6. Unto him that loved us, &c. to him be glory and dominion for ever and ever.

Rev. xi. 15. The kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

Rev. v. 13. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

their anointing shall be an everlasting priesthood, throughout their generations.

Numb. xxv. 12, 13. Behold, I give unto him (Phinehas) my covenant of peace; and he shall have it, and his seed after him, the covenant of an everlasting priesthood.

Lev. xvi. 33, 34. And he shall make an atonement for the sanctuary, &c., and this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

Josh. xiv. 9. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden, shall be thine inheritance, and thy children's for ever.

1 Sam. i. 22. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

Hab. iii. 6. He stood and measured the earth, &c., and the everlasting mountains were scattered, and the perpetual hills did bow.

In every one of those passages, in which perpetuity is expressed, revelation has taught us, that it was only designed to convey an idea of long duration; but the Professor, eager to combat the popular notion of the destruction of our planet at some future period, has fallen into the opposite extreme of supposing, that the priestly and kingly offices of Christ are of eternal continuance. The type of the Messiah affords a very easy solution of the matter. Melchisedek, who was both king of Salem, and priest of the most high God, was declared to be "without father, without mother, without descent, without beginning of days, or end of life." Now, literally speaking, this is impossible; but, when we reflect, that this description of the order of the Melchisedek Priesthood is only given in contradistinction to that of the Aaronic or Levitical, we are enabled to form a correct judgment of the thing, and clearly understand what is meant. Melchisedek had no predecessor in the priestly or kingly offices, and it is equally certain, that he had no successor. The consequence therefore of his official acts was perpetual. He was made a priest and a king by an oath, and not by right of descent or lineage, as the priests were under the law. Hence says Paul, "And by how much he was not made without an oath, (for they under the law are made priests without an oath, but he with an oath, through him who said to him, The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedek:) of a covenant by so much the better hath Jesus been made the surety." Heb. vii. 20—22. Christ therefore had neither predecessor nor successor in the priestly or kingly offices: he was made by an oath after an exclusive order. His reign was from his ascending upon high to receive gifts for men, to the final subjection of his enemies, or until
the church, which was his body, administered to by his ambassadors, "arrived at the unity of the faith, and of the knowledge of the Son of God, at man complete, at the measure of the full stature of the Anointed." Ephes. iv. 13. And this knowledge and this unity were to be waited for, till he was revealed from heaven in flaming fire. Then that kingdom, which had triumphed, under his kingly rule and authority, over the earthly dispensation, and the unfounded pretensions of its rulers, should be declared to be of God. Then the power of miracles and the gift of prophecy were to be no longer needed, when the object for which they were instituted was attained. The lion of the tribe of Judah was successfully to encounter and vanquish those foes, "who would not that he should reign over them." Their earthly house was "to wax old as a garment, and their heavens to vanish away like smoke." At the end then of the gospel age, the whole of this transpired; as foretold by Jesus during his own ministry (Matt. xxiv, Mark xiii, Luke xxi); and by each of the apostles, while engaged in his work. Paul plainly conveyed this to believers in the passage which Professor Bush has taken so much trouble to analyze. "But every one in his own order: the first fruits the Anointed: then those who are the Anointed's at his advent: afterward the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have abolished all rule, and all authority, and all power; for it behoveth him to reign, until he hath put all the enemies under his feet. Death, the last enemy, is to be destroyed; for he hath put all things in subjection under his feet. Yet, when he said, that all things have been made subject to him, manifest it is, that he was excepted who had made all things subject to him. And when all things have been subjected to him, then also the Son himself shall be subject to him who made all things subject to him, that God may be all in all." 1 Cor. xv. 23—28. The very fact then, of the cessation of spiritual powers, those grand features, those living and undeniable proofs of the existence of the Messianic kingdom, leaves not the Professor an atom of evidence, whereon to build his hypothesis of the continued reign of Christ. But, to adopt his own figure of "a river merging itself into the ocean," or the great sheet in Peter's vision let down from heaven and received up again, is to illustrate "the end" of the spiritual dynasty,—the aions of the aions. And what is the result of all this, what is its moral tendency, its practical utility? The irrefrangible proof of the authenticity of the Scriptures; the exhibition of infinite wisdom in conceiving, executing, and perfecting that, which supersedes the necessity of oral communications to convince mankind, as poor Shelley seemed to require; the falsehood of every system of what is termed religious worship, built upon the expectation of Christ's future coming, and upon the (so called) internal operations of the Spirit; the clear conviction of every preacher, supplanted or unsurpassed, being guilty of systematic fraud, in pretending to a call from heaven to proclaim the gospel; and the demonstration, that the Catholic, Protestant, and Dissenting Hierarchies, are the offspring of a misrepresentation of the Truth. This known, let me ask, what would become of "centenary funds," "rent charges," and parson's salaries? What would become of crime-compelling legislation, and "the ordering yourself lowly and reverently to all your betters?" What, of one law for the rich and another for the poor? Aye! What?—

W. W.
To the Editor of the Biblical Inquirer.

LETTER V.

SIR,—Having proceeded over many portions of divine truth, to prove each portion of the subject under consideration, I have endeavoured, as much as possible, to give Scripture authority for what has been advanced; with a sincere desire that each reader would turn to that volume, for the truth or fallacy of the position. For of so much importance is it, that each may read, mark, and learn for himself; that he may cast to the winds the bushels of chaff; and feast only on the pure grain, as found in the testimony of God. I appeal to the judgment of any one conversant with theology, for a confirmation of what I state: that, out of the thousands of volumes which yearly emanate from the press, are they not composed more of the opinions of men, than the testimony of God; or based on sectarian creeds, and that at variance with and contrary to the whole order and harmony of revelation? At the first commencement of the Christian's theological studies, are they not victims to this delusion? Are they not taught to prize more the emanations of the creature mind, than that perfect system, which has God for its author; and is founded on the strictest truth in connection with Him, who is the "God of truth, without iniquity, just and right is He."? Deut. xxxii. 4. And are they not also taught to prize voluminous works of D.D.'s; because of the quantity, rather than to judge of the quality of that which is propounded to them? How then ought Christians to arise and burst asunder this magic circle of priestcraft, by that one simple instrument, "The word of God!"

Having made these few remarks by way of preface, to stir up, if possible, an inquiring mind among your numerous readers, I now proceed to the sixth division of our subject. The state of the beggar: Abraham's bosom.

Having followed this parable through its various divisions, and finding it analogous with the circumstances then about to transpire, we cannot but follow the same course in the examination of this parabolical expression, now before us. "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom." These words direct our minds to inquire, 1st. What is meant by the beggar dying: 2ndly, the import of the words "Abraham's bosom."

1. The mistaken notion, that natural life must expire before the blessing could be enjoyed, must now be shown to have no foundation. The Scriptures imply, that the state of the beggar was for this life, and not for one after death. It was a doctrine taught by Him—"the faithful and true witness"—and fully borne out by his apostles throughout their ministry. "The beggar died." Yes. It may be argued, "The rich man also died." True. But there needs a very nice distinction to be drawn between the death of each; and (let it not be forgotten), the resurrection of each also must bear a very different exposition, thus—"Those who have done good, to the resurrection of life; but those who have done evil, to the resurrection of condemnation." John v. 29. Greaves' Trans.

We have presumed that the beggar, originally, was one of the Jewish house, who also had a knowledge of God, according to the prophetic
manifestation of his being; but, having been prevented from participating in the glory of that worship, is discarded by his rich neighbour, whose pomposity is clearly shown in this parable. The poor man, from a glimpse of brighter manifestation, thus seeing an emptiness in the departing glory of that dispensation, turns his attention to Him who was superior to the law; and "the angels" of God, in their ministerial work, came and "ministered unto him," and, like Philip, "preached unto him Jesus." By faith in Him, the true Messiah, he dies to the law; passes through the baptismal font; renounces the pomp of that world, with all its fading glory; and by them is carried "into Abraham's bosom. The truth of this sublime doctrine is taught in the following passages: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death,"—i.e. the law—"unto life."—i.e. the gospel. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 24. 25. Again, "Jesus said unto her," (Martha) "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—or come under the condemnation of that "ministration of death," for the effect of that dispensation was, "the letter killeth, but the spirit giveth life." See 2 Cor. iii. 6. "Believest thou this?" John, xi. 25, 26. And John, a believer in his divine mission and power, testified, that "we know that we have passed from death unto life." 1 John, iii. 14.

The sublime language of the prophets must inspire the mind with inexpressible delight, when it discovers the same truths couched in language as grand as it is true. I commence with Isai. xxvi. 19; and, as the translation by Bishop Lowth appears more impressive, I give it.

"Thy dead shall live; my deceased, they shall arise,
Awake and sing, ye that dwell in the dust;
For thy dew is as the dew of the dawn;
But the earth shall cast forth, as an abortion, the deceased tyrants."

Next that of Ezek. xxxvii, where, pointing to the dispensation of Christ, when, in his resurrection glory, he should sit on his throne as a ruler in the midst of his people, he writes: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone . . . . And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all . . . . Yea, I will be their God, and they shall be my people." ver. 20. 28. And, previous to this, in ver. 9—14, he had used that very prophetic language, which frequently is so misapplied. "Come from the four winds, O breath, and breathe upon these slain, that they may live . . . . Behold, O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves; and shall put my Spirit in you, and ye shall live." Not that this was to receive its fulfilment in another life, but during the existence of the Jewish Theocracy. That age could not pass before those things should be done; therefore it had no reference to an animal resurrection, but to that which was mental and moral. Thus, by Hosea xiii. 14. "I will ransom them from the power of the
grave;"—i. e. bondage and corruption—"I will redeem them from death"—as exercising dominion over them under its ministration,—"O death, I will be thy plagues; O grave, I will be thy destruction." And to prove it was not animal death, see 1 Cor. xv. 50—57. "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I return again to the prophets, and I find Daniel proclaiming the same things. "At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth,"—slumbering beneath the various ordinances of the law, until they hear the voice of Jesus, when they "shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be teachers"—angels—"shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." . . . "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." xii. 1—3—7.

Those who were turned to righteousness,—like "the beggar" in the parable,—participated in "the first resurrection; on such the second death hath no power." Rev. xx. 6. For, at the second appearing of Jesus Christ, "death and hell were cast into the lake of fire."—Consumed—annihilated—"This is the second death." ver. 6, 14.

But, to notice the objection—"The rich man died also," is proved by his not believing Moses and the prophets in their declaration of Jesus Christ: the ultimatum of all law, types, shadows, &c. Jesus himself being "The Spirit of prophecy." They looked on the law as stationary, while the veil was spread over their hearts; but, to the believer, it appeared only a temporary state, and receiving its end in the final work of Christ. He gloried in its departure, to give place to that "which is perfect," and excelled all that appertained to the Mosaic dispensation. But the Jews, by declaring they were "Moses' disciples," John, ix. 28, in preference to being the disciple of him, who was superior to Moses, (Comp. Heb. iii. 1—6; with 2 Cor. iii.) and by spurning this divinely commissioned prophet (see Acts iii. 12—26), they brought on themselves the penalty of death, for their disobedience to the prophetical declarations given under the dispensation of Moses. It is a singular fact, that, throughout the whole record of truth, unbelief was one of the leading sins of the Jewish nation. To none other is the charge laid. Some talk of unbelief now: and, as a necessary consequence, they are compelled to bring in "faith," "hope," and every other condition. But we must follow the Scriptures. Should our opponents object to this assertion, let them prove their position, by chapter and verse. Not only did Christ combat this principle, but the apostles also, under the dominion of the Spirit, as Christ told them. "If I depart I will send him" (the Comforter) "unto you. And when he is come he will reprove the world of sin." . . . "of sin, because they"—the Jews—"believe not on me" . . . . . . "I have many things to say unto you, but ye cannot bear them now." John xiv. 7—9, 12.

The ministerial work of Jesus Christ, was one of direct antagonism to the Jewish nation. Every page proves it. "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things,
AND YE BELIEVE NOT, how shall ye believe, if I tell you heavenly things?" . . . "He that believeth on him is not condemned; but he that believeth not is condemned already." John iii. 11, 12, 18. "Ye have not his word abiding in you: for whom he hath sent ye believe not." "Ye will not come unto me, that ye might have life." . . . "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" v. 38, 40, 45—47. In chapter viii. 12—59, we find a lengthened discussion with that unbelieving nation; and the whole may be summed up in the striking words of Paul, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of unbelief." Eph. v. 6.

This proves their double condemnation, under Moses and Christ. While they were manifesting their anti-christian spirit, they endeavoured to raise the dead body of Moses, and establish his already faded glory: and hence Jude describes them, as "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Consequently, they did not participate in the blessings of "the first resurrection." "The last enemy," viz. The second death, came on them with all its terror, producing that excruciating torment, which led them to cry out, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

Having noticed the death of each of these individuals, we come, in the next place, to notice the import of the words, "Abraham's bosom." Paul, that "wise master builder," whose reasoning is so superbly manifest, takes occasion to argue this point with the Jews at Galatia. They had received "the truth in Christ," but Judaizing teachers had crept in among them, and told them, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acta xv. i. To this Antichrist, the apostles were opposed; for they well knew, that justification came, not by the Law, but by the hearing of faith. So tenacious was Paul of "The Revelation of Jesus Christ," and so hostile to that dispensation which was passing away, as to declare, "If I build again the things which I destroyed,"—i.e. the law, with all its carnal ordinances—"I make myself a transgressor, for I through the law"—of faith, "am dead to the law"—of works,—"that I might live unto God." But the promise of the Gospel being given to Abraham, it is said, "In thee shall all nations be blessed." So then they which be of faith are blessed with faithful Abraham." So that the fact simply is, the children of faith were to enjoy the blessedness of the new covenant, where they could "worship God in spirit and in truth," while those of un-belief, were to lose it. (Comp. Gal. iii. 14—21, with iii. 1—7.) "The angels" were to gather out of his kingdom all things that offend, and them that do iniquity: and cast them into a furnace of fire: i.e. trouble and affliction,—"there shall be wailing and gnashing of teeth." Matt. xiii. 41—43. And here, during the grace state, the two seeds, two families, were distinctly marked, as Christ showed in the foregoing parable; and while "Abraham's bosom," or the new covenant, was the resting place of the believer, Sarah is shown as the mother of all such, who were interested in the salvation by Christ. Because the promised seed was to proceed from her, "the free woman," while "the children of the bondwoman," pro-
ceed from the "bondmaid." There can be no mistake about this "Tell me ye who wish to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by a bondwoman, and the other by a free woman. But he indeed who was by the bondwoman was according to the flesh; he however who was by the freewoman, was through the promise, which things were told allegorically: for these women are the two covenants; the first indeed is from Mount Sinai, bringing forth to bondage, (which is Hagar; for this word Hagar means Mount Sinai in Arabia) and ranks with the Jerusalem which now is,"—A. D. 58. "and is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all." Gal. iv. 21—26. Greaves's Trans.

This, as a foundation, will direct the mind to the understanding of such passages as the following: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance (or brightness) of her glory. For thus saith Jehovah! Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Comp. Isai. lxvi. 10—13, with xl. 1, 2.) Here they were privileged to enjoy the smiles of Jehovah, "in the face of Jesus Christ." Rejoicing with Paul to the "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the son of his love." Col. i. 12—22. Which revealed truth was the very essence of prophecy. "And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession." Ezek. xliv. 28. "Hereby know we that we dwell in him, and he in us, because he hath given to us of his Spirit."... "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."... "God is love, and he that dwelleth in love dwelleth in God and God in him." 1 John iv. 12—16. "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. vii. 19. Well might it be said of "the Son of his love," that "never man spake like this man," in the using of such similitudes, as "Abraham's bosom," to denote to the believer, his participation in the tender affections of God, and in that state of love and glory which was subsequently shewn to John, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." &c. (Comp. Rev. xxi, with Isai. lx. 18—22.)

I might refer the inquirer to Matt. viii. 11, 12, and many other portions: but any comment on the foregoing passages I think quite unnecessary. Discerning and impartial readers will judge for themselves how far they are correct.

I remain, Mr. Editor, Yours, &c. J. C. MENCE.
To R. R.

Dear Sir,—It is an unpleasant task to criticise the works of our friends; but, if the whole unalloyed truth be the object of our researches, it is no less incumbent on us to point out defects or misconceptions in each other's statements of it than to expose those errors, which are directly opposed to it. This consideration compels me to observe, that, though the Diagram is correct as far as it goes, it fails to exhibit the end, or consummation, in its all-comprehensive greatness. How can the present state be a dispensation of praise? Take the type. At the consecration of the temple, the ascription of praise was the last act of devotion. It was a state of feeling consequent upon the achievement of a great work. Now for Mr. Stark to make his dispensations harmonize, he ought to show, that the warfare state was one of prayer, and the victorious state one of praise. But the apostle inculcates praise in the warfare state. What can be more inspiring than his advising the saints to avail themselves of psalms, and hymns, and spiritual songs?—And all this because Christ had ascended and led captivity captive, and received gifts for men, for the rebellious also, that the Lord God might dwell among them. And further, all things were put under him, though not seen at the time of the apostle's address. And again, the redeemed of the Lord were to return and come to Zion with songs and everlasting joy. The time for this glorious burst of enthusiastic joy is well set down in Rom. xv. 13. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." One would think, that this was of itself sufficient to show, that the victory had been accomplished, and that the eye of faith was cognizant of the fact. Permit me here to make a passing remark on a point, which seems to have escaped the attention of Mr. Stark and others. Viz.—That Israel, having been sown among the nations, had lost the seal of the covenant, and were become to all intents Gentiles. If you read Hosea attentively, you will see, that the House of Israel, or Ephraim, had been divorced, and declared not the people of God; and the prophecy was to this effect, that in every place where they had been designated not the people, there they should be called the people of the living God. Hence, says the apostle, "Ye who were sometimes Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; ... aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world ... are made nigh by the blood of Christ." Ephes. ii. 11—13. This grand junction was announced in the very place, in which it had been proclaimed, that they were not the people of God. But mark the sweet harmony, which it establishes between the prediction and the fulfilment. These were the representations of the Gentiles: and it was not only their own resurrection from the grave, but, being transformed by their first offence against the law in their expatriation, they returned, and in their train came those, to whom the gates of mercy were opened; who from the transgression of Adam, had been ignorant of the tenderness and loving-kindness of the Universal Parent. How inimitably
glorious, how profoundly wise, how unspeakably benevolent, was the purpose of God in giving a law, which was not good relatively, to ensure the trserialization of a certain portion of his people, that they might carry off with them the oracles of truth, vouchsafed through a revelation, to those whose knowledge of Him was confined to the deductions of their own reasoning powers! You will please to recollect, that no return of these could possibly take place, until "the hand writing of ordinances was taken out of the way." But this was effected through the sacrifice of Christ.

The law was inexorable: it demanded every jot and tittle, even the uttermost farthing. Well—its demands were paid: the Conqueror rose, ascended, and scattered his enemies. Upon the ear fell, like the music of the spheres, the songs of the ransomed. He hath delivered us from destruction—he hath redeemed us from the grave—he hath swallowed up death in victory—he hath wiped away tears from all faces—the rebuke of his people he hath taken away from off all the earth—this is our God, we have waited for him, and he hath saved us—we have waited for him, we will be glad and rejoice in his salvation. This was the great climacteric; the bonds of death were snapped asunder; and the captive exiles were restored to their home, as heirs of God and joint heirs with Jesus Christ. Liberated from the bondage of corruption, they were brought into the glorious liberty of the sons of God—sown in dishonour, raised in glory—sown in weakness, raised in power—sown in corruption, raised in incorruption—sown a natural body, raised a spiritual body.

Now I ask, what pretence can we have for talking about this being the kingdom in its victorious state? Why the kingdom was delivered up when the grace state ended. The kingdoms of this world spoken of in the Apocalypse, are confined to the union of the two kingdoms, Ephraim and Judah, in Christ; and is one of the incontrovertible arguments offered by Mr. Wilkinson in his masterly defence of the early date of that book. This then, my dear friend, is eminently the state of perfect knowledge. Here we have the seraphic privilege of grasping what Infinite Wisdom projected, conducted, and matured. We can contemplate his glory, which the heavens, under both dispensations, have declared; and the firmament, under both states, has set forth. It is a state of quiet, silent delight, which language is inadequate to express, and words too poor to describe.

The immense advantages possessed by us, who enjoy the present enduring, eternal state, over those of all former ones, may be shown by contrast. If we take the first Adam, what, I ask, could he know of the ultimate destiny of his offspring? What idea could he form of the purposes of God towards his race, which required six thousand years to reveal and accomplish? What could the Jewish legislator know of the designs of Jehovah in establishing the legal economy relative to its bearings on a dispensation of a higher and more important character? What did the prophets know of these glorious promises, of which they were involuntarily made the organs of divine communication? Less, I contend, than an infant can know of the mighty thoughts, lofty conceptions, and intellectual greatness, of a Locke—a Newton—a Leibnitz—or a Bacon. "Many prophets and righteous men," said Christ to his disciples, "have desired to see those things which ye see, and have not seen them." This too was in a state, which resembled the dawn when compared with the noon-day splendor even of their own career. It was a mere adumbration of the glory, which they should participate. Let the unprejudiced mind contrast the position of these servants of God, when, with clouded vision, they
asked, “Wilt thou, at this time, restore again the kingdom to Israel?” with that, in which, after the descent of the Spirit, they were able to confound the wisdom of the scribe, of the wise, and of the disputer of that age. He will then discover a mighty difference. He will not fail, in the first instance, to recognize the Jew, deeply imbued with the current doctrines of the day: a temporal and victorious Messiah, a national restoration, political greatness, and the entire subjugation of all enemies. In the second, he will perceive the circumcised of heart, rejoicing in an enlightened mind; a partaker of divine knowledge, apprehending the spirituality of prophecy, executing judgment, preaching righteousness, explaining mysteries, diffusing wisdom, instructing the ignorant, and perfecting the saints; glorying in a spiritual Messiah, cognizant of the triumphs of his kingdom, and of the nature, extent, and duration of its government; guided by the unerring Spirit into all truth, beholding as in a mirror the glory of the Lord, and transformed into the same image, as indeed by the Spirit of the Lord. It must be evident to all, that a mighty difference existed, relative to a knowledge of the mind and designs of God in those states. But still that of the latter was only an imperfect one: for its recipients saw but in part, and could only prophesy in part; but, when that which was perfect was come, that which was in part was done away. The apostolic dispensation was, as compared with the present, looking through a casement in an enigma. It was a time of expectation, and a day of anxious probation. Great as were the assurances given from above to the apostles and believers, that he, whose ministers and people they were, would not disappoint them, still in their patience they had to possess their souls; and to bear, with meekness, the tauntings of the persecutor, and the scoffings of the infidel. “Where is the sign of his coming?” It was to this grand event, that the faithful ambassadors had constantly to direct the attention of believers, as embodying the truth of their own mission, and demonstrating the sovereignty of the Anointed. Surrounded with powerful opponents, distressed by erratic followers; grieved at the bickerings and mal-practices of the various churches; annoyed by apostates; and bitterly assailed by the unmitigated malice of the giant enemy, whose end and destruction had been declared by the Son of the Living God;—they had to endure this great fight of affliction, to combat the powers of darkness, and to wait their own manifestation as the sons of God. But we, and in fact all who have lived since the apostolic age, have been able to grasp and comprehend a perfect revelation. We have been in a position to know the relative value and intrinsic worth of every communication; every legal enactment; every rite and ceremony; every type and shadow; every circumstance and condition; every metaphor, hyperbole, and figure; every covenant dispensation and prophecy: and all the confusion, ignorance, sectarianism, crusades, religious murders, intolerance, bigotry, pomp, pageantry, and display,—creeds, dogmas, dogmatists, and priestcraft, which have existed and exist to this day, have been and are created by the one common mistake, that the second coming of Christ is not a past event; and consequently, that a ministry, authorized by God, to carry on the work of apostles, is still in being, and has been since the gospel era. By this has been engendered your Catholic and Protestant, Presbyterian and Episcopalian, Trinitarian and Unitarian, Calvinist and Arminian, High Church and Low Church, Dissenters and Churchmen, Methodists and Baptists, Rationalists and Sceptics, Irvingites and Puseyites, Quakers and Shakers, Southcotonians and Millenarians, wild speculations and fanatical exhibitions, Orangemen and Papists, State Churches and Private-judgment Conventicles.
Had the word of God been regarded in its true light and its design understood, nothing of doubt and uncertainty, nothing of sects or parties would ever have been known. From the first Adam, created by God and emanating from him, to the Second, begotten by the will of God and returning to him, with every subsidiary and consecutive event marked upon the great circle, which took six thousand years in describing, forms at once such matter-of-fact proof of a Revelation as must confound every objector, and annihilate every species of opposition. It is to this magnificent circle we appeal, as evidence to the senses of all, as proof of the falsehood of every system not based on its clear recognition. Could a Byron or a Gibbon, a Paine or a Voltaire, a Shaftesbury or a Hume, have discovered it, he had spared the world the lucubrations of his scepticism; and had not the Bible been overlaid by the false interpretations of men arrogating to themselves the original inspired and spiritually endowed teachers, for which there has been no need these last eighteen hundred years, the world, by this time, would have exhibited a spectacle of moral goodness, social happiness, and intellectual greatness, capable of satisfying the longings of the most enthusiastic philanthropist, or the most ardent and far-seeing optimist.

I remain, truly yours,

W. W.

To the Editor of the Biblical Inquirer.

ON THE SCRIPTURAL MEANING OF THE WORD TRANSLATED "GENERATION" IN THE ENGLISH VERSION OF THE BIBLE.

SIR,—I feel deeply sensible of the importance that must be attached to the true meaning of Jesus Christ in the frequent use of this word, and, knowing as I do, with others, that momentous subjects will be affected by understanding the original meaning, the right translation, the true interpretation and import of this term, I trust that I shall be excused by you, Mr. Editor, and your numerous readers, for such frequent intrusions in your valuable columns.

Nisbett remarks, "When John the Baptist called the Jews a generation of vipers, it can hardly be imagined that he had any view, but to the flagitious character of the people of that age." And it is remarkable, that when Jesus afterwards adopted the same language, it was, in one instance, in consequence of the Pharisees having most wickedly and maliciously accused him of being in league with Beelzebub, the prince of demons, because he had wrought a most astonishing miracle of beneficence, in their presence; and in another, when having at considerable length drawn the character of the Scribes and Pharisees, he says—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Could he mean anything more than that the Jews of that age were of that character, and would suffer that punishment? And if not, what other meaning can be put upon his words, in this connexion, in Matt. xxiv. 36, than that by the phrase this generation, he meant the men of the age in which he lived? With a like view, our Lord seems to have termed those who sought after a sign, and those who rejected a greater than Solomon—an evil and adulterous generation. And it was to those who styled him a glutton and a drunkard—a friend of publicans and sinners, that he said, "To whom shall I liken this generation?" Nor is it less natural to suppose, that
when the apostle Peter said, "Save yourselves from this untoward generation," he is to be understood rather of the men of that age, than of that nation.

Who does not perceive that this generation means the aggregate of the people who are now living, in opposition to those who have lived, and are now no more, and to those who shall succeed them, and who are therefore very properly termed the past and the future generations? It was evidently the common language of Scripture, in passages which are perfectly free from ambiguity, and is in fact the common language of mankind.

The judicious and attentive reader is now, it may be presumed, in possession of materials sufficient to enable him to determine whether Mr. Mede's sense of the word generation, or the common one is the most proper. The learned Dr. Benson, after having collected the numerous passages already cited, and having observed that more such authorities might be collected from the New Testament, very properly asks—"Why the word generation should not be taken in its usual signification in this place? Matt. xxiv. 36—especially as in that sense it contains a plain answer to the question of the disciples. But if it be interpreted of the Jewish nation or people, it is no answer at all." And a little farther on, having cited the question of the disciples, "When shall these things be?" that is, when shall the Temple be destroyed, so that one stone shall not be left upon another? When shall such a desolation come? he says—To that our Lord answers, by setting before them several of the signs and tokens of its approach, and by describing the desolation itself. And then he adds, "This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall sooner pass away than any of my words fail of being accomplished." But what answer to that question would it be to say,—the Jews shall continue a distinct people down to the end of the world (in the vulgar sense?) or, according to Mr. Mede, "The Nation of the Jews shall not perish till all these things be fulfilled." What answer, I say, would that be to the question put (with so much earnestness) by the disciples? Or how would such a declaration connect with the preceding or following context? At verse 32, &c. our Saviour intimates, that some of his disciples should live to see the signs, as forerunners of that desolation which was coming upon the Jews. And accordingly, he says "Now learns a parable of the fig tree. When its branch is yet tender, and it putteth forth leaves, then ye know that summer is near. So also ye, when ye shall see all these things, know ye that it is near, even at the doors. Verily I say unto you, this generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Now, what connection has the Jews continuing a distinct people throughout all ages, with the signs and forerunners of that amazing desolation, or with the rest of our Saviour's discourse in that place?—See Dr. Benson's essay concerning the unity of the sense of Scripture.

Dr. Hammond on Matt. xxiv. 34, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled," says, in reference to the question of the apostles, "When shall these things be, and what shall be the sign of thy coming?" and also in reference to the signs,—"So in like manner resolve ye, that these are most certain and infallible signs, by which, when ye see them, ye may conclude that this coming of the Son of Man for the destruction of the Jews and your rescue and deliverance, is
near at hand: of both which I now assure you, that in the age of some that are now alive, shall all that hath been said in this chapter certainly be fulfilled.'

He further says in reference to Mark xiii. 30, "Verily I say unto you, that this generation shall not pass till all these things be done"—To which I further add, that it shall be within the lifetime of some now living, and here present—within thirty or forty years; this is a sufficient warning for you, and answer to your question (verse 4).

And in a note on Luke xxi. 32, where the same words occur, he says—"and indeed, within a matter of forty years all this shall most surely come to pass."

Dr. Doddridge on Matt. xxiv. 29 to 32, has these remarks:—"And further to illustrate what he had been saying, he spake to them a very easy and familiar parable, saying, Behold now, and learn a parable from the example of the fig-tree, and all other trees that drop their leaves in winter. When buds appear upon the fig tree, and its branch is now become tender, and the ssp rising in other trees, they shoot forth their young leaves, and begin to open and spread, you see and know of your own selves, by the observations you have often made, that summer is now at hand, as there are certain prognostications of it; so likewise you, when ye shall see all these things come to pass, may assuredly know that the destruction of the Jewish state, and the advancement of the kingdom of God in all its glory is just at hand, even at the doors; or that the time is coming, when the desolation I have been speaking of shall come upon Jerusalem, And the gospel shall be propagated all abroad; and verily I say unto you, and urge you to observe it, as absolutely necessary in order to understand what I have been saying—that this generation of men now living shall not pass away until all these things be fulfilled; for what I have foretold concerning the destruction of the Jewish state is so near at hand, that some of you shall live to see it all accomplished with a dreadful exactness."

In a note, Doddridge remarks on these words," this generation shall not pass away until all these things be fulfilled,"—"Though Brennus and Mede have here the honour to be followed by so great an authority as Dr. Sykes, yet I must beg leave to say, that I cannot think the texts they collect sufficient to prove that by this generation we are to understand the Jewish nation through all ages; as if our Lord intended to say, they should continue a distinct people. What I have expressed in the paraphrase is plainly the most obvious sense of the words, and seems to me an evident key to the whole context; especially when compared with Matt. xvi. 28, "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom."

I submit these opinions of learned men on the meaning of the word generation to the serious consideration of the judicious reader, without at present offering any further remarks of my own; and trust that they will be received or rejected after an impartial examination, according to their agreement or disagreement with the oracles of God.

I am, Sir, your's respectfully,

Z.
“Eusebius, Bishop of Cesarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ, translated into English with Notes, from an Ancient Syriac Version of the Greek Original, now lost: to which is prefixed A Vindication of the Orthodoxy and Prophetical Views of that Distinguished Writer. By Samuel Lee, D. D.” &c. &c.

In continuation of my last, which appeared in the Biblical Inquirer, No. 9, p. 155, I now give Excerpts from this work—On the period termed by Eusebius, “The Time of the End,” Book 4, Sect. 35, 36, to which Professor Lee referred in his “Preliminary Dissertations,” or “Introductory remarks on the views of Eusebius, on Prophecy, Part 2, Section 1.” I must content myself for the present with giving these extracts, and defer any comment thereon to another opportunity.

W. J. P. W.

ON THOSE WHO SHOULD FALSELY NAME THEMSELVES THE CHRIST.

From the Gospel of Matthew.

“When He sat on the mount of Olives, His Disciples drew near, saying between themselves and Him, Tell us, When shall these things be? and What is the sign of thy coming, and of the end of the world? And Jesus answered them, and said, See that no man deceive you: for many shall come in my name, and shall say, I am the Christ; and shall deceive many.” And again, after a few things He said, “If at that time any one say to you, the Christ is here, or there; believe ye not. For false Christs shall arise, and false Prophets, and shall give great signs and wonders, so that if it were possible they should deceive even the elect. Behold, I have foretold (it) to you.* If therefore they shall say to you, Behold, he is in the desert, go not forth; or, Behold, He is in the chamber, believe (it) not. For, as the lightning shineth from the East, and is seen even to the West; so shall the coming of the Son of Man be.” And on another occasion, when speaking with the Jews, He added these things and said, “I am come in the name of my Father, and ye receive me not; but, if another come in his own name, him ye will receive.” These things He foretold when warning His Disciples against the lying Antichrist whom they were expecting: and one (of these) shewed of another in the Epistle to the Thessalonians, who (should be) in (the time of) the end. But, that others also should be before this, our Saviour Himself foretold in several places: “For many,” said He, “shall come in my name, and shall say, I am the Christ, and shall deceive many.” And there were many (such) after (these) His words. And so the Samaritans were forthwith persuaded that Dositheus,† who was after the times of our Saviour, was

* “Behold, I have told you before,” of the authorized version is ambiguous. I have therefore avoided this.

† He was, according to some, as ancient as the times of Sennacherib; which appears to be quite visionary. Jerome places him before the times of our Lord, and makes him the author of the sect of the Pharisees. Origen however affirms, that he was contemporary with the Apostles, and that he
the prophet of whom Moses predicted. And he so deceived them, that they declared he was the Christ. Others again, in the times of the Apostles, named Simon Magus "the great power of God," (Acts viii. 10.) and thought that he was the Christ. Others (thought the same) of Montanus* in Phrygia: and others again, of others, in another place. Nor did the deceivers cease. And it is necessary we should suppose, that there were many such as these; so that even from them, testimony may be had, as to the reality of our Saviour's foreknowledge. Our Saviour taught moreover, that His glorious second coming should not again be, as it was at the first, in some one place, so that it may be supposed to be visible in some corner of the earth: and, that no one should thus think, He said, "If any one shall say to you, Behold, the Christ is here, or is there, believe ye not." For opinions such as these comport by no means with Him, but with those false Christs and false Prophets. He indeed appeared once in the form of man, and in a certain district. But, of what sort his glorious second coming from heaven should be, He taught and said, "For, as the lightning goeth forth from the East, and is seen even to the West; so also shall the coming of the Son of Man be."

declared himself to be the Christ. This, Origen probably grounded on a passage in the Recognitions ascribed to Clemens Romanus, which informs us, that upon the death of John the Baptist, Dositheus set up his claim; appointed thirty disciples, and took a woman whom he named the moon—(considering the Sun probably as his own representative). To this man Simon Magus attached himself, and obtained a place among the thirty, on the first vacancy that afterwards occurred; and soon after he fell in love with this woman. Hegesippus too, makes Dositheus contemporary with the Apostles, as also does Eulogius, Patriarch of Alexandria. See the note of Valesius to the Eccl. Hist. Lib. iv. cap. xxii. And the note above, sect. 30. On the other hand, Theodoret makes Simon Magus the leader. Tom. iv. p. 193.

* He commenced his career of heresy in a village of Mysia, named Ardaba, situate on the borders of Phrygia. He took to him two women, named Priscilla, and Maximilla; gave out that he was a Paraclete, and that his women were Prophetesses. His sect, which was the Cataphrygian, was large, and, at one time, reckoned Tertullian among its supporters. Among other things, the dissolution of marriages, and new sorts of fasting were inculcated as necessary. See Euseb. Eccl. Hist. Lib. v. capp. iii. xiv. xvi. xviii. and the notes of Valesius. See also Theodoret. Heret. Fab. Lib. iii. cap. ii. Tom. iv. p. 227.

† As these citations were probably all made from memory, the reader must not be surprised in finding that they occasionally differ, even in the same context.—These passages would, one would think, be sufficient to satisfy those who are so intent on the personal reign of Christ on earth, that their notions are perfectly groundless. For, if he is not to be seen either here, there; either in the desert or in the secret chamber, as the false Christs were; but, whose coming was rather to be as the lightning in rapidity and effect,—as indeed was the case in the overthrow of the Jews, the spread of Christianity, and the fall of the Roman Empire; and as particularly foretold in Dan. vii. 13, 14. Comp. Matt. xxiv. 24, 30, xxvi. 64. Eph. i. 22. Col. i. 23, also Zech. ix. 14, with the preceding context from ver. 9;—then must all speculations about a personal reign on earth be visionary and false. Our author however, seems to understand this, as referring to our Lord's coming to judgment at the last day. If so, I have no doubt he is wrong.
ON THE EVENTS THAT SHOULD HAPPEN AT THE END OF THINGS.

From the Gospel of Matthew.

"Ye shall hear indeed of wars, and rumours of wars: see that ye be not moved, for it is necessary they should be; but the End is not yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be famines and pestilences, and commotions in divers places. And all these are the beginning of sorrows. Then shall they give you up to affliction, and shall kill you; and ye shall be hated by all nations for my name's sake." And after this He added, and said, "Then shall many stumble, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And, because of the abundance of iniquity, the love of many shall wax cold. But he, who shall bear until the End, shall live. And the Gospel of the kingdom shall be preached in the whole world, for the testimony of all nations; and then cometh the End." He clearly foretold also by these things, that His Gospel should, of necessity, first be preached in the whole creation, for the testimony of all nations, "and then should the End come." For the End of the world should not come, before (the Gospel) had been preached; but, when His word should have so taken effect among all nations, that the people should be few, among whom His Gospel had not been preached; so also should the time of the End* be short (in its coming). He further teaches

*This argument is used by Origen (contra Cels. Lib. ii. p. 68. Edit. Spencer). From this reasoning of Eusebius, it is evident that he believed that the End had come. And in this there can be no doubt. I think, he was right; but as this involves a question very ill understood at this day, it may be right to offer a few words here, as to what is meant by the End. This, I think, Daniel (ix. 27.) terms the "consummation:" (comp. ver. 26 and vii. 26, 28,) that is, the End of his seventy weeks, (ib. ver. 24. seq.) when "vision and prophecy" should be sealed: i.e. completed. In chap. viii. 19, it is said, "at the time appointed the End shall be," Again, ib. chap. 27, 28. The End of the matter is said to be, when the kingdom under the whole heaven shall have been given to the Saints (i.e.) the Christians: in other words, when the Kings of the earth shall have become its nursing fathers, and Queens its nursing mothers, (Is. xxl. 23.) Again, Dan. xii. 7. When the power of the holy people shall have been scattered, "all these things shall be finished:" i.e. when the power of the new Church shall be spread abroad far and wide, then shall the End of all these things (Comp. Is. lxii 12, &c. Dan. viii. 24.) In Rev. x. 6, 7, which is an exact parallel of Dan. xii. 7, it is sworn by the angel, that time shall be no longer, and that the mystery of God, as declared by the Prophets, shall be finished. Now, our Lord has identified his predictions (Matt. xxiv. and Luke xxii.) with these of Daniel. In the former (ver 14.) He says: "Then shall the End come. When ye therefore shall see the abomination... spoken of by Daniel the Prophet" (ix. 27; xii. 11.) "Then shall be great tribulation" (ver. 21. comp. Dan. ix. 26; xii. 1.) ver. 34, "This generation shall not pass till all these things be," i.e. commenced (comp. ver. 8.) In the latter Luke xxi. ver. 22. "These be the days of vengeance, that all things which are written may be fulfilled" (i.e. in them.) That the terms latter days, last days, end of the world, ends of the world, fulness of time, refer to the times of the Apostles, and those immediately subsequent to these, the Concordance, with the parallels marked in our common Bibles, will be sufficient to shew.—But the kingdom of the saints is never to end (i.e. as far as prediction is concerned): it can therefore, have no last days, latter days, or the like. When any such terms are referred to the last judgment, the language is
and says, "Ye shall hear of wars, and rumours of wars: see that ye be not moved, for it is necessary they should be; but the End is not yet." He also shews when this shall be, for He says, "The Gospel of the kingdom shall be preached in the whole creation, for the testimony of all nations: and then cometh the end." When also, "famines and pestilences, and commotions (shall be) in divers places, and nation shall rise against nation, and kingdom against kingdom," and there shall be overwhelming persecutions, and great afflictions. After these things too, He says, "And ye shall be hated of all nations," not on account of any other hateful acts, but "for my name's sake."

These proofs of the Divine manifestation of our Saviour, which we have thus far seen, are at the same time demonstrative, that both the words and deeds (had in view) are Divine. For in former times, the words were simply heard; but now, in our times, the fulfilment of these words is openly visible in deed, together with powers eclipsing those of all mortal nature. And, if men will not be persuaded by these, we ought not to wonder: because it is usual with man so to resist things the most plain, as even to dare to oppose by his words the existence of an universal Providence; and hence also, to deny God himself! And thus also, will he disingenuously contend against many other things, to which the truth bears testimony. But, as the injurious conduct of these detracts in no respect from the word, which is in its own nature true; so also will the wicked unbelief of men, in no way injure the evident excellency of the Godhead of our Saviour. But, if it is right that we should compose, for these also, a form (of prescription) conducing to intellectual health; it is time that we should here again present, for their use, (other) proofs of the (truth of the) Gospel, and now also recite the things, which have formerly been investigated with reference to other (objectors), as to those who will not be persuaded by the things (hitherto) said. P. 278—284.

doctrinal, not prophetic. I conclude, therefore, that this End did come, when the persecution of Diocletian ceased: for then all the conditions of prophecy had been fulfilled. Eusebius is therefore right. See also my Sermons and Dissertations, London, 1831, and the introduction to this work.

* He proved in sect. 28, above, that this had taken place, as he affirms in other places, that the gospel had been received throughout the whole world. And so says the Apostle, "Yes, verily their sound went out into all the earth, and their words unto the end of the world." Rom. x. 18; and ib. xvi. 26.—"made known to all nations for the obedience of faith." And again, Col. i. 23.... "The Gospel, which was preached to every creature which is under heaven." To the same effect is the testimony of the Fathers generally. See the "Salutaris Lux Evangelica" of Fabricius: and the Introduction to this work.

EXTRACT.

A new state of mind and feeling is obviously coming upon mankind, the effects of which are scarcely yet to be calculated. But they will far exceed what took place on the diffusion of the Reformation; and can only be compared with those, which the introduction of Christianity produced.

Sharon Turner.
To the Editor of the Biblical Inquirer.

Sir,—There appears to be a mighty bustle in the camp of Sectarianism about books, dates, and chronologies, as though we were approximating to an important crisis. Both Episcopal and Dissenter appear equally paralyzed at the tribunal that is erected to prove whether Tradition or the Scripture is to be the umpire of decision in proving the utter extinction of a human priesthood.

You have justly observed, Sir, that the point at issue to be proved is, whether or not there is a regular succession of the Apostolic priesthood. The advocates for a priestly domination have taken the alarm, and there is a sound vibrating throughout all the camp—Tradition and Scripture is the joint rule of faith. But, Sir, there is a glimmering light beginning to shine in the hemisphere of Christianity that will chase away all those inferior lights that have been dazzling the sparks of their own kindling. Systematic theology is trembling on the verge of its approaching destiny; and, consequently, every effort will be employed, and every stratagem resorted to, in order to throw dust in the eyes, to obscure the prospect of its final termination.

It is to be expected, Sir, that in the progress of this moral warfare that there will be different processes of judgment, and different solutions will be offered by different minds, and agreeable to the pledge of your liberality, all are entitled to attention which are offered in the spirit of truth and seriousness, and which tend to accelerate the desired result; but, if truth be the ultimate object of pursuit, why supplant evidence on the mere conjectural ground of a speculative uncertainty? One fact is worth a thousand speculations on the probability of such a fact happening. I might speculate on the books of Troas, and especially the parchments, and who can deny that those books and parchments in Asia, contained the visions of John—2 Timothy iv. 13.

However, it is indisputable that Paul carried books with him, and set a peculiar value on the parchments; and it was necessary that he should have books to appeal to, notwithstanding he had the infallible guidance of the Holy Spirit. None of the apostles laid the stress of their arguments on the bare authority of their assertions; for that authority was called in question by the unbelieving Jews.

Now it really appears that the visions of John are identified invariably through the apostolic writings, personated in expression, though not in symbols: for instance, the war in heaven—Michael and his angels fought against the dragon, and the dragon fought and his angels. Daniel cast the shadow of his prophecy on this time when Michael stood up for the children of his people; and that it existed in the apostolic warfare, the heavenly dispensation, with the Jewish rulers, principalities, and powers, is confirmed even in Ephesus, to whom John was directed to send his Revelation. Ephes. vi. 11—17—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, (the dragon, that old serpent, the devil,) for we wrestle not against flesh and blood, but against principalities against powers against the rulers of the darkness of this age against spiritual wickedness in high (or agreeable to the margin) heavenly places, which shows plainly this was the war in heaven, and the apostle identified in expression, and the symbol which John saw, even the sword of the spirit which proceedeth out of the mouth.
of him who is the word of God, and take the helmet of salvation and
the sword of the Spirit, which is the word of God.

Again, Rev. xiv. 6, 7, And I saw another angel fly in the midst of
heaven (or mid-heaven), having the everlasting gospel to preach unto them
that dwell on the earth, and to every nation, kindred, tongue, and people,
saying, with a loud voice, fear God, and give glory to him, for the HOUR
of his JUDGMENT IS COME, and worship him that made heaven and
earth, and the sea, and the fountains of waters. To apprehend who this
angel was, we refer to the testimony of Obadiah—We have heard a ru-
mour from the Lord, an ambassador is sent among the heathen—we carry
the spirit of this prophecy and revelation to Ephesus, and there we see
this angel in the heavenly dispensation. Ephes. iii. 1—8. For this cause,
I, Paul, the Prisoner of Jesus Christ, for you, Gentiles, if ye have heard
of the dispensation of the grace of God which is given me to you ward,
how that by REVELATION he made known unto me the mystery as I
wrote afore in few words, whereby when ye read ye may understand my
knowledge in the mystery of Christ. Unto me, who am the least of all
saints, is this grace given, that I should preach among the gentiles (or
heathen) the unsearchable riches of Christ, and to make all men see what
is the fellowship of the mystery, &c. &c. thus agreeable to the vision of
John, this angel had a commission as an ambassador to preach unto all
nations the gospel of the everlasting age.

Again another symbol is found personated in the writings of Paul,
namely, the woman that John saw when he was carried away in the spirit
into the wilderness; and to silence all controversy on the identity of her
representation, or the apostles having the revelation of her, we are
informed, Gal. iv., that this is Hagar, which answereth to Jerusalem, the
mother of the bond children, who wanders from Abraham's house into the
wilderness, (Gen. xxi., 14, 20,) where John saw her. And Paul declares
that this Hagar is Mount Sinai, in Arabia. Therefore he had a view of
the revelation of her character as well as John, so that this is not that
woman which many imagine is still seated on the seven hills of Rome.
It is on this view that many are united in denouncing the Romish priest-
hood, while at the same time they are militating against that evidence that
ultimately will produce an extinction of the Protestant priesthood; and,
as this sweeping measure comes in contact with the spirit of the age, it
naturally will excite indignation in the minds of those whose universal
cry is, "gain is godliness."

Now Sir, as there appears a very prevailing taste for chronology,
there is a very ancient copy that seems to have escaped the attention of
your correspondents; and, though it does not expressly state the time
when the Revelations were written, it most decidedly proves the time of
its manifestation, and it is the general issue of those important events that
is of paramount importance; and, as it is infallible in its predictions, it
challengeth all human calculations to be silent when its voice is heard.
It is indeed a prophecy that came in old time, but the spirit of the pro-
phesy was revealed in the new time: in those days, as described by the
apostle, on whom the ends of the world were come; for unto us they did
minister those things which are now reported unto you, and the end of all
things was at hand when the apostles ministered—1 Pet. iv. 7. I would
therefore present this chronology for the examination of those gentlemen
whose vigorous imaginations have conducted them into the labyrinth of
conjecture, and which appears to have escaped their attention, found in Dan. ix. 24. Dan. xii. 11. And I doubt not, sir, that by a judicious rectitude of the working of this scale, all the disputes on prophecy and revelation will soon come to a speedy issue, by a discovery that all prophecy was concentrated in, and ceased at, the destruction of Jerusalem.

I remain, Mr. Editor, yours, &c.

A BEREAN.

EXTRACTS.

It must come: another and greater reformation, the more complete for its delay. Not even the church can render itself permanently invulnerable to public opinion. The strength which it resists grows yet more formidable by that resistance. At last the voice of truth must be heard, and the light of knowledge must be admitted. At noon-day, in the height of summer, it is silent, cold, and dark, in the cloisters of a cathedral. But the thunder resounds along its vaulted roofs, teaching them strange echoes; and, in the glare of the lightning that flashes through its aisles, the very stones seem to move, and the monumental dead to be stirred, like a slumbering world aroused to the necessity of change, revival, and reformation. The stroke of heaven's lightning spares neither tower, nor spire, nor gilded ball, nor the very cross itself. It unroofs the church, and lets in the free air and sight of the blue sky. Institutions no more than buildings are made for eternity. They only prolong themselves by improvement and renovation: nature alone is everlasting. Truth, justice, right, embodied in opinion, are nature's thunder and lightning, and when they shatter institutions, as elemental powers the material building, it is that, from the ruins, humanity may raise a purer and nobler shrine, worthier of that great Spirit whose temple is the universe, whose altar the human heart, his best worship the activity of beneficence, and the only uniformity he requires, the oneness of brotherhood in all mankind. Lectures for the Working Classes, by W. J. Fox, p. 136.

Society is full of subordination to insincerity; it is practised in the mart and at the festive board, in the senate-houses and in churches. Thus do men forego the peril that which is indeed the foremost quality of the human soul. Truth should be enshrined in our inmost hearts, and become the object of our fervent contemplation, our earnest desire, and aspiration. Consecrate above all things Truth, whatever prejudices it may proscribe, whatever advantages it may forfeit, and whatever privileges it may level—Truth, though its recompense should be the privations of poverty, or the darkness of the dungeon—Truth, the first lesson for the child, and the last words of the dying—Truth, the world's regenerator, God's image on earth, the essence of virtue in the character, the foundation of happiness in the heart—Truth, the whole truth, and nothing but the truth. Ibid. p. 116.

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ON GIBBON'S OBJECTION TO CHRISTIANITY.

To the Editor of the Biblical Inquirer.

The people should be universally aware, that, in those days as in all days past, the natural and sworn enemy of human liberty, civil and religious, is a priesthood, though salaried at the public expense: infinite in its presumption, universal in its domination, superstitious in its spirit, and cruel in its superstition. British Quarterly for November.

Sir,—A solemn question was asked on a solemn occasion. "Pilate saith unto him, What is truth?" Eighteen hundred years have rolled away; and still, to all appearance, the question of the Roman Governor is a "vexed question." The five letters which compose the word truth, have indeed been eulogized to the utmost extent of the powers of language; but by whom has eulogy been pronounced? By those whose conceptions of the thing signified by the word, may have been the very antipodes of each other. In the last number of your periodical, there is some fine writing in praise of truth: but what of that? A disbeliever in the Bible (and it is of truth, supposed or real, in connection with the Bible we are now speaking,) can sing the praises of truth in such a way as shall not leave him a whit behind the very chiefest of all Truth's adorers. Robert Taylor, the most determined infidel of his day, one of that reverend body so strongly denounced in the paragraph with which I have headed this letter,—a bishop-fingered piece of humanity, over whom had been spoken words, which were once no vain show, but which are now no more than the "Open Sesame" to the plunder of priesthood: even these words, "Receive ye the Holy Ghost,"—this man, Robert Taylor, has penned, in the meridian of his infidelity, an encomium on Truth, which cannot easily be surpassed. "The highest honour we can pay to truth is to show our confidence in it, and our desire to have it sifted and analyzed by how rough a process soever, as being well assured, that it is truth alone that can abide all tests; and which, like the genuine gold, will come out all the purer from the fiercer fire." Diogenes, p. 3. This is fine sentiment: there does appear to be something more than "sound" in it. Most men have an impression, that there is somewhere such a reality as Truth, however they may have come by that impression, and hence their homage; but to the most polished period of the finest composition, there arises the antient inquiry "What is truth?" What is that, on which so much eloquence is expended, and to which my assent is imperatively demanded?—Robert
Taylor would doubtless style himself a Searcher after Truth; and, like all other searchers, so called, had the great interrogatory been put to him, he would have detailed to us one item of the ingredients, which enter into the composition of his Truth, in the shape of an assertion, that there never was such a people as the Jews of the Old Testament, nor any such building as Solomon's Temple. If a disciple of Emmanuel Swedenborg were asked, "What is truth?" he would begin to answer with a lamentation, that "there is nothing in the views of the Scriptures and the doctrines of Christianity commonly entertained, which is capable of stemming the torrent of infidelity that threatens us"—and then, having given vent to his complaint, he would point triumphantly to the Baron, and distribute to us one item of the ingredients of his Truth in the fact, that the Last Judgment took place, in the spiritual world, in the year 1758; and was visible, in the natural world, by its efficacy, such as the French Revolution.

I think it was Madame Roland, one of the victims of the Reign of Terror, who, as she was led to the guillotine, apostrophized Liberty in these memorable words, "O Liberty, what crimes have been committed in thy name!"—If we may be permitted to paraphrase them, on a recollection of some of the names of that innumerable host, who have arrogated to themselves a divine mission and ministerial prerogative, we may have our apostrophe, "O Truth, what falsehoods have been propagated in thy name!"—The time would fail me, and the task would be wearisome, if I were to marshall before your readers the hundred "isms," all of which claim the possession of truth,—that truth, which has for its author one God, "the author not of confusion, but of peace." If we consider truth in connection with its author and the character he has given of himself, then is it an "Ultima Thule," which none of these conflicting "isms" have discovered,—an "El-Dorado," of which they are still in quest: our search among them for what some are accustomed to call "the pearl of great price," would fall through like a discussion we read of—we should "find no end in wandering mazes lost." I will confine myself within narrower limits, and come nearer home. You have not, I see, pursued your course without opposition. Suppose then we ask the question, "What is truth?" of your correspondent, Mr. Ryder; and what prospect will he afford us of a settlement of this knotty point? He will tell us, that the doctrine of the Second Advent, advocated in your pages, "appears a folly, till coming and appearing can be proved synonymous terms." The required proof was given, but your opponent is not disposed to retract his "railing accusation." I must leave him to himself; his view of truth depends on an end of this visible system of things called "the world." Now I have an invincible repugnancy to probabilities, possibilities, peradventures, and perhapses, under which this end of the world must be ranged; and it does appear to me, that, supposing this "end" should not transpire for the next thousand years, and supposing Mr. Ryder and myself should be living, like a couple of Wandering Jews, at the close of that long period of the probation of truth, we should be no nearer an agreement on the vexed question than we are at this present moment. Turn we then from Mr. Ryder and his coadjutors Robert Taylor and Emmanuel Swedenborg, (I hope the classification will be pardoned, as I mean to confirm it,) to your correspondent W. W.—But why turn to him? Because, in one of his communications I find a sentence which accords with common sense; and which will not oblige me to make away with my rational powers before I can receive
it. The sentence alluded to reads thus—"Every thing connected with scriptural illustration is bounded by the apostolical era." I shall now, without further preface, proceed to test this declaration with a view to the great question; and I do it the more readily, because I see by your last number, that W. W. has ventured to affirm, that, "had the Bible been recognized in this its true light, nothing of sects and parties, nothing of doubt or conjecture, would ever have been known." Surely, it is not too much to cry out Eureka! I have found what is truth; for I have found, that unity belongs to the Bible, unity which is of the essence of truth. W. W. declares, that "Gibbon would have spared the world the incursions of his scepticism, had the doctrine of the past second advent, the grand result of the true principle of scripture illustration, been known to him." Following up the subject, I will lay before your readers an insinuation of the deistical historian, respecting this very doctrine. In Chap. xv. Vol. I. of his Decline and Fall of the Roman Empire, there is this passage.

"In the primitive church, the influence of truth" (?) "was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the world and the kingdom of heaven were near at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds, before that generation was totally extinguished, which had beheld his humble condition on earth, and which might still be witnesses of the calamities of the Jews under Vespasian or Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind should tremble at the appearance of the divine Judge." The polite sneer of the philosopher is hardly to be mistaken; though I have known those whose understanding has been so darkened by the sinister influence of a "creed," that they have stoutly maintained Gibbon's history to be a most Christian publication, "not dangerous to faith and morals."

To Gibbon's insinuation, I beg leave to append the following decided commentary.

Unless the second advent can be proved to be a past event, and all prophecy of Scripture can be shewn necessarily to have received its fulfilment, and the Bible can thus be rendered its own interpreter, the Infidel must be left alone in triumph; his position is tenable against all opposition; and professing Christians must sit quietly down, though it be proved against them with a power that the mightiest among them cannot gainsay or resist. The doctrine of a past second advent, if it be truth, establishes the authenticity of the Scriptures, and exhibits all objectors in the alarming attitude of shaking hands with infidelity: if it be not truth, then I, for one, cannot see how we can avoid concluding,
that the Scriptures are false; for it must be evident to every person possessed of a rational understanding, that the Deity is pretended to be revealed as having begun a work, without ability to finish it; or as having given a promise and failed in his faithfulness to perform it—that is to say, God is swept out of his Word, the whole Bible is a blank, and the Jehovah of the Bible can be no more than a fiction of human origin—one of the numberless creations of a priestly system, whose abettors and upholders have ever stood, as a body, in the foremost ranks, if the object in view were the degradation and destruction of mankind. This pro and con account of things reduces matters between you and all opponents within a very narrow compass; and it is high time, that correspondents of the class of Mr. Ryder and W. B. should be made aware of their true position, and of the inevitable tendency of their opposition. This statement puts the subject on a plain and intelligible footing. The doctrine of a past second advent is a fact, a matter of "yes or no," in regard to the divine authority of the Bible, to the very being and existence of Christianity: and for myself I affirm, without the slightest hesitation, that, if the second advent be not a past event, and all prophecy fulfilled, I must take my stand with Gibbon; and in affirming this, I feel assured, that I have taken up an impregnable position, which none may venture to assail with the faintest prospect of success.

This is my commentary, this is my conclusion: a conclusion, at which I have arrived from a most minute and particular examination of the Gospel History, as the history of a great controversy between Christ and the Jews, respecting the true nature of the Messiah's character. I conceive, that the issue of this controversy is the second advent. From the authority of Christ and his apostles, I maintain, and shall endeavour to prove, that the issue has been manifested. Modern Christianity says it has not: modern Infidelity takes advantage of this position of Modern Christianity, and therefore denies the inspiration of the Scriptures. There is a seeming point of difference between creed-Christians and Infidelity—seeming, because it is evident, that such Christians are agreed with the Infidel to all intents and purposes. Aye, and agreed with the people called Jews too; for these are looking for a literal king in literal Palestine, and what are Christians doing more, when they have sent a Bishop, about whose apostolical descent they can give no satisfactory account to the Jew, to proclaim, that a spiritual king shall reign on a literal mountain, with a body of flesh and blood, and shall gather all nations into the valley of Jehoshaphat, though the valley so called will not hold thirty thousand men. There being a seeming point of difference, it is to be expected, that the difference will have been agitated. It has been agitated, and the basis of the agitation has been the memorable question of Gibbon above quoted. It will then be worth while to hear the Christian, who contends for a future second coming, and the Infidel, who denies all comings, argue the matter between them: and I am confident of this one thing, that the Infidel will be proved too mighty for the whole strength of the Apostolical Succession, for all the Bishops in the world, though they bring to their aid the leaders of every sect. Volume after volume has been published with the express design of refuting Gibbon; a host of Bampton lecturers have drawn a bow against the historian. Horne, in his five octavo volumes of an Introduction to the study of the Scriptures, consecrates some of the works, which have been written with this object; and after the enumeration, I find the following remark—'The infidel misrepresentations and blunders of the sceptical
historian are likewise exposed, with equal learning and eloquence" in such and such works. This Introduction is one of the books recommended by Bishops to candidates for ordination; but there is not, to my knowledge, throughout the entire five volumes, a single hint at the objection, which now lies before us: an objection, which may be allowed to swallow up all others; and which, being left untouched and unnoticed, may well justify an observation offered in the work alluded to, viz, that "the eloquence of Gibbon's style has conferred an alarming popularity on the licentiousness of his opinions." But the objection has been noticed. In opposition to it a clergyman of the name of Niisbett wrote a book entitled "An Attempt to display the Original Evidences of Christianity in their Genuine Simplicity:"

a book well known to most of your readers; but, by the way let me observe, that neither this nor two kindred publications of Niisbett's are mentioned, in Horne's Introduction, as a manual against the infidel. The reason of this neglect will appear on a brief survey of the argument employed by Niisbett: yes, it will appear. I may say this in bitterness of soul. Niisbett's opinion of the objection, differing from that of Bishop Watson and others, quoted by Horne, is, that it is one of the most formidable to be met with: and he adds, page 7, "what renders the objection the more formidable is, that it really contains nothing more than is to be found in the writings of Christians themselves, and those too of the highest eminence and reputation for their knowledge of the sacred writings." Niisbett then proceeds to quote certain of these writings, one of which is as follows—"It becomes the antagonist of the historian most earnestly to consider, whether the real interests of Christianity would not be more essentially promoted by conceding the objection to his adversary, than by vainly attempting to remove it. We need not be apprehensive that any injurious consequences will arise from the concession; for, as our ingenious Professor, (Bishop Watson), candidly acknowledges, the apostles might surely be proper witnesses of the life and resurrection of Jesus, though they were ignorant of the precise time when he would come to judge the world." To this Niisbett appends a note, "Query. Could Doctor Edwards be serious, when he said this?" To me it appears, that such language is utterly inexcusable, and unworthy the character of a man; for no one, who possesses one atom of impartiality, can doubt, that, if the objection, as stated by Gibbon, be well founded, Christianity must be an imposture.

Doctor Hammond long ago observed, that "Mahomet having promised, that, after his death, he would presently return to life again, and having not performed his promise in a thousand years, is by us justly considered to be an impostor." Truly, modern apostles do not see eye to eye, neither are they of the same mind and judgment in all things. Niisbett then goes on to observe, page 10, "with respect to that part of Gibbon's objection, which concerns our Lord himself, it has been said with great confidence, and with as much appearance of coolness and unconcern as if Christianity could not be in the smallest degree affected by it,—"we find it very evident, that our Lord is recorded by his historians, Matthew, Mark, and Luke, to have declared, that his second coming was one of those events, which would happen during the life-time of his contemporaries: we find ourselves obliged to make this concession, and let Mr. Gibbon make every advantage of it that he can." "Such," says Niisbett, "are the opinions and concessions of Christian writers upon this subject, which I may venture to affirm never could have existed, if the Gospel history had been considered as a history, and particularly as a
history of the great controversy between our Lord and the Jews concerning
the true nature of the Messiah's character." Now what we have to
decide upon, is the value of this statement. Is it true? I answer, That
depends upon the unfolding, upon the exposition of the statement; for,
as a statement, it means nothing any more than an encomium on truth
means anything. I agree with Nisbett as to the nature of the New
Testament history; but differ from him as to the extent, to which that
history will carry us, and the particulars which the controversy will
comprehend: also how far I am justified in this difference, and justified
too in asserting, that Nisbett leaves the matter where he found it; and
that he is involved in the same predicament with those, whose opinions
he laments and condemns, may be gathered from the following among
other passages in his book. Having brought forward the subject of
Christ's preaching, viz. "The kingdom of God is at hand," he says—
"It would betray the grossest ignorance of the meaning of this language
to interpret it of the future and everlasting kingdom to be established at
the end of the world; for, though in its design it evidently has a reference
to it, yet it as evidently has an immediate and direct reference to the near
approach of the kingdom of the Messiah, foretold by the ancient prophets,
and more particularly by the prophet Daniel in his prophecy of the seventy
weeks then just expiring, and in his subsequent prediction, that the God
of heaven, would set up a kingdom that should not be destroyed." And
again—"Our Lord's declaration, that the kingdom of heaven
was at hand, related to the near approach of the Messiah's king-
dom, and consequently Gibbon was mistaken, when he supposed it
related to his second coming, in the generation in which he lived, to judge
all mankind." Now we ask, what advantage has Nisbett over the Infidel,
and what profit is there in his statement and his views of the Gospel
history? None whatever. May not any one, with justice, mete out the
same measure to him that he has measured to Doctor Edwards, and adopt
his own conclusion, that, "if his reply be all that can be urged in answer
to Gibbon, Christianity must be an imposture?" Nisbett separates the
Gospel history and the controversy involved therein, from the end of the
world and the day of judgment. The propriety of the separation is as-
sumed as a matter of course, instead of being proved as we require. Let us
see then, how his opponent might deal with him on these points; and
first, the end of the world. The Infidel might urge—I find, that you have
a primary and secondary, or a double interpretation of the phrase, the
kingdom of God, or the kingdom of heaven. What authority have you
for this? and above all, how do you reconcile it with your own emphatic
declaration, where you say, "to do justice to the sacred writings, all
double meanings and secondary senses must be discarded?" more especially
as you have called to your assistance, in this matter, a learned Bamton
lecturer, who avers, that "no traces of secondary senses will be found in
the New Testament, if we except the remarkable instance of a double
meaning in the prophecy of our Lord, in which he mingles the destruction
of Jerusalem with the general judgment," to which exception you put in
a demurrer, viz. "for my own part, I do not consider this an exception."
Page 113. And then, for the end of the world, of which you speak as
something future, are you not here also contradicting your own rule?
for I find you translating the disciple's question thus—"What shall be
the sign of thy coming, and of the end of the age?" and to this you
append a note, from episcopal authority, to this effect—"By the end of
the world is not to be understood the final consummation of all things
here below, but the end of that age, the end of the Jewish state and polity, the subversion of the city, temple, and government." Now let me ask you to be so kind as to point out any other end of any other world spoken of in any one passage of the New Testament. Is the end here? "Lo, I am with you alway, even to the end of the age." If you say it is, give your authority, and if not, then what becomes of your end, and what becomes of the episcopal office? what becomes of the priesthood and all that appertains to it? Aye! What?—Probably Nisbett never imagined consequences like these; but there can be little doubt, if Gibbon had read his book, he could have presented them as insurmountable difficulties to the writer.

Certainly it is necessary in all cases, before any man attempts to refute the statements of another, that he be prepared to prove himself really possessed of such knowledge of the matter as can alone qualify him to discuss the subject. Nisbett has shewn himself not so qualified. He assumes off hand; or to quote his own words, "with so much appearance of coolness and unconcern as if Christianity could not be in the smallest degree affected by it"—an "end of the world"—and yet, notwithstanding this assumption, he takes some dozen pages to prove, that the last chapter of Peter's second epistle has no reference whatever to the end of the world, as it is generally understood; and most beautifully and incontrovertibly does he establish this: indeed, I consider his exposition of this chapter to be the best specimen of scripture interpretation I have ever read. A universalist friend of mine, whom I verily believe to have hopelessly lost his way in a labyrinth of his own contrivance, adheres most pertinaciously to this said chapter of Peter being descriptive of the confagration of our poor old ill used planet, though he will not condescend to illuminate my mental darkness on the subject: but he is wise in his generation, and to be commended. Nisbett is not so: he takes uncommon pains to prove, that the chapter in question does not refer to the end of the world; but it might be asked, where throughout the Bible is there any mention of such catastrophe as the destruction of our globe, if it be not here? Perhaps the answer might be in the epistle of John, where he writes,—"the world passeth away," &c. but, says Nisbett, "these are cautions, which the apostle particularly connects with the coming of Antichrist, and of many Antichrists. In chap. iv. the apostle says, "Ye are of God, little children, and have overcome them," i.e. the false prophets mentioned in the first verse: you have seen through and got the better of their artifices; "because greater is he that is in you, than he that is in the world. They are of the world, and the world," for that reason, "heareth them." They looked for a Messiah, who should be a temporal prince, to raise them to distinguished pre-eminence among the nations; and they, who spoke of the world in this fascinating and alluring point of view, were listened to with the greatest avidity. They like Peter, savoured not the things of God, but the things of men. This language of the apostle has an evident and distinct allusion to the worldly views, which were then generally entertained concerning the nature of the Messiah's character; and it is the expression of the apostle, that such views should pass away and come to nought."

Thus we find ourselves at a loss, so far, to account for Nisbett's setting up the notion of the destruction of the globe; for, on examining his book, we see him giving a totally different construction to passages, which have been actually applied to that supposed event. The same is
the case with that other place we quoted, where he says, that Gibbon was mistaken, when he supposed, that the declaration of the kingdom of heaven being at hand related to Christ's second coming to judge mankind. Let it be here observed, that there is no occasion to limit Gibbon to the choice or number of texts, on which to rest his objection. He could have taken his stand equally well on Paul's declaration—"we which are alive and remain to the coming of the Lord"—or on John's, "Seal not up the prophecy of this book, for the time is at hand"—or on Christ's proclamation of the kingdom of heaven. And be it further observed, that, while Nisbett allows Gibbon the use of those passages where Christ says, "they shall see the Son of Man coming in the clouds of Heaven," &c. he denies, that such related to the second coming to judge mankind. Here Gibbon has his adversary at a fearful advantage. He might refer him to the text from Paul just quoted, "we which are alive and remain to the coming of the Lord...shall be caught up together with them in the clouds," &c. and, having thus referred him, he might ask, by what process of scripture interpretation he brings about a divorce of these portions of Christ's declaration and Paul's—how he can prove that the Son of man coming in the clouds at the destruction of Jerusalem, and the Lord descending from heaven with a shout," &c. that the dead in Christ might "rise to meet the Lord in the air," were not cotemporaneous events. Nay more—Gibbon could point Nisbett to his own clear exposition of the following chapter, 1 Thess. v, which he has applied exclusively to the fall of Jerusalem, and might ask, by what authority he separates the chapters, where they are intimately connected, as may be seen even by the English version; or, at all events, he might ask, why he commented so largely on the fifth chapter, and passed by the fourth in total silence: and then the philosopher, with that quiet manner peculiar to his fine composition, could insinuate, that doubtless it was "for wise purposes." The fourth chapter contains a plain intimation of the resurrection of the dead at the coming of Christ in the clouds; and, if that took place at the fall of Jerusalem, modern Christianity is in a precarious position. Sir, the Infidel may sneer away to his heart's content, generation after generation, for any opposing power that priestcraft can bring against him. A future second coming of Christ to judge mankind indeed!—Come now, all ye that claim to be successors of the apostles, whether your claim be conveyed in the shape of an unbroken apostolic descent, or in ordinary operations, Christian experiences, and gracious feelings,—come, all of you—produce your cause, bring forth your strong reasons: show the judgment that is to be hereafter, that we may know ye are apostles: declare us things to come, that we may be dismayed, and behold it together. Where is the judgment ye speak of?—Is it in the narrative at the close of the twenty-fifth of Matthew?—Then will you have the goodness to separate that narration from the rest of the chapter and from the preceding chapters? and, when you have done this, you shall find yourselves no nearer the hill top with that immense stone you have been rolling these eighteen hundred years. We will find you more work in your advocacy of a judgment to come: it will be ever on, on, on. One of your own body has taken great pains to prove, that Peter's first epistle cannot be understood without having an eye to the impending destruction of Jerusalem, and to the controversy, which, till that event transpired, was necessarily going on between the Christians and the Jews. Well—in 1 Pet. iv. 7, 17, we read, "the end of all things is at hand, be sober, and watch unto prayer. For the time is come, that judgment must begin at the house of God:
and, if it first begin at us, what shall the end of them be that obey not the gospel of God?" Pray now, what judgment is it, that you maintain to be yet future on all mankind? I presume, that it is quite distinct from the one here spoken of by Peter. The voice of Peter, we are told, is yet to be recognised in his successor. Will his Holiness be so very kind as to chase away the shades of error that obscure our mental vision on this momentous subject? The apostle has here excluded none from sharing in the consequences of this his judgment: he mentions those who are of the "house of God," and those who "obey not the gospel of God:" this is a general gathering; and the next verse instructs me to call the one party "righteous" and the other "wicked," which will bring me to a mighty sentence often in the mouths of "ministers of the gospel" in these days: i.e. "these shall go away into everlasting punishment, but the righteous into life eternal."

Such is a specimen of the sport, which our modern Sampsons afford to the Philistines of these latter days. I need not pursue the subject in reference to Nisbett any further. I have selected his book, because it is the nearest approach to a reply that has yet appeared. It is indeed a most beautiful Scripture exposition as far as it goes; but it does not go far enough to meet the exigencies of the case. To go far enough, he ought to have taken his stand on the fulfilment of every jot and tittle of prophecy: nothing short of this will serve as a reply to Gibbon. Nisbett's book reminds me of the play of Hamlet, with the part of Hamlet left out by particular desire. For how can the controversy he expounds be ended, how can the pending trial be brought to an issue, how can there be such a thing as a finished salvation, or how can the church's completeness in Christ be proved, if we have yet an arrear of evidence in the shape of three such momentous events as those of a resurrection of the dead, an end of the world, and a day of judgment, unsupported as they are by the want of an authorized ministry? Impossible. Christianity, like Cesar's wife, should be above suspicion; but it is all over suspicion, if we are to be guided by the preaching of the day. And what, let us ask, is the effect as regards the people called Jews? May they not turn round on Christians and tell them, you have been expecting your Messiah, Jesus of Nazareth, to come again these eighteen hundred years past, and he has not come yet: you have set the time over and over again, and it has proved visionary. Are you better than we? No, in no wise. I say, would not the Jew, in this retort, use a valid argument for his rejection of the New Testament? and can we wonder, that, according to the calculation of a learned Rabbi, it takes five thousand pounds of the money subscribed to the Society for promoting Christianity (1) among the Jews to convert one Jew? Not that all the five thousand goes to that one Jew: no, or we should have converts by the dozen at once; but it is divided among the priests, deacons, secretaries, &c. necessary for that one conversion. Nisbett failed—Why?—Either because of ignorance or priesthood; or rather both together, as ignorance and priesthood are one concern. No doubt, his mind was clouded by the date fixed to the Revelation, as well as by the creed dogmas learned in the nursery, and growing with his growth, and strengthening with his strength; and, if ever the doctrine of the past second advent is to be recognised by the people of this country, the extinction must begin in the nursery likewise. For I think it is quite evident, that the effect of our priesthood creeds is to destroy the understanding on religious questions; and is the great cause of that mental imbecility, which calls for the erection of lunatic asylums. Sir, if a human
being were let alone by creeds, till he arrived at what are called years of discretion, and should then join himself to any one of the sects now going. I should either question his intellect or his integrity.

Nisbett admits, that Christ came at the destruction of Jerusalem according to his own promise: the whole religious world, from the Pope, with his triple crown enthroned in St. Peter's, to the Pope in miniature, who holds forth at the street corners, is desired to point out, in the Scriptures, any other coming spoken of. Nisbett has not attempted to prove any other coming: he asserts merely, and I think there are in his book evident signs, that he was afraid of and disliked the subject,—that he was conscious of a difficulty. If he was conscious, he must have made a very deficient estimate of one of the most acute intellects that ever appeared on the theatre of this busy world, to expect that Gibbon would regard his book as a reply to his objection; or he must have been the subject of a curious mental disorganization, to have palmed on himself a supposition, which he cannot but deny and reject in every page he has written. But, had he acknowledged openly and honestly the second and final coming of the Son of man to have taken place at the end of that generation, to whom he was speaking,—what, aye, what was to become of "the ministers of Christ"?—"To be or not to be, that is the question." The doctrine of a past second advent says "not to be," the doctrine of a future advent says "to be;" and therefore the "minister" saith to this caller, "We will go with thee, for thou wilt show us much good."

This letter, it will be seen, details an opposition to priestcraft of every description, in comparison with which that of Robert Taylor is weakness itself. Robert Taylor travelled out of the Bible in search after truth: this is exactly the course which priestcraft adopts, and hence priestcraft has no cause to be alarmed at the efforts of opponents, (save the mark!) like minded with itself. But, on the other hand, those who are like minded with me, do not step one inch on this side Bible testimony or on that: our sole weapon is the sword of the Spirit, the word of God, and not Scripture and Tradition: we care for no evidence but Bible evidence, no history but Bible history. Such is our position. It has, at least, this merit: it is plain and decided: it is more simple and powerful in opposition to priestly domination than all that has been put forth by infidel writers, from the time of Porphyry downwards; and the reverend the clergy, of all denominations, are aware of this. Else, why is it that Nisbett's three publications have been lost sight of, thrown aside, and forgotten? Why is it, that they have never attracted notice, are not, for instance, at all mentioned in Horne's Bibliographical Appendix, among the host of Sumners, Hooks, Bridges, Krumachers, and such like, who cannot bear a comparison with Nisbett, as Scripture interpreters? Aye! Why is it? the reason is obvious, and here let me tell it out again. It is because the tendency of Nisbett's writings is to do away with an end of the world, and a resurrection of the body: doctrines, on which all systems of modern Christianity are founded; so that you may say they are one and all, however differing in other respects, yet agreeing in this—they are waiting for the accomplishment of these supposed events, before they can be deemed infallibly true; and supposing these events should not transpire within the period of the next six thousand years, they will not have one jot more apparent truthfulness about them, than they have at this present moment.
"Ministers of Christ," or "divinely taught members of an internal and heavenly church," so called, may talk about these events being to them certainly true; but this is not enough for us. If they have the mission and the preaching of apostles, let them show the signs of an apostle, that we may believe them. Without these signs, how can we appeal to their dicta?—Cui bono? To what purpose is the appeal, and whither will it conduct us? Listen. "The labours of expositors, and commentators," says Bishop Newton very feelingly, "which were designed for a remedy to remove the difficulties of Scripture, are now become a part of the disease. The case is the same with the laws of God, as with the laws of the land. Read a statute, and you will think you sufficiently understand it; but afterwards hear the opinion of Counsel upon it, and their explanations, and they will explain the meaning quite away. In like manner, many a text of Scripture seemeth plain enough to a man upon his reading it by himself, and comparing it with the context; but upon consulting the tribe of paraphrasts and annotators, he scarce knoweth what to think; and instead of that one genuine sense which he conceived, he hath ten or twenty senses offered him, or rather no sense at all." Dissertations on the Difficulties of Scripture. Vol. vi. p. 220, 221. Listen again. "We justly condemn the answers of the heathen oracles as riddles, dark, obscure, vague, and indeterminate; capable of being turned many ways, without knowing certainly which sense was intended, or in what way they are to be understood. But divine prophecies should be intelligible, and have one determinate meaning, that it may be known when and how they are accomplished." Benson's Essay on the Unity of the Sense of Scripture. Put the two extracts side by side, and compare them, and the conclusion must inevitably be this: that the labours of expositors and commentators have resulted in turning the Bible into a heathen oracle, neither more nor less—yes, expositors and commentators, who, if we are to believe their assertions, were all "divinely taught" equally with the religious book-makers of the present day. Appeal to the Church indeed!—Who are they? What is the Church? Those who have the earnest of the Spirit, and with whom the Spirit bears witness? Would he, could he, did he, ever bear witness to nonsense and imposture?—Let it be supposed, (and the supposition is at least fair,) that the doctrine of the past second advent is true; that the second advent is a past event. Well: it is opposed by this and that individual, who claims to be divinely taught—it is styled "a baseless human theory," and it is denied, that Christ has come a second time. Whence did the denial derive its original? From divine teaching? But the doctrine may be true; and, in that case, can the denial of it come from God? I trow not. Again I repeat, of all pretensions to spiritual illuminations and supernatural helps to anything but the simple comparison of Scripture with Scripture,—Cui bono? If any then cry out, with respect to the question conveyed in this letter, "To the Church, as taught by the law and the testimony, I make my appeal,"—to all such I reply, Paul I know and Cephas I know, but who are ye?

ROBERT TOWNLEY.

Liverpool, December, 1845.
THE LAND OF INHERITANCE.

To the Editor of the Biblical Inquirer.

Sir.—Having profited much by reading the very excellent comparison of your correspondent, W. W., on the harmony of the types, as illustrating the hidden wisdom of God through the unfolding of the New Testament revelation, it has led me to a contemplation on that Infinite Mind, who has written a divine explanation of all the shadows under the Law, in the mutual agreement between the patterns of the heavenly things in the first heavens, and the heavenly things themselves in the new heavens; where the true worshippers are blessed with all spiritual blessings in the heavenly things in Christ. Ephes. i. 3. Allow me therefore to invite the attention of your readers to the grand climax of all those symbolical shadows, as embracing the substantial economy of the kingdom of God, and constituting the glorious inheritance of the promises, in the possession of that Land, which is incorruptible, undefiled, and that fadeth not away. 1 Pet. i. 4.

On this subject, there is a conflict of judgment respecting its proper application, on the part of two classes of Biblical students, who misinterpret the voices of the prophets: one applying it to the restoration of the Jews to the land of Palestine, and the other to the changeless glories of the invisible state. To settle this dispute about the Inheritance, it is highly necessary to investigate the place of blessing, where the promises have been confirmed; so that we might enjoy it, not in prospect, but in present possession. “For, when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee; and so, after he had patiently endured, he obtained the promise.” Heb. vi. 13—15. Therefore said the apostle, “We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” Acts, xiii. 32, 33. In this resurrection, we have the fulfilment of the promise, and verification of the oath; and, as in Isaac the seed was to be called into the inheritance, it is therefore not of the law. “For, if they who are of the law be heirs, faith is made void, and the promise made of none effect.” Rom. ix. 7, iv. 14. Where then is the boasting of the Jew in his claim to the Inheritance? “It is excluded. By what law? of works? Nay: but by the law of faith.” Rom. iii. 27. Thus the Jew, as a natural descendant of Abraham, has no claim to the Inheritance. And yet it is a popular opinion, that the Jews are the only people, who have received a grant of country and lands from God himself, and that their restoration to it is certain; for it is their Inheritance, and they have a right to take possession of it. But what saith the Scripture? “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.” Gal. iv. 30. Thus, the two seeds of Abraham are divided under two covenants; and as the children of the promise are counted for the seed, so all that are of faith are blessed with faithful Abraham in the possession of the Divine Inheritance: and this blessing of Abraham has come upon the Gentiles through Jesus Christ as the promised seed, in whom all the nations of the earth are blessed.
Where then have men any authority for saying, that this blessing of the Inheritance cometh upon the circumcision only. The apostle refutes it in Rom. iv. 9—16, and has given us an excellent commentary on the transaction of God with Abraham,—to show, that his eternal purpose, in the predestination of the church, under a grace covenant, should be an inheritance for all nations, who should walk in the footsteps of Abraham, and inherit the land for ever in righteousness and true holiness. The whole type of the Dispensation of the Jews is shown in Gen. xv. It extends to the going down of their sun. This is the seed of Abram, not of Abraham. See Jer. xv. 9, ii. 31. Amos, viii. 9. Mic. iii. 6. At the going down of the sun, an emblem of the extinction of their glory, a deep sleep falls upon Abraham, (Jer. ii. 39, 57;) and also a horror of great darkness. All this appears to refer to the closing scene of the dispensation of Abraham’s natural posterity, when the remembrance of their name was to cease as a nation before God; and to this agrees Deut. xxviii. 49—58. Then behold Israel after the flesh: they are not the children of God, they are not counted for the seed. Rom. ix. 8. Consequently they are disinheritcd by their covenant being annulled. We must therefore look for the promised inheritance beyond that of Palestine: even an eternal inheritance established on better promises than those, which related to the literal land of Canaan.

When God made known his ways unto Moses, and his acts unto the children of men, he sanctioned the establishment of their worshipping state with this encouraging promise: “in all places where I record my name, I will come unto thee, and I will bless thee.” Exod xx. 24. Now it is obvious, from a judicious examination of the progressing type, that the name of God was not recorded in any place, until they came into the land of Canaan, the state of rest; and this blessing was to constitute the Sabbath of the land. In this type it is evident, that the Gospel Inheritance was preached to the Hebrews who existed in the days of the apostles,—the last days of their expiring constitution; “for unto us,” says Paul, “the Gospel was preached as well as unto them”—(Heb. ii. 2). the one in the shadow, the other in the substance, of the thing signified—the first natural, and afterward that which is spiritual. And, to show, that the ultimate rest of the promise to Abraham was not the literal Canaan, the apostle thus argues—“For, if Jesus” (the Grecism for Joshua), “had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest” (or sabbath) “to the people of God. For he that is entered into his rest,” (the sabbath of Christ), “he also hath ceased from his own works, as God did from his.” Heb. iv. 8-10. Of all the days that God made in the natural creation, he blessed none but the seventh day: and why? Because God had finished the work he designed, and rested, and sanctified it to be a day of rest, of pleasure, and delight. All the other days are described as having evening and morning, light and darkness: but not so the sabbath, figuring those perpetual joys, which are the inheritance in this great sabbatical rest of the spiritual kingdom of our God, and in which their sun can go no more down; for the Lord God Almighty is the everlasting light and glory of this rest. This is the Heritage of the servants of the Lord. This is the state, in which they are apprehended of God; and their apprehending that, for which they are apprehended, cannot but yield a solid peace that passeth all understanding.
Here I pause—and remark, that the consequence of the long darkness, in which the people of God have been traditionally held, is that they have deeply lost the sense of their position in the mind of God, and of the principles on which it is founded. This ignorance appears to abound from the misconception, that this land of delights, this land of promise, is enjoyed immediately after death. This is true in type; for it was after the death of Moses—the death of the Law,—that the people were to inherit the land;—Josh. i. 1, 2,—and, before they came to the place which God would choose, to cause his name to dwell there, they were to pass over Jordan. Deut. xii. 9—12, On this point it will be perceived, that we differ from many, who consider Jordan, Canaan, and the passage of the Israelites over Jordan, to be typical of the Christian passing through dissolution into the invisible state. These sentiments are entertained from not discerning the spirit of the types. Many arguments might be employed to show, that Canaan could not refer to the invisible state.

1. If it did, Moses never personally entered it; he was not permitted to enter Canaan: though he earnestly besought the Lord, that he might cross Jordan and enter it; yet he died without the desired blessing.

2. Joshua and the Israelites entered Canaan armed for battle; and, before they could obtain possession, they had many kings and their armies to subdue.

3. Circumcision was renewed, when the Israelites got into Canaan; but there is no necessity for this seal in the invisible state, nor ever can be.

4. The curse was to be pronounced from mount Ebal upon the disobedient.

5. The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh, desired that they might not dwell with their brethren in Canaan; and their request was granted. In these cases and many others, all ideas of Jordan and Canaan being types of our dissolution and future happiness are altogether lost.

The type, thus erroneously applied to a supposed fulfilment in this life or the next, is perfectly harmonious, when carried out on New Testament principles; as I now proceed to prove, by showing of what it was a shadow, or how the image expressed by it was realized.

As all the events recorded of the children of Israel, from their migration into Egypt, their exodus under Moses, their inheritance through the victory of Joshua, and the establishment of the kingdom in the hands of Solomon, are carried out in the Scriptures of the Apostles, it is in them only we can discover the spiritual interpretation; even the hidden wisdom of God, which he ordained before the world (the ages) unto the glory of the New Testament Church. 1 Cor. ii. 7, 1 Pet. i. 10—12. But, amid such a complicated series, we must fix our attention on those, which are most prominent in the establishment of this great Inheritance. Now it is obvious, that this Inheritance is quite distinct from the government of Moses. He dies before the people enter into the land. "Now, after the death of Moses, the servant of the Lord,
it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel." Josh. i. 1, 2. "Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare your victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." ver. 10, 11. In this type, there is a spiritual attraction, which draws the reflecting mind to the end of that which is abolished; (2 Cor. iii. 13.) and the third day for their passing over Jordan is a striking emblem of the passage of the Church from the death state into life. Jordan signifies the River of Judgment, or the showing or casting forth of judgment. Now the Judgment of Death rested upon Christ, and he sent forth Judgment unto Victory; and as we see him passing out of the hands of justice into his resurrection glory, so we see the Church rising into a new state, even into newness of life, as one emancipated body. Rom. vi. 4, Col. ii. 12. For, as the Israelites passed clean over as one congregated body, so the spiritual body passed through the death into the resurrection state,—passed the judgment of the Law, and shall never more come into condemnation. John, v. 24. We never find any thing about the resurrection of Moses in any part of Scripture, because there is never to be a resurrection of his ministry. It is true, he appeared on the mount with Christ and Elias, but then it was as the minister of death; for he spake of the death, which Christ was to accomplish at Jerusalem. Luke, ix. 30, 31. Then, in the type after the death of Moses, Christ appears in the resurrection state, as the anti-typical Joshua, to lead the Church on to the place of blessing. Heb. ii. 9, 10. To this place reference is made in Deuteronomy. "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there"—(xii. 10, 11.) or, according to an ancient record, "in every place, where I shall make my divinity, or my glory to dwell," or "where I shall name my name, there I will come to thee and bless thee." This significant place is important in the type, as comprehending the dispensation of the fulness of times, in which all things are gathered together in Christ. Rev. xxi. 6.

But, before the Israelites could possess the inheritance, the land must be subdued and the Canaanites expelled from its possession. Acts, vii. 45. Joshua with the people enter armed for the warfare, the nation assumed the appearance of a regular army, every man in his own order. When the silver trumpet sounded, the tribe of Judah marched first; but the march of the Israelites had rather the appearance of a religious procession than of a warlike invasion: for, in the centre of their camp, arose the consecrated tent of their God. This was the assurance of victory. "They got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favor unto them." Ps. xlv. 3. Here this shadow of the type casts its aspect on the New Testament Church, during the apostolic warfare. It was necessary that Christ, as the captain of their salvation, should gather out of his
kingdom all things that offend. Matt. xiii. 41. As the Hebrews in Egypt could not serve God in their order of worship before their exodus under Moses, so the Church could not enjoy the true worship of God in the peaceable inheritance, till they were redeemed from the bondage of Jewish corruption, and till all things were subdued under the feet of our spiritual Joshua. Exod. iii. 7, 8, Rom. viii. 21. xvi. 20.

I am aware that it is a general opinion, in the apprehension of many well meaning persons, that the apostolic warfare represents an individual conflict, through a process of experimental feeling, arising from opposite principles contending against each other; but the complexity of the warfare, exemplified in the military phraseology diffused through the apostolic epistles, does not appear applicable to a wrestling with individual flesh and blood, "for" says Paul, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, (this age) against spiritual wickedness in high (heavenly) places," Ephes. vi. 12. Rev. xii. 7. Against those combined forces, the church, as one body, were exhorted to put on the spiritual military attire, "the whole armour of God."—And for this reason, that they might "be able to stand in the evil day," which they saw "approaching." (Heb. x. 25.) "and having done all," (or according to the margin, "having overcome all," "to stand." Luke, xxi. 36.

But to justify the application of the similitude of this day in Joshua, to the day when the apostles ministered, would require an extent of scriptural testimony, which the limits of this letter will not allow. I shall therefore briefly make the following remarks.

1. After the people had passed the Jordan, we find Joshua selecting and commanding twelve men, according to the directions which the Lord had given him. "Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, pass over before the ark of the Lord your God, into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel."—Josh. iv. 4, 5. This at once appears to form a beautiful type of Christ, selecting his twelve apostles, to gather out the lively stones; which applied to the gathering of the tribes under their ministry, and which were to be a standing memorial of the Lord's covenant faithfulness, as he had spoken by the mouth of all his holy prophets. All the united testimonies respecting the gathering of Judah and Israel, referred to the time of these twelve men: namely, the twelve apostles of the Lamb, who, in the re-generation, or the grace state, are represented as sitting upon twelve thrones, and judging by their testimony the twelve tribes of Israel. Luke, xxii. 30, Rev. xx. 4, Isai. lxvi. 10—12, 1 Pet. ii. 5, 6, Rev. xxi. 14, James, i. 1, Ps. cii. 14.

2. Circumcision is renewed in Canaan, when all the people are clean passed over. "At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time." Josh. v. 2—8. This was to signify the rolling away the reproach of Egypt; all that reproach, which was connected with the bondage state; and which was figurative of the removal of the temptation of sin. The apostle has given us a fine exposition of this type, as applicable to the body of Israel after the spirit, in the spiritual economy. "And ye are complete in him, who is the head of all princ-
pality 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, (namely, of the Spirit), "wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. ii. 10—12, Rom. ii. 28, 29, Phil. iii. 3. "For this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15. And what is the inference, which the apostle draws from this change of state?" "Let no man therefore judge you in meat, or in drink," &c. Col. ii. 16. It was necessary to attend to these things under the Law; but now, the shadows having fled away, their observation was but "a show of wisdom in will worship," (ver. 23), not discerning the Lord's spiritual body, as being complete in him. The circumcision by Joshua was thus typical of the seal of the new covenant: a seal confirmatory of the great promise, which God made to Abraham respecting the Land, and by which they were sealed unto the day of the redemption of the land. See Lev. xxv. To this antitype Paul refers. "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Ephes. i. 13, 14. The church, therefore, was now standing in the grace state; but rejoicing in hope of the glory. They had obtained the inheritance, (Ephes. i. 11). they were made partakers of the inheritance; (Col. i. 12) but enjoyed not the quiet possession, till the Canaanite was expelled from the land. Zech. xiv. 21.

3. Before they came to the fulness of the rest, there was an Achan to be removed, and a city to be destroyed. In this type, I cannot but observe, that we have the revelation of the man of sin, and the destruction of the city Jerusalem.

Achan was the man of sin in the Israelitish camp. His sin was being a partaker of the corruptions of Babylon; and he and all his possession were burned with fire. Josh. vii. But, having enlarged on this type in a former number, I pass on to the other: namely, the destruction of Jericho.

The first military operation of Joshua, was to send spies to gain intelligence, and to survey the strength of Jericho. The spies enter the City, and are lodged in the house of a woman named Rahab. Jos. ii. 1. Now, when I perceive this woman to be brought forward in the last appeal, made to the Hebrews, (Heb. xi. 31.) when Jerusalem was trembling in awful suspense, and the judgment of the city drew near, even at the doors, (James, v. 9.) I feel an irresistible conviction, that the destruction of Jericho was an historical representation of the destruction of Jerusalem; especially when we consider the process of the invasion. The trumpets first broke upon Jericho. Here was a peaceful procession going round the city. For six successive days, this mysterious circuit took place, when nothing was heard, but the sound of the trumpets. On the seventh day, the ceremony was repeated seven times; and at the close of the last round, the whole army set up a tremendous shout. "Joshua said unto the people, shout; for the Lord hath given you the city." Josh. vi. 16. "And they burnt the city with fire, and all that was therein." Ver. 24. But "Joshua saved Rahab, the harlot alive, and her
father's household, and all that she had." Ver. 25, Heb. xi. 31. James, ii. 25. Rev. xix. 1–6. But I shall not dwell on every incident. It is in the sequel of the Jewish history, that we find an application of this remarkable judgment, to which I would refer without note or comment. Heb. x. 30. Rev. x. 7. Josh. vi. 26. Mal. iv. 1.

To enter on the battles of the kings of Canaan, would lead to a very extensive subject, as it shadows forth the horrid warfare, which devastated the territories of Palestine, the place where rival kingdoms fought out their quarrels, previous to the final extension of the Hebrew kingdom. As the surrender of Canaan was necessary to the extirpation of idolatry; so the land of Palestine was necessarily to be subdued, as it included a mingled worship of idolatry and true religion. This was the end of the warfare, when the spiritual Joshua would put down all rule, and all authority and power. 1 Cor. xv. 24. 25. The unbelieving Jews, in confederacy with the kings of the earth, were the New Testament Canaanites; (Exek. xvi. 2–45. Acts, vii. 4.) and having joined in alliance with the idolatrous kings, they were all to perish in one common ruin. Numb. xxiv. 17–24. This storm that beat upon the Jewish house, continued to darken the Hebrew kingdom, until it was swallowed up in the great universal empire of the King of Kings, and Lord of Lords. Rev. xi. 16.

But we pass on to notice the state of rest, in which the people inherited the sabbath of the land. "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them." Josh. xviii. 1. Here was the grand meeting place, where the perfection of the promises was accomplished, and the consummation of the blessings inherited. Shiloh was the first place, where the name Jehovah Sabaoth, (the Lord of Hosts) was recorded. Here the tabernacle was removed from the wilderness, and set up, Abarbanel says, "that the tabernacle here was erected on a more solid foundation than in the wilderness: namely, on courses of stone, perhaps inclosed in a house: and that it was for this reason, frequently called the house of God." Judg. xx. 31. 1 Sam. i. 7. 24. The setting up of the tabernacle in Shiloh, gave the Jews a hint, that, in that Shiloh, whom Jacob spoke of, all the ordinances of the worldly sanctuary should have their accomplishment, in a greater and more perfect tabernacle. Heb. ix. 11, 11. It was here, that the manna ceased, and the fruit of the land was to be their portion. Josh. v. 12. Then they rendered the fruit of gratitude for God's goodness in settling them peaceably in the land of Canaan: but now we transfer the inheritance from that which was local, to that which is spiritual; and it directs the mind at once to the glorious appearance of Christ, not in the character of Messiah, but in that of Shiloh—one sacred person, but distinct manifestations. At the coming of Shiloh, the sceptre was to depart from Judah. Gen. xlix. 10. The power of the holy people was to be scattered, and all things to be finished. Dan. xii. 7. Round this name cluster all the types: in this name is a confluence of all spiritual blessings. As the people were blessed in Shiloh, through the consecrated name of God being established in the worship, so, in the New Testament, Shiloh's men shall be (or are) blessed in him, and all nations shall call him blessed. Ps. lxxii. 17–20. Here the ark rested. During Joshua's wars, the ark moved with the camp, as it had done in the wilderness; but, when the general wars were over, and the conquest was obtained, the tabernacle
was set up in Shiloh, signifying peace or rest. In this the peculiar glory of Christ consists, uniting all these types in himself; for in him are hid all the treasures of wisdom and knowledge." Col. ii. 3. Were we to analyse them all, from the time of Joshua crossing the Jordan, till the dedication of Solomon's temple, we should, amid their vast variety, find the culminating point in the glory of the Christian constitution, which inherits a communion with the great name of God. Whether we view Emmanuel under the character of Shiloh or in the splendour and majesty of Solomon, though the types are separate, yet the consummation of the inheritance is the same. The conquest of Joshua and the majesty of Solomon bring the congregation to a state of rest and peace. As it was in the triumph of Shiloh, so it was, but more splendid, in the consecration of the temple. And here I cannot but introduce the august presentation of this hallowed ceremony, when Shiloh glorified the house of his glory, as a type. 2 Chron. v., Isa. lx. Rev. xix. When the solemn dedication took place, all the priests of Levi, without regard to their courses,—the whole priestly order of every class, attended round the great brazen altar. In front, the great sacrificers all round—the whole choir arrayed in white linen—the whole assembled nation crowded the spacious courts. At an appointed signal, commenced the more important part of the scene: the installation of the God of Israel in his new and appropriate dwelling—all the voices chanting in unity the twenty-fourth psalm, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." The ark took its place under the wings of the cherubim; the gates flew open; and, when it reached the Holy of Holies, the veil was drawn aside. Then Jehovah of Sabaoth took possession of his sacred edifice, as the Sovereign of the Israelites. It recognized his spiritual and immutable government. The cloud, which had rested over the Holy of Holies, grew brighter and more dazzling—fire broke out and consumed all the sacrifices—the people, struck by the insupportable splendour, fell on their faces and worshipped the Lord—"For he is good, for his mercy endureth for ever."

Which was the greater? the external appearance, or the moral sublimity of the scene?—Was it the splendour of its material? the innumerable multitudes? the priesthood in their gorgeous attire? the king, with all the insignia of royalty, on the throne of burnished brass? the music? the radiant cloud filling the temple? the sudden fire flashing upon the altar? the whole nation upon their knees?—Was it not rather the religious grandeur of the hymns and of the prayers? the exalted and rational view of the Divine Nature? the union of a whole people in the adoration of the one, great, incomprehensible, Almighty, eternal Creator? 2 Chron. vi. 10—13. Rev. xv. 3, 4. Here I pause, being arrested in the career of my reflections, by a voice that said, Even this had no glory in this respect, by reason of the glory that excelleth. 2 Cor. iii. 7—11. What a field for meditation! what a fact for gratitude! what a motive to sound forth the honour of his name, and make his praise to be glorious!—In the revelation of the spiritual worship, (Rev. xix.) there is but one sound to be heard, to celebrate the triumphs of the King, eternal, immortal, invisible, the only wise God.

Why then are not the worshippers under this constitution, visible; as they are in reality one, standing in the inheritance of this glory, as one spiritual congregation in the sight of God? Col. i. 22, "Surely, it is
because the seat of their worship is lost in a crowd of observances, moving in the pomp of worldly splendour, more adapted to fascinate the sense, than to raise the devotional taste to an admiration and adoration of God. Strip the religion of the New Testament of all that state policy, fleshly interest, and gross superstition, has added to it, and then the glory of their inheritance will be realized and possessed, as it is revealed—"Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 14.

But I forbear to enlarge on the excellency of this glorious inheritance.

Bridgewater.

J. H.

NO PEACE TO THE WICKED.

Isai. xlix. 22, vii. 21.

To the Editor of the Biblical Inquirer.

Sir,—In No. 5 of the Biblical Inquirer, there is an article under this head extracted from Logan, on which I take leave to make some remarks. Not that I have any fault to find with his lecture or morals, although Plato could have written as well on that subject; but I object to his making such a use of such a text.

To understand the text aright, we must look at the meaning of the terms, "peace" and "wicked." In the words which man's wisdom teacheth, there may be vagueness and unmeaningness: not so with the word of God; it is tried, it is definite, it is positive.

The term "wicked" here signifies the Jews: or, more properly speaking, their teachers—the Scribes and Pharisees. See Ps. xxi. 16, xxxvii. throughout, and I. 16—22. The "mother's son" of this last passage, is evidently Him, who was "made of a woman, made under the law," who was brought into the "mother's house," held there, and not yet go, until all things written of Him were fulfilled. Gal. iv. 4, Song of Sol. iii. 4. He is the reverse of wicked, being righteous,—the "Righteous one" of prophecy.

The doctrines of these teachers,—their "waters,—cast up mire and dirt": they made the command of God of no effect by their traditions. God said this—they said that—they were righteous in themselves despising the righteousness of God. They were wise in their own eyes; and, being prudent in their own sight, they rejected the Fountain of Living Waters, and were filled with their own devices. They justified themselves before men, and thought to be justified before God by their own works, which were of the law, disregarding the word by their own prophets,—"In the Lord" (Jesus) "shall all the seed of Israel be justified"—"Surely shall each say, In the Lord I have righteousness, their righteousness is of me, saith the Lord." Their labour (of the foolish) wearied every one of them,—it was not satisfactory or well-pleasing,—they did "not know how to go to the city,"—they "sought it not by faith, but by works of law." Isai. xlv. 24, 25, liv. 17, Eccle. x. 15. Rom. ix. 32.

Peace is a state of being, where enmity cannot exist, it is the work of the Righteous one, its "effect is quietness and assurance for ever."
Isai. xxxii. 17. But it is impossible to improve the exposition of this text as given by Paul to the Ephesians—Christ Jesus—"is our peace . . . having abolished in his flesh the enmity,"—having nailed it to the tree, and there consumed by the fire of that love, "which many waters cannot quench,"—"having slain the enmity . . . he came and preached peace to you" (Gentiles) "who were far off, and to them" (Jews) "that were nigh."—Peace, which passeth all understanding: the peace of God.

It must not be supposed, from the view now taken of this text, that I do not admit the applicability of the term "wicked" to any except the teachers of the Jews. On the contrary, I am persuaded from high authority respecting the descendants of Adam, that "there is none righteous, no not one;" and that the opposite of this character cannot be affirmed of any of them, but in virtue of their union with Him, "who did no sin," but "was made sin for us, that we might be made the righteousness of God in Him."

Manchester, Dec. 20th 1845.

TENET.

To the Editor of the Biblical Inquirer.

LETTER VI.

Sir,—Having been indulged with space in your valuable periodical for an investigation of Luke xvi. 19—34, I beg a further indulgence for a brief survey of the seventh and last particular: "The Gulf,"

Which arises from the answer given by Abraham to the rich man. "And Abraham said, Son, remember, that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence." Ver. 25, 26. In letter iv. p. 182, we referred to the state of torment—at best but an outline—and in this portion of the subject is shown the utter impossibility of escape from the righteous judgment threatened against the unbelieving nation of the Jews. As the Scriptures are so particular in their application of the judgment of gehenna and hades to the Jewish house, it appears equally clear, that, the lake of fire is strikingly appropriate. The common rendering of the word, "hell," literally turns the truth of Revelation out of its simple course. Therefore it may be asked by those, who approve of the present translation,

1st.—Why is it called everlasting fire?

Because the torment was to continue so long as one iota of the Jewish Theocracy existed.

2nd.—Why is it called unquenchable fire?

Because no human power could stay or prevent the outpouring of "The vials," (Rev. xvi. 1.) on that day of indignation, called by Christ "The days of vengeance."

3rd.—"Why should these things be applied exclusively to the Jews?"
Because they only, as a nation, were placed under a conditional covenant; consequently no others could be punished for a breach of that law. And further, as a great voice proclaimed an end to these things, in the emphatic language, "IT IS DONE," (Rev. xvi. 17.) so the apostle excluded all future punishment in these words, "For the law worketh wrath; since where a law is not, transgression is not." Rom. iv. 15. How careful then ought individuals to be, in extending these things, the law, conditions, punishments, and prophecies, beyond the fulfilment of the divine purposes.

But to return to "the gulf." After the resurrection of Christ we find all power in heaven and in earth was given unto him. Matt. xxviii. 18. To him "THE KEYS" were intrusted, as we find on his first appearance to John in the isle of Patmos. "When I beheld him," said John, "I fell at his feet as dead: and he laid his right hand upon me, saying, Fear not, I am the first and the last, and the living: and I was dead; and behold, I am alive for the aions of the aions; and have the KEYS OF HADES, and of DEATH." Rev. i. 17, 18. And to describe the exercising of this power, John uses this striking symboical language to explain his visions. "And I saw an angel descend from heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him for a thousand years; and he cast him into the abyss, and shut him up, and set a seal upon him, that he might no more seduce the nations, until the thousand years should have been fulfilled: and, after that, he must be loosed for a short time. xx. 1—3. The angel, no doubt, is Christ; who was destined, not only to "DEstroy THE WORKS of THE DEVIL" (1 John, iii. 8.) but also "HIM that had the power of death, that is the devil." Heb. ii. 14. "The last enemy," (1 Cor. xv. 26.) who must be destroyed before the deliverance could be fully effected at the second appearing of Jesus Christ. Into the abyss this demoniacal spirit was cast, which may imply, that Jesus, at his ascension, "led captivity captive." (Comp. Ps. lxviii. 18, with Eph. iv. 8—13.) after which, in due order, he "gave gifts unto men," ayel of a supernatural quality to those whom he appointed as "apostles—prophets—evangelists—pastors and teachers; for the perfecting of the saints, for the work of the ministry." &c. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down strong holds: casting down reasonings, and every high thing that exalteth itself against the knowledge of God." 2 Cor. x. 5, 6. Thus Christ reasoned with the Pharisees, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" and then he will spoil his house." Matt. xii. 29. He did bind him, and then the warfare state commenced with the ministry of the apostles; and boldly did they fight under the banner of Christ, not fearing death, principalities, nor powers, well knowing the faithfulness of the promiser, "Lo, I am with you always, until the end of the age." Matt. xxviii. 20. In this invincible armour, no power could stand against them, therefore in confidence they could say, "Resist the devil, and he will flee from you;" and in this they proved themselves more than conquerors through him that loved them. Though harassed and perplexed on every side, the apostles were looking for the near approach of "The day of the Lord;" and of "That man of sin... The son of perdition... whom the Lord should consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii. He consoled the believers at Rome with the same doctrine—"The God of peace shall
bruise Satan under your feet shortly”—which, would imply that, at that time, when those things were about to be fulfilled, this adversary was loosed for “a little season,” or, in other words “loosed out of his prison.” Rev. xx. Because, at this time, the period referred to by “the thousand years,” was fast running out. Not that it was chronologically true, but symbolic of the time of the reign of “The great High Priest,” connected with his exalted character as king upon his throne. But, if it is to be literally understood, as some maintain, then, as a matter of course, an end must have come to those things ere now—that is, if (and who can deny it?) Jesus began to reign, when he ascended to the right hand of the majesty on high. For what events transpired in the eleventh century corresponding to those sacred revelations made to John in the isle of Patmos? Surely if such truths had received a fulfilment at that time, history would have furnished us with a detailed account; but, when Scripture is our guide, how intelligible and harmonious does the subject appear!

In the preceding remarks, we have discovered the rich man in this place of torment,—one of the children of Gehenna—and with him the adversary, shut up by Jesus Christ: the gates whereof could not be opened, seeing he retained “the keys.” I have the keys of Hades and of Death.” And therefore “the gates may bear a resemblance to the impassable gulf. In Rev. xvi, the torments are particularly noticed, with the cause of that punishment on that unbelieving nation: thus, “The third Angel poured out his bowl upon the rivers, and upon the fountains of waters; and they became blood. And I heard the angel of the waters saying, Just art thou, O Lord, who art, and wast, the Holy One, because thou hast thus judged: for they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy.” Again, chap.xix. 20. “And the beast was taken, and with him the false prophet who wrought prodigies before him, by which he deceived those who had received the mark of the beast, and those who worshipped his image; these two were cast alive into the lake of fire which burneth with brimstone.

This may be more effectually illustrated by referring to the Old Testament history: 1st. The destruction of Sodom, Gen. xix. 23—28, and commented on by Peter, 2nd Epistle ii. 6—11. “And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly”—and also Jude 7, They “are set forth for an example, suffering the vengeance of eternal fire”—which appears no way reconcilable but thus: that as the cities sank, and the waters—now called the Dead Sea—overflowed the land, it stands as a memorial, throughout succeeding ages, that those cities shall no more be restored, or, become inhabited; therefore it may consistently be said, they are “suffering the vengeance of eternal fire.” And may not the same language be strictly applicable to Jerusalem—the antitypal Sodom? Rev. xi. 8.

2nd. The destroying angel in the land of Egypt. Exod. xii. 29, 30—the pillar of cloud, xiv. 19—22—the destruction of the Egyptians in the Red Sea, ver. 23—31—and every other type will be found illustrative of this one fact, that no human power could destroy those whom God protected, and vice versa, no human power could ward off the outpouring of his righteous judgment; as, in the first case before us, the sword of the angel smote all the first-born, from Pharaoh’s down to the lowest slave.
Who then could stand against his power? In the second, the pillar of cloud baffled the Egyptians.—it being darkness to them—so that they could not see, or go near to the Israelites, while they were encamped on the plain. In the third. "the Lord overthrew the Egyptians in the midst of the sea;" and, when the morning dawned, the Israelites "saw the Egyptians dead on the sea shore"—showing clearly to them, that there was no way of escape from this abyss of destruction. And is not all this applicable to Jerusalem, the antitypical City? "which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. xi. 8.

London, 1845.

J. C. MENCE.

NOTICE.

When, on commencing the Biblical Inquirer, we made it part of our plan to receive communications from all quarters, it was with the expectation, if our leading principles were erroneous, of seeing them effectually combated. Having however, during a period of two years, met with none but confessedly incompetent opponents, we may reasonably conclude these principles to be impregnable. We therefore propose, if our periodical should be continued, to issue it as a new series, in which we shall confine it to their further diffusion; and to the correction of subordinate mistakes either in our own publications, or in those of the eminent writers, dead or living, by whom they have been advocated.

In the mean time, we inform our readers that the work will be suspended, till we can better ascertain the amount of support we are likely to obtain, both as it regards contributions of matter for its pages, and of money for its expenses; and that the twelve numbers, forming the First Volume, can be had at the specified publishers.

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A RETROSPECT.

We do not hesitate to avow it as an article of our creed, that God's hand may be seen in human history. We do not mean that divine action interferes with human agency; but that, leaving man free to choose for himself, God uses him as an instrument for carrying out a pre-arranged and perfect plan. He does not cause the crimes of princes, nor the corruption of peoples, but He often uses them for the effectuation of great and beneficent ends. It is thus that we may discern God in history, and see its events pregnant with moral instruction, if not preludes of a brighter day. As it is part of our plan to review, from a Christian standpoint, the events of each week, which may be regarded as keys to the interpretation of the divine arrangement. We must, in our first number, briefly glance at the leading occurrences of 1855.

The curtain is falling on another year—one of the most eventful of the century, full of change and of significance, if not of promise. There are portents of wider revolutions than the world has yet seen, and the eye of faith may discern light for the nations deepening on the distant mountain tops. It found us at war; and it leaves us without any satisfactory hope of peace. Diplomacy had done its best to avert a struggle with Russia, but in vain. The schemes of Catherine, and the will of Peter the Great, did not slumber in the archives of St. Petersburg, but found their exponent in each successive Czar; and, in Nicholas, found one who watched the favourable moment for carrying them to a successful issue. For years, secretly, in the yards of Nicolaieff and the docks of Sebastopol, he had prepared the instruments for the subjugation of Turkey. With the central powers of Europe at his feet, England and France viewing each other with somewhat of their old suspicion, the dispute about the Holy Places seemed to have No. 1, Vol. 1.
brought that opportunity. Relying upon the non-interference of England, he sought a quarrel with Turkey, that he might pounce upon her unprepared, and make her a spoil. The development of her resources, and the spread of Protestantism in some parts of her territory, doubtless hastened the crisis. Unwilling to break with their ancient ally, England and France advised the Porte not to regard the occupation of the Principalities as a casus belli. The English people, strong in their generous instincts, dreading the overshadowing of Russian despotism, and hoping, almost against hope, for the resurrection of down-trodden nationalities, were loud in their demand for war, and the bloody massacre of Sinope excited a feeling which even a timid government could not disregard.

The war raged on the banks of the Danube, without giving Russia a single success worthy of the name. The Turks, under the able generalship of Omar Pasha, were at every point more than a match for their assailants. The Russians completely beaten at Citate, durst not attempt the lines of Kafasat, and at last, after the concentration of all their forces, under the eye of the conqueror of Poland, recoiled, defeated and dispirited, from before the walls of Silistria, defended by British skill and Turkish bravery. The allied forces meanwhile had been wasting their strength in erecting lines of defence at Gallipoli; or their ranks had been thinned by inaction and cholera at Varna. Had they been prepared for action, the Russian defeat might have been turned into a complete rout. As it was, the Principalities, which had been seized as a 'material guarantee,' were rid of their oppressors, and the Cossacks were behind the Russian lines. But what was gained by Turkish valour was lost by blundering diplomacy, that had everything to dread from the spread of war to the confines of Hungary, and that had not broken off with the Northern Despot, was allowed to hold the Principalities by an armed force under the tender mercies of martial law. Omar Pasha was thus checkmated, and the Russian army relieved. To please Austria, and to save Russia, the war must be transferred to another region; and, too late in the season, after immense preparation, such an Armada descended upon the shores of the Crimea as was never seen before. At Old Fort the allied forces landed unopposed. After an insignificant skirmish on the 19th Sept., the following night found the armies of France and England in possession of the heights of Alma. After providing not only for their own wounded, but also for the wounded of the Russians, they commenced that celebrated flank march, which many able strategists regarded as a blunder, and which Menschikoff deemed a 'trap.' Instead of boldly attacking at once, they sat down quietly on the South side of Sebastopol to make preparations for a regular siege. On the 17th Oct., they opened fire and found that the Russians had occupied their time better than themselves. Cheered by the success of their resistance, the relieving army attempted to break through the ranks of the allies, and then took place that fearful and foolish charge of light cavalry at Balaklava, in which hundreds rode to certain destruction. Inkermann shortly followed, with its fierce and bloody struggle—the soldier's battle; and then came snow, and tempest, and famine, and starvation, (more destructive far to our soldiers than Cossack hordes,) because the government made no adequate, and timely provision for their necessities. The year 1854 closed upon them with deepening gloom.
The year which is now terminating, in its early days, found the army of England pining away of starvation, sickness, and want in the trenches before Sebastopol, and on the bleak wilds of Balaklava,—the result of incompetence, routine, and pride. The military departments had completely broken down, and some fearful catastrophe seemed impending. The lavish expenditure of public money, and unheard-of private generosity, seemed all vain to drive off gaunt famine from the men who had fought at Alma, Balaklava, and Inkermann. Official mismanagement locked fast the comforts intended for them, and terrific hurricanes rendered their condition still more wretched. Spring alone, with the return of more genial weather, brought some hope. The sudden death of Nicholas led many to imagine that the war would terminate; but the war-spirit was too much excited in Russia, and she had suffered too little, to allow her to accept the propositions of the Vienna conferences, and they terminated without any symptoms of returning peace to the nations of Europe. The seige of Sebastopol, or rather of its southern part, progressed, but slowly. Every successive sortie of the garrison failed to any material extent to retard the works of attack. Almost inch by inch was wrested from their grasp. On the 18th of June, however, the Allies met with a serious repulse. The genius of Todleben, and the energy of the Russians, had raised greater difficulties than had been anticipated. Lord Raglan's health succumbed before the disaster, and after a few days illness he died, without having shown any of the higher attributes of generalship, universally lamented as a man of kindly and noble heart. Scandinavia, having joined the alliance of France and England, had sent a well-equipped and thoroughly-trained force to the Crimea. The Turks, too, were at Eupatoria, under Omar Pasha; an immense naval armament lay idle, while Odessa was open, and had only sustained a mock bombardment; but beyond the taking of Kertch, and the scouring of the Sea of Azoff, the seige occupied the undivided attention of the Allies. A mightier and final effort must be made; and that was a work of time. Meanwhile in the Baltic the immense fleets which had been sent out achieved, on the 11th August, the destruction of the arsenal and storehouses of Sweaborg, and the intelligence that it was no more, too late for Parliament, but in time for the Queen's visit to Paris, which was also graced with the news of the great victory of the Tschemaya, at which the Russians lost about 5,000 men. Sweaborg, we fear, is stronger than ever. Nothing more of any consequence was done in the Baltic, and the ships are now wintering at home. On the 9th of Sept., the Malakhoff fell into the hands of the French, and in the darkness of the night, and the grim dawn of the morning, after blowing up the principal forts, led the remainder of the garrison across a bridge of boats, unimpeaded, to the northern side. And the Sabbath morning's sun rose upon a smouldering mass of ruins. The allies gained the south side of Sebastopol at a sacrifice of 15,000 killed and wounded. It was prophesied that the north forts would be abandoned, and alleged that the Russian army was in full retreat upon Perekop; but prophecy and statement were alike falsified. For more than six weeks the weather was peculiarly favourable for field operations, preparation was great, and expectation was high, but doomed to disappointment. Kinburn was taken, but to no apparent purpose. The reconnaissances in the Baidar Valley, and at Eupatoria, were also without result, except the capture of some cattle and stores.
Meanwhile, in Asia, Kars was threatened by Mouravieff. Months rolled past, and the allied governments and armies sent it no succour. With a skill an energy, and valour not surpassed in the history of the war, General Williams and his brave men resisted every attack, and only succumbed at last to absolute starvation. Many will ask why they were left to their fate, why Omar Pasha was left so long at Eupatoria, and delayed so long at Constantinople, why the *Times* in several leaders pleaded so hard that he should be kept in the Crimea, where no field of action was open to him, and why no effort has been made till it was too late, to prevent the news of a Russian victory, with the capture of 130 guns, a large quantity of ammunition, and 6000 prisoners of war, spreading in territorie contiguous to British India, where England has few friends and many foes. While we write, the intelligence reaches us that Omar Pasha, hearing of the fall of Kars, and dreading the severity of winter, with a Russian army threatening his flank, has recrossed the Ingour, and retired to Souchum-Kaleh. The Russians have had a great council of war, and have resolved upon concentrating their forces upon the most important points, and taking the offensive in the Crimea. To-day there are signs of peace, to-morrow there are rumours of war. The end is not yet; and human eye cannot discern it. The day of deliverance for oppressed peoples seems yet far off: but we trust in God.

Our retrospect of social, political, and ecclesiastical affairs our space presses us to leave to our next number.

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**NUGGETS**

**FROM THE GOLDEN REMAINS OF THE EVER-MEMORABLE JOHN HALES,**

Eton College.

We cannot more appropriately commence our intended selections from choice and rare books,—the results of the retired thoughts of such authors as are not familiar to the popular reader,—than by 'nuggets' from John Hales' 'Golden Remains.' We are greatly mistaken if many are acquainted with his writings, and still more mistaken if our readers do not thank us for such specimens as we shall proceed to quote from two old books now lying on our desk.

Before we answer the question,—Who the author is—we shall give some things that he says, which will awaken a desire to know more of the writer. Independently of the superior wisdom conveyed by his weighty words, there is one leading peculiarity and attractiveness in his style, which gives brilliancy to its antique quaintness, and is ever greedily drunk in by the popular ear; we mean the suggestive or illustrative use to which he puts the immense stores of facts and tradition that were embraced by his wonderful learning. Lord Clarendon described him thus:—'One of the greatest scholars in Europe; and who had read more, and remembered more, than any man I ever knew.' Dr. King, bishop of Chichester, in a letter to 'Honest Isaac' Walton, refers to 'the best critic of our later time, Mr. John Hales, of Eton College.' It was from this variety and extent of knowledge, that Mr. Hales drew those illustrations at once witty and profound, that by the aid of 'a story out of our books,' or some historical parallel, (the favourite method of the apostle Paul,) expressed in a familiar form some recondite truth, or clenched some elaborate argument. We shall content ourselves for the present with a series of instances of this instructive method, as specimens of style, and as lessons of wisdom.
In a discourse on ‘Abuses of Hard Places of Scripture,’ we have an admirable description of the force of prejudice in discovering proofs of what has been already adopted:—Pythagoras’s scholars having been bred up in the doctrine of Numbers, when afterwards they diverted upon the studies of Nature, fancied unto themselves somewhat in natural bodies like unto numbers, and thereupon fell into a conceit that numbers were the principles of them. So fares it with him that to the reading of Scripture comes fore-mostest with some opinion. As Antipheron in Aristotle thought that everywhere he saw his own shape and picture going before him; so in divers parts of Scripture where these men walk, they will easily persuade themselves that they see the image of their own conceits. (P. 4.) Besides this warping power of prejudice, or prepossession, which prepares men to see either in nature or in the Scriptures what they carry in their eye, we have ‘a second thing occasioning us to transgress against Scripture,’ namely, haste or immaturity;—‘in our young and green years, [which some never outgrow] before time and experience have ripened us, and settled our conceits.’ ‘For that which in all other business, and here likewise, doth most especially commend us, is our cautious [discreet and wary] handling of it. But this is a flower seldom seen in youth’s garden.’

Presumption is greater than strength; after the manner of those who are lately recovered out of some great sickness, in whom appetite is stronger than digestion. These are they who take the greatest mysteries of the Christian religion, to be the fittest arguments to expend themselves upon. So Eckius, in his Chryssopassus, wherein he discourses the question of Predestination, in the very preparation of his work, tells us that he therefore enterprised this argument because, forsooth, he thought it to be the fittest question in which he might juveniles colores exercere [employ his youthful ardour]. The ancient masters of fence amongst the Romans went to set up a post, and cause their young scholars to practise upon it, and to join and fight with it as with an adversary. Instead of a Post, this young Fencer hath set up for himself one of the deepest mysteries of our profession to practise his freshmanship upon. Which quality, when once it finds Scripture for its object, how great inconvenience it brings with it, needs no large discourse to prove.” (P. 5.)

This rashness of a green and immature judgment is further illustrated after the fashion of that motto, ‘a little learning is a dangerous thing,’ wherein the failings of those who have lately acquired a smattering of knowledge are unfolded. ‘For as it hath been noted† of men, who are lately grown rich, that commonly they have all the faults of rich men, and many more; so it is true of those who have lately attained to some degree and mediocrity of knowledge. Look what infirmities learned men have, the same have they [the half-learned, who have just entered the precincts of knowledge] in greater degree, and many more besides. Wherefore, if Hippocrates required in his physician two things, great industry and long experience, the one as tillage to sow the seed, the other as time and season of the year to bring it to maturity; then certainly by so much the more are these two required in the spiritual physician, by how much he is the physician to a more excellent part.” (P. 6.)

This immaturity and rashness of half learning, is especially exemplified in the shallow infidel sporters of these days, who from some second-hand knowledge of geology, or of various readings, straightway talk with scientific and learned ignorance about matters wholly beyond them.

‘The third motioner to this abuse of the Scriptures’ noted by our author, is ‘the too great presumption upon the strength and subtlety of our own wits.’ ‘Subtle witted men in nothing so much miscarry as in the too much pleasing

* No matter whether this ‘opinion,’ of which men are ‘pre-posset,’ be orthodox, rationalistic, or the coarsest infidel prejudice; the effect is the same.

† Aristotle’s Rhetoric, 2.
themselves in the goodness of their own conceits. Where the like sometimes befalls them which befall Teuaxis the painter, who having to the life pictured an old woman, so pleased himself with the conceit of his work, that he died with laughing at it.'

To this sharpness of wit, joined with self-conceit, our author attributes many of the heresies and hair-splitting niceties which early perplexed the Christian church:—‘the Grecians, till barbarism began to steal in upon them, were men of wonderous subtlety of wit, and naturally over-indulgent unto themselves in this quality. Those deep and subtle heresies concerning the Trinity, the divinity of Christ and of the Holy Ghost, the union and division of the divine substance and persons, were all of them begotten in the heat of their wits.'

This rank growth of weeds led to barrenness, and Grecian wit, being wasted on such trifling, died out:—‘Wherefore as God dealt with his own land (Judaea) which being sometime the mirror of the world for fertility and abundance in all things, now lies subject to many curses, and especially to that of barrenness. So at this day is it with Greece, [mentally] where sometimes was the flow of luxury and wit, now there is nothing but extreme barbarism and stupidity.'—‘God, as it were, purposely plaguing their miserable posterity with extreme want of that the abundance of which their fathers did wantonly abuse.' (P. 78.)

The same occurs to our Freethinkers and men of Reason generally;—‘professing themselves to be wise, they become fools,' and are often smitten with a manifest imbecility 'that they should believe a lie, because they receive not the truth in the love of it: hence the 'strong delusions' to which 'strong-minded' men bow their necks in abject slavery; whilst, like other lunaticks, they transform their chains into ornaments, and imagine that their asylum of idiocy is the palace of Reason.

Our author thus excellently sums up this topic of rash confidence and self-conceit as ‘the third motioner to this abuse of Scripture:’—‘The reason of all, that hitherto I have delivered on this point, is this, Sharpness of wit hath commonly with it two ill companions, pride and levity. By the first it comes to pass that men know not how to yield to another man’s reasonable notions; by the second, they know not how to keep themselves constant to their own.' (P. 8.)

Every one of the least observation will perceive how truly this ‘levity’ describes the protean theories and tactics of infidels,—‘to one thing constant never.' They are always the same only in this, that they are always changing.

After examining these three points which lead to the abuse of Scripture, as, indeed, they vitiate inquiry on all subjects, our author notices the two classes described as liable to this fault,—‘the unlearned and the unstable.' (2 Peter iii. 16.) This leads to a definition of learning—and a short dissertation upon it.

‘Learning in general is nothing else but the completest skill of any man in whatsoever he professes. Usually we call by this name [learning] only our polite and academical studies; but, indeed, it is common to every one that is well-skilled, well practised in his own mystery.'

The ‘unlearned,’ therefore, whom here our apostle rebukes, is not he that hath not read a multiplicity of authors, or that is not as Moses was, skilled in all the learning of the Egyptians: but he that taking upon him to divide the word of God, is yet but raw and inexperienced; or if he have had experience wants judgment to make use of it. Scripture is never so unhappy, as when it falls into these men’s fingers.' (P. 9.)

Those who thus parade Scripture—quoting largely without knowing more than the words, avoiding all inquiry into the connexion and meaning of the passages they adduce—are pictured in this similitude:—‘Belike as he that bought Orpheus’ harp, thought it would of itself make admirable melody, how unskilfully soever he touched it; so these men suppose, that Scripture will sound wonderful musically, if they do but strike it, with how great infelicity
and incongruity soever it be. The reason of these men’s offence against Scripture, is the same with the cause of their miscarriage in civil actions: as Thucydides saith.—“Rude men of little experience, are commonly more peremptory: but men experienced, and such as have waded in business, are of slow determination.” Quintilian, making a question why unlearned men seem many times to be more copious than the learned (for commonly such men never want matter of discourse) answers, that it is because whatsoever conceit comes into their heads; without care or choice they broach it, whereas learned men are choice in their invention, and lay by [leave out] much of that which offers itself.’ (P. 10.)

In the expounding of Scripture, our author shows, from the importance and nature of the subject, that great knowledge and judgment suited to the case are required: for if when revelation was directly imparted, it was needful for men to study—‘if, I say, in these times St. Paul required diligent reading [for a teacher] and especially forbade greenness of scholarship; much more, then, are these conditions required in our times, wherein God doth not supply by miracle our natural defects, and yet the burden [difficulty] of our profession [the Ministry] is infinitely increased.’ ‘For if we add unto the growth of Christian learning, as it was in the Apostles’ times, but this one circumstance, (to say nothing of all the rest,) which naturally besalts our times, and could not be required at the hands of those who guided the first ages of the church;—that is, the state of succession of doctrine in the church from age to age, a thing very necessary for determining the controverses of these our days: how great a portion of our labour and industry would this alone require?’

‘Only let us not think sedendo et votia debellari posse—that the conquest will be gotten by sitting still and wishing all were well: or that the walls of these strong cities [Popery, &c.], will fall down, if we only walk about them and blow ram’s horns.

But as the voice of God’s people sometime was, by the sword of God and of Gideon,—so that which here gives the victory, must be the grace of God and our industry.’ (P. 11.)

The lessons given in connection with the ‘unlearned’ to teach the knowledge requisite for expounding Scripture, are followed up with this remarkable passage respecting ‘the unstable;’ it is worthy of being deeply pondered:—‘The man that is unstable in his religion, can never be free from violating of Scripture. The especial cause of this levity and flitting disposition in the common and ordinary sort of men, is their disability to discern the strength of such reasons, as may be framed against them. For which cause they usually start and many times fall away upon every objection that is made. In which too sudden entertainment of objections, they resemble the state of those who are lately recovered out of some long sickness; who never more wrong themselves, than by suspecting every alteration in their temper, and being affrighted at every little passion of heat as if it were an ague-fit.’ (P. 12.)

‘To purchase them a settledness of mind,’ ‘this temper must be found in every (such) reader of Scripture, he must not be at a stand, and require an answer to every objection that is made against them. For as the philosopher tells us, that mad and fantastical men, are very apprehensive of outward accidents, because their soul is inwardly empty, and unfurnished of anything of worth which might hold the inward attention of their minds: so when we are so early dazed and amasted (amazed) with every sophism, it is a certain argument of great defect of inward furniture and worth, which should, as it were, balance the mind, and keep it upright against all outward occurrences whatsoever.’ (P. 13.)

Hence the importance of familiarizing men with objections, that they may not be amazed; and teaching them evidence, that objections which are not answered may be outweighed.

(To be continued.)

BOOKWORM.
FLOWERS ON GRAVES.

Leigh Hunt, in his new work, taking his readers through Kensington Church-yard, notices one grave, not because it contains the mortal remains of any dignitary in church or state, in business or literature, but simply because it was the only grave adorned with flowers: and gives a pretty little dissertation on the subject, in which, however, he scarcely does justice to two classes. The Puritans, although necessarily at one period iconoclasts, were not enemies to the beautiful, for they admired it in the robust manliness of virtue, if they were too indifferent to it in the works of nature. Real Puritanism, which is just another name for vital Christianity, flourished in the Principality, and there Mr. Hunt admits that the custom of planting flowers on the graves was never discontinued. It was scarcely right then, to have such a fling at the Puritans, and it betrays a little prejudice. As for the butchers, we dare say they do not think of taking flowers to the slaughter-house; but to do them justice, at Christmas seasons at least, you may see the holly, the myrtle, and the laurel decorating their shops; and the garniture of green certainly tends very much to relieve the eye. But without further remark, we allow Mr. Hunt to speak for himself.—

The public cemeteries, which we have imitated from the French, appear to have brought back among us this inclination to put flowers on graves. The custom has prevailed more or less in almost all parts of the world, according as nations and religions have been kindly. It is the Puritans who would seem to have done it away in England and Scotland. Wales, we believe, is the only part of the island in which it has never been discontinued. The custom is surely good and desirable. It does not follow that those who are slow to resume it must be unfeeling, any more than that those who are quick to do so, must of necessity be otherwise. A variety of thoughts on the subject of death itself may produce different impressions in this respect on different minds; but, generally speaking, evidence is in favour of the flowers. You are sure that those who put them, think of the dead somehow. Whatever motives may be mixed up with it, the respectful attention solicited towards the departed is unequivocal; and this circumstance is pleasing to the living, and may benefit their dispositions. They think that their own memories may probably be cherished in like manner, and thoughtfulness is awakened in them, towards living as well as dead. It is the peculiar privilege, too, of flowers, to befit every place in which they appear, and to contribute to it its best associations. We had almost said, they are incapable of being put to unworthy use. The contradiction would look simply monstrous, and the flowers be pitied for the insult. No butcher would think of putting them in a slaughter-house; unless, indeed, they could overpower its odour. No inquisitor (we beg the butcher's pardon for naming two such persons together) was ever cruel or impudent enough to wreath flowers about a rack. Flowers, besides being beautiful themselves, are suggestive of every other kind of beauty: of gentleness, of youthfulness, of hope. They are evidences of Nature's good-nature: proofs manifest that she means us well, and more than well; that she loves to give us the beautiful in addition to the useful. They neutralize bad with good; beautify good itself; make life livelier; human bloom more blooming: and anticipate the spring of Heaven over the winter of the grave. Their very frailty, and the shortness of their lives, please us, because of this their indestructible association with beauty; for while they make us regret our own like transitory existence, they soothe us with a consciousness, however dim, of our power to perceive beauty; therefore
of our link with something divine and deathless, and of our right to hope that immortal thoughts will have immortal realization. And it is for all these reasons that flowers on graves are beautiful, and that we hope to see them prosper accordingly.

But we have two more reasons for noticing the particular grave before us. One is, that when we saw it for the first time, a dog came nestling against it, as if with affection: taking up his bed (in which we left him,) as though he had again settled himself beside a master. The other, that while again looking at the grave, and thinking how becomingly the flowers were attended to, being as fresh as when we saw them before, a voice behind us said gently, 'Those are my dear children.' It was the mother. She had seen us, perhaps, looking longer than was customary, and thus been induced to speak. We violate no delicacy in mentioning the circumstance. Records on tombstones are introducers of the living to the dead; makers of mortal acquaintances; and one touch of nature, in making the 'whole world kin,' gives them the right of speaking like kindred, to, and of, one another. We expressed to the good parent our pleasure at seeing the flowers so well kept, and for so long a time. She said they would be so long as she lived.

It is impossible not to respect and sympathize with feelings like these. We should say, nevertheless (and as questions of this kind are of general interest, we address the remark to all loving survivors,) that although a life long observance of such attentions could do anything but dishonour to living or dead, the discontinuance of it, after a certain lapse of time, could not of necessity, be a reproach to either; for the practice continues the more than the memory of the object, and the sound of remembrance the long and too sorely, no loving persons, while alive, could wish that their survivors should take such pains to hinder themselves from being relieved. It is natural for some time, often for too long a time, to associate with the idea of the departed, the bodies in which they lived, and in which we loved them. Few of us can so spiritualize their new condition all at once, as to visit them in thought nowhere but in another world. We have been too much accustomed to them bodily, in this. In fact, they are still bodily with us; still in our world, if not on it; and for a time, we must reconcile that thought to ourselves as well as we can; warm it with our tears; put it on an equality with us, by means of our very sorrow, from which, whatsoever its other disadvantages, it is now exempt; give it earthly privileges of some kind, whether of flowers, or other fondness.

Nothing but urn-burial could help us better; could shorten the sense of the interval between one world and the other; between the corporeal and spiritual condition; and to the practice of urn-burial, the nations must surely return. Population will render it unavoidable. But in the meantime, we must gradually let our thoughts of the body decay, even as the body itself decays; must consent to part with it, and become wholly spiritual, wholly sensible that its best affections were things of the mind and heart; and that as those, while in this world, could triumph over thoughts of death, so they are now ascertaining why they were enabled to do so, in another.

Let flowers, therefore, be put awhile on graves, and contend with the idea of death. Let them contend with it, if we please, as long as we live, provided our own lives cannot in the nature of things be long; in which case, we are, in a manner, making our own mortal bed with those of the departed, and preparing to sleep sweetly together till the great morning. But under other circumstances, let us learn to be content that the flowers die, and that our companions have gone away; for go we shall ourselves; and it is fit that we believe them gone into the only state in which they cannot perish.
THE REV. BREWIN GRANT'S LATE MISSION.

Mr. Grant having been engaged for three years in lecturing and preaching with an especial view to the working-classes, and having received many cheering testimonials as to the efficiency of his labours, it will be pleasing to his friends to have a permanent record of the following intelligent, generous, and discriminating summary of his services during that period.

No man has paid more attention to this enterprize than the Editor of the British Banner, and no one is in a better position to form a correct estimate of its importance and its results.

In the British Banner, Dec. 8, 1855, appeared the following article on THE REV. BREWIN GRANT, B. A.:—

Mr. Grant's Mission is now closing, and what a Mission it has been! Who ever before carried on such a war against Infidelity? Who ever travelled so far to meet his adversaries, and came off uniformly conqueror? The Goliaths, each the Commanders of the Infidel Forces of England and America, respectively have met him in the open plain, and been hopelessly overthrown. He now remains sole possessor of the field; and retires for the want of an adversary.

It is no part of our object, on the present occasion, to attempt to sum up the gains of the three years' campaign to the cause of Christ. Such gains, however, are unquestionably very great. Pretension has been humbled; the mouth of impiety has been stopped; the snare which caught the unwary has been discovered and destroyed; the ignorance, the irrationality, the wickedness, and the destructiveness of the Atheistic System, have been demonstrated throughout the land. Thus multitudes have heard who never heard before; the blind have been enlightened; the wavering decided; the simple rescued; the upright fortified; reason vindicated; and religion avenged on its adversaries.

But there is another view of the subject: Mr. Grant has not only defended the Gospel; he has abundantly preached it: nearly every Sabbath, we believe, throughout the whole period of his labours—and not seldom three times—he has published the glad tidings, often to multitudes who were never before over the threshold of any place of worship. Who can tell the good which may thus have been accomplished? May this not, among the inscrutable arrangements of Providence, have been one of the methods of calling his chosen vessels, from darkness to light, and from the power of Satan to God?

The question now being put, is, What of Mr. Grant? Is he to continue his Mission, or is he to take a pastoral charge? Some incline to the former; others think he ought to be sought after by the Home Missionary Society, under which it is considered he might be rendered the instrument of great good.

There is much to be said for this view of the matter, supposing Mr. Grant himself to concur; under new arrangements, it might be attended with the happiest results. We ourselves, however, are inclined to think, that Mr. Grant is now entitled, both on intellectual and physical grounds to a little repose. The campaign through which he has passed is, in its own way, something of a Crimean affair. It has been one of a nature which few comprehend. We doubt if there be one man in a multitude that could, or would, have endured it. He has literally lived on the rail, and slept in a strange bed almost every other night, for three long and laborious years! The comforts of home and the pleasures of the study have all been foregone for the accomplishment of the noble Mission of truth and love. The exhaustion of social parties, where he was, of course, the lion, and, as such, required to be the chief speaker; late hours and early departures; heated rooms and excited efforts,—these were among the comforts of the enterprise! Then, there is his family: his excellent wife and children have been in a state of semi-widowhood and orphanage. There is surely something
due to home: public, must not be allowed wholly to override private, duties. Life is short as well as uncertain, and its endearing relations must not be left uncultivated.

The conclusion, then, it strikes us, at which the friends of Mr Grant will arrive is, that he should now be allowed to return again to pastoral pursuits—to the study he loves so well, and has prosecuted to such purpose. Mr Grant's capabilities as an author are great; and in that capacity, with due encouragement and adequate opportunity, he may render great service to his country and mankind. What, then, we would wish to see, is the settlement of Mr. Grant as a pastor in some congenial sphere, which will furnish scope for his rare and peculiar capabilities. Equal eminence in the pulpit as on the platform is within his grasp; let him have time for deepened inquiry—for maturing his own personal religion—for taking a daily dip into the old Puritan and Nonconformist Theology, and constant intercourse with the Prophets and the Apostles; and he cannot fail to come out one of the most efficient ministers of the time; and, if he shall fail, the blame will be his own. His recent career has been, in fact, a course of most important study; his daily reading has been in the Book of Human Life, under the strongest light that experience could furnish for pastoral purposes. The last three years ought to be—and we have no doubt he considers it so—the most important period of his life. Colleges, in their own place, are of great value; but there is no book like the Book of Human Society. By constant preaching, Mr. Grant has not merely maintained, but, we presume, greatly improved in the matter of pulpit ministration. He ought now to be a thorough business preacher,—the best of all preaching,—a man whose every word finds its way to the understanding and the heart. He will not fail to soften whatever of asperity still remains, by holy meditation, and to steep his lancet logic in the waters of the sanctuary.

Remembering that the project of Mr. Grant's Mission was started by his magnanimous friend, the Rev. J. A. James, in the columns of the British Banner, and sustained by editorial advocacy,—facts to which we look back with unmingled satisfaction,—and that we were thus largely instrumental in drawing him out of the pulpit, we have felt not only free, but bound to step beyond the limits of ordinary observation, and exercise our good offices towards him, now that his noble Mission is so honourably and so satisfactorily completed, to place him in a proper sphere of Pastoral labour.

The question, then, we have to ask, is, Where is there a suitable sphere for the pastoral settlement of the Rev. Brewin Grant? For a reply, we look to the vacant Churches. May He who walks around the golden candlesticks, and holds the stars in His own hands, and disposes of them at pleasure, guide His people, and point His servant where he will most further the interests of the Kingdom, and promote the glory of his Divine Master!

MORAL ASSIMILATION TO GOD.

'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'—2 Cor. iii. 18.

Man was cast in the mould of beauty. His body—how beautiful in its lines, its proportions, and the relations of its parts! His mind, how beautiful in its mechanism of perception, understanding, and reason; in its sensibilities and sympathies; in its power of recording the past, and anticipating the future: and in the consciousness of unity amid all the diversity of its operations! But his Creator made him capable of evoking, by the unfet-
tered action of his own free will, a higher, than physical or mental beauty;—the beauty of goodness, of truth, of worship, of service, of self-sacrifice.

By sin this beauty was effaced; the image of God in his soul was obliterated. The glory departed. The freshness and beauty of life gave place to the corruption and loathsomeness of death. Man no longer reflected the great moral sun of the universe, for dark clouds of distrust had gathered over his heart. He became uncouthlike.

The great problem of a religion for humanity is, How shall this lost image be restored—how shall man become Godlike? Holiness, godliness, morality, virtue, soul-beauty, are all names for one and the same thing—the thing without which man is out of harmony with God, himself, and the universe; an alien, an exile, and a curse among the creatures of God.

This problem Christianity solves. It tells him man can be brought back not only to the friendship, but the moral likeness of God. Pardon is in order to purity. The blotting out of the dark cloud of transgressions allows the sunshine of heaven to mirror itself in the heart. The religion of the Bible announces a Divine agent to accomplish, this wonderful transformation, of which human science and philosophy despair. It is by the Spirit of God that the soul of man is roused from its torpor and quickened to new life. Man without conscious communion with the Great Spirit of the universe may have animal and intellectual life—but he has not that which is the true and proper like of man, unselfish, spiritual sympathy. It is the Holy Spirit’s work to renew the connection between the soul and God, to retrieve the lost image, and again to embosom man in the Infinite and the Absolute.

In this assimilation, we are not only worked upon, we must be workers. The Divine agent has a way of carrying out his plan; we must attend to it. There is a chain of connection; we must lay hold of it. By wrong-thinking we fall, by right-thinking we must live. Undone by error, we are restored by truth. That truth to effect any moral result in us must be believed. A perfect moral pattern can only be imitated by contemplation. The object, the medium, the manner, and the issue of contemplation, are all set before us in our text.

I. THE OBJECT OF CONTEMPLATION:—The Glory of God. That glory is not omnipotence: the contemplation of mere power can only fill the mind with awe or terror. It is not intelligence; this may awaken admiration without inspiring confidence. It is not infinity, absoluteness, eternity; these may oppress man with a sense of his dependence and littleness, but cannot renovate his nature. It is not justice; this can only agonize a sinful being with horror and alarm. It is not holiness; for unfallen beings in the blaze of light that comes from the central throne, veil their faces and feet with their wings, and cry one to another, ‘Holy, holy, holy, is the Lord God of hosts.’ It is not faithfulness or righteousness; for to violators of the divine law the contemplation of these attributes could only deepen the conviction that heaven was forfeited and hell deserved. ‘The glory of God’ is that which is the essence of all his moral attributes—his benevolence. ‘God is love.’ His goodness, is his love flowing out in acts of kindness to all whom he can righteously bless. His complacency, is his love smiling upon and approving moral rectitude. His compassion, is his love to the suffering, and his compassions are spoken of as a ‘multitude,’
because they embrace a multitude of circumstances, as well as of individuals. His grace, is his love to the unworthy. And his mercy is the crowning display of his benevolence—his love to the criminal and the wrath-deserving. He not only is, but he delights to be, good, and complacent, and compassionate, and gracious, and merciful. Yea, more; he is love. It is his moral being. That one brief aphorism exhausts the definition of his character. Nothing can be better, higher, nobler, more perfect, more glorious, than benevolence that is 'the same yesterday, to-day, and for ever,' always disinterested, impartial, and active, like the sun, unresting in its noble mission, and gentle as the breath of spring; and nothing in the universe more worthy of the ceaseless study of intelligent beings.

II. The Medium of Contemplation. The power, and majesty, and wisdom of God are mirrored in the ocean, the glacier, the forest, the prairie, the snow-crowned mountain, and the gorgeous brow of the starry heavens, whose stars seem to us like far-off lighthouses on the great sea of infinite space. From all these, indeed, there flow rays of goodness; in animate nature the radiance deepens; and flows still more intensely from the microcosm, man. Beneficence is seen in the arrangement of his corporeal structure, and the adaptation of his mental powers. Divine complacency is reflected in the good man's conscience, and will shine out in full blaze in the 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' His compassion appears in all the arrangements he has made for drying up the fountains of tears, and smoothing the calamities of life. His grace is shown from day to day in sunshine, and in shower, in health, and home, and daily bread for thousands and millions that neither regard nor thank him. His mercy shines out in all his treatment of men in their probationary career. 'He hath not dealt with us after our sins, nor rewarded us according to our iniquities.' But Paul speaks of 'a glass,' in which this most illustrious phase of love is mirrored. That glass is not nature, nor providence, nor even revelation in general. The Bible is rather the frame-work and appendages, than the mirror itself. The mirror is set in the Bible. It is not the law, which reflects the hideousness of man's moral character and fills him with terror, but the gospel which radiates forth mercy to the lost—to the very vilest and guiltiest of the lost—to the last and to the uttermost. Jesus shows the Father's mercy. 'The only begotten Son,' hath revealed the eternal heart. Christ is the living Gospel: the brightness of the Father's glory and the exact image of his essence: heaven's mirror for man. The dimmest eye can now see God and live. None can look unto Jesus, the Saviour, the Friend, the Refuge, the self-sacrificing Redeemer, and mistake the character of God. It is in that mirror that we see that divine love has become mercy to man. 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

III. The Manner of Contemplation. Man has been made for thought and for study. The subject that most frequently engrosses our minds produces the deepest impression. By an inevitable law, we become assimilated to the character of the object which has the largest place in our thoughts and affections. This law Christianity makes use of, for our moral elevation. It places before us an object of surpassing moral loveliness, and seeks so to rivet our thoughts upon it, that it may stamp its seal upon our
hearts: and it teaches that we place ourselves most in connection with God, when we give it our undivided attention.

1. There must be a steadfast gaze; a ‘beholding,’ not a glimpse, a glance, a momentary view; but an abiding remembrance, a continuous realization. He who makes religion a mere Sabbath-day affair, is little likely to become eminently godlike. There are too many professors like the natural man of whom James speaks, seeing his face in a glass, then going away and straightway forgetting what manner of person he was. The truth as it is in Jesus must be remembered from day to day. ‘By which also ye are saved,’ says Paul, ‘if ye keep in memory what I delivered unto you unless ye have believed in vain.’

2. The Truth must be contemplated with ‘unveiled face.’ The veil of unbelief must be removed. Prejudice must be destroyed. There must be no jaundiced and distorting medium between the mind and the mirror. All who look at the gospel through the medium of a human creed or church, of sentimentalism, and excitement, do not give it fair play.

IV. The Result of Contemplation:—‘changed into the same image from glory to glory.’ Peace, purity, righteousness, truth, magnanimity, self-denial, earnest action, and unwearying love, are all comprehended in that word. Man becomes more and more beautiful; his life more and more manly. His path is like the morning light shining more and more unto the perfect day. His communion with God becomes daily sweeter; his aspirations after the noble end the true are daily stronger. Love becomes the mainspring and the charm of his being. All his desires and his feelings are under the control of one great principle: and body, soul, and spirit are all presented on the altar of love.

Reader, if you have not this image there can be no heaven to you. Resist not that Divine agent who is seeking to form you anew after the mind of God; neglect not that glorious truth ‘which is the power of God unto salvation to every one that believeth.’

ON THE FREEDOM OF THE WILL.

The following admirable train of reasoning on the freedom of the human will appears in the second successful Burnett Prize Essay, by Principal Tulloch, of St. Mary's College, St. Andrew's. It is one of the clearest and most powerful passages in his masterly treatise:—

'What constitutes motive? What is the spring of the order which is universally admitted to obtain among the facts of man's spiritual being, no less than among other facts? Is that spring in nature, and bound to its immutable sequences? or is it deep in the central being of the man himself, and essentially separated from nature? The materialistic necessitarian holds as his cardinal principle the former of these views. He knows nothing beyond the mere series of phenomena which collectively he may call Mind. Any spiritual unit or soul beneath the multiplicity, and therein expressing itself, while yet essentially distinguished from it, has no place in his system: and quite consistently so. The theological necessitarian of course shrinks from this conclusion, but his language has not unfrequently been such as to bear it out. Carrying up with an iron hand the phenomenal law of cause and effect into a region of spiritual life, he
may have seemed to gain a temporary triumph over an adversary; but he has
done so too often at the risk of total peril to his faith, and to the very ground
and condition of all religion.

The true advocate of liberty, on the other hand, simply maintains that in the
last resource the mind or soul is unconditioned by any natural cause. The self-
conscious reason, or ego, is incompressible by the law of phenomena. It only
is, and lives in opposition to that law. The spring of the soul's activity is ever
within the soul. It displays its elf, no doubt, serially, in regular obedience to
the strongest motive; but the strength of the motive comes from within, from
the soul’s own preference; otherwise it would be truly no motive, but would
for ever remain a mere inducement or solicitation presenting itself to the mind.
It is always the mind's own act changes a mere inducement into a motive, and
leads to action. According to the well-known pithy saying of Coleridge, ‘it
is not the motive makes the man, but the man the motive.'

The liberty thus defined, it may deserve to be remarked, is entirely different
from the old imagination of a liberty of indifference. This latter represented the
mind, as it were, in equilibrio, till it put forth the power of choice among the
motives bearing upon it. It placed the soul, as it were, on one side, and mo-
tives on the other, and pretended to give an explanation of the mode of action
between the two. The true theory of liberty makes no such pretensions; it
knows nothing of the soul save as active. An abstract potentiality, which of
its own sovereignty keeps itself apart from motives, or yields to them at plea-
sure, is in no respect recognised by it. It simply contends, that in every case
of actual human conduct the motive power is from within the soul itself, and
not in any respect physically conditioned. It simply says that man is free to
act, but it does not pretend for a moment to explain the mode of his freedom.
This: it so little does, that it acknowledges the fact of human freedom to be in its
very character inexplicable.

This character of mystery—of irresolvability, under the great inductive law
of cause and effect—comprises, in truth, all that can be argumentatively said
against the doctrine of liberty. The fact will not come within the conditions of
our logical faculty, and must therefore be repelled. But this is a thoroughly
vicious mode of argument; for, by the very supposition, the fact transcends
these conditions: and to reject it on this account is simply to beg the whole
question. If this fact be at all, it is primary and constitutive, and therefore not
to be reasoned to, but from. It stands at the head of our rational nature as its
source. And as such a source—as the inherent activity whence all our mental
modes are born—the fountain whence they flow—the me, of which they are the
varied manifestations—it defies the application of that inductive law under
which they arise, and for the very reason that it is what it is—not any one of
those modes, but the root of them all—not any of the manifold sides of con-
sciousness, but the unity in which all its sides centre. In this view it is not
only not wonderful that we cannot understand freedom, but the fact is such in
its very idea that it is impossible we can ever understand it, transcending as it
necessarily does that logical power of which it is the condition. Thus appre-
hended in its primitive distinction, it leaves us no alternative but to abide by it
in its necessary incomprehensibility. It is there—we are bound to recognise it.
But we have no claim to comprehend it, for (as logicians) we do not contain it—
it contains us. Whatever we are in our mental and practical character is just
the expression of this mysterious personality, to which all our activity leads
back, and from which it all flows.

It is as the irresistible testimony of consciousness that this fact forces accept-
ance. It attests its reality within us, and we cannot get quit of it under what-
ever ingenuity of explanation. On this ground the advocate of liberty has an
advantage which is wholly indisputable; for that we feel ourselves to be free,
none can truly deny. This feeling—our deepest and most ineradicable con-
consciousness—the doctrine of necessity cannot accept as a fact: or if it does, we have no dispute with it; only we do not see how it can consistently maintain itself if it does. For the feeling cannot represent a reality, and yet man's spiritual, no less than his material being, be held as naturally determined. In such a case the feeling can only be an illusion, and man a bond-man, wholly a creature of nature, howsoever he may seem every moment to create a circle of activity around him. But if consciousness be thus held false, man is cast adrift on an ocean of utter uncertainty. Truth becomes for him a mere dream, if the voice within him be held incompetent to give it valid utterance.

The deliverance of consciousness is on the contrary, held by the advocate of freedom to be at once decisive and ultimate on the point. It is not, in his view, any mere dim experience, which disappears under analysis, but a truth which makes itself good under whatever logical assaults. The alternative is simply one of fact. The human consciousness either tells the truth absolutely, unheeding how it may clash with some other truth in the dim-lighted chamber of the logical understanding, or it must be admitted to be false. No saving clauses of ingenious explanation will avail. Man is either free really, or he is not free. There is in him a centre of action wholly peculiar, a naturally undetermined source of activity, otherwise his deepest experience belies itself, and his moral nature is a devout imagination. There is nothing but the recognition of such a free agency in man, however mysterious and unaccountable, that can preserve to him faith in himself, or the perilous dignity of responsibility among the creatures of earth. If he has not in a true sense such a power of action springing from within his own spiritual being, his consciousness deceives him, and he is and can be not min. but than a mere irresponsible link in the chain of phenomena. (Pp. 258-262.)

HOW OUR READERS CAN HELP US.

We are assured that we have many well-wishers. Our Journal is intended to fill up a gap in the increasing periodical literature of our country. Of an altogether unsectarian and even undenominational character, we expect to have the sympathy and support of the large-hearted and the catholic of all evangelical churches, who are concerned for the defence of the bulwarks of our holy religion. While there may be a similarity of view among the principal contributors, each writer is alone responsible for his own articles. Our pages shall be open to honest enquirers in search of truth, and to the accredited leaders of the infidel party. But if those who favour us with their attention will only think for themselves, and think deliberately, we have no fear of the result. We speak unto wise men; judge ye what we say. If our readers wish to help us—

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A PENNY WEEKLY ORGAN
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AND DISCUSSION ON POINTS OF DIFFICULTY AND INTEREST.

"Prove all things; hold fast that which is good."—BIBLE.

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THE YEAR 1855.

It is wisdom for nations, as well as for individuals, to regard the facts of the past as lessons for their guidance in the future. And few years have been more prolific in such lessons than the year which has just gone. It has to be seen, whether England will profit from her experience. No one can doubt that the war in which we are engaged is highly popular with the great mass of the British nation. The voice of our artizans, mechanics, miners, and operatives, has been as decidedly for war as that of the middle and higher classes. The press, in its demand that the war should be carried on with vigour, has but represented the people. There are some to whom war is a harvest-season, but to the great majority it brings grievous burdens, and to many the utmost desolation and sorrow. Why, then, is the war so popular? Is it because we have a natural hatred of Russians; is it merely because we sympathise with Turkey, when assailed by her powerful and grasping neighbour; is it that war is loved for its own sake, simply for the excitement which it brings; is it because we expect to reap great national glory from the struggle; is it from a love of meddling with other people's affairs; is it from the hope of extended commerce and increased prosperity as a distant result? We do not say that none of these reasons has any influence over any Englishman; but we do not believe that one of them has the slightest influence upon nine hundred and ninety-nine of every thousand of those whose voice is for war. We are much mistaken if it is not the idea that the war against Russia is being waged in behalf of liberty and civilization that it is so popular with the masses. They look upon Russia as the representative and embodiment of despotism, and consequently look upon the present struggle as a war for freedom. They have hope that the oppressed nationalities of Europe, pining under the dark shadow of the system which her armies have for centuries supported, will
breathe a new life, and that that system, with all its immorality, treason, injustice, and crime, will crumble to the dust. They think of Poland, of Hungary, and of Italy; but what evidence have they that the Allied Governments have any wish to vindicate the cause and assert the freedom of these down-trodden peoples. Is there anything in the policy of the war, or in the alliances which we have formed, to give the patriots of these countries the slightest hope? Is Austria, whose armies were admitted into the Principalities, without striking a blow, likely to use this immense advantage for the freedom of Europe? Or was it not rather permitted by the Allies as a precautionary measure to prevent the flames of insurrection from bursting out in Hungary? If the people should be led to believe that the war has no such ultimate object, and will lead to no such result, how rapidly would their confidence in the Government, and their sympathy with the struggle evaporate! And if they read rightly the past, they will learn not to trust in dynasties and governments for the deliverance of the nations.

The debates of the last Parliament were better than their deeds. Yet it is deserving of some meed of praise. Some useful Bills were passed. The Limited Liabilities Bill, the total repeal of the stamp on newspapers, and the Metropolitan Improvement Bill, were all in the right direction, and may, when the pressure of the war is over, produce excellent fruits. The proceedings of the Board for the Local Management of the Metropolis, especially in the election of so spirited and energetic a chairman as Mr. Thwaites, augur well for the future. A Bill for the Prohibition of Sunday Trading in the Metropolis, clashing with certain trade interests, and obnoxious to the retainers of the gin-shops, perhaps inadvertently brought forward, was hastily withdrawn; and a novel riot at Hyde Park, roused by the mismanagement and violence of the police, threatened to rule the rulers of the nation. Under the same influence, an Act of the previous session, limiting the sale of beer on Sundays, was repealed. It was thus made obvious to the people that our home, as well as our foreign legislation, is alike without principle or purpose—the creature of circumstances, at the mercy of the necessity of the moment.

In few years have the records of crime been darker than during 1855. Swindling and wholesale robbery by men of long standing and high character, have divided attention with cases of mysterious poisoning and atrocious murder. The savageism of the wife-beater, the practised cunning of the infant robber, the arrant imposture of abandoned women, are signs of the times to which our legislators, and our patriots would do well to attend. The application of some adequate remedy to the deep-rooted diseases of society is the great want of the day; and the extent to which we deluge the people with strong drink, and expose them to powerful temptation, with the feeble support meted out to the teacher, the preacher, and the sanitary reformer, shows how lightly lies on our breast the condition of the perishing thousands.

During the past year, the church has begun to awake to the necessity of putting forth vigorous and persistent effort to elevate the masses. It is felt that it is not wise to confine our sympathies and labours to the heathens abroad, while we have so many heathens at home; and the great question is being agitated. How shall we inspire the poor with confidence, and
THE BIBLE DEFENDER.

bring them under the sound of the Gospel? Earnest and faithful men are increasingly resorting to the primitive practice of open-air preaching: and Sabbath afternoon and week-evening lectures to the working classes, have become increasingly common. Early in the year a truly great and successful effort was made at Liverpool to reach those attending no place of worship, and thousands have heard 'words by which they may be saved,' who had never heard them before. There has commenced a new movement in Oxford, which threatens the Church of England with, perhaps, greater dangers than it has yet encountered; but the true and the good of that church will come out of the conflict, only more fully prepared for the great work of the world's evangelization. The schisms and strifes of churches—their contentions about polity, discipline, and doctrine, may be overruled by the Great Head of the Church, to the breaking up of that torpor into which it is in danger of falling. There is much, indeed, in its condition, to sadden the heart: it is too formal, too cold, too bigoted, too selfish, too 'respectable,' as a whole, to accomplish much for the world's conversion. But we are not without hope: 'the day breaks, and the shadows begin to 'flee away.' Light is deepening on the distant mountain tops. Let us all in faith and patience long and labour for the day when the whole earth shall be filled with righteousness, truth, and peace; when the whole race of man shall rejoice in God.

MACAULAY'S NEW VOLUMES.

The great essayist's thirty thousand subscribers last, at last, had the third and fourth volumes of his 'History of England' put into their hands. Should Mr. Macaulay go on elaborating as he has done, and requiring as much time to add the finishing touch to each successive issue, the period of English history which he has allotted to himself, would occupy him seventy years, and extend to thirty-five volumes, of twenty-five thousand pages! All his characteristics appear in these volumes: the same careful research; the same felicitous power of narration; the same pictorial sketching; the same epigrammatic style; the same intense Whiggism; the same violent prejudices. We deeply regret the latter, and could have wished that they had not blemished so valuable a contribution to the literature of our country. The historian should never be the partizan; and we fear that the impartial reader will discover some classes and several individuals to whom equal justice has not been meted out. The society of Friends has good reason to be dissatisfied with Mr. Macaulay's portraiture of their founder. The extreme formalism, ceremony, and mummery against which he battled, are overlooked; his own extremes and vagaries are brought all together, if not magnified, and the real good which he accomplished is concealed by the mere accidents and excesses of his work being brought into the foreground of the picture. We do not say that the present age requires such reformers as George Fox; but the age in which he lived manifestly required strong 'counteractives, and his boldness and even his asperity were manifestly of use then. The society of Friends will doubtless be forward in his defence; but, as disinterested partizan, we ourselves feel inclined, in some future number, to render our contribution to a just estimate of the character of the Quaker Reformer.
The Puritans have not met with a much greater share of justice at Mr. Macaulay’s hands; but the work they did, and the impulse they gave to the cause of true liberty, are their best defence.

As an instance of the injustice done to individuals, we may cite the case of Marlborough. He certainly is not our hero; nor would we have any objection to as high (or a higher political morality) as Mr. Macaulay would advocate; but we do not think it just that he alone should be branded as a base intriguier and vile hypocrite, for a correspondence with St. Germain, while some of Mr. Macaulay’s favorites were equally careful, in the political uncertainty which hung over them, to seek the safety of their persons by communicating with James in his exile. We only ask the historian to try them all by the same standard.

The third volume opens with the proclamation of William and Mary in London; describes the rejoicings in England and in Holland at their accession; sketches the leading men in the Government, Danby, Halifax, Nottingham, and Shrewsbury; recounts the struggles between James and William; the battle of the Boyne, deciding James’s fate; the fierce contests in Scotland between the Highland regiments and the Cameronians; with a history of the Toleration and Comprehension Bills, and the Bill of Rights. The objections made by certain churchmen in Parliament to the Toleration Bill are thus put by our historian:

‘Why, these persons asked, was the docile and affectionate son of the Church to be disgusted by seeing the irreverent practices of a conventicle introduced into her majestic pews? Why should his feelings, his prejudices, if prejudices they were, be less considered than the whims of sensation? If, Burnet and men like Burnet were never weary of repeating, indulgence was due to a weak brother, was it less due to the brother whose weakness consisted in the excess of his love for an ancient, a decent, a beautiful ritual, associated in his imagination from childhood with all that is most sublime and endearing, than to him whose morose and litigious mind was always dividing frivolous objections to innocent and salutary usages? But, in truth, the scrupulosity of the Puritan was not that sort of scrupulosity which the Apostle had commanded believers to respect. It sprang, not from morbid tenderness of conscience, but from censoriousness and spiritual pride; and none who had studied the New Testament could have failed to observe that, while we are charged carefully to avoid whatever may give scandal to the feeble, we are taught by divine precepts and example to make no concession to the supercilious and uncharitable Pharisees. Was every thing which was not of the essence of religion to be given up as soon as it became unpleasing to a knot of zealots whose heads had been turned by conceit and the love of novelty? Painted glass, music, holidays, fast days, were not of the essence of religion. Were the windows of King’s College chapel to be broken at the demand of one set of fanatics? Was the organ of Exeter to be silenced to please another? Were all the village bells to be mute because Tribulation Wholesome and Deacon Ananias thought them profane? Was Christmas no longer to be a day of rejoicing? Was Passion week no longer to be a season of humiliation? These changes, it is true, were not yet proposed. But if,—so the High Churchmen reasoned,—we once admit that what is harmless and edifying is to be given up because it offends some narrow understandings and some gloomy tempers, where are we to stop? And is it not probable that, by thus attempting to heal one schism, we may cause another? All those things which the Puritans regard as the blemishes of the Church are by a large art of the population reckoned among her attractions. May she not, in ceasing
to give scandal to a few sour precisions, cease also to influence the hearts of many who now delight in her ordinances? Is it not to be apprehended that, for every proselyte whom she allures from the meeting house, ten of her old disciples may turn away from her maimed rites and dismantled temples, and that these new separatists may either form themselves into a sect far more formidable than the sect which we are now seeking to conciliate, or may, in the violence of their disgust at a cold and ignoble worship, be tempted to join in the solemn and gorgeous idolatry of Rome?

We give another instance in which we think our historian has not done justice to the great body of the Puritans, by condemning them for outrages which many of them did not sanction, and over which they had no control.

'If we would know what the Puritan spirit really is, we must observe the Puritan when he is dominant. He was dominant here in the last generation; and his little finger was thicker than the loins of the prelates. He drove hundreds of quiet students from their cloisters, and thousands of respectable divines from their parsonages, for the crime of refusing to sign his Covenant. No tenderness was shown to learning, to genius or to sanctity. Such men as Hall and Sanderson, Chillingworth and Hammond, were not only plundered, but flung into prisons, and exposed to all the rudeness of brutal gaolers. It was made a crime to read the psalms and prayers bequeathed to the faithful by Ambrose and Chrysostom. At length the nation became weary of the reign of the saints. The fallen dynasty and the fallen hierarchy were restored. The Puritan in his turn was subjected to disabilities and penalties; and he immediately found out that it was barbarous to punish men for entertaining conscientious scruples about a garb, about a ceremony, about the functions of ecclesiastical officers. His piteous complaints and his arguments in favour of toleration had at length imposed on many well-meaning persons. Even zealous churchmen had begun to entertain a hope that the severe discipline which he had undergone had made him candid, moderate, charitable. Had this been really so, it would doubtless have been our duty to treat his scruples with extreme tenderness. But, while we were considering what we could do to meet his wishes in England, he had obtained ascendency in Scotland; and, in an instant, he was all himself again, bigoted, insolent, and cruel. Manses had been sacked; churches shut up; congregations dispersed by violence; priests hustled, pelted, pilliored, driven forth, with their wives and babes, to beg or die of hunger. That these outrages were to be imputed, not to a few lawless marauders, but to the great body of the Presbyterians of Scotland, was evident from the fact that the government had not dared either to inflict punishment on the offenders or to grant relief to the sufferers. Was it not then that the Church of England should take warning? Was it reasonable to ask her to mutilate her apostolical polity and her beautiful ritual for the purpose of conciliating those who wanted nothing but power to rabble her as they had rabbled her sister? Already these men had obtained a boon which they ill deserved, and which they never would have granted. They worshipped God in perfect security. Their meeting houses were as effectually protected as the choirs of our cathedrals. While no episcopal minister could, without putting his life in jeopardy, officiate in Ayrshire or Renfrewshire, a hundred Presbyterian ministers preached every Sunday in Middlesex. The legislature had, with a generosity perhaps imprudent, granted toleration to the most intolerant of men; and with toleration it behoved them to be content.'
THE ORIGIN OF A FREE PRESS.

[FROM MACAULAY.]

There was then about town a man of good family, of some reading, and some small literary talent, named Charles Blount. In politics he belonged to the extreme section of the Whig party. In the days of the Exclusion Bill he had been one of Shaftesbury’s brisk boys, and had, under the signature of Junius Brutus, magnified the character and public virtues of Titus Oates, and exhorted the Protestants to take signal vengeance on the Papists for the fire of London and for the murder of Godfrey. As to the theological questions which were in issue between Protestants and Papists, Blount was perfectly impartial. He was an infidel, and the head of a small school of infidels who were troubled with a morbid desire to make converts. He translated from the Latin translation part of the Life of Apollonius of Tyana, and appended to it notes of which the flippant profaneness called forth the severe censure of an unbeliever of a very different character, the illustrious Bayle. Blount also attacked Christianity in several original treatises, or rather in several treatises purporting to be original; for he was the most audacious of literary thieves, and transcribed, without acknowledgment, whole pages from authors who had preceded him. His delight was to worry the priests by asking them how light existed before the sun was made, how Paradise could be bounded by Pison, Gihon, Hiddekel, and Euphrates, how serpents moved before they were condemned to crawl, and where Eva found thread to stitch her fig-leaves. To his speculations he gave the jolty name of the Oracles of Reason; and indeed whatever he said or wrote was considered as oracular by his disciples. Of these disciples the most noted was a bad writer named Gildon, who lived to Lester another generation with doggrel and slander, and whose memory is still preserved in his own voluminous works, but by two or three lines in which his stupidity and vulgarity contemptuously mentioned by Pope.

Little as either the intellectual or the moral character of Blount may seem to deserve respect, it is in a great measure to him that we must attribute the emancipation of the English press. Between him and the licensers there was a feud of long standing. Before the Revolution one of his heterodox treatises had been grievously mutilated by Lestrange, and at last suppressed by orders from Lestrange’s superior the Bishop of London. Bohun was a scarcely less severe critic than Lestrange. Blount therefore began to make war on the censorship and the censor. The hostilities were commenced by a tract which came forth without any license, and which is entitled, A Just Vindication of Learning and of the Liberty of the Press, by Philopatris. Whoever reads this piece, and is not aware that Blount was one of the most unscrupulous plagiarists that ever lived, will be surprised to find, mingled with the poor thoughts and poor words of a thirdrate pamphleteer, passages so elevated in sentiment and style that they would be worthy of the greatest name in letters. The truth is that the Just Vindication consists chiefly of garbled extracts from the Areopagitica of Milton. That noble discourse had been neglected by the generation to which it was addressed, had sunk into oblivion, and was at the mercy of every pilferer. The literary workmanship of Blount resembled the architectural workmanship of those barbarians who used the Coliseum and the Theatre of Pompey as quarries, who built novels out of Ionian friezes and propped cowhouses on pillars of lauralite. Blount concluded, as Milton had done, by recommending that any book might be printed without a license, provided that the name of the author or publisher were registered. The Just Vindication was well received. The blow was speedily followed up. There still remained in the Areopagitica many fine passages which Blount had not used in his first pamphlet. Out of these passages he constructed a second pamphlet entitled Reasons for the Liberty of
Unlicensed Printing. To these Reasons he appended a postscript entitled, A Just and True Character of Edmund Bohun. This Character was written with extreme bitterness. Passages were quoted from the licener's writings to prove that he held the doctrines of passive obedience and nonresistance. He was accused of using his power systematically for the purpose of favouring the enemies and silencing the friends of the Sovereigns whose bread he ate; and it was asserted that he was the friend and pupil of his predecessor Sir Roger.

Blount's character of Bohun could not be publicly sold; but it was widely circulated. While it was passing from hand to hand, and while the Whigs were everywhere exclaiming against the new censor as a second Lestrange, he was requested to authorise the publication of an anonymous work entitled King William and Queen Mary Conquerors. He readily and indeed eagerly complied. For in truth there was between the doctrines which he had long professed and the doctrines which were propounded in this treatise a coincidence so exact that many suspected him of being the author; nor was this suspicion weakened by a passage in which a compliment was paid to his political writings. But the real author was that very Blount who was, at that particular time, labouring to injure the public both against the Licensing Act and the licener. Blount's motives may easily be divined. His own opinions were diametrically opposed to those which, on this occasion, he put forward in the most offensive manner. It is therefore impossible to doubt that his object was to ensnare and ruin Bohun. It was a base and wicked scheme. But it cannot be denied that the trap was laid and baited with much skill. The republican succeeded in personating a high Tory. The atheist succeeded in personating a high Churchman. The pamphlet concluded with a devout prayer that the God of light and love would open the understanding and govern the will of Englishmen, so that they might see the things which belonged to their peace. The censor was in raptures. In every page he found his own thoughts expressed more plainly than he had ever expressed them. Never before, in his opinion, had the true claim of their Majesties to obedience been so clearly stated. Every Jacobite who read this admirable tract must inevitably be converted. The nonjurors would flock to take the oaths. The nation, so long divided, would at length be united. From these pleasing dreams Bohun was awakened by learning, a few hours after the appearance of the discourse which had charmed him, that the titlepage had set all London in a flame, and that the odious words, King William and Queen Mary Conquerors, had moved the indignation of multitudes who had never read further. Only four days after the publication he heard that the House of Commons had taken the matter up, that the book had been called by some members a rascally book, and that, as the author was unknown, the Serjeant at Arms was in search of the licenser. Bohun's mind had never been strong; and he was entirely unnerved and bewildered by the fury and suddenness of the storm which had burst upon him. He went to the House. Most of the members whom he met in the passages and lobbies frowned on him. When he was put to the bar, and, after three profound obeisances, ventured to lift his head and look around him, he could read his doom in the angry and contemptuous looks which were cast upon him from every side. He hesitated, blundered, contradicted himself, called the Speaker My Lord, and, by his confused way of speaking, raised a tempest of rude laughter which confused him still more. As soon as he had withdrawn, it was unanimously resolved that the obnoxious treatise should be burned in Palace Yard by the common hangman. It was also resolved, without a division, that the King should be requested to remove Bohun from the office of licenser. The poor man, ready to faint with grief and fear, was conducted by the officers of the House to a place of confinement.
THE JANUARY MAGAZINE.

The Dublin University Magazine has a considerable variety of articles. 'Balancing the Books'—a Tale of New Year's Eve, has some good moral lessons. 'The Dramatic Writers of Ireland,' No. X., reviews the productions of James Kenney, Miss Edgeworth, Lady Morgan, Lady Clarke, Lord Valentia, Tyrone Power, Lord Glengall, Lord Lanesborough, Rev. Edward Groves, Sir Martin Archer Shee, and Frederic Edward Jones. 'Love in Curl Papers,'—a Tale, Part I., is too light for us. 'A Trio of American Sailor-Authors,' Fenimore Cooper, R. H. Dana, jun., and Herman Melville, is well written. 'Missing Chapters of Irish History,' take us back to the years immediately following those that Macaulay has chronicled in his last volumes, and throws considerable light upon the period. 'Leaves from the Portuguese Olive' contain some fine translations of poetry. We give the following sonnet on a waterfall as a specimen:

'Ye waves, that from yon steep, o'erhanging height,
Plunge in wild falls to seek the cliffs below,
Dashing in whirling eddies as ye flow,
Most beauteous in your strange aerial flight,
And never weary of your stern delight,
Waking eternal music as ye go,
Roving from rock to rock! Yet why bestow
These charms on scenes so rude and wild, when bright,
And soft, and flowery meads a gentler way,
Through sunlit banks, would softly lead you on
To your far bourne, in some wish'd sea-nymph's caves?
'Ah! your wanderings, like mine own, betray
Love's mysteries sad. Unhappy! how is this one:
Unchange'd flow on my thoughts, and headlong rush your waves.'

'Food—Drink—Drugs,' proves how 'death in every form surrounds us,' and how it is in more pots than one. 'Hiawatha' is next reviewed, without, however, noticing some of its finer pieces. A 'Memoir of Marshall Clarke, Governor of Vienna and Berlin' follows. 'The Twilight Musings of an Old Man,' by Thomas Hood, are in some parts very beautiful. Our readers will thank us for two brief extracts.

'There is no death!—what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.'—LONGFELLOW.

'To part no more'—they have met new to part no more.

Yesterday morning my dear, kind uncle (we always used to call him so—that is, by brothers; but he has been a father to my husband and me), was found seated in his armchair, apparently asleep. At his feet lay Louth, his head resting in my uncle's left hand—the poor dog, though blind, seemed to know that he was dead.

'They say it is terrible to look on death, but not upon such death as this; and I tried to check the foolish, selfish tears, that gathered in my eyes, when I remembered that death was to him a happiness beyond what words can tell.' He was smiling calmly, as I have often seen him while he slept in the very same chair; and, when he awoke, he used to say that his life was happiest in his dreams. But he is not dreaming now.

'A few verses were on the table before him. He had just written his name at the bottom of the paper, and before the date, when he fell asleep—fell asleep? no; when he awoke from the dreams of Earth to share the reality of Heaven with her he loved so well.'

The next extract is on a similar subject and in an agreeably plaintive strain.

'And I know a green mound in the churchyard, scarce three spans long, and a little stone cross at the head, and on it these words:'
"Here lies in blast and happy rest,  
A blossom bud that ne'er unfurled  
To the rough breezes of the world,  
But on its mother's breast  
Short time did fill two hearts with glee,  
Then faded, as though born to be  
A link to draw to Heaven,  
The mother and the father fond,  
Who know their child the skies beyond,  
To God's high service given!"

And in moonlight and twilight there is a taller cross, whose shadow seems ever to bend toward that little mound. And they told me when I grew well again, that it was hers, and they tell me so now. But she will return—he will come back to me again. I wander down to the cottage, and ever expect her to come forth to meet me—and she is there. I hear her voice—and it cannot be the breezes that sweep the strings as she used to do. But now the moon is streaming through the window, and the village is silent, and the shadow of the church tower hides these two cresses that I have been looking at so earnestly; and to-morrow is the day—to-morrow—oh that I could sleep it away! to-morrow is the bitter, bitter day that tells me so forcibly—that convinces me, all unwilling as I am—that there she does sleep at the foot of the cross.

The Eclectic, under its new editorship, still keeps up its old freshness, versatility, independence, and power; and though the worthy editor complains of pressure of engagements while superintending and arranging his first number, we think it does him much credit. The English pre-Raphaelites, are handled pretty severely. Mr. Hunt, is taken to task for his new rendering of the head of Christ, and Messrs. Millar and Collins do not escape. They are condemned for their too obvious selections, and of the beautiful, but of the grotesque and degraded: their art is regarded as an anachronism of the dark ages, unsuited to the nineteenth century; they are described as art-schisms of exclusive and narrow dogmas; and are admonished to make art not a tradition, but an inspiration. The article may be too severe, but all the severity may be necessary to counteract a great evil. Mosses and Mountain Scenery smacks fully as much of poetry as of Botany, and seems to have been posted at Dundee. Our readers may discover the writer by his style, of which we give a specimen. Speaking of the "Ettrick Shepherd's" sublime picture of Ben-mac-Dhu, he says, "That mountain's "mighty form," and Loch A'Vin's "ample deep" we knew full well: we have enjoyed their impressive grandeur in sunshine and shower, in that twilight sunshine that at midday breaks through the murky sky of these alpine regions, and in showers of rain and sleet, such as are only seen and felt on alpine summits. Driven from the top of the emphatically "Black Mountain" by the tempest's fury, we have sought shelter for the night beneath one of those huge fragments of rock, whose abundance speaks so eloquently of the war of elements; have boiled our kettle a la gipsy, on a fire of heather and mountain juniper in the midst of the rain; and after thus spending a night of day dream, half awake, half asleep, with "the sprite of A'Vin Glen," have we risen from our cold bed of freezing soil, briefly done our toilet by the "greenland wave" of a streamlet fed by the snow wreaths "that mock the blazing summer sun," and climbed the bald brows of old Cairngorm, as they were feebly tinged with the hues of morning." Miss Baker's "Glossary of Northamptonshire Words and Phrases," is approvingly reviewed as a work throwing a flood of light upon many of old phrases of Wickliffe, Piers Plowman, Chaucer, and above all, Shakspere. The "History of Piedmont," is perhaps too short for so stirring a theme. Italy, Piedmont, the Waldenses! What words for association and sympathy! 'Professor Butler's Sermons' are made a text for a pithy and needed homily on living orthodoxy, and orthodox death, preaching up Christianity as a life. The "Cambridge Essays" are hailed. Macaulay's new volumes are next noticed, not
reviewed. 'Davidson's Hebrew Text of the Old Testament;' Brief Notices; and a 'Review of the Month,' close the number.

Blackwood commences with a clear, vigorous, and well-timed article on Sir R. Peel's Currency Restriction Act of 1844, appropriately entitled, 'The Gold-Screw,' and its consequences. It is proved to a demonstration that that Act benefits only the millionaires of our own and foreign countries, while it threatens the mass of the people with commercial and financial ruin: and it is strongly urged that the vacuum caused by the great gold-drains made by the war, should be filled up by a paper currency, which might be cancelled when the gold returns, as return it assuredly will. It is certainly the duty of all classes, and especially of the Government, to probe this gold question to its very bottom, and we are thankful for this paper on the subject, as well as for Mr. Salt's letters in the Times, which cannot fail to be of service. 'The New Peace Party,' is a dialogue in which Cleopatras endeavours to show that the war must be prosecuted till Russia is crippled, and unable to endanger the freedom, if not the existence, of the other States of Europe, in opposition to Celsus, who contends that the war was just in its commencement, but unjust in its continuation, seeing that the objects for which it was set on foot have been gained. However orthodox Cleopatras may be about the war, we cannot believe his protection doctrines. He actually believes that the Corn Laws were, in fact, a kind of Benefit Club for the poorer members of the community! 'Who will now say that the Protectionists are dead? 'A Military Adventure in the Pyrenees,' by a Peninsular medallist, is a pretty good tale, with a pleasing terminus. 'Lancashire Strikes,' hits heavy at Mr. Bright, for not speaking on this subject in his lecture at Marsden, condemns the masters for their speculations, and the men for their being led by paid agitators, and gives some useful counsels for all parties. 'The Inns of Court, and the Bar of England,' discloses facts which prove the need of reform in training for the law, and in facilitating the 'success of an industrious and accomplished barrister.' 'Wet Days at Bryn Cefn' shuts us up to some interesting conversation among artists. 'Drinking and Smoking' is an article from which we differ 'toto cela,' and to which we may refer at another time. 'On the State of the British Army,' is an attempt to defend what certainly needs to be remodelled.

AN INFIDEL LECTURER MORE THAN MATCHED.

[The following, in the form of a placard, lately appeared on the walls of Devonport. We insert it to show our readers how little real love professed Freethinkers have for fair discussion, and how easy it is to silence them.
—Ed. Bib. Def.]

Let such of you as desire to know the truth ponder well over the following statement of facts:

At the Meeting at the Central Hall, Plymouth, on Tuesday evening, November 27, 1855, Mr. W. S. Littleton, of Devonport, produced the books from which Mr. Cooper pretended to have made certain quotations; and, having shown that those works did not contain the words said to be in them, but that the statements of Dean Prideaux and others referred to by the lecturer, were directly contrary to, or utterly at variance from, Mr. C.'s assertions as to their nature; the lecturer then admitted that he had not seen the books he referred to, but had taken the words from the writings of the Rev. Robert Taylor, who (he wished the audience to believe) was a Clergyman of the Church of England; whilst all who know anything of
the man are aware that he was expelled from the Church for his atheistical opinions, and was subsequently tried and imprisoned for blasphemy and the use of obscene language in his public so-called discourses. It can also be shown, that even the quotations from Prideaux and others given by Robert Taylor are not those used by Robert Cooper, who prides himself on being the Editor of the Investigator, while he thus admitted that he had not investigated the points he was lecturing on; just as on a former occasion, he said he knew of no difference between innovation and investigation. The following Resolution was, hereupon, proposed by Mr. Littleton; but the Chairman was prevailed upon by the Lecturer not to submit the same to the Meeting:

' That this Meeting is of opinion, that Mr. Robert Cooper has not only failed in disproving the Miracles related in the Old Testament; but also that he has been convicted of wilfully falsifying those Christian authors whom he has this evening quoted in support of his absurd views: and that, therefore, this Meeting considers him unworthy of being listened to as a Public Lecturer.'

Mr. Littleton afterwards put a question to the Lecturer in reference to the 1st Miracle contained in the Old Testament—that of the Creation; which the Lecturer stated his inability then to answer; but said that if Mr. Littleton would attend on the following night, he would give his (Mr. Cooper's) explanation. On the Wednesday evening, however, the Chairman announced a new series of regulations for the Discussion, evidently intended to prevent (if possible) Mr. Littleton's closely following up the subject; but Mr. L. again proved Mr. Cooper to have wilfully falsified the authorities (and others), whom he pretended that evening to quote against New-Testament Miracles.

In consequence of the evidently one-sided way in which the Discussion was attempted to be controlled; and also in consequence of Mr. Cooper's conduct on this, as on former occasions; Mr. Littleton did not feel justified on Thursday evening, to attend the 3rd Lecture. Nevertheless, in order to give Mr. Cooper and his Friends the opportunity, if sincerely desirous to test the truth of their opinions, of doing so, Mr. L. made a written Communication to the Chairman to be read to the Meeting, which was presented to him at the Meeting by Mr. JOHN BLAKE, and of which the following is a Copy:

'The Chairman, for the accommodation of Mr. Robert Cooper, last night laid down Rules, which entirely prevented all fair discussion. It would, therefore, be only a waste of time to attempt to discuss important topics under the unfair restrictions laid down; but, if the friends and supporters of Mr Cooper or himself are sincerely desirous of having the subjects of the Authenticity of the Old and New Testaments and the Miracles related therein fully and fairly discussed, Mr. Littleton of Devonport, through this medium, offers to do so with Mr. Cooper, in any place within these Three Towns, for either two or three evenings, at any time suitable to himself; and that Mr. Cooper may have no reasonable ground of objection (if he be sincere), Mr. Littleton agrees, on his own part, to do this free of any pecuniary compensation; but that Mr. Cooper shall receive for those nights his usual Fee out of the proceeds; and that the remainder of the sum arising from the discussion, after payment of all necessary expenses, shall be appropriated to a charitable society in these towns.'
After perusing this Communication, the Chairman conferred with Mr. Cooper; but, although urged by Mr. Blake to do so, he did not read it to the Meeting, nor did he mention the circumstance to them.

At the pressing instance of some friends, Mr. Littleton attended the 4th Lecture on Friday evening, when he publicly mentioned the fact of his having sent the above to Mr. Cooper. Mr. L., having himself read the Challenge, stated that he was authorized by a gentleman of Devonport to add that Mr. Cooper's Fee should not be contingent upon the proceeds of admissions to the Discussions; and that, therefore, if Mr. C. would then mention the amount he should expect, that sum should be immediately paid over. Mr. L. further said that he made this offer thus publicly, because it was well known that Mr. Cooper's living mainly depended on his Income as a Lecturer, the money being a sine quæ non with him. Mr. Cooper objected to this; but Mr. Littleton proceeded to substantiate his assertion, by reading a letter addressed to himself, in connection with the subject of Mr. C.'s last visit to Devonport, by a Member of Mr. Cooper's Committee. On that occasion, Mr. Cooper having previously publicly accepted an unconditional Challenge for a three nights' Discussion at Devonport, had at last sent a private communication to the Secretary of his own Committee, in which he stated that he should expect them to guarantee him his usual Fee; whereupon, the letter to which Mr. Littleton referred was addressed to himself as one of the Secretaries of the Committee on the other side. It was as follows:

'Dear Sir,—Mr. C., in a private communication to me, states that he expects his Committee to guarantee him his usual Fee, which I for one do not feel inclined to: therefore, I think it better that all communication on the subject should cease. Yours,' &c.

After this was read, Mr. Cooper still declined to accept the Challenge, on the ground—that Mr. Littleton was not a Clergyman nor a Minister, nor yet put forward by any specific religious body as the representative of their opinions.

Every unprejudiced Thinker will draw his own inference from such conduct.

Along with the above, the following—was posted on the walls of Plymouth:—A Challenge to all Atheists, Socialists, Secularists, and Infidels throughout the United Kingdom.

The Devonport Biblical Evidence Association

Hereby offers this Challenge to all the followers and admirers of Voltaire, Volney, Robert Taylor, Robert Cooper, Joseph Barker, George Jacob Holyoake, Professor Newman, and others, who either disbelieve the Bible as a Revelation from a Supreme Being, or seek to explain away the obviously plain meaning of the Miracles and Prophecies (regard being duly had to the words of the Original Texts) as a statement of facts positively occurring, and recorded by eye-witnesses or persons whose sincerity is beyond suspicion, and whose testimony is beyond contradiction:

To discuss and defend, at any suitable time or place in the three Towns of Plymouth, Devonport, and Stonehouse, that may be mutually agreed upon, the following topics:

THE BIBLE DEFENDER

(2) Its Miracles and Prophecies, especially the Creation and the Deluge: the former, geologically and traditionally; the latter, astronomically, geologically, and historically.


(4) Its Miracles and Prophecies, especially the Resurrection of Jesus Christ.

Signed on behalf of the Association: W. S. LITTLETON, Deacon of Trinity Chapel at Plymouth.

JOSEPH ELMS, Congregationalist.

THOMAS AXFORD, Baptist.

W. J. SPRY, Separatist Baptist.

Devonport, December 4th, 1855.

OUR WEEKLY SUMMARY.

Darkening clouds hang over the New Year. The chances of peace are few indeed. The Russian success at Kars; the invigoration of her armies in the Crimea; the hesitancy of the Allies, which has given time for the increased fortification of Bakhchisarai, Simpheropol, Perokop, Cherson, and Nicolaieff; the unshorn strength of her Baltic fortresses and fleet; the double-dealing of Austria; the helpful neutrality of Prussia; the triumph of her diplomacy in Persia, proved by the taking of Herat, the gate to India; the seeming unwillingness or inability of the Allies to strike any decisive blow; the hope of division in their camp or in their councils, the feuds with which they have bound themselves by some of their compacts, and especially by the discouragement of oppressed nationalities—all combine to make Russia stubborn; and lead her friends to boast that she is able to carry on without serious injury to her resources, a third, fourth, and if necessary, a fifth campaign. The Russian circular of December 22, by anticipation, furnishes the reply to Count Esterhazy's message, which has got the misnomer of the Austrian ultimatum. The Czar proposes, as though he had a fleet ready in the building yards of the Dneiper and the Bug, that the Black Sea should be navigated by so many Russian vessels as Russia and Turkey may between themselves agree upon, closing it entirely against the Western Powers! And this has to be the new Russian basis of peace—the acceptance of the third point of the notorious Vienna conferences of last spring.

The note of preparation for war in almost every British port and military station; the formation of two military camps in the north of France; the equipment of a vast number of mortar and gun boats, indicates that the Black Sea will not be the only, even if it be the principal theatre of war, in the future. It seems as if it were intended to strike some heavy blow in the Baltic, perhaps at the very heart of Russia. The address of Napoleon to the Imperial Guard, on its return from the Crimea, the summoning a council of war in Paris, to agree upon a plan for the next campaign; the preparation for a more energetic commander of the Baltic fleet, betokened in the instructions to Admiral Dundas to lower his flag—all prove that war, horrid war, is not yet satisfied with his victims. Amid all this vast and
fearful preparation, involving the expenditure of many millions of pounds, and threatening with destruction the lives of many thousands of men, there is little to comfort the oppressed throughout Europe, and to give hope to those who are panting for the deliverance of their fatherlands.

Important news comes from India. Serious disturbances have occurred in Oude. The struggle partakes of a religious character, and the Mahomedans, who look upon Ameer Alee, an insurgent, who fell in the struggle, as a martyr, are in a very disaffected state. Sixteen hundred British troops have been collected on the frontier, and the Governor-General seems not inclined to leave things in their present state. The Santhal district is under martial law, but the marauders have not yet submitted. Herat has been wrested from Mahommed Said Khan, by the King of Persia, whose interference was requested by his oppressed subjects. This has caused considerable uneasiness to Dost Mahommed, and may, if Persia is favourable to Russia, open up her way to our Indian possessions.

Attention is turned to Reformatories for Juvenile delinquents, and the meeting in Newcastle last week, attended by the nobility and gentry of Northumberland and Durham, as well as Lord Leigh's sketch of Mettray, will, we trust, give an impetus to the movement. The concluding words of Lord Grey should be well considered. He deemed it 'a sacred duty not to sit idly by, and see them fall into that miserable fate to which, without their interference, in all human probability they were destined. He believed it was a high and holy work—a charity to which they were imperatively called, and as such it has been the greatest satisfaction to him to see that it has been so generally taken up by his fellow-countrymen.'

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'THE BIBLE DEFENDER.'

WHAT a fund of thought is suggested by this title! What a pity that it is necessary! A book to defend the Bible! How much wickedness is involved in the Bible's being attacked. What an amount of ignorance also. The veriest presumption of its being a revelation of the will of our heavenly Father, should cause it to be received with reverence, and perused with respectful candour. Its age should render it venerable in our eyes; and the solemnity and sacredness of the truths which it teaches, should lead us to regard it as an inestimable treasure. What should we think of the foolish, reckless prodigal, who, in a foreign land, after receiving his father's will, bequeathing to him the estate of his ancestors, after hastily glancing at its contents, began to make it the subject of empty witticism, the butt of bitter scorn, or the object of wild and unfathomable hatred, tearing in his blind fury the solemn missive, and exhibiting the tattered remnants to his comppeers in folly and crime, in order to show them how much he disliked his father, and how little he cared for his patrimony; and when some one asks what his father had said to annoy him, he can only reply in incoherent sentences, with detached and garbled extracts from the torn document held in his trembling hand. These mutilated documents contain scraps of good advice, excellent counsels, and tender admonitions; which every one, not equally wild-brained as himself, feels convinced that it would be well for him to remember, and better strictly to attend to. The height and front of the old man's offending was that he had urged him to return immediately to his own country, and take possession of the valuable inheritance. Every lawyer would consider that an important document, which the young scapegrace should have
preserved with the greatest care; in the safest place that he could find, over whose contents he should have pondered so diligently and frequently, that he would soon be able to make an exact copy of the original from memory. What wise man would not blame the ignorance, carelessness, wickedness, and accountable obstinacy, manifested in boasting scornfully at the destruction of what all besides would have considered an inestimable boon—a prize which they would risk their lives to defend, were it but theirs.

Men who attack the Bible! is not this a faint delineation of your state, and character? The Bible professes to come from your Creator, to contain his will, to give an account of his self-sacrifice for your deliverance from imminent peril and everlasting danger, of the benevolent designs which he entertains, and the boundless provision which he has made for your present and eternal well-being. Know you the contents of the Bible, the God, the Father, which it reveals to you? You cannot know him? for if you did, you would esteem that book as a boon scarcely equalled by any gift of the Supreme. It would be treated with reverence not with levity and scorn,—with respect, not with inconsiderate antagonism, much less determined hatred. You know it not, and yet the energy and obstinacy of your attack, show too plainly that you will never be satisfied, until you succeed in erasing every sentence of the record. These glorious lines have fixed the eye and thrilled the hearts of thousands. Would you know the feelings with which many peruse it? look at the glistening tears which fall upon its well-worn pages. Its language moves their sensibilities as the fingers of the skilful musician wake melody from the strings of the well-tuned harp. Deal not so roughly with the book. You cannot injure it; you may grieve them. 'The Word of God liveth and abideth for ever.' It is indestructible. The golden letters have been in the furnace, roused to intensest heat, till the record stands unobliterated, unalterable, imperishable. The Bible dear as life to countless of your brethren. If you despise it, they value it; if you treat it with scorn and ridicule, it is their honor and glory. Be just! Be kind to others as you feel it, Be not so harsh when speaking of what they consider so sacred. Be assured if you attack it with rancorous fury, they will defend it with zealous fervour. They watch your tortuous course; and while astounded at your audacity, they pity your ignorance, and weep over your folly. What a blessing is the Bible to others; what harm has it done you? Would you be better, wiser, happier, with a 'blank Bible?' The best of any infidel systems have been copied from 'the Book.' Do you dislike it because it proclaims your sin? Will you seek to break the mirror that reflects your moral infirmity? Would it not be wiser to learn from it your true character, and also the love of that God who is ready to forgive and renew you? that you may not expose yourself to that doom described by the poet:

'But better had they ne'er been born,
Who read to doubt, or read to scorn.'

Middlesbro' Dec. 22nd, 1855.
W. Lennard.

AN ARGUMENT FROM ALARM.

'Among the lowest and most universal group of emotions seem to be those which serve to guard, and, so to speak, intrench life, of which Alarm on the negative side, and Anger on the positive, may be considered the generic expressions. Throughout the whole course of animal life these emotions are found deeply implanted. In the feeblest animal forms, alarm is seen manifesting itself on the approach or the contact of any unknown object. And as we rise in the scale of being to man himself, the motive becomes, indeed, less obtrusive in its modes of operation, more refined and disguised in its character, but not
It lives a silent yet watchful sentinel in every human bosom, conservative not only of life, but of all that gives beauty and dignity and happiness to life. How vividly, for example, does it reign in the mother for the care of her offspring; in the householder for the care of his goods; in the citizen for the care of the commonwealth; in the maiden for the care of her virtue! It is everywhere the guardian of life and its treasures. Whenever life becomes intensified, fraught as with a deeper wealth and fulness of possession, there alarm, however undemonstrative, stands a more vigilant guardian. And did it not do so—were the soul not readily fluttered and put up when destruction threatened—what a degraded and desecrated thing would life soon become!

'The continuation of alarm—not merely the first movement or flutter of the soul, but the prolonged emphasis of the emotion—becomes fear, apprehension, inciting to escape from danger. The object of alarm, if not removed, has a constant tendency thus to pass into an object of fear. Terror, which sometimes stands for the generic emotion, seems certainly more correctly regarded as its highest excess, betokening the comparative feebleness of the subject of it. The danger is so imminent and threatening that the mere guardian impulse loses itself in that species of convulsive agitation which we specially denominate terror. Panic, again, is contagious alarm. The simple emotion has a tendency to propagate itself from heart to heart and as it propagates, it kindles into intenser forms, till it becomes that general and helpless movement of fear which we call panic.' (Pp. 226-228.)—Principal Tullock.

The love of drink is more pernicious to the lower classes than all their other vices.—Middleton.

The annual expenditure, in the country, of beer, spirits, tobacco, and snuff, amounts to fifty-seven million sterling.—G. R. Potter.

**National Characteristics of Vessels.**—Fog is a great conductor of sound, and frequently strange voices are borne far along the waters, from unseen vessels at anchor or drifting in the calm. A German vessel may be known by the beautiful national melodies which the crew sing in harmony; a Dutchman, by the clatter of wooden shoes; a Frenchman, by vociferous chattering; and a ship that sails from our own dear native land may be recognized by our national curses and bad language in general.—Hughes's *Two Summer Cruises.*

The cutting and irritating grain of sand, which by accident or incagination has got within the cell, incites the living inmate to secrete from its own resources the means of coating the intrusive substance. And is it not, or may it not be, even so, with the irregularities and unevennesses of health and fortune in our own case? We, too, may turn diseases into pearls.—S. T. Coleridge.

It is saying less than the truth to affirm, that an excellent book, (and the remark holds almost equally good of a Raphael as a Milton,) is like a well-chosen and well-tended fruit-tree. Its fruits are not of one season only. With the due and natural intervals, we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite.—S. T. Coleridge.
THE
BIBLE DEFENDER:
A PENNY WEEKLY ORGAN
OF RELIGIOUS, SOCIAL, AND POLITICAL INFORMATION,
AND DISCUSSION ON POINTS OF DIFFICULTY AND INTEREST.

'Prove all things; hold fast that which is good.'—Bible.

No. 3. SATURDAY, JANUARY 19, 1856. Price 1d.

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OUR LAST LETTER FROM MR. W. H. JOHNSON.

We received this morning (Jan. 14), by post, a death-memorial card with
the following printed upon it:—'In Memory of the late W. H. JOHNSON,
Editor of the 'Yorkshire Tribune,' who died January 10th, 1856, aged 21
years and 6 months.—He died a sincere and penitent Christian, in the sure
and certain hope of a joyful resurrection.' Unable to vouch for the truth
of the statement made on this card, and never having heard of Mr. John-
son's illness, although we had received a communication from him, dated
new year's day, we have felt it our duty at once to write to his friends, to
ascertain the facts of the case. These facts we hope to be able to state in
our next number. Those who were readers of The Defender during the
past year, cannot fail to be more or less interested in the fate of a gentle-
man, who, for upwards of six months, conducted the discussion of Atheism
against Christianity in its columns. Even when shocked and horrified by
many of his statements, the Christian could not but regard him with living
sympathy as a man and an object of divine mediatorial love; and the
sceptic would feel some interest in one who, whatever might be his abilities,
seemed, at least, in earnest in attempting to subvert Christianity. At the
conclusion of more than one of our letters in reply, we expressed our de-
cided conviction that the religion of Jesus had nothing to fear from such
opposition; and indicated in the least offensive way possible our hope that
our antagonist might yet see the beauty of the Redeemer's character, and
find both pardon and moral renovation in his peerless self-sacrifice. For
some of our readers we can say that not a little of that prayer, which is
the 'gentle breathing of a sigh, when none but God can hear,' ascended to
the Father of mercies on his behalf. A Gospel, which proclaims 'salvation
to the uttermost,' would not allow us to despair, even of one who denied
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the living God, and not only despised the Cross, but reviled the character, of his Son. We had hope: and we laboured in hope. Some of our readers thought that we should treat his objections with silent contempt, and shut them out from our pages; while others almost blamed us for severity in dealing with him. It was not without a deep sense of responsibility that we undertook the work, and continued it to its close. ‘He who uses the weak things of the world,’ to accomplish stupendous and glorious results, did not refuse to hear an outbreathing for wisdom and strength. And the result has more than justified our confidence. ‘Not unto us, O Lord, not unto us; but unto thy name be the glory.’

Many have enquired the reason why the discussion on Atheism terminated with The Defender. Till now we have scarcely been in a position to give anything like a definite reply. We had received a communication from Mr. Johnson of a private character, to which we felt precluded in honour from making so much as an allusion, till we had ascertained his own feelings on the matter, and consulted him as to the form in which he would like the change that had passed over him to transpire to the public. Anxious as we were to consult him, a ceaseless pressure of work, for the last few weeks, has prevented us; and on the very day we had purposed writing to him, we hear that he has been laid in the grave. Until we hear from his friends we do not purpose publishing his communication: and, had he lived, nothing should have induced us to break silence in our pages, till we had his consent. In a transition state the mind requires the utmost delicacy and gentleness of treatment, and we could not judge how a revelation of the sort he had entrusted to our keeping might affect his interests, his prospects, his relationships, and his feelings. But now that he is where he cannot communicate to us his decision, and where its revelation cannot hurt him, while it may be of great service to those who have been entangled by the snares of secularism, or who have been trembling on the brink of infidelity, we think we only obey the spirit of his letter when we inform our readers that a great change had passed over his mind in reference to the solemn, momentous, and thrilling subject that had occupied our attention and our pens. He expressed his regret for much that he had written, and ‘particularly where he had spoken harshly of Jesus of Nazareth.’ That has manifestly been to him the critical and decisive point. The magnanimity, the love, the gentleness, the pure goodness, the moral majesty, the heroic self-sacrifice, the divinity of the Saviour’s character, have captivated and conquered his heart! For our readers we cannot desire anything better than that it should captivate and conquer theirs! J.H.B.

NUGGETS

FROM THE GOLDEN REMAINS OF THE EVER-MEMORABLE JOHN HALE,
ETON COLLEGE.

Many of the most eminent authors are known chiefly by their writings, and their biography has to be constructed out of their works, aided by conjecture: it is in their spiritual nature, however, that we are most concerned to know them; and the best and most instructive part of their life, is their writings; for here we have the true image of their souls.
There is a natural curiosity excited in those who appreciate the writings of any author, to know something of the writer, in his outside every-day life; hence, we observed in our former ‘Nuggets,’—that a taste of the quality of John Hales’ productions, might lead to a desire for a more familiar acquaintance with the author himself.

Unfortunately our information in this matter is very scanty, such as it is, we present to our readers. The gentleman who had undertaken to write the life of this eminent divine and scholar, was called away, leaving the pledge unredeemed. We can only regret a loss which none can adequately repair.

The Rev. Anthony Farindon, who had promised to write the life of Mr. Hales, gives the following criticism and testimony respecting the genuineness of some of the golden remains:

‘(To) Mr. Garthwait,—I am glad you choose so judicious an overseer [Editor] of those Sermons of Mr. Hales, as Mr. Gunning, whom I always have had in high esteem for his learning and piety; and I am of his opinion that they [the sermons of Mr. Hales] may pass for extraordinary.

‘That sermon of, *Wresting hard places of Scripture*, may well begin your collection. The other on Rom xiv. 1,—*Him that is weak in the faith, receive &c.*, was preached at St. Paul’s Cross, and I moved him to print it.

‘That of, *My kingdom is not of this world*, I once saw, and returned it to Mr. Hales, with four more, which I saw him put into Mr. Chillingworth’s hands: that of, *Dixi custodiam*, (I said I will take heed unto my ways, &c.) I have heard him often speak of it with a kind of complacency.

‘That of, *He spoke a parable, that men ought always to pray*, I believe is his, by the passage of the *spunge and the knife*, which I have heard from his mouth. The Sermon which you had from Dr. Hammond, upon, *Son, remember &c.*, was preached at Eton College. The other, of *Duels*, was either one or two, and preached at the *Hague*, to Sir D. Carlton and his company. That [which] you call a *Letter on, I can do all things*, is a Sermon. The Sermon of, *Peter went out and wept*, &c. is under his own hand.

‘One caution I would put in, that you print nothing which is not written with his own hand, or be very careful in comparing them; for not long since, one showed me a Sermon, which he said was his, which I was confident could not be; for I saw nothing in it which was not of a vulgar stamp, common, and flat, and low.

‘There be some Sermons that I much doubt of, for there is little of his spirit and genius in them, and some that are imperfect. That of *Genesis xviii. 1, Walk before me &c.*, is most imperfect, as appears by the autographum, which I saw at Eton a fortnight since.’

It is plain that this writer, the Rev. Anthony Farindon, was familiar with our author, with his writings and affairs; had he been able to fulfill his promise of writing the life of Mr. Hales, we should have received some curious and instructive revelations, not only respecting Mr. Hales himself, but respecting those persons of rank and influence who frequently applied to Hales for information on controverted questions.

Enquiries of this sort gave occasion to most of his miscellaneous Essays or Tracts, thrown off in the shape of letters, and whilst extemporary as to their production, containing the results of extensive and multifarious reading, as well as of liberal thinking.
One question about which 'an Honourable person' seeks the opinion of Mr. Hales, is that of 'a new devised cure of wounds, by applying the salve to the weapon that did the mischief.' It was with evident reluctance, and purely from respect to the 'quality' of the great personage who condescended to make the enquiry, that Mr. Hales turned the extent of his learning and meditation to the grave investigation of so strange a subject.

These Miscellaneous pieces, produced in reply to the urgent enquiries of his correspondents, we shall examine afterwards. They are referred to in this place to explain the following statement in Farindon's notice of Mr. Hales' works, from which we have been quoting:

'In his Letters, he had much trouble in that kind from several friends, and I heard him speak of that friend's letter you mention, pleasantly, Mr. ——- "He sets up Tops, and I must whip them for him." But I am very glad to hear you have gained those letters into your hand, written from the Synod of Dort.'

'You may please to take notice that in his younger days, he was a Calvinist, and even then when he was employed at that Synod, and at the well pressing S. John iii. 16, by Episcopius—There I bid John Calvin good night,' as he often told me.

'I believe they [the letters from Dort] will be as acceptable, or in your [bookselling] phrase, as salable as his Sermons.

'I would not have you venture those papers out of your hand to me, for they may miscarry [be lost on the road]; and I fear it would be very difficult to find another.

'Peradventure I may shortly see you, at the Term I hope, and then I shall advise you further about those other sermons that you have. I see you will be troubled to put things in a right way. I have drawn in my mind a model of his life; but I am like Mr. Hales in this, which was one of his defects—not to pen anything till I needs must.

God prosper you in your work, and the business you have in hand, that neither the Church, nor the Author suffer.

Your assured friend to his power,

ANTHONY FARINDON.'

We must bear the disappointment of not receiving this promised 'model of his life.' It was 'drawn' only 'in the mind' of the intending biographer;—how many a useful work has thus been lost, by the delay of those who write not 'till they needs must;' and what an incitement this should be to those who have in their thoughts facts and truths for which the world would be better and wiser, that they should not be satisfied to have 'in their mind' what is safe only when transmitted through their hand to paper!

Poor Coleridge often dreamed and speculated on his 'philosophy of religion;' but now we have to be satisfied with hints, and marginal notes, published in his 'Literary Remains.'

'Whatsover thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge, nor wisdom in the grave whither thou goest.' (Eccl. ix. 10.)

The failure of Mr. Farindon is thus lamented and partially supplied in the following address 'To the Reader;' written by 'John Pearson;' and prefixed to the 'Golden Remains:'—
'If that Reverend and Worthy person, Mr. Farindon, had not died before
the Impression [printing] of this Book, you had [would have] received
from that excellent hand, an exact account of the Author's Life, which
he had begun, and resolved to perfect, and prefix to this edition.

'And as the loss of him is great in many particulars, so especially in
this,—because there was none to whom Mr. Hales was so thoroughly known
as unto him; nor was there any so able to declare his worth, partly by
reason of his abilities, so eminently known, principally because he learned
his Author from an intimate converse, who was a man never to be truly
expressed but by himself.

'I am to entreat thee, Reader, being deprived of the proper Plutarch
[Biographer], not to expect any such thing as a Life from me, but to ac-
cept so much only, as is here intended.

'If Mr. Hales was unknown to thee, be pleased to believe that I know
and affirm to be true of him, if he were known [to thee], then only be
satisfied that what is published in his name, did really proceed from him;
and more than this needs not be spoken in reference to the advancement
[recommendation] of this Work: because he which knew or believeth what
an excellent person Mr. Hales was, and shall also be persuaded that he was
the Author of this Book, cannot choose but infinitely desire to see and
read him in it.

'In order to the first of these [that the reader may know "what an
excellent person Mr. Hales was"] I shall speak no more than my long ex-
perience, intimate acquaintance, and high veneration grounded upon both,
shall freely and sincerely prompt me to.

'Mr. John Hales, sometime Greek Professor of the University of Oxford;
long Fellow of Eaton Colledge, and at last also Prependary of Windsore, was
a man I think of as great a sharpness, quickness, and subtlety of Wit as
ever this, or perhaps any Nation bred.

'His industry did strive, if it were possible, to equal the largeness of his
capacity, whereby he became as great a Master of polite, various, and uni-
versal Learning, as ever yet conversed with Books.

'Proportionate to his Reading, was his Meditation; which furnished him
with a Judgment beyond the vulgar reach of Man, built upon unordinary
notions, raised out of strange observations, and comprehensive thoughts
within himself. So that he really was a most prodigious example of an acute
and piercing Wit, of a vast and illimited Knowledge, and of a severe and
profound Judgement. Although this may seem, as in itself it truly is, a
grand Eulogium; yet I cannot esteem him less in anything which belongs
to a good man, than in those intellectual perfections: [his character was
equal to his abilities] and had he never understood a letter, he had orna-
ments sufficient to endear him. For he was of a nature (as we ordinarily
speak) so kind, so sweet, so courting all mankind, of an affability so prompt,
so ready to receive all conditions of men, that I conceive it near as ease a
task for any one to become so knowing, as [to become] so obliging.

'As a Christian, none more ever acquainted with the nature of the Gos-
pel, because none more studious of the knowledge of it, or more curious in
the search, which being strengthened by those great advantages before
mentioned, could not prove otherwise than highly effectual.

'He took indeed to himself a liberty of judging, not of others, but for
himself; and if ever any man might be allowed in these matters to judge, it was he who had so long, so much, so advantageously considered; and which is more, never could be said to have the least worldly design in his determinations. He was not only most strictly just in his secular transactions, most exemplary, meek, and humble notwithstanding his perfections; but beyond all example charitable, giving unto all, preserving nothing but his books, to continue his learning and himself: which when he had before digested, he was forced at last to feed upon; at the same time the happiest and the most unfortunate hellus [gormandizer] of books; the grand example of learning, and of the envy and contempt which followeth it.

'This testimony may be truly given of his person, and nothing in, it liable to the least exception, but this alone, that it comes far short of him. Which intimation I consider more necessary for such as knew him not, than all which hath been said.

'In reference to the second part of my design, [calling attention to Mr. Hales' writings] I confess, [that] while he lived, none was ever more solicited and urged to write; and thereby truly to teach the world, than he; none ever so resolved (pardon the expression, so obstinate) against it. His facile and courteous nature had learnt only not to yield to that solicitation. And therefore the world must be content to suffer the loss of his learning with the deprivation of himself. Yet he cannot be accused of hiding his talent, being so communicative that his Chamber was a Church, and his Chair a Pulpit.

'Only that there might be some taste continue of him, here are his remaines recollected; such as he could not but write; and such as when written were out of his power. One of them is a register of Sermons, Miscellany and Letters; and each of them proceeded from him upon respective obligations [were forced from him by special occasions or entreaties].

'His Letters, though written by Himself, were wholly in the power of that Honourable Person to whom they were sent, and by that means they were preserved.

'The Sermons preached on several eminent occasions, were snatched from him by his friends, and in their hands the copies were continued, or by transcription dispersed. Of all which now published for his, there is need to say no more than this—that you may be confident they are his.

'This, Reader, is all the trouble thought fit to be given thee, by John Pearson.'

'So far, then, as to the life of our Author; we find him writing Letters from the Synod of Dort, to Sir Dudley Carlton, in 1618; writing answers, to cases of conscience from his study at Eton in 1630, while he was Fellow of Eton and Prebendary of Windsor. Before this Fellowship at Eton, he held the Professorship of Greek at Oxford.

'The modest dislike of our Author to commit his thoughts to the press, is exhibited in his comments on the vain fertility of authorship, and his proposal to condense knowledge into fewer books. The passage is as curious as it is instructive; it occurs in a sermon preached at St. Paul's Cross, on how to deal with erring Christians.'

'So must I needs, ere I pass away, tax this our age, for giving so general a permission to all, to busie themselves in doubtful cases of religion.'
I will teach but one inconvenience which much annoys the church, by opening this gate too wide to all comers. Not to speak of those who out of weakness of understanding fall into many errors, and by reason of liberty of bequeathing their errors to the world, easily find heirs for them. There is a sort of writers that do harm by being unnecessary [doing what is not required], and though they saw not Tares in the field, yet fill the Lord's floor with chaff: for what need this great breed of writers, with which in this age the world doth swarm? How many of us might spare the pains of committing our thoughts to writing, contenting ourselves to teach the people viva voce, and suffering our conceits quietly to die in their birth?

The teaching of the people by voice, is perpetually necessary, should all of us everywhere speak but the same things. For all cannot use books, and all that can, have not the leisure. To remedy therefore the want of skill in the one, and of time in the other, we are set in this Ministry of preaching. Our voices are confined to a certain compass, and tied to the individual properties of His and Mine, [Here and Now]: our writings are unlimited. Necessity therefore requires a multitude of speakers, a multitude of writers, not so.—[Writers not so necessary.]

It is a thing very profitable, that divers Tracts be written by divers men, after divers fashions, but according to the same analogy of faith, even of the same questions, that some might come into the hands of all, to some on this manner, to another after that.

The real nature of learning, and how to render it more useful, by reducing literature within a readable compass, are well described in the following sentence:

'F. Many of the learned themselves are fallen upon this proposedium conceit—That learning consisteth rather in variety of turning and quoting of sundry authors, than in soundly discovering and laying down the truth of things. Out of which arises a greater charge unto the poor student who now goes by number rather than by weight; and the books of the learned themselves, by ambitiously heaping up the conceits and authorities of other men, increase much in the bulk, but do so much imbase in true value. Wherefore as Gideon's army of two and thirty thousand, by prescript from God, was brought to three hundred, so this huge army of disputes might, without any hazard of the Lord's Battles, be well contracted into a smaller number.

Justinian the Emperor, when he found that the study of the civil Law, was surcharged, and much confused, by reason of the great heaps of unnecessary writings, he calls an assembly of learned men, caused them to search the books, to cut off what was superfluous, to gather into order and method the sum and substance of the whole law: were it possible that some religious JUSTINIAN might after the same manner employ the wits of some of the best learned in examining the controversies, and selecting out of the best writers what is necessary, defaulting [leaving out] unnecessary and partial discourses, and to digest into order and method, and leave for the direction of posterity, as it were, Theological Pandects, infinite store of our books might well lie by, and peaceably be buried, and after ages reap greater profit with smaller cost and pains.' (P. 32-35.)

Our effort, in examining Mr. Hales' works, will be to fulfill this suggestion, and digest into a small space the wisdom of this author;
selections in our former article, and this review of some circumstances in his life, will, we hope, induce a curiosity to learn still more respecting a writer of so profound, and learned a character.

**BOOKWORK.**

**OUR WEEKLY SUMMARY.**

The war leads to new complications among the states of Europe. Austria seems more favourable to the cause of the Allies. Her words and professions have been favourable enough all along; she now threatens to act—for what, the future may show. Having drawn up propositions, in the form of an ultimatum, if not an ultimatum, as the Times has it, to which it is reported the Western Powers were favourable, the Austrian Government sent Count Esterhazi to St. Petersburg, with the demand that Russia should accept them pure and simple. This she has not done, but before the time that was allowed her for reply, she sent counter-propositions, gladly accepting one of the Austrian proposals, the neutralization of the Black Sea, but rejecting those which required the opening up of the Danube, and the non-restoration of some of her destroyed fortresses. Making the most of her possession of Kars, which Mouravieff is busily strengthening to make the base of his operations for another campaign, she professes her willingness to relinquish that fortress and vantage ground, provided the Allies are willing on their part to relinquish the strongholds and territories they have taken from her, and at present hold in possession. Just when the peoples of the West are beginning to feel the importance less their cause has sustained in the fall of Kars, when England is becoming nearer uneasy at the success of Russian arms where that success is most prejudicial to her interests, when money is being rapidly drained from her shores, and the pressure of the war more heavy felt, Russian diplomats are urging her success in the East, which has not only secured a Turkish fortress, and annihilated a Turkish army, but robbed us of one of our most able generals, and some of our best and bravest officers, as a counterpoise to the success of the Allies in the Crimea and the Baltic. Austria, it is confidently reported, dissatisfied with the propositions and the attitude of Russia, has given orders to her entire embassy to leave St. Petersburg, and Count Buol is said to have used language to Prince Gortschakoff, the Russian Ambassador at Vienna, which leaves no doubt that Austria has decided upon definitive and warlike action! We may ask with Mr. Cobden, 'What next,—and next.' How bitterly will those, who expected anything from Austria, be disappointed in the announcement made by Count Buol in his circular addressed to the representatives of the Western Powers, intimating the probability of a rupture with Russia, that in no circumstances will Austria take the field in the present year.' What avails that her ambassadors demand their passports, and that diplomatic intercourse ceases? the Czar knows that for a whole year not a man will be needed to guard his Polish territory against an Austrian force, and that all along the line of the Pruth and in Bessarabia he need fear nothing, so long as our 'faithful ally' occupies the Principalities, and successfully checkmates us there. And yet the Austrian alliance is one of the triumphs of our wonderful diplomacy!
The tone of the American President's message is milder than was expected. We cannot too earnestly deprecate the conduct of those 'firebrands' who would light up the flames of war between two nations so closely allied in language, institutions, religion, and laws.

The Administrative Reform Association is holding meetings for the advocacy of its principles in the large provincial towns throughout the kingdom. It seems resolved to take the earliest opportunity of bringing the subject before Parliament; and of urging it to a successful issue. Of its eventual triumph there cannot be a doubt, if it remains true to its principles, patriotic in its spirit, and careful in its induction of facts. However difficult it may be to convince mere placemen and courtiers that merit should be the only consideration in the choice of men for the various offices of the civil administration, the principle is one that commends itself alike to men's instinct of justice and to their common sense. There will rise up in our country an aristocracy of merit, of intelligence, and of public virtue, before whose labours the reign of routine, incompetence, misrule, and corruption will come to an end. 'Th' right m'n in the right place' will raise our country to a position of moral supremacy among the nations not inimical, but conducive to their best interests.

Laudable efforts are being made to furnish the mechanics and artizans of some of our large towns with such an education during the evening hours that are free from toil, as will fit them more fully for the duties of life and of citizenship. The first Institution of this kind in London, under the presidency of Mr. Maurice, has closed its first session very successfully and another has been opened in Cambridge under still more favourable omen. Why should not the worthy example be followed in every large town in the kingdom? Why should not our merchants, our physicians, and our ministers, who have abundance of spare evenings, devote themselves to a mission, which, if it did not bring them greater wealth, would at least yield a recompense of satisfaction and enjoyment, which wealth cannot command.

Our ears are still stunned with the tale of fearful murders. The voice of the neglected classes is making itself heard, and proclaiming the necessity of a more thorough moral and spiritual education. The church needs to awake from its slumbers, and give the masses a better training than they find in the gaol, and on the gallows. It must not confine its labours within the walls of the sanctuary, but must make a sanctuary for itself in the streets, and in the highways, at fairs, and races, and even executions: at the chief places of concourse, it must make its voice heard. Nor must it confine itself to merely spiritual labours; it must throw itself with zeal into all the great movements of the day, and permeate them with the high and holy principles of Christianity: then may we look for brighter signs of the times than drunkenness, robbery, and murder.

J. H. R.

Drinking water neither makes a man sick nor in debt, nor his wife a widow.
—Spanish Proverb.
RELIGION IN COMMON LIFE.

Such is the title of a sermon preached in the parish kirk of Crathie, before her Majesty the Queen and Prince Albert, last time they visited Balmoral, by the Rev. John Caird, M.A. Upon the whole, it is a sermon very well worthy the occasion; and seems to have attracted the Queen's attention, as it has been published by Royal command. The text was, 'Not slothful in business, fervent in spirit, serving the Lord.' The preacher seeks to show that it is possible to lead a life of piety amid the most engrossing cares and pursuits of the world; and that a man may be a saint without becoming a recluse.

'We need not bid, for cloistered cell,
Our neighbours and our work farewell:
The ev'ning round, the common task,
May furnish all we ought to ask,—
Room to deny ourselves, a road
To bring us daily, nearer God.'

The sermon is plain, practical, and earnest. Towards its close, the spring of that 'inner and higher life,' which has to adorn and vivify the outer, is clearly put; and we could wish that her Majesty, and all her subjects, listened every Sabbath to similar sentiments. 'No religion,' says the preacher, 'can be genuine, no goodness can be constant and lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at his feet in whom all that is sublime in divine holiness is softened though not obscured, by all that is beautiful in human tenderness—and, believing in that love stronger than death, which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into his hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him, to whom he owes so much, that constitute the mainspring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibilities may give rise to a fitful one—but for a life of constant fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.' If our readers want a true, earnest, manly, persistent goodness and godliness, they can only find it at that cross, to which the preacher, on this occasion, directed his Royal hearers.

BRITISH INFIDELITY AND THE OLD TESTAMENT.

The above is the title of No. III. of 'Letters to the Working Classmen, by One of Themselves'—a commendable effort to furnish our mechanics and artizans, who are exposed to the seductions of infidelity, with suitable answers, from various sources, to the hackneyed, and often ignorant, objections of those who dislike the name 'infidel,' but glory in the name 'secularist.' After noticing the wide and increasing influence that the Bible exerts upon the world, the writer, in pleading for a minute and thorough examination of the subject, he quotes the following from Watson's Apology:—

'The history of the Old Testament has, without doubt, some difficulties in it; but a minute philosopher, who busies himself in searching them out, while he neglects to contemplate the harmony of all its parts, the wisdom and goodness of God displayed throughout the whole, appears to me to be like a purblind
man, who, in surveying a picture, objects to the simplicity of the design, and the beauty of the execution, from the asperities he has discovered in his canvas and the colouring. The history of the Old Testament, notwithstanding the real difficulties which occur in it, notwithstanding the scoffs and cavils of unbelievers, as easy to me to have such internal evidences of its truth, to be corroborated by the most ancient profane histories, so confirmed by the present circumstances of the world, that if I were not a Christian, I would become a Jew.

He first examines the Pentateuch; and thus disposes of the objection, that Moses could not be its author, from the want of materials for writing at so early a period:—

"For many ages the article most in use for writing purposes was the papyrus or flag of Egypt, and that this was used to a considerable extent is placed beyond doubt that many rolls of this paper have been found in the tombs of Egypt covered with hieroglyphic writing. That the Egyptians at a very early period manufactured linen and cotton cloth on which they wrote, and, afterwards smeared over with a chemical preparation to preserve it, is also very well known. Then there is the tablet, which in all probability was of wood, covered with wax, in which the characters were traced with an iron needle. The skins of animals were also used for writing purposes. As Moses himself was brought up in Egypt, and in the house of the kings these writing materials must be known to him, and that he made a choice of the most suitable material for the purpose of conveying to future generations such information and course as he knew they would require, and which at the same time he was commanded and instructed to do by Jehovah himself, is highly probable."

Some of the arguments for the genuineness of the five books of Moses are briefly but forcibly put, and some of the infidel weapons turned against themselves. The following is an instance:—

"In the "Liberale," Mr. Robert Cooper says, we have an om. f. modernized by Mr. Paine, Watson asks, "What? No affirmative evidence! In the eleventh century Maimonides drew up a confession of faith for the Jews, which all of them admit. It consists of thirteen articles; and two of them have respect to Moses, one,—affirming the authenticity, the other the genuineness of his books:—The doctrine and prophecy of Moses is true—The law that we have was given by Moses." Josephus, writing against Apion, says, "We have only two-and-twenty books which are to be believed as of Divine authority, and which comprehend the history of all ages: five belong to Moses, which contain the origin of man, and the tradition of the succession of generations, down to his death, which takes in a compass of about three thousand years." These books have ever been looked upon by the Jews throughout all ages as written by Moses. The question proposed by Mr. Cooper is very ridiculous. "If he were the author of these books, why not plainly and honestly state the fact?" If Moses had attached his name, Mr. Cooper would not have believed him then. The apostle Paul's name is connected with several epistles written by his hand, but what of that? Will Mr. Cooper be satisfied? No; for in the same Lecture, page 83, he says, "The Eronites, indeed who were the first Christians,
rejected all the epistles of Paul, and regarded him as an imposter—a very sensi-
ble opinion," is the very insensible opinion of the less than common-sense writer
of the "Iudel's Text-Book."

He quotes Hasse, Le Clerc, Michaelis, and Rosenmüller in support of his
proposition.

"All antiquity," says Rosenmuller, "Christian and Jewish, assigns the Pen-
tateuch to Moses as its author, for reasons which are either drawn from the
work itself, or which rest on other appropriate (sufficient) testimonies." Eich-
orn says, in reference to the books of the Old Testament, or more especially
those of Moses, "They do not arise from the forgery of any one individual."
"They are not the forgery of many deceivers." "Isaiah does not write like
Moses." "The grammatical edifice of language in Moses has much that is pecu-
 liar." "Was it possible, in later times, to create the language of Moses?
This surpasses all human powers." "Every book in the Old Testament implies
the previous existence of the Pentateuch; in many of them it is expressly men-
tioned, allusion is made to it in some, and it is quoted in others, as in (Matt. v.
27), Ye heard that it was told by them of old time, thou shalt not commit
adultery (refer to Exod. xx. 14), And he answered and said unto them, What
did Moses command you? And they said, Moses suffered to write a bull of
divorce and to put her away, (Mark x. 3), Have ye not read in the book of
Moses how, in the bush, God spake unto him saying, I am the God of Abraham,
&c., (Mark xii. 26), What is written in the law, &c., (Luke x. 26), With Deut.
v. 5), These are the words which I spake unto you while I was yet with you,
that all things might be fulfilled which are written in the law of Moses, &c.,
(Luke xxiv. 44, with Lev. v. 3, 5 6); Did not Moses give you the law?
(John vii. 19), how Moses, in the law, commanded us that such should be
stoned, (John viii. 5), Persuading them of Jesus both out of the law of Moses,
&c., (Acts xxviii. 23); For it is written in the law of Moses, thou shalt not
muzzle the mouth of the ox, (1 Cor. ix. 9); Even unto this day Moses is read
(2 Cor. iii. 15).

He briefly notices the twelve historical books, the five poetical books, the
five books of the four greater prophets; closing with lists of the quotations
from the Old to be found in the New Testament.

We do not think the writer is always successful in repelling objections;
as in p. 88, in noticing Mr. Cooper's remarks on Joshua xv. 63; this, and
similar anachronisms, having obviously arisen from the incorporation of the
marginal note of a copyist, with the original text by some later scribe; but,
upon the whole, the work shows research and care, and what is still more
pleasing, a real concern for the enlightenment of the class to which the
author belongs.

R.

THE FIRST OF JANUARY QUARTERLY.

The British Quarterly Review brings to its new year's work its usual
painsstaking, intelligence, ability, and independence. 'The History of the
Reign of Philip the Second, King of Spain,' is an original and able resume of
Mr. Prescott's recent work on that reign. It is especially happy in its de-
lineation of the relations between Spain and England at that period, and of the
influence Philip exerted upon this country. His marriage with Mary, his al-
liance with Italy, his support of ecclesiastical tyranny, his defence of the in-
quision, his despotism and cruelty, woke up the long-enduring people of
England to a sense of their danger; and led them to hail with a transport of joy the accession of Elizabeth. 'Around the young princess, of English descent alike by father and mother—educated by Englishmen, English in taste and habits—English above all in that steadfast spirit, which quailed not, even beneath the very gateway where her own mother had entered to her execution, the hearts and hopes of all England gathered. And Elizabeth felt this, and, we believe, gratefully felt the generous enthusiasm that had braved the wrath of the queen to proffer homage to her prisoner; for when the duke of Feira, charged with letters to Mary, now upon her death-bed, visited Elisabeth at Hatfield, and craftily enlarged on the kind offices Philip had performed for her, her witty English answer was, that while she acknowledged the protection she had received from him in her troubles, for her present prospects she was indebted neither to the King nor to the English lords, however much these might vaunt their fidelity. It was to the people that she owed them, and on the people she relied.' This answer of Elizabeth, as Mr. Prescott truly remarks, furnishes the key to her success. Two days afterwards Mary died, and Elizabeth was proclaimed by a concourse of nobles, Catholic as well as Protestant, amid the wildest rejoicings. 'A Domino factum est istud, et est mirabile oculus nostris,' was the graceful utterance of the young queen, and throughout her long reign that exulting text was the legend on her gold coinage. 'Arago's Lightning-Obituary' is an amusing and instructive paper on the tourneys, fancies, freaks, affinities, and fury of the electrical Jove. 'Mormonism, Whence Came it?' traces up the influence of that strange system to the personal character and influence of Joseph Smith; the existence of the Book of Mormon; the persecution to which its disciples have been exposed; the common credulity of mankind; the nature of their religion itself, being an ingenious adaptation to the inconsistencies of our human nature, since it succeeds in both exciting the wonder, and satisfying the curiosity. 'The Influence of Romanism and Protestantism on Civilization' is an elaborately careful, well-reasoned paper; in the main impartial, and full of facts; but the writer in drawing his comparison between Spain and England, would have done well to have indicated how long bigotry and intolerance have fettered the real Protestantism of our country. 'Browning's Men and Women' is reviewed with some robustness of thought, and force of expression. ‘The New Oxford Theology, represented by Kingsley, Maurice, Jowett, and Stanley,’ is anamorized, and Mr. Jowett’s claims to profound spiritual and truthful criticism examined. ‘The War—Its Ethics and its Objects,’ seeks to hold the scales between Edward Baines and Richard Cobden, giving a strong decision in favour of the former, and commending the fearless prosecution of the war.

The Westminster commences the new year with a genial, humourous article, entitled, ‘German Wit: Heinrich Heine.’ After a few sensible observations, Heine is introduced as almost the only German who has displayed much wit,—the ‘flavour of mind,’—in his writings. He is described as ‘one of the most remarkable men of his age; no echo, but a real voice, and therefore, like all genuine things in this world, worth studying: a surpassing lyric poet, who has uttered our feelings for us in a delicious song; a humourist, who touches leden folly with the magic wand of his fancy, and transmutes it into the fine gold of art,—who sheds his sunny smile on human tears, and makes them a beauteous rainbow on the cloudy background of life; a wit, who holds in his mighty hand the most scorching lightnings of satire; an artist in prose literature, who has shown even more completely than Goethè the possibilities of
German prose; and in spite of all charges against him, true as well as false, a lover of freedom, who has spoken wise and brave words on behalf of his fellow men.' He was born on the banks of the Rhine, at Dusseldorf, on December 12, 1799. His parents were apparently not wealthy; but his education was provided for by his uncle, Solomon Heine, a great banker in Hamburg. Disliking a mercantile life, for which he was at first destined, he commenced the study of law at the University of Bonn, in 1819. But before this, at the age of sixteen, he had published a poem on Napoleon. He remained there only a year. At Göttingen, he attempted a negotiation for the printing of a volume of poems but met with a refusal. He did not succeed till a year afterwards, with a Berlin publisher. At Berlin he met with congenial society; but few detected his power. From stule compulsion he joined the Lutheran church, where he found, he says, under some of its ministers, 'a religion filtrated from all superstition, and free from the divinity of Christ.' About the same time, he became acquainted with Hegel, who exerted a powerful influence over his mind. 'I never,' he writes, 'was an abstract thinker, and I accepted the synthesis of the Hegelian doctrine without demanding any proof, since its consequences flattered my vanity. I was young and proud, and it pleased my vain glory when I learned from Hegel that the true God was not, as my grandmother believed, the God who lives in heaven, but my self here upon earth.'

* * * 'One beautiful starlight evening we stood together at the window, and I, a young man of one-and-twenty, having just had a good dinner, and finished my coffee, spoke with enthusiasm of the stars, and called them the habitations of the departed. But the master muttered to himself, 'The stars! hum! hum! The stars are only a brilliant leprosy on the face of the heavens.' No very comforting thought to a poetical and aspiring mind; but the best that idealist Pantheism had to give! About this time he visited Goethe, and after spending many long winter nights in thinking over the lofty and profound things he would say to him, stated to him at last, that the plums on the road between Jena and Weimar were very good! Between 1826 and 1829, he produced his 'Reisebilder' (Pictures of Travel), and the 'Buch der Lieder' (Book of Songs), the most popular of all his works. He visited England, without, however, admiring either the people, or their language. He speaks of us as 'miserable automata,' whose moving power is egoism; and of the whizzing wheelwork by which we 'think, feel, reckon, digest, and pray.' Our language he calls 'the hiss of egoism.' He next edits a newspaper at Munich. At Heligoland the news of the July Revolution reached him; and, dreading the 'Prussian chains, so very cold in winter,' he went to Paris, which has since then been his home. There he has been the 'lion' of many literary circles. He married, and after living a rapid, concentrated life, from 1831 to 1847, 'days of darkness' came upon him, and for the last seven years a terrible spinal disease has claimed him to his bed. There, if we may judge from his own writings, he has abandoned Pantheism for a belief in a personal God—a faith infinitely more consolatory to an afflicted heart. Some of his sayings are memorable: 'The People have time enough, they are immortal; Kings only are mortal.'—'Wherever a great soul utters its thoughts, there is Golgotha.'—'Only the man who has known bodily suffering is truly a man; his limbs have their Passion-history, they are spiritualized.' His description of the overthrow of the feasting gods of Polytheism by Christianity is very fine:—'Men suddenly approached, panting, a pale Jew, with drops of blood on his brow, with a crown of thorns on his head, and a great cross laid on his shoulders; and he threw the cross on the high table of the gods, so that the golden cups tottered, and the gods became dumb and pale, and grew even paler, and they at last melted away into vapour.'
VALUE OF A WINTER'S EVENINGS.

In what manner, then, will you spend the evenings of the season which has already begun? What is the plan of your winter campaign? Will you give this winter—this one winter—only this winter—to self-indulgence? How pleasant is the bar or parlor of that tavern! What jovial sparks assemble there! What capital ale or negus does mine host furnish! How the mirth, jest, and song go round! In what amazing spirits we leave it for a stroll through the streets! How agreeable to smoke a cigar, and show one's excellent figure and fashionable dress to all passers by! What charming syrens! If we wake with a head-ache, a bottle of soda water will set all right. If our breath smells, peppermint will disguise it. If we borrowed money yesterday, we can pay it to-morrow. 'Tis but one winter that shall be passed so—only the evenings of that winter—perhaps, only some of them. Next year we will reform. Thou fool! One winter is enough to wrap thee in a hundred snares, to fix thee deep in the bird-time of sin, to mould thee into habits which nought but death can break. Let thy tastes be once formed for pleasure, and who or what shall change them? Let thy garments be once defiled, and who can cleanse them? Can the leopard change his spots? Begin thus, and one winter's evenings may ruin thee for time and eternity.

Suppose, on the other hand, you resolve that the evenings of this winter at least shall be devoted to self-improvement—leaving it to the next winter to judge whether that is a desirable course, and one to be persevered in, or otherwise. O try it—try it! Sit down this very evening, and in a calm, cheerful, manly spirit reflect for what noble purposes life was given, and how nobly it may be used. Let your own understanding pronounce, whether it would not be a great and happy thing to lay the foundations of a virtuous character, in cultivated intelligence and right principles? Ask men of experience whether the truths of wisdom are not paths of pleasantness. From all the oracles of divine truth, the way of duty is not the way of peace. And if you should be confirmed in your resolution, form some plan for the improvement of your mind and the acquisition of useful knowledge. Take a friend older than yourself for your counsellor, and, without wholly submitting your judgment to his, receive his advice as to the books you should read, or the studies you should pursue. There may be some valuable library, 'rich with the spoils of time,' in your neighbourhood. Some Institution may offer you a variety of solid advantages. It may not be very difficult to make a prudent choice whether you should cultivate some branch of science, of letters, or of art. Your natural talent and taste will in part decide, and in part your judgment of the real usefulness of any particular study to yourself. It might greatly advance your interests in life to become a good chemist. Or the art of design, mechanical, architectural, or ornamental, might be of value to you. Your turn may be for the exact sciences, and a course of mathematical study might be of the utmost advantage. Natural philosophy, with its numerous branches, may captivate you; or natural history, with its delightful range through creation; or mineralogy or geology may prove of use or interest. Or your intellectual taste may be strongly for the study of man, in his past annals and his various modes of life; and hence history and biography, or book-travels, may gratify you, and you may be led on to the important study of political economy. You may have the talent of acquiring languages, and by that means you may gradually open to yourself the boundless stores of ancient and modern literature. You may have a liking for composition, and may endeavour to acquire a good style, or may even adventure on fancy's wing into the upper regions of poetry. If your ear should be good, some musical instrument may afford a charming recreation, without seducing you to the neglect of higher pursuits. Thus, my young friend, there is a splendid choice before you, and your practical discretion should be exercised in selecting, with
the aid of some trustworthy counsellor, the line of study which will be most profitable. Surely you will say, with such objects no evening can be long, and one winter will be all too short. But begin, my friend, begin! Be not impatient, but lay a good foundation, however slowly. Suppose you had, after consideration, made a wise choice, and obtained the proper books, or entered on a course of evening instruction,—if in the next few months you should only have got fairly within the threshold of some temple of knowledge, you would hardly consent to turn back:—you would have made an admirable use of one winter's evenings.

Nor can you, in reason or in conscience, whilst cultivating human knowledge, neglect that which is divine. It would be irrational to drink at the lower reservoirs and to slight the upper fountain of immortal truth. If you want the knowledge that is useful, seek first and chiefly that in which there is no error,—which diffuses light through the moral and spiritual nature,—which is the only sure guide of life,—which is the safeguard of youth and the solace of age,—which is the sole directory to the skies. In the Holy Bible you will find a treasury of wisdom and of truth, which the more you draw from it the vaster and more inexhaustible it will appear. Take it as the man of your counsel, and it will be more to you than Mentor was to Telemachus. It will be the fountain itself of heavenly radiance. If you have never begun before, begin today; and let this be the choicest and best work of this winter's evenings.

Thus, my young friend, we have looked at two ways of spending the evenings of the coming winter. Which of the two meets the approbation of your judgment, your conscience, and your heart? Which looks like the path of wisdom? Which conducts to the happier end? Either mode of spending this winter's evenings may decide your whole future destiny. 'Tis but one winter, but it may determine the character of every future winter till you arrive at the winter of life.

But let me entreat you, after carefully weighing the matter, to decide and act like a man. Don't palter with your highest interests. Don't halt between two opinions. Don't put off a decision till to-morrow, or next week, or next month. Indecision and inconsideration are the very panders of vice. To-day let your choice be made: and if you wish to have God's blessing upon it, let it be made upon your knees. Then will you be a good man, a wise man, and a happy man; and, come what may in the chances and changes of future life, you will look back with grateful complacency on this winter's evenings.

EDWARD BAINES.

ROME'S SANITARY CONDITION.—And as regards its sanitary condition, there may be a great deal of holiness in Rome, but there is very little cleanliness in it. When a shower falls, and the odours of the garbage with which the streets are littered are exhaled, the smell is insufferable. One had better not describe the spectacles that one sees every day on the marble stairs of the churches. The words of Archibald, in the end of last century, are still applicable:—'Filth,' says he, 'infects all the great places of Rome except that of St. Peter's; nor would this be excepted from the general rule, but that it lies at greater distance from the dwellings. It is incredible to what a pitch filthiness is carried in Rome. As palaces and houses are mostly open, their entrance is usually rendered insufferable, being the receptacle of the most disgustful wants.' In fine, Rome is the most extraordinary combination of grandeur and ruin, magnificence and dirt, glory and decay, which the world ever saw. We must distinguish however: the grandeur has come down to the Popes from their predecessors—the filth and ruin are their own.—Ibid.
The great and all-absorbing topic of the week is the news of the unconditional acceptance by Russia of the proposals which Count Esterhazy bore from Vienna, as the basis of negotiations. The intelligence has, of course, as was to be expected, moved the whole country. The effects which it has produced are widely different. Some are gladdened at the prospect of peace, on account of the commercial and material prosperity which it will bring along with it. Others rejoice in the prospect of the cessation of the fearful carnage, dissolution, and immorality, which mark the prosecution of hostilities. Some are relieved at the prospect of war, lest its continuance should tend to the overthrow of the present order of things. There is a class of men in our own country who feel that the continuation of war would open the eyes of the people to mal-administration both of our home and foreign policy, and would necessarily lead to many reforms in our civil and military establishments: and would be glad of a peace, that routine, corruption, and incompetence may survive a little longer. Many fear that war will roll back the tide of civilization, and check the moral and spiritual education of the people, and consequently desire peace. Others again seem little concerned that the war should cease. Its continuance and success might yield them some political capital. There are those also who think that Russia has been too leniently dealt with, and that heavier blows should be struck during next campaign. Many doubt whether a peace concluded at present would be satisfactory and permanent. The question is, will Russia abandon her long-cherished schemes of aggression. While many are sanguine of the result, we confess our doubts as to the unconditional acceptance of the various points stipulated in the sense of the Western Powers. The movements of Austria are as suspicious as they are.
selfish; and if her alliance brings us peace, we think we have much reason to doubt it. All the courts and cabinets, and peoples of Europe are on the tip-toe of expectation; but blessed is he that expecteth little from continental despots. The present struggle may come to a sudden close; but the great struggle is only beginning. Between the antagonistic principles of right and might, of freedom and despotism, there must be frequent collision until one or the other prevails. The march of truth and civilization will raise up armies to contend with the hoary inequalities, tyrannies, and crimes of the past; and the slave shall never cease till the truth and the right overthrow the error and the wrong. That day may yet be far distant; but it will surely come.

J. H. B.

NUGGETS

FROM THE GOLDEN REMAINS OF THE EVER-MEMORABLE JOHN HALE,
ETON COLLEGE.

(Continued from page 38.)

In our last we gave such notices as we could collect, of this venerable writer: that account may be suitably concluded by the following picture of himself as an orator:—in which he apologizes for being seen, and confesses that he does not expect to be heard by the vast crowds around him. Imagine to yourself, gentle reader, JOHN HALE PREACHING AT ST. PAUL’S CROSS, and preaching a long elaborate sermon with this apology to his audience:—

‘Might it so have pleased God, that I had in my power the choice of my ways, and the free management of my own actions, I had not this day been seen (for so I think I may better speak: seen I may be, of many; but to be heard with any latitude and compass, my natural imperfection doth quite cut off :) I had not I say in this place [St. Paul’s Cross] this day been seen; ambition of famous auditors I leave to those whose better gifts and inward endowments are admiration unto them of the great good they can do; or otherwise [to those who] thirst after popular applause. Unto myself I have evermore applied that [saying] of St. Hierom—“Mihi sufficit sum auditore et lector pauperculo, in angulo Monasterii susurare”—a small private and retired auditor better accords both with my will and my abilities. Those unto whose discretion the furniture of [providing preachers for] this place is committed ought especially to be careful,—since you come hither to hear,—to provide you those [preachers] who can be heard: for the neglect of this one circumstance, how poor soever it may seem to be, is no less than to offend against that faith which cometh by hearing; and to frustrate as much as in them is, that end for which alone these meetings were ordained. We [preachers] that come to this place, as God came to Elias in the mount, in a soft and still voice, to those which are near to us, are that which the grace of God doth make us; unto the rest [who being far off cannot hear] WE ARE BUT STATUES. Such therefore as my imperfections in this kind [respect] shall offend,—such as this day are my spectators only, know, I trust, whom they are to blame. At my hands is only required truth in sincerely discharging a common care; at others care of profitably delivering a common truth. (I am responsible for doing the best I can; they are responsible for not providing those who could do better). As for me, the end of whose coming is to exhort you to a gracious interpreting of each others’ imperfections, having [first] premised this apology
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for myself, it is now time to descend to the exposition of that Scripture which I have proposed—"Infirnum in Fide recipite &c.—Him that is weak in the faith, &c." (Rom. xiv. 1.)

From this statement it would seem that our author was as diffident of speaking as of writing: an example unfortunately that is set and followed chiefly by those whose silence is as great a misfortune as is the speech of others.

"Abuses of hard places of Scripture" is the title of a sermon which we have already examined, and though there are still several weighty suggestions and important principles respecting the interpretation of Scripture, we shall reserve these for the present, and proceed to dissect this famous sermon delivered at St. Paul's Cross—(Rom. xiv. 1) on the subject of "Of dealing with erring Christians." Without that absolute idea of liberty to which we have arrived, this author nevertheless indicates a liberality of spirit that some would almost regard as Latitudinarianism. The object of the piece before us is to state the extent and limitations of Christian charity. The key-note is thus admirably given:—

"That gracious way of goodness which it pleased our Saviour thus to tread himself before us, the same haste he left behind to be gone [over] by us; and hath ordained as a course of religious and christian service unto him, known by nothing more than goodness and compassion." (P. 26.)

The self-improvement we may receive, by properly dealing with those failings which we cannot improve in others, is wisely handled as a second motive for brotherly forbearance:—

"In dealing with our weak brethren, if we can by our behaviour remedy their imbecillities, we make them the better; if not, by enduring them we shall make ourselves the better:"—"were all men strong, were all of sufficient discretion, to see and judge of conveniency, where were the glory of our forbearance?" (P. 28.)

But that some boundary may be put to our complaisance towards erring brethren, we are told, that though we 'admit them into all inwardness and familiarity, yet unto disputations and controversies, concerning profounder points of faith and religious mysteries,' they 'may by no means be admitted: for give me leave to take this to be the meaning of the words'—him that is weak in the faith receive, but not to doubtful disputations. He candidly admits that the words of the Apostle are capable of another sense, viz., teaching us 'to entertain with all courtesie our weaker brethren, and not over busily enquire into, or censure their secret thoughts and doubtsings,' on harmless and indifferent matters. 'Many of these [private notions] are of themselves harmless and indifferent only [except] to him that hath some prejudicate [prejudiced] opinion of them, that they are not so [unimportant]; and of these things, they who are thus or thus conceived, shall be accountable to God, and not to man, to him alone shall they stand or fall; wherefore, bear (saith the Apostle) with these infirmities, and take not on you to be Lords of their thoughts, but gently tolerate these their unnecessary conceits and scrupulosities. This though I take to be the more natural meaning of the words (for indeed it is the main drift of our Apostle's discourse in this chapter) yet I rather follow the former interpretation'—viz., to extend courtesy to weaker brethren, but not to encourage their dealing in
controversies. He gives two reasons for not taking the words of the Apostle in this doubtful sense; 'first, because of the authority of sundry learned interpreters; and [secondly] because it is very requisite that our age should have something said unto it, concerning the intrusion of all wits of men into the discussing of doubtful disputation.' (P. 30.) In fact, the text is adopted rather as a convenient motto, under which to give lessons which are as needful for this age as for that of our author. Regarding the words of the Apostle, as a ‘Receipt for a man of crazie and diseased faith,’ he divides the subject into two general parts,—first, the courteous entertainment that is commanded; which includes an enquiry as to who are the weak respecting whom, and who are the strong to whom, this command is given.

The second main point, is to indicate the boundaries of this reception of the weak; which embraces an investigation of the reasons why such should not be admitted to doubtful controversies:

'Which points severally,' and by themselves we will not handle, but we will so order them, that still as we shall in order have discovered some weak man, whom our Apostle would have received, we will immediately seek how far forth he hath a right to be a hearer of [and is fit to share in] sacred disputation.'

The extent of Christian charity, reaching to all that are 'weak,' is described by this general view of that class of characters:

'First, concerning the...as he in...Christian criticism in private. And here, because that in comparison of him the king in Christ...every man of what estate soever may be said to be weak, that strong man only excepted, we will in the number of the weak contain [include] all persons whatsoever. For I confess, because I wish well to all, I am writing that all should reap some benefit from my text. As therefore the Woman in the Gospel, who in touching only the hem of Christ's garment, did receive virtue to cure her disease, so all weak persons, though they seem to come behind, and only touch the hem of my text, may peradventure receive some virtue from it to redress their weakness; may as the king in the Gospel, that made a feast, willed his servants to go out into the highway side, to the blind and lame, and force them in, that his house might be full; so what lame or weak person there be, if I find him not in my text, I will go out and force him in.'

'Wherefore to speak in general, there is no kind of man, of what life of what profession, of what estate or calling soever, though he be a Heathen, and Idolator, unto whom the skirts of Christian compassion do not reach.' 'God did sometimes indeed tie his love to the Jewish nation only, and gave laws to them alone: but afterwards he enlarged himself, and instituted an order of serving him promiscuously, capable of [embracing] all the world. As therefore our religion is, so most our compassion be catholic [universal]. To be it either to persons or to place, is but a kind of moral Judaism. Did not St. Paul teach us thus much, common reason would.' (P. 31.)

This charity is to extend to all characters and conditions.

'It is an easy thing to hate evil men, because they are evil; but to love them as they are men, this is a rare and a pious thing. The offices of common hospitality, of helping distressed persons, feeding the hungry and the like, are due not only betwixt Christian and Christian, but between a Christian and all the world.'

Referring to the hospitality of Lot, in receiving the three men, without enquiring who they were, and to that of Abraham, who is supposed to have
sat at his own tent door in the heat of the day, to notice all travellers, and 'not let slip an opportunity of being hospitable,'—conduct to which the antient Monks are said to have imitated,—our author remarks:—

'This serves well to tax* us who affect a sort of intempestive [untimely] prudence, and unreasonable discretion in performing that little good we do, from whom so hardly after long enquiry and entreaty drops some small benevolence, like the sun in winter—long ere it rise, and quickly gone. How many occasions of Christian charity do we let slip, when we refuse to give our aims, unless we first cast doubts, and examine the persons, their lives, their necessities, though it be only to reach out some small thing, which is due unto him, whatsoever he be.'

Undoubtedly there is more danger in populous commercial communities, of 'cherishing professional beggary,' by indiscriminate almsgiving; and therefore wherever enquiries can be made, it is wiser to institute them—as to the home and real condition of the applicants for charity; and there are certain forms of relief, as food for obvious hunger &c., which may be administered at once. Rebutting the objection against too ready a benevolence, our author eloquently observes:—

'It was antiently a complaint against the church, that the liberality of Christians made many idle persons. Be it that it was so, yet no other thing befell them, than what befalls their Lord, who knows and sees that his sunshine and rain is every day abused, and yet the sun becomes not like a sack, nor the heavens as bras: and whom can we exclude [from our kindness], that have a pattern of such [Divine] courtesie proposed to us to follow.'

This extension of our kindness, and the universality of the Gospel, are well described in the following happy historical illustration:—

'We read in our books of a nice Athenian being entertained in a place by one given to hospitality, find anon that another was received with the likecourtesie, and then a third, growing very angry, I thought said he, that I hadfound here Xenona [private hospitality], but I have found Pandocheion [a public Hotel], I looked for a friend's house, but I have fallen into an inne to entertain all comers, rather than a lodging for some private and especial friends. Let it not offend any, that I have made Christianity rather an inne to receive all, than a private house to receive some few.' (P.32, 33.)

Having thus indicated the extent of Christian charity, embracing all, he proceeds to the limitations of this charity, affirming that while every class of persons has a claim to be received at the Time, there is to be some restraint on their behaviour, namely, within the boundaries of their fitness and capacity; for though all are included in the love of the gospel, all are not to be encouraged in meddling with disputations:—

'But I am all this while in a generality only, and I must not forget that I have many particular sick patients in my text, of whom every one must have his Recipe, and I must visit them all ere I go. But withall, I must remember my method [plan of the discourse] which was, still as I spoke of'

• 'Tax'—take to task for; as we even now say—'I taxed him with it.'
RECEIVING THE WEAK, to speak likewise of excluding them from disputation. So must I needs, ere I pass away, tax* this our age for giving so general permission unto all, to busie themselves in doubtful cases of religion. For nothing hath more prejudiced the cause of religion, than this promiscuous and careless admission of all sorts to the hearing and handling of controversies." (p. 33)

If we take this 'permission' not in the sense of legal right, but of popular and private encouragement, the statement may be well accepted; for few things do more injury to the minds of enquirers themselves, and the general cause of truth, than the recognition of those weaklings, bankrupt both in intellect and character, who sometimes set up for public teachers. This includes nearly all infidel demagogues. It is in connection with this caution against encouraging the weak to handle important questions of controversy, that our author utters those condemnations of the crowd of writers which confused and darkened his age. These criticisms we quoted in a previous paper of 'Nuggets'; where some are condemned as weak and erroneous, others as simply 'unnecessary' and 'doing harm' that way;—'filling the Lord's floor with chaff,' even if they do not 'sow tares in the field.' The lament over 'the great breed of writers with which in this age the world doth swarm,' was followed by the suggestion that some Religious Justinian' would do that for theological learning which the Roman emperor did for legal learning—reduce the whole scattered mass to some degree of order and reasonable dimensions. We suppose this is now required both for English Law and English Theology. And though we do not here aspire to, or arrange 'Theological Pandects,' we aim to compress and introduce to our readers some of these terms which are scattered, wide and rare, over the surface of Theological Literature. Our Author having expressed the little hope he entertained, of seeing religious learning thus reduced into order from chaos, proceeds:

"Wherefore having contented myself to shew what a great and irremediable inconvenience, this free and uncontroulable venturing upon theological disputes hath brought upon us, I WILL LEAVE THIS PROJECT (of theological pandects) AS A SPECULATION, and pass from this general doctrine unto some particulars. For this generality and heap of sick persons, I must divide into their kinds, and give every one his proper Recipe." (p. 35)

We next come to the particular sorts of weak men,—'the first in this order of weak persons, so to be received and cherished by us,' the 'moral man,' who may rather seem 'dead' than weak, having 'no pulse of infused grace beating in him,' and little if any knowledge of the gospel. To prove the claims of this class to be received into 'Christian courtsey,' our author observes:

'Two parts there are that do completely make up a christian man, a true faith, and an honest conversation.' Hence he who has this 'honest conversation' is called 'A CHRISTIAN BY THE SURER SIDE;' 'for true profession (orthodox creed) WITHOUT HONEST CONVERSATION, not only saves not, but increases our weight of punishment.' Indeed while the morality of those ignorant of doctrine is regarded as nearer the kingdom of heaven than what is called a 'true profession,' or 'true faith,' our author goes further and declares that

* 'Tax,' reproach; accuse: see preceding note.
real christian faith is practical fidelity, and therefore those who have not the
t Virtues have not the Faith of the gospel. 'Salvianus disputing of faith—
enquires, What might this faith be? I suppose it to be nothing else, (saith
he,) but Faithfully to keep the Commandments of God. Not therefore
bare belief [or nominal acceptance of a creed], but the Fidelity and Tuisting
of God's servants, Faithfully accomplishing the will of our Master, is required
as a part (the fruit and proof) of our Christian Faith.

'And here I cannot pass by one very general gross mistaking of our age.
For in our discourses concerning the Notes (features) of a christian man, by
what signs we may know a man to be one of the visible company of Christ, we
have so tied ourselves to this outward profession, that if we know
no other Virtue in a man, but that he hath Conned (learned) his Creed
by heart, let his life be never so profane, we think it argument enough for
us to account him within the pale and circuit of the church?—yet 'the man of
virtuous disposition, though ignorant of the mystery of Christ, be it Fabricius,
or Regulus, or any ancient heathen man, famous for sincerity and uprightness of
Carriage, hath as sure a claim and interest in the Church of Chrisi, as the man
deep skilled in, most certainly believing, and openly professing all that is written
in the holy Books of God, if he endeavour not to show his Faith by
his works.'

Accordingly he observes that some of the Fathers, lived on terms of inti-
macy and in friendly correspondence with this kind of men;—such are
to be received with friendship and sympathy; but not to doubtful disputa-
tions on points of doctrine. This limitation is fortified by the following
illustration:

'[A Canon of one of the councils of Carthage, it appears it had sometimes
been the erroneous practice of some Christians to baptize the dead, and put the
sacrament of Christ's body into their mouth. [And] since we have confessed
these men to be in a sort dead, and to put into their hand the handling of the
word of life at all, much more of discussing the doubtful things in it, were no-
thing else but to Baptize a Carcase, and put the Communion Bread into
the Mouth of the Dead.' (p. 38.)

And if the moral, but irreligious, are unfit to handle religious doctrines;
how much less are our infidel demagogues suited to this delicate contro-
versy; few of whom have this moral sincerity! Such men as the late in-
famous Richard Carlile; his pupil, the pretentious, politic, hypocritical, and
pliant Holyoake; the ignorant braggart, Robert Cooper; the mouthing
and profligate Southwell; the perfidious renegade, and coarse, blaspheming,
money-hunting Barker. What a fraternity!

(Bookworm.

(The To be continued.)

THE 'OLD GOSPEL' NOT IN DANGER.

The Rev. W. Brock conducted, on Sunday evening, the 9th ult., the first of a
series of religious services for working men, in Exeter Hall, London, taking for
his text 1 Peter i. 25,—'The word of the Lord endureth for ever. And this is
the word which by the Gospel is preached unto you.'—He remarked,—Christian-
iety, the system of which salvation was the great subject, and of which the
death of the Son of God was the great foundation, claimed to be regarded as
One of its own apostles said that it was from heaven, in connection with the passage just read. He had said that the Gospel consisted virtually or related most essentially to the sufferings of Christ and the glory that should follow; and when he had so spoken of it, he went on to say, the word of the Lord abideth for ever. Men asked, What was the word of the Lord? It was, in one phrase, the good tidings of great joy to all people, that unto them was born in the city of David, a Saviour, Christ the Lord. This was emphatically the word of the Lord,—facts relating to the sufferings of the Redeemer, and his subsequent glory,—facts divinely ordained, divinely accomplished, and divinely proclaimed to this very hour. We had ancient predictions about the sufferings of Christ—graphic narrations of those sufferings—earnest remonstrances against making light of those sufferings—assurances of salvation through the medium of those sufferings—foretellings of glad and glorious consequences which should arise from those sufferings—these predictions, the narrations, the explanations, the invitations, the promises, altogether, made up that which the Gospel designated the word of the Lord, the glorious Gospel of the blessed God—the faith once delivered to the saints—the common salvation. He (the preacher) would consider this Gospel as to its permanency, its progressiveness, and its triumph; its foundation was Christ, who ordained it from the foundation of the world; its superstructure was Christ dying for our sins according to the Scriptures; and its topstone was Christ over all, the Head of his Church.

1. The Gospel was secure from the efforts of possible persecution. Now, some good men believed that times of persecution would return, when to be a Christian would be to be a hero. Well, there were in existence all the elements of persecution. What intense solicitude there was now-a-days for uniformity in religious opinion and practice! We had, indeed, the ecclesiastical power checked; but the ecclesiastical anathema was not destroyed. The Lollards' pit might soon be reopened, the martyrs' fire again lighted up. If this were to happen, the heresies, indeed, might be consumed, but we could not exterminate the heresy. We might destroy Christian people easily enough, but Christian truth and principle in the regenerate heart is safe. It would be too much for any carnal weapon to destroy the word, which is spirit and life, beloved, and valued, and appropriated by regenerate men. He would not say that the persecutor would not have apparent triumph. False brethren would fall away, and real brethren be trampled in the dust, but God's truth would survive; and He would make it good against all opposition, in the persons of his faithful servants. He spoke not of nominal religionists, who were anything at any man's bid; but of men renewed in the spirit of their minds, whose bodies had become temples of the Holy Ghost, members of Christ's body. God would so sustain them, that in their persons the truth is to be upheld and maintained. May be they would be partly conquered; but like the English Puritans, they would still conquer; like the Madagascar martyrs, they would conquer by being conquered; and so the Head of the Church would make the worst sufferings subservient to the greater glory of His everlasting word. By a supremacy which could control everything God could make all things work together for good; and when men consigned the 'old Gospel' to the sepulchre, that sepulchre, instead of being the sepulchre of its annihilation, should be, like the sepulchre of its great and triumphant Lord, the point of departure onward to an imperishable renown; for the word of the Lord—not some theory, not some speculation, not some favourite doctrine of some sect, but the Gospel in its entirety which had been preached so long, and would be preached,—be the persecutions what they might, it would be right triumphant.

2. The Gospel was secure from the intellectual opposition of modern infidels. In this country there was no restriction laid upon the utterance of a man's opinions, provided that utterance did not disturb the public good. A sounder policy prevailed now than when such utterance of opinion was prescribed by heavy penal-
ties. Even the staunchest adversary of Christianity had an equal place with its staunchest friend, and had taken advantage of that right upon no limited scale; they used the platform, the press, and the pulpit; and had done all that tact and zeal could do to bring the word of God into contempt. No class of writings had been overlooked; there were elaborate treatises of secularism; there were obscene works, too. Well, there were advantages connected with it. Written assaults could be examined; published contradictions of the Scriptures, and public denials of their authenticity and truth, could be submitted to honest test. We were in a better position for defending, now that we knew the exact character of the attack. There was, indeed, streaming through this country, Atheistic and secularist literature at which we might be dismayed, but there were going after them streams of religious and Evangelical literature: and, though not adequate to the emergency of the case, there was counteraction to some extent; and tens of thousands among the arizians of this country had repudiated that scep
tical literature, and would tell us that if we would do certain things they would prefer our literature. The mind of the country was being addressed with great power to the disparagement of Christianity; and there was no doubt that it was being addressed with equal power in its defence. Here and there a sound of triumph was heard on the part of our adversaries: but not triumphs over the whole Gospel. We had things incorporated with Christianity which God never intended—notions foisted on the Gospel, which were being detached—interpre
tations of Holy Scripture intruded, which were put to silence. Such victories were therefore, not against us, but on our part. To get rid of an error was to get rid of dead weight; and, when traditions are taken away, it was so much clear gain to our cause, which would go on; and one might employ our ene
mies to detach those incrustations placed on Christianity, those accretions which impeded it—those meretricious additions. That which has been the concept of the martyrs at the stake—the rod and staff of their support in the valley of the shadow of death—God would be its defence, its protector, its guardian.

3. The Gospel was in no danger from the discoveries of scientific men. The foes of Christianity had said that the Bible was at variance with the teachings of astronomy, archaeology, and geology. In this metropolis a man declared he dared not look at the teachings of geology till he had discarded the Bible, intimating that the teachings of that science and of the Scriptures radically and essentially disagreed. He could not have known that the foremost men in that science were foremost in their reverence for that Book; that Sedgwick, Silliman, Hitchcock, Chalmers, and Pye Smith, could go down to the deepest bowels of the earth, Bible in hand, and find there substantial agreement with everything it contained. Make much of the fact, that not one science whispered a contradiction to the Bible, not one foretokened a time when we should either have to give up our belief therein or deny demonstrated and indisputable fact. The Atheist might go to the smatterer; but the Christian might go to the pro
tound scholar. Infidels said that when the old hieroglyphics of Egypt were diciphered, Moses would lick the dust; that when the parchments of old were made out, we should have to give up our veneration for Scripture. Well, the hieroglyphics had been deciphered, the old parchments read; and where was Moses? Why, never in such honour and reputation by all collateral authority and evidence as now. And passing us with gigantic footsteps, coming into strange fellowship with great facts such as their predecessors never did,—men of science all told us with gladness that the Scriptures were far ahead of their most profound investigations.

4. The Gospel was in no danger from the advancements of civilisation. How was civi
lisation advancing! What a power was that of our commerce, literature, science, arts, philanthropy, and our moral and intellectual philosophy! These made up the stately aggregate of modern civilization; and there was much to be ad
mired in its transforming, elevating, and ennobling influences. It softened as-
perities; conciliated antagonism; elevated manhood; combined and united
into one the families of man. Wondrous was the good it had done, and of which
it was the representative and embodiment. What had it done for our own
country? Our commerce had negotiated with every land; our literature was
read in every land; our philosophy was kindly affectioned to every land; and
our language would soon be spoken in every land. Mighty was the action
from ourselves, and as mighty the reaction upon ourselves. There might be in-
fidels present, who, thought they could tell the result of all this, that the religion
of the Bible would wane before the march of civilization. But he contended,
instead of civilization being the adversary of the Scriptures, it was their sympa-
thizing, and thankful friend. Where would civilization have been, but for Chris-
tianity? The more perfectly civilization was brought out, the more perfectly
was Christianity embodied. The more accurate philosophy became, the pre-
ciser the utterances of Holy Writ. The wider our philanthropy, the more per-
fectly did it embody the love and pity written in every page, and involved in
every sentence of the Scriptures. Civilization was the child and creation of
Christianity. Religion had an upward, a homeward course; it came from God,
and to God, by and by, it would go back; for the word of the Lord abode for
ever.

5. The Gospel was in no danger from the ulterior necessities of humanity.—There might
be a species of human necessity which had never yet come to light in our ac-
quaintance with men, and which, perhaps, would never come to light except in
some further stage of our race. The powers of the human soul were wonderful.
Give it means, opportunity, and appliances, the mind would aspire to exercise
deeper emotion, evince mightier forms of intellect, bestow intenser sympathy,
and manifest more glowing apprehension of the immortal. What could man
venture—what suffer—what devise—what accomplish? Who should say but
the means, appliances, and opportunities might not, some day, be supplied to
man, and these aspirations be brought into intenser exercise? Well, was the
Gospel in danger from this? No. We might have philosophy sublimated; but
the Gospel would be transcendentally superior. So far from being inadequate to
the requisitions of men, it would supply them all. It would not be effete, but
accompanied with living power. So far from being an exploded and exhausted
fountain, an infirm and invalid messenger, it would be proclaiming salvation
through the blood of the Lamb, and declaring to man a higher salvation, ade-
quate to all necessities and requirements. Be the position of humanity what it
might, there would be the command, Take the heights of Christ's love, and scale
them; its depths, and fathom them; its lengths, and reach them; its breadths,
and grasp them; and the place where the wise, the scribe, and disputer told us
we should bury the Gospel, would be where it would reiterate its own interro-
gation, 'Where was the scribe, where the wise, where the disputer of this world?'
He prayed, if any present had been disputers, they might be there to say, 'Here
we are to testify to the Gospel of Christ;' that it had been the power of God,
despite their infidelity, to their salvation.

In conclusion, what duty was to be founded on this permanency of the Word
of God? It could not be trusted too implicitly, or recommended too heartily.
Courage was the Christian's duty; not despondency and inaction. He would
ask them to do that duty well. Let our neighbours know we hold the Gospel
in admiration, that we venerate and glory in it, and see in ourselves living proofs
of its truth. To those who have not yet believed the Gospel, he would affirm
that they were all sinners, and was ready to make good his affirmation by
Scripture. Every sinner in the metropolis might be saved, by the blood of
Christ. If the Word of God was slighted, they were the children of wrath;
but if read practically, believingly, experimentally, they would become heirs of
God, and joint-heirs with Jesus Christ. The preacher then forcibly applied the
subject to the conscience, and concluded by commending all to the care of God.
AN ADVOCATE OF A GIN-MAINE LAW IN 1756.

About a century ago, London was full of violence and crime, the result of intemperance. In those days of dim street lamps, slow coaches, bad roads, and ineffective police arrangements, the most flagrant violations of the law were of almost nightly occurrence. The country people were afraid to appear within the precincts of the great metropolis, on account of the malefactors, and a country gentleman, whom they had inspired with terror, naively suggested, in a number of the Gentleman’s Magazine for 1751, that the convicted should, for his consolation, be thrown into Eldon Hole, in the Peak! The most daring depredations were committed by bands of ruffians, who invested the streets. The vilest characters became the heroes of the day, from the morbid interest which was taken in their fate. There was no kind of villainy which did not flourish in rank luxuriance. On the Sunday after the condemnation to death of a notorious culprit, no fewer than three thousand persons visited him in his cell. Prints of them were taken, and memoirs of their lives and deaths were circulated everywhere. The greatest generals of the day had no chance with them.

This fearful state of things drew the attention of some of the magistrates of the period to a cure. Among others, Justice Fielding, who had had extensive experience at Bow-street, and who was keenly interested in the repression of such disorders, employed his pen in the composition of a treatise on the criminal disorders of his age, with suggestions for their cure. The work was published in January, 1751, and entitled, An Inquiry into the Causes of the late Increase of Robbers, &c.; with some Proposals for Remedyng the Growing Evil. He gives the following startling account of the evils which threatened society:

‘What, indeed, may not the public apprehend, when they are informed as an unquestionable fact, that there is at this time a great gang of rogues, whose number falls little short of a hundred, who are incorporated in one body, have officers and a treasury, and have reduced theft and robbery into a regular system. There are of this society men who appear in all disguises, and some in most companies. Nor are they better versed in every act of cheating, thieving, and robbery, than they are armed with every method of evading the law, if they should even be discovered, and an attempt made to bring them to justice. Here, if they fail in rescuing the prisoner, or (which seldom happens) in bribing or deterring the prosecutor, they have for their last resource some rotten members of the law to forge a defence for them, and a great number of false witnesses ready to support it.’

The love of drink, of pleasure, and of extravagance are mentioned by Fielding as the most ordinary causes which drew men into the gulf of crime. He utters an emphatic and solemn denunciation against gin-drinking which he describes as ‘a new kind of drunkenness, unknown to our ancestors,’ and indicates that the revenue which the government derived from the sale of gin was one of the most cogent reasons why they did not speedily and effectually repress the fearful crimes that were prevailing on all hands.

‘The drunkenness I here intend is that acquired by the strongest intoxicating liquors, and particularly of that poison called gin, which, I have reason to think,
is the principal sustenance, (if it may be so called,) of more than one hundred thousand people in this metropolis. Many of these wretches there are who swallow pints of this poison within the twenty-four hours, the dreadful effects of which I have the misfortune every day to see, and to smell too. But I have no need to insist on my own credit, or that of my informants, the great revenue arising from the tax on this liquor (the consumption of which is almost wholly confined to the lower order of the people) will prove the quantity consumed better than any other evidence."

Nor did he stop here. With great sagacity and penetration, he indicated the appropriate remedy. He compares 'the first inventor of this diabolical liquor to the poisoner of a fountain whence a large city was to derive its waters.' It is no wonder that a magistrate who came so much in contact with the fearful fruits of intemperance, should prescribe a powerful and decided remedy. So far as spirits are concerned, Fielding proposed what is now designated a Maine Liquor Law, an expedient which would naturally suggest itself to one who felt anxious for the elevation of the people.

' Suppose all spirituous liquors were, together with other poison, to be locked up in the chemists' or apothecaries' shops, thence never to be drawn till some excellent physician calls them forth for the cure of nervous distempers; or suppose the price was to be raised so high, by a severe impost, that gin would be placed entirely beyond the reach of the vulgar. Some little care, on this head is surely necessary; for though the increase of thieves and the destruction of morality; though the loss of our labourers, our sailors, and our soldiers, should not be sufficient reasons, there is one which seems to be unanswerable, and that is, the loss of gin-drinkers: since, should the drinking of this portion be continued in its present height during the next twenty years, there will by that time, be very few of the common people left to drink it.'

J. H. B.

AN INFIDEL HOAX.

If infidelity is unfaithfulness to truth, the term 'infidel' was never more properly applied than to a hoax, as devoid of manly feeling as it is of truth. The morality that sectarianism teaches, we do not stop here to criticize; but the morality which some sectarians practise is bad enough. They say they are the creatures of circumstances, and they seem to make themselves the creatures of the lowest and vilest circumstances possible. Judging from their conduct, they must be anxious for a place on the pillory of shame, and determined to outstrip all their past doings in heartless mischievousness. If they dare not 'tar and feather' a deserter from their ranks, they make him the victim of persecution more cruel and brutal, and give us a specimen of what they would do if they were a majority.

The communication which we addressed to the representatives of Mr. W. H. Johnson has been answered by that gentleman himself! To-day (the 18th) we have from his own pen the exposure of the disgraceful 'practical joke' of which he has been made the victim. The mourning card, with the deep-bordered envelope received on Monday morning have turned out a hoax: and the number of enquiry letters which Mr. Johnson received along with ours, show to what an extent the trick has been perpetrated. Either from sheer love of mischief, or from malice, some of the Blackburn
secularists have discovered this cruel mode of annoyance to one who had earnestly laboured to give consistency and strength to the secular cause in Yorkshire. The height and front of his offending is that he has positively refused any longer to co-operate with them as a party. When asked for the meaning of their conduct, they answered that as he was 'dead' to the 'movement,' it was the same as turning Christian to them. This is the only 'logic' a deeply-injured man can get from the disciples of the 'philosophy of the people.' Mr. Johnson wishes us to take no notice of the matter, but we have felt bound to say this much, having referred to the subject in our last, never for a moment dreaming that there were any men so lost to all right feeling as to perpetrate such a 'joke.' We are sorry to think worse of the spirit of some of the secularists than we have hitherto done, and feel that some exposure of their conduct is due to our readers. Mr. Johnson may yet see it his duty to publish in our pages the entire facts of the case, or to give us some general history of the atheistic movement. If he does, we shall be thankful, as our pages are ever open to all honest inquirers.

J. H. R.

THE EDINBURGH REVIEW AND CROMWELL.

The Edinburgh Review can take no part in any attempt to grossly abuse, or criticize, or ridicule, the various names and authorities of the preceding days. In the number for this month, just published, we have a truly splendid tribute to the memory of Oliver Cromwell; and the Protector stands out even a nobler and more homogeneal attitude, than he had done under the sympathizing chisel of Thomas Carlyle. Our readers will thank us for introducing to them so chaste and living a piece of literary sculpture. Referring to the three-fold view taken of Cromwell, viz., as false and corrupt in his own consciousness, as untrue to others while rectitude struggled for supremacy within, and as a real, noble hero: the latter, the only view harmonious with fact, is thus put:—

The third stands apart from both of these, and may be taken as the expression of certain absolute results, to which a study of the entire of Cromwell’s letters and speeches, brought into succinct arrangement and connexion, has been able to bring an earnest inquirer. We may thus describe them. That in the harsh untuneable voice which rose in protest against popery in the third parliament, was heard at once the complete type and the noblest development of what was meant by the Puritan rebellion. That there then broke forth the utterance of a true man, of a consistency of character perfect to a heroic degree, and whose figure has hitherto been completely distorted by the mists of time and prepossession, through which we have looked at it into the past. That this Cromwell was no hypocrite, or actor of plays, had no vanity or pride in the prodigious intellect he possessed, was no theorist in politics or government, was no victim of ambition, was no seeker of a sovereign or temporal power. That he was a man whose every thought was with the Eternal, —a man of a great, robust, massive mind, and of an honest, stout, English heart; subject to melancholy for the most part, because of the deep yearnings of his soul for a sense of divine forgiveness, but inflexible and resolute always, because in all things governed by the supreme law. That in him was seen a man whom no fear but of the divine anger could distract; whom no honour
in man's bestowal could seduce or betray; who knew the duty of the hour to be ever imperative, and who sought only to do the work, whatever it might be, whereunto he believed God to have called him. That here was one of those rare souls which could lay upon itself the lowliest and the highest functions alike, and find itself, in them all, self-contained and sufficient,—the dutiful, gentle son, the quiet country gentleman, the sportive tender husband, the fond father, the active soldier, the daring political leader, the powerful sovereign,—under each aspect still steady and unmoved to the transient outward appearances of this world, still wrestling and trampling forward to the sublime hopes of another, and passing through every instant of its term of life as through a Marston Moor, a Worcester, a Dunbar. That such a man could not have consented to take part in public affairs under any compulsion less strong than that of conscience. That his business in them was to serve the Lord, and to bring his country under subjection to God's laws. That if the statesmen of the republic who had laboured and fought with him could not also see their way to that prompt sanctification of their country, he did well to strike them from his path, and unrelentingly denounce or imprison them. That he felt, unless his purpose were so carried out unflinchingly, a curse would be upon him; that no act necessitated by it could be otherwise than just and noble; and that there could be no treason against royalty or liberty, unless it were also treason against God. That, finally, as he had lived he died, in the conviction that human laws were nothing unless brought into agreement with divine laws, and that the temporal must also mean the spiritual government of man.

The admirable passage, in which an earnest and strong religious sentiment is shown to have interpenetrated his whole life, our space precludes us from quoting: the entire essay, for its justice, its candour, its power, and its spirit, deserves the study of all men, and especially of those who aspire at guiding the helm of state. J. H. B.

SOME LIGHT ON THE MYSTERY.

I was already in the library, writing, when Harrington came in to breakfast. 'You seem busy early,' said he. I told him I was merely endeavouring to manifest my love for his future children.

'You know,' said I, 'what Isocrates says, that it is right that children, as they inherit the other possessions, should also inherit the friendships of their fathers.'

'My children!' said he, very gravely; 'I shall never have any.'

'Oh, yes, you will, and then these sullen vapours of doubt will roll off before the sunlight of domestic happiness. It will allure you to love Him who has given you so much to love. 'Yes,' said I, gaily, 'I shall visit you one day in happier moods; when you will wonder how you could have indulged all your present thoughts of God and the universe. As you gaze into the face of innocent childhood, which shows you what faith in God is by trust in you, you will say, 'Heaven shield the boy from being what his father has been!'-you will feel that such thoughts as yours will not do, as the world says; and we shall all go together, you with your wife on your arm, to church there in the valley, in the bright sun and deep quiet of a Sabbath morning, and amidst the music of the Sabbath bells; and as the tranquil scene steals into your very soul, you will say, 'No; scepticism was not made for man.'

'It is a pleasant romance,' he replied, gloomily, 'and nothing more. I shall never love, and shall therefore never wed; though, I suppose, that does not logically follow. However, it does with me: and, in consequence, I presume..."
THE BIBLE DEFENDER.

the children are also only in posse. However, what is this instance of your kindness to my possible children?’ he added, more cheerfully.

‘I was endeavouring,’ said I, ‘on the bare possibility of your retaining as a father all the feelings you seem to entertain at present, to compile for your children, (as they must be taught something, and you would wish them, as you say, to know the truth,) a short catechism. I think the questions in Watts’ First Catechism might do for the poor little souls. The answers (as usual) might not be wholly intelligible till they got older; but still might awaken some notion which in time might ripen into confirmed scepticism.’

‘Well,’ said he, laughing, ‘let me hear what sort of “religious” instruction you have provided.’

‘I had only finished one question,’ I replied, ‘when you came in; but I almost think it may be considered a “Summa Theologiae” of itself. It is this—

“Can you tell me, child, who made you?”

“I cannot, certainly, tell who made me; neither can my father: but from the continual misery, confusion, and doubt, which I feel in myself and see around me,—here the little pupil is to be cautioned not to laugh; the mirth in the eye, perhaps, cannot be extinguished— I am led to doubt whether I was made by one who cares for me or takes any interest in me.”’ (Good child.)

As I looked up, after reading this first truth of sceptical theology, I observed in Harrington’s face something of the same look of sorrow which I had noted the day before. Suddenly he said, as if the present any chance recurrence to painful topics:

‘I very gradually became a doubtist; I was perhaps becoming so when, two years ago, I came into Boston, and my idol crumbled to pieces at my feet. That first vision of the beautiful half reclaimed me from my doubts; the darkness of the succeeding night taught me juster views of the miseries of man and the incomprehensible riddle of his existence; and I half blushed at my glimpse of selfish happiness.’

So saying, he suddenly left the room. Some part of the mystery I felt was unravelled. Alas! the logic of the head—how fatally fortified by the logic of the heart! And so, thought I to myself, even Harrington too is in part the dupe of that cunning spirit of delusion which, in various forms, is resolved to cast God, and a Redeemer, and Immortality, out of the universe, in compliment to man’s wonderful elevation, purity, unselfishness, and philanthropy! One man tells me, with Shaftesbury, that he does not want any “immortal hopes,” or any such “bribes of prudence, to make him virtuous or religious—delicate, noble-minded creature!—that he can serve and love God equally well, though he were sure of being annihilated to-morrow morning! Another denies he would not accept heaven itself if purchased by a single pang, voluntary or involuntary, endured by any other being in God’s universe! Another swears that such is his sympathetic benevolence that he ‘would not accept that same heaven if he thought any other being was to be shut out of it;’” I wonder whether he accepts any blessing now, while a single fellow-creature remains destitute of it! A fourth (a lady too) declares ‘there is no theory of a God, of an author of nature, of an origin of the universe, which is not utterly repugnant to her faculties, which is not (to her feelings) so irreverent as to make her blush, so misleading as to make her mourn; and now Harrington, instead of being thankful for his glimpse of happiness, and yielding to the better instincts and convictions it partly awakened, and learning patience, submission, and faith under his shattered hopes, is taken captive on the same weak side; and (all unconscious that he shares in the prophet’s feeling, ‘I do well to be angry’) fancies that his present gloom is more truly in unison with the condition of the universe, and that he is bound to be most philanthropically misanthropical. Oh! well does the Book say of this heart of ours, ‘Deceitful above all things!’ Such are our mingled follies and wickedness, so ludicrous, so sorrowful, are the features presented in this great tragic-comedy—The Life of Man—that it is impossible to play consistently either Democritus or Heraclitus.

The Eclipse of Faith
A NIGHT WITH THE GLASGOW INFIDELS.

As we were passing by the Electric Hall, some weeks ago, we were astonished at hearing the sound of music. We stood listening for a few moments doubting whether it was a public or private meeting. After gruping our way up the close, which, like the doctrines they teach, was very dark, and ascending one flight of stairs, we were told that a Mr. Carrick was to deliver a lecture that night. We paid our penny; and after sitting awhile till the lecturer, who seemed in no hurry, made his appearance, we were not a little astonished at his opening the proceedings by reading a hymn! We looked about to see if the people had all hymn books. No one had copies except the lecturer and the band for the night. As the band, accompanied by the organ, ground out two or three verses, we were wondering what would be the next act in the secularist play. The lecturer, before commencing the proper business of the evening, would first read an extract from Lord Brougham on man's responsibility. This done, he gave out three or four more verses to give the charming choir an opportunity of displaying its wonderful abilities. Such singing we never heard before. One might have got almost as much melody from three or four dozen pigs or cats, as from this infidel musical brigade, and the old 'hurly-gurdy' organ scarcely improved the music. The howling, screeching, and grunting over, the lecturer announced for his subject, a review of the Rev. Brechin Grant, B.A., 'Is man responsible for his belief?' It was a review with a vengeance. Not a statement was met, not an argument answered, not an objection to the dogma of responsibility refuted. The whole affair was of the most common-place talk—and talk too apparently, not to overthrow a fact deeply seated in the very constitution of the human mind, but simply for the sake of talking. Instead of attempting to overturn Mr. Grant's position, he would say, 'This is a sophism:' and to give a shade of variety to the thing he would say next time, 'This is not only a sophism, but a sillyism.' Now when any one pretends to reply to a lecture, we certainly have a right to expect something more than this at his hands. If Mr. Holyoke himself would not discuss the question with Mr. Grant at the close of the City Hall debate, it would have been well for Mr. Carrick not to have revealed his incompetence. After this little luminary had finished his would-be reply, the chairman—who, if we mistake not, was once a Unitarian—intimated that as customary, any one would have an opportunity for reply; but before they commenced the discussion, the band would sing a hymn. The old 'hurly-gurdy' went again to work, the choir screeched out something for the space of seven or eight minutes, with apparent satisfaction to themselves but not to any one else; after which, Mr. Adams, a Swedenborgian, amused the audience for fifteen minutes. He ended, and up sprang a secularist, a son of Esau, whose beard seemed to be fast entrenching upon his eyes and his stomach: who, disdaining to notice Mr. Adam's statements, commenced a long farce story that he was once a believer in the Bible, but had given it up, because it was self-contradictory. He talked on in this strain quoting only a few passages—misquoting by being torn from their connection. Thus ended the evening's entertainment: to the pocketing of some pence, but not to the diffusion of any intelligence.

C.

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