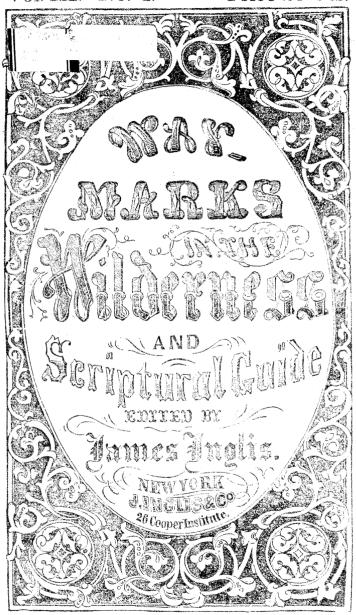
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# WAYMARKS

IN

# THE WILDERNESS.

### THE CROSS.

THE death of Christ is a historical fact universally admitted, but the doctrine of the Cross of Christ is purely a matter of revelation to be received with uncavilling humility, and rested in with peaceful assurance, because it is the Word of God.

The Scriptures first introduce us into a world of beauty, where God pronounces every thing "very good." Man, made in the image of God, was placed in a garden of delights, and invested with dominion as the representative of his Maker. All creatures paid him homage, and every thing ministered to his happiness. One single restriction was placed upon him, to test his loyalty, and to remind him that, though he was lord of all below, there was One above him, the Sovereign of all. Alas! man aspired to be as God, allowed his mind to be poisoned by the adversary, doubted, disobeyed, and fell. His relationship to God was severed on the instant, and his sin must be visited with God's displeasure. The act of disobedience may appear tri-

vial, but so much the more inexcusable was the distrust and disaffection of which it was the fruit.

By man's rebellion, all was lost; but his ruin only brought to light the riches of God's mercy and the resources of His wisdom, which overruled it to the fuller display of the divine glory. The ruin had been anticipated in the counsels of eternity, and the plan of redemption had been prearranged, by which a far richer revenue of glory shall accrue to God, and a far more glorious destiny be secured for man than if he had never fallen. No sooner had sin entered, than a Redeemer was announced.

There is a peculiar delight to the Christian in contemplating the divine perfections as they are unfolded in the accomplishment of this plan. The holiness, righteousness, truth, and love of God can suffer no eclipse to meet any emergency. God must be God, and consistent with Himself, whatever may befall His creatures. If, therefore, man is to be rescued from his ruin, it must be without the sacrifice of any of the perfections of God; and, in the plan of redemption, not only is the honor of God vindicated, but all His attributes are magnified, and displayed in brighter glory than ever.

The Love of God is the universal source of blessing to His creatures. Redemption is the outflowing of that love to ruined man. "God so loved the world, that He gave His only-begotten Son." The Gospel is sometimes stated in a way that obscures this, as though Christ had died to regain for us the forfeited love of God. Oh! that men would learn that Christ is but the expression of the love of God, and that He died, not to render God favorable to us, but to make the expi-

ation for sin which has opened a way through which the love of God might righteously reach us, and confer the richest blessings on us! The death of the Well-Beloved was necessary, not to conciliate God, but that God might, without dishonor, reconcile the world unto Himself.

Equally injurious is it to speak of the love or mercy of God in such a way as to represent Him as indifferent to sin. He is also infinitely RIGHTEOUS. "Righteousness and judgment are the habitation of His He must punish sin. Now, in the Cross. throne." righteousness has had its course. There the broken law was fulfilled, and its full curse fell on the sinner's sub-"In Him dwelleth all the fulness of the Godhead bodily," and therefore all that He did and suffered for us possesses the infinite value of His divine nature, and His death, under the judgment of God, as our substitute, renders a fuller reparation to the insulted justice of God than if the whole race of transgressors had perished. THE CROSS is thus the eternal witness of the righteousness of God, and that in such a way as to exalt the love of God also. For if sin is such a terrible evil, and if the justice of God is so inexorable, how great is that love toward sinners which gave His only-begotten Son to die for them! righteousness and truth of God have been maintained, and yet His love flows out freely to the sinner.

THE HOLINESS OF GOD is His abhorrence of evil, which He visits with the strongest expression of His displeasure. But how, otherwise, could this be manifested, as it is in the Cross of Christ? Where, besides, have we such a demonstration of God's just hatred of sin as when He "cast off, and abhorred, and was

wroth with His Anointed," when He was made sin for us? The Cross alone reveals to us how a sinner may "stand before this holy Lord God." Man, as a sinner, cannot stand before Him; and the Holy One cannot receive man as a sinner. But under this plan, which the love and wisdom of God have devised, the death of Christ meets all the claims of God, and enables Him, without a stain upon His perfections, to receive those who believe in Jesus, and place them beside Him on the throne. Not only is the character of God untarnished in doing so, but, so far as we can judge, His perfections could never have been so gloriously displayed if sin had not entered, and been borne on THE CROSS.

Having made these preliminary observations, let us trace the doctrine of Scripture regarding the sufferings of Christ—His sufferings from man for righteousness, and His sufferings from God for sin.

The mission of Christ was the outflowing of God's love to the world. John iii. 16. It was by the will of God He came. Heb. x. 9. It was by the determinate counsel of God that He was delivered to Acts ii. It was the Lord who made His death. soul an offering for sin. Isaiah liii. It was under the curse of God's violated law that He bowed His head and died. Gal. iii. 13. There is a strong foundation for the certainty and repose of faith, in the fact that it is God who willed and predetermined the work of Christ, as He has accepted and acknowledged it. All was planned and effected according to the mind of God. Believing this, we cannot but rejoice before God, all fear of imperfection or failure being removed.

The doctrine of Scripture regarding the sufferings of Christ is very plainly stated in the fifty-third chapter of Isaiah. It speaks of Christ being bruised, oppressed, afflicted, stricken, smitten, and brought as a lamb to the slaughter. It tells us that these sufferings were for sin, for transgression, for iniquities. It tells us that the sin and iniquities for which He suffered, were not His own; for He suffered for the iniquities of God's people, and bore the sins of many. It tells us that it was none other than God who laid on Him the iniquity of others, who bruised Him, and made His soul an offering for sin. It tells us that it was by His sufferings that our peace is made, and our diseases healed. On statements so explicit it seems needless to comment.

In the last verse of this chapter, it is said, "He bare the sins of many," and the connection between bearing sin and bearing the punishment due to sin, is clearly exhibited in other scriptures. Again and again it is said of the transgressor, "He shall bear his iniquity;" "He shall bear his sin;" which evidently signifies exposure to its penalty, being answerable for it before God. We are not left in doubt as to the penalty of sin. God has pronounced the irrevocable sentence: "The soul that sinneth, it shall die."

The universality of sacrifice in all ages and countries proves the universal consciousness of sin, and is an admission that life is forfeited to God. It bears witness to the great truth that "without shedding of blood there is no remission;" that sin is expiated only by the sacrifice of life. The penalty of sin is eternal separation from God, and, since it is eternal, sin can never be expiated by the endurance of the penalty by the

sinner himself. It was only because Christ was God as well as man, that He could put away sin by the sacrifice of Himself.

This is a fundamental doctrine, taught in various ways, in innumerable passages throughout the Word of God. Atonement for sin by sacrifice was ordained in the eternal counsels of the God of grace, and God has, from the beginning, been foreshadowing it. It was implied in the first promise to fallen man, and was acknowledged in the accepted offering of Abel. With every part of the Jewish system, it was elaborately interwoven. The prophets proclaimed it. Jesus verifies it. In the New Testament, it stands as needful alike to our peace and the glory of God. In the Lord's supper, we have an enduring commemoration of the same great truth, as the cup is "the new covenant in His blood, shed for many for the remission of sins."

In Rom. iii., the Apostle, speaking of the redemption which is in Christ Jesus, says: "Whom God hath set forth to be a propitiation through faith in His blood." Mark the words, "IN HIS BLOOD." In the seventeenth chapter of Leviticus, it is said, again and again, that "the blood is the life." And then we are told: "It is the blood that maketh atonement for the soul." The shedding of blood is the rendering up of life, and so, when the Scripture speaks "of the blood of Christ," it means His death as having made expiation for sin.

Of the typical sacrifices which foreshowed the great sacrifice of the cross, none was more expressive of its saving power than the passover. The sword of the destroying angel was about to smite the guilty. Why should not Israel be smitten? They were guilty, for they had fallen into the abominations of Egypt, and

had defiled themselves with idols. But the Lord, having determined to redeem them for His name's sake, appointed the paschal lamb to be slain, and its blood to be sprinkled on the door-posts, and said: "When I see the blood, I will pass over you." So "Christ, our Passover, is sacrificed for us;" and under the shelter of His blood we are secure. To doubt our safety under its protection, is to put indignity on the blood of Christ, and to doubt the truth of God.

This great truth is most impressively taught in the sixteenth chapter of Leviticus, where the ceremonies of the day of atonement are described. The ordinance of that day showed how, first of all, the requirements of the divine holiness were met, as the blood of the slain victim was borne by the high-priest within the veil of the sanctuary, and was presented before the : throne of God. Then the holy majesty of God being vindicated, it was shown how completely sin is put away, and pardon extended to the believer. "Aaron," says the ordinance, "shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgression, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land not inhabited." But it must be observed that, first of all, the blood was sprinkled within the veil, on the mercy-seat. and seven times before the mercy-seat, indicating the completeness of the work. Its efficacy depended on the blood being seen, not by the people, but by God; and judgment was averted, not according to their estimate of it, but God's. Expiation having been made,

God could bless His people consistently with righteousness; blessing them, but showing His abhorrence of their sin.

The great truths which are illustrated in these vivid pictures of the Old Testament, are taught in the New Testament in language so explicit, that he who rejects them does so, not because there is any uncertainty or ambiguity in their meaning, but because he will not believe the testimony of God. Thus we are told: "He gave Himself a ransom for all." 1 Tim. ii. 6. "Christ hath once suffered for sins, the just for the un-1 Pet. iii. 18. "He hath put away sin by the sacrifice of Himself." Heb. ix. 26. God dealt with Him, as if the sins which He bore, had been His own. No part of the penalty remains for us to bear. If any portion of it remained, Christ's work would not have been complete. But of its completeness there can be no doubt; for sin has been put away according to God's own mind. God Himself ordered and effected the whole work. "It is finished," according to Faith receives the word, and endivine appointment. joys perfect peace.

But let us reflect what it cost the Son of God to procure that salvation which is now freely bestowed on all them that believe.

As Jesus approached the awful hour of THE Cross, the cloud of impending wrath gathered blackness. He suffered from *men*, instigated by the malice of Satan; for He was given into the hands of the powers of darkness. Luke xxii. 53. But He suffered from *God*—"it pleased the Lord to bruise Him;" and it was *this* which overshadowed all the rest. The garden of Gethsemane was the shadow of the three hours

of darkness, and is the witness of what the Cross was to Jesus. "My soul is exceeding sorrowful, even unto death," was not the shrinking horror of a cruel death anticipated. It was not the thought of betrayal by His own familiar friend, nor of desertion by His loved and cherished disciples in the hour of trial; nor was it the anticipation of the cruel mockings and revilings, the stripes and the nails; nor was it all the sufferings inflicted by man—though these were all present to His omniscience in all their minutest details—that overwhelmed His soul. No, all that, anguish as it must have been, was as nothing compared with what He had to endure as "the Lamb of God who taketh away the sins of the world." His soul was riven with agony unutterable and unparalleled-agony known only to God and Himself. For a moment, it would seem as if the willing Servant and obedient Son recoiled from the bitter cup which He had to drink-a cup mingled, we may say, by the sin of man and the wrath of God. Drops of bloody sweat fell from Him, and the cry was uttered: "If it be possible, let this cup pass from me." But He had come, according to eternal counsels, to manifest the glory of the Father, to accomplish His will, and to effect the salvation of His people. On that one object His soul had been steadily set—to that one purpose He had consecrated Himself; and, therefore, the words are immediately added: "Nevertheless, not as I will, but as Thou wilt." That, in the accomplishment of that will, the light of that countenance in which He had from everlasting rejoiced, should be hid from Him-sin, that odious thing, should enwrap Him like a poisoned garment, darting its venom into His veins-and He, the Guiltless and Holy One, should

endure that which would have been eternal hell to the whole race of rebellious men.

No words in the volume of inspiration disclose to us more fully the terrible nature of sin, than those uttered by the Saviour: "If it be possible." But now the salvation of sinners was determined in the counsels of divine love, and sinners could not be saved, unless He drained that cup. None but He could drain it. None but He who created, could redeem. Here was love—which purposed the salvation of sinners when the Well-Beloved must drink that cup; and which held to its purpose, while He cried: "If it be possible." Of all other things, that was the most impossible.

We cannot enter into the details of His sufferings: but it must not be overlooked that there was one thing peculiar to the expiatory sufferings of the Son of God: He was forsaken of God, while He endured sin's terrific judgment. It is utterly vain to attempt any conception of what these three hours of darkness were to Him. He, whose abhorrence of sin was infinite, who was purity itself, was made sin. He, who was the Father's delight in the glory which He had with Him before the foundation of the world, bowed before the concentrated wrath in which the divine displeasure with the countless sins of countless generations was expressed. Not all the vials of wrath which shall be poured out upon a wicked world; nor all the wailing and gnashing of teeth of self-convicted sinners; nor all the groans of the damned; nor the irreversible sentence pronounced upon all the accursed, will ever give such a demonstration of God's righteousness, and His hatred of sin, as did the wrath of God flaming forth against the Son of His love on THE CROSS.

But how shall we speak of the hiding of His Father's face from Him? Many a witness for the truth has been so sustained by the presence of God as to be enabled to rejoice and sing triumphantly in the midst of the flames. Over the first martyr for Jesus, the heavens were opened, and the very glory of God shone But the blackness of darkness gathered upon him. around God's well-beloved Son. The smile of God beamed upon others, but Jesus had to endure His frown-a frown which would have withered up crea-His soul was left desolate, and that tion utterly. utterance of intensest agony that ever issued from human lips was drawn forth: "My God, my God! why hast thou forsaken me?"

Yet it must, through all this, be remembered that, in the humiliation and mediation of Jesus, the persons of the Godhead are seen united in the great work of man's blessing and redemption. As soon as the ministry of the Son commenced, the heavens were opened. and the Spirit descended like a dove, and lighted on Him; and the words of the Father were heard, "This is my beloved Son, in whom I am well pleased"words expressive not merely of delight in Him as the Son, but of delight in Him as commencing the ministry of grace and salvation. And so, in the anticipation of this awful closing scene, when He said, "Father, glorify Thy name," that same voice which greeted its opening came from heaven again, saying: "I have both glorified it and will glorify it." How full of joy is the thought of the Father delighting in the work of the Son, and the Son carrying out the will of the Father, and manifesting His love to ruined sinners! As we find it declared that "CHRIST, through THE

ETERNAL SPIRIT, offered Himself without spot unto God." Man had no part in this august solemnity; as on the great day of atonement, none durst enter the sacred precincts but the high-priest alone—a type of Christ. The work of atonement was transacted between the Father and the Son, through the Eternal Spirit.

All communion between Israel and God was based on the atonement typically made on that day. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." This sanctification of Israel was a type of the sanctification of God's people now; for in the epistle to the Hebrews, the sacrificial ordinances of the Jews are expressly declared to foreshadow the great sacrifice of Christ: "That He might sanctify the people with His own blood." When the blood of Christ is applied by faith, then God beholds not a stain of sin. The type, indeed in every respect, falls far short of the reality. Its repetition, year by year, argued imperfection. But the atoning blood of the divine victim is of infinite value, and of ever-enduring power. Nothing can be a-wanting in it, and nothing can be added to it. "By His own blood, He entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 12. It is only as we know this power of the blood of Christ to cancel guilt for ever, that we can have peace; and it is only on the ground of this release that we are invited to draw nigh to God. "The worshippers once purged should have had no more conscience of sins." Darkness cannot exist in a blaze of light, nor guilt exist in a sphere pervaded by the cleansing power of the blood of

Christ. If God has banished our sins from His presence and His remembrance, why should we still charge them upon ourselves?

It is recorded that, when the Son of God yielded up His life, "Behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were open-The three hours of darkness witnessed the most stupendous event that has taken place, or that ever will take place. The deliverance of creation from the curse, man's redemption and blessedness, and the manifestation of the glory of God's grace, all awaited the issue of that transaction. The moment Jesus gave up His life, the moment the atoning blood was shed, the rending rocks and opening graves proclaimed that Satan's power was broken; and the veil, rent in twain, no longer forbade an entrance into the presence-chamber of God. This was a significant announcement of the perfection of the work of Christ. It told out, in language symbolical but most expressive, that heaven, represented by the sanctuary, is open to all who come in the name of Jesus. The veil was rent not partially, but thoroughly; not from the bottom upward, as if by the hand of man, but "from the top to the bottom," by the hand of God Himself. As soon as the victim died, the veil was rent. The immediateness of the act intimates God's delight in the completion of the work; as though God waited but for the moment when the blood was shed, and straightway the portals of heaven were thrown open. Now the more confidingly and freely the cleansed worshipper enters into the holiest, the more does he honor that blood which has opened the way, and which has invested him with a righteous-

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ness in which the eye of Omniscience can detect no flaw.

The resurrection of Christ was a further and more public attestation of God's acceptance of the sacrifice. Jesus, the sin-bearer, went to the cross laden with sins, and unless the sins which He bore had been put away, the grave would have held Him as its rightful prev. The apparent triumph of Satan was only momentary. The victim was the victor, and His resurrection is the welcome signal of Satan's defeat. Every question as to the sins which Jesus bore being eternally settled, the believer knows that his sins are buried in the grave of Jesus. His confidence and joy is that God sees, not his sins, but the blood which puts them away; and viewing his Representative exalted and glorified at the right hand of God, he knows that "we are accepted in the Beloved." In the resurrection of Jesus, the believer sees the sure presage of his own. From THE Cross it is but a step to the throne.

"What think ye of Christ?" Every thing is to be judged in relation to Him. By the Cross, every heart will be tested, and by it every principle is to be tried. By this, we are enabled to judge the systems of error which are working in the bosom of Christendom, to the rejection of the sufficiency of the death of Christ as a sacrifice for sin. Rationalism measures every thing by the standard of reason, putting man in the place of God, setting aside God's estimate of sin, and reducing Christianity to a system of philosophy and ethics. Superstition furnishes the depraved heart with inventions which promise immunity to sin; or uses ordinances commemorative of Christ, to displace Himself—Judas-like, betraying the Son of Man with a

kiss. Legalism stands on its merits, disdains a free salvation for sinners, claims the reward of its virtues, the defects of which it ekes out with alms and prayers and self-consecrations. Mysticism, more subtle than the rest, assumes to be profoundly spiritual. Unscriptural views of the Spirit's work are substituted for the work of Christ; vows and resolutions are substituted for conversion, purification for pardon, faithfulness for faith; till its other delusions are crowned by the boast of perfect and sinless perfection, instead of our completeness in Christ.

These systems of error, widely different in character. unite in dishonoring Christ, by refusing to acknowledge the efficacy of His work. They rob Him of His glory, and will be visited by the heaviest condemnation of God. When the Apostle of the Gentiles is formally contending against the mixture of any thing with the doctrine of the grace of God in Christ, he says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." At such peril do men tamper with this precious truth, and indulge their speculations in the presence of this great mystery of godliness. For us, let us bring not only our doctrines, but our hearts to the test of the Cross; our peace coming through the blood of the Cross; our holiness from its power; our life from the death there accomplished; our glory from its shame; our heaven from its agony. Silencing every question of aspiring reason, and rebuking every vain speculation of a disordered imagination, let us be content to own that, tried by any earthly standard, the preaching of the Cross is foolishness; but unto us which are saved it is

the power of God. And taking our stand there, not only in the face of the world's disdain, but against all the seductive flatteries of the teachers of another which is not a Gospel, who seek to escape its offence, it will be ours to renew the ancient confession: "But God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me and I unto the world."

#### THE VOICE.

On! that I were a voice—a voice whose cry

The troubled heart might calm:

A faithful echo of the voice of old,

That cried: "Behold the Lamb!"

Oh! to be nothing, of all self bereft,
One theme alone be mine;
I would be but a sound to bear abroad
No name, dear Lord, but Thine.

I'd stand and gaze on Thee, lost in the path
That Thy dear feet have trod;
And then I'd follow with the joyous shout—
"Behold the Lamb of God!"

## THOUGHTS ON THE TABERNACLE.

The tribe of Levi was divided into three families, under his three sons, Gershon, Kohath, and Merari. Each had his own separate place of encampment around the Tabernacle, and to each was committed a peculiar charge and burden. The Merarites, who encamped on the north, watched over, erected, and carried all the solid frame work of the building, the pillars of the surrounding courts, together with the sockets of silver and brass.

The Gershonites pitched toward the west, and had under their care the curtains, hangings, and coverings of the tabernacle and court, which they also bore on the journeys: whilst to the Kohathites, whose camp was south, were allotted the charge and carriage of the holy vessels. Thus was all distributed among these three families of Levites, and the burden of one was kept distinct from that of another.

In like manner, we may divide the truth under three heads: the solid foundation and framework, without which the Tabernacle itself could not be spread abroad, portray the great verities on which the whole of salvation rests, namely, the Person of Him who is God and Man, the eternal, unchanging, and unchangeable Son of God, Jesus Christ, the same yesterday, and to-day, and for ever.

1

The varied colors, as well as costly materials, of which some of the beautiful draperies were fashioned, attracted and pleased the eye of the beholder, both by their brilliancy and tasteful arrangement. So does the eye of faith explore and delight in the display of God manifest in the flesh. The character and ways of Jesus, and His blessed work accomplished on the cross, reveal Him to us, and make Him manifest as the Son of God.

The holy vessels of different forms and adapted to different uses, but all to one end—that Israel might have access to God—represent the priestly offices of Christ, which depend on the glories of His person, and result from the perfection of His work.

In pursuing the subject, this subdivision will, in measure, be retained. But, though prominence be given to one aspect or portion of truth, yet the Spirit of God would always have us contemplate the one undivided Christ. If His character be displayed, it is in order that He may be revealed. If His offices are more particularly before us, it is that we may "know HIM." The soul is not nourished by mere abstract statements of the character, or even of the work of the Lord. HE is the living bread: His flesh and blood must be eaten, as He says: "As the living Father hath sent me, and I live by the Father; so he that eateth ME, even he shall live by me." John vi. 57.

When Moses received directions from God respecting the Tabernacle, the order in which the vessels and parts were enumerated, was different from that in which they were subsequently made. Thus the Ark, the Shewbread table, and the Candlestick were first

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described to him; then the Curtains, Coverings, Veil, and Door; after that, the altar of Burnt-offering, and Boards, and Bars, of the Tabernacle. In the order of construction, the Curtains, Coverings, Boards, Bars, and Sockets—in fact, the whole Tabernacle was first fashioned before the Veil and Door, or any of the vessels were made.

The order followed in this exposition will be, first, to consider the various Curtains and Hangings, and the Courts formed by them; and subsequently, the Boards, Bars, Pillars, and Sockets: first the Gershonite, and then the Merarite charge. In doing so, the Veil has been selected by way of commencement, because we have a distinct Scripture in the New Testament, directing us to its typical signification. "The Veil, that is to say, His flesh." Heb. x. 20. And if we can, by means of this key, unlock some of the hidden treasures contained in this type, we shall be better able to arrive at the true interpretation of the other parts.

#### THE VEIL.

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made."

—Exod. xxvi. 31.

"And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."—Exop. xxvi. 35.

FINE TWINED LINEN.—One material only is specified in the construction of the Veil, "fine linen:" the blue, purple, and scarlet, were simply colors. Upon this ground-work of fine linen these colors were displayed; so that the observer would be first arrested by

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the beauty of the blue, the depth of the purple, and the brilliancy of the scarlet, before he perceived the material over which these tints were spread. Does not this aptly exemplify that wondrous truth, "God was manifest in the flesh"? "The Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.

The Wife, in Rev. xix. 7, is represented as having made herself ready for the marriage supper, and it is added in the succeeding verse, "To her was granted, that she should be arrayed in fine linen, clean, and white: for the fine linen is the righteousness of saints." Here a twofold vet united aspect of the truth is beautifully presented: The Church makes herself ready, and yet she is clothed by another. So in Rev. vii. 14, believers are said to have washed their robes and made them white in the blood of the Lamb: while, in chap. i. 5, it is written: "Unto Him that loved us, and washed us from our sins in His own blood." We may view the saint as clothing or washing himself; for he may be regarded as, by faith, appropriating to himself the precious blood of Christ; or, we may consider the work as all accomplished for him by the Lord Jesus, through the grace and mercy The word "righteousness of saints" is remarkable, being in the plural number; it may be rendered 'righteousnesses;' the fine linen displaying every form of bright and holy purity; righteousness in every aspect; according to that beautiful word, "Thou art all fair, my love: there is no spot in thee." But whence were these garments derived? If we turn to Jer. xxiii. 6, "This is His name, whereby He shall

be called, Jehovah our Righteousness;" though here righteousness is not in the plural. Jehovah Jesus is the righteousness of the saints, He is the spotless robe; they are clothed with Him; they stand accepted (graced) in the Beloved. God has made Him to be unto them "righteousness, sanctification, and redemption," and His name is placed upon them; as, in Jer. xxxiii. 16, Jerusalem on earth will have "Jehovah our Righteousness" as the name whereby she shall be called.

The fine linen of the Veil seems, then, especially to present to us "the Righteous One," who in His life of toil and sorrow, and most especially in His death of shame and suffering, manifested that unsullied purity, that perfect obedience, and that delight in accomplishing the will of His Father, whereby He has earned for Himself a name, which is above every name, the name of Jesus; "who was made sin for us, that we might be made the righteousness of God in Him."

#### THE COLORS.

BLUE.—This ranks preëminent, being always the first mentioned in the frequent enumerations of the colors given in the latter chapters of Exodus. It attracts, without dazzling the eye; and the epithet lovely is very appropriately attached to it. It is seen spread over the expanse of heaven, of boundless extent. When the thunder-cloud veils the sky, and the tempest bursts in fury on the earth with its desolating power, this serene color is concealed; but we hail its gradual reäppearance as a sure presage of the returning calm, and of the sun's genial beams. It is peculiarly a heavenly color: and throughout these types, is

closely linked with gold. Thus in Exod. xxviii. 6 and 15, the word "and" is omitted between the gold and blue; so that the passages may be read as follows: "They shall make the ephod of gold, blue, and purple; the curious girdle of the ephod shall be of gold, blue. and purple," etc. "Thou shalt make the breast-plate of gold, blue, and purple," etc. The same order is precisely repeated in chap. xxxix. 2, 5, 8, the "and" being again omitted between the gold and blue. Taches of gold were inserted into loops of blue connecting together the curtains of the Tabernacle. Laces of blue, passing through rings of gold, fastened the · breast-plate to the ephod, and a lace of blue bound the golden plate to the mitre of the high priest. golden vessels of the sanctuary, with the exception of the ark, were all covered with a cloth of blue. gold was a type of the glory, majesty, and eternity of the Son of God, blue will fitly represent the grace and love He manifested as declaring the character of God. "God is love." So inseparably and exclusively is this blessed attribute descriptive of Him, that He affirms it to be His very nature. It is not of earth. As the blue vault of heaven, with its vast dimensions, defies our puny measurements, so the breadth, and length, and depth, and height of the love of Christ passeth knowledge. The thunders of God's wrath and holy indignation against sin, may for a time seem to obscure His love. But "His anger endureth but a Judgment is "His strange work," for moment." "He delighteth in mercy."

The dark cloud only intimates a passing storm, needful, it may be, to purify the air. Compared with the azure depth beyond, it is but superficial and moment-

ary. And, since we have known the full outpouring of His wrath upon His Son, no cloud, however black, can cross our sky, without the heavenly blue being seen in the bow, which God has set there as a token of eternal mercy, that judgment once poured out shall never more be repeated.

In looking at the Veil, the first color, which would draw the attention of the beholder, was the Blue. The sinner's first glance of faith on the Lord Jesus recognizes Him as from above, "God manifest in the flesh," "the only-begotten of the Father, full of grace and truth." Grace is ever the attraction to one who is burdened with guilt. The woman who was a sinner, (Luke vii. 37-50,) despised and shunned by her more decorous neighbors, broke through all restraints, to welcome Christ. She heard that Jesus sat at meat in the Pharisee's house. God had, in very deed, come down to visit fallen man: but no thunders of Sinai. no fearful voice of stern rebuke, no trumpet sound of judgment heralded His approach. He came upon one errand, that of mercy. He made known the depth of God's heart, and the woman felt she had a claim above all others upon His compassion, for she knew herself most guilty. Conscious of her unfitness for His presence, and yet assured that her very unfitness had brought Him down from heaven—loathing herself on account of her sin, and yet aware that her loathsomeness was her best plea to be in the company of Christ, she rushed, unbidden, into that assembly; all considerations of propriety giving way before the one engrossing thought, that it was her Saviour, her God, who sat there neglected by all but herself: and there she remained, satisfied with her nearness to Him; lost to all

around her, her heart more broken, the more she tasted His love; arrested by the heavenly beauty of Him on whom she gazed. At length, she heard words which could come from no lips but those of the Son of God: "Thy faith hath saved thee: go in peace." Well might she have exclaimed: "Thou art fairer than the children of men: grace is poured into thy lips." Psa. xlv. 2. She recognized the loveliness of the blue.

It would be deeply interesting to trace through the Gospels this beautiful color, exhibited in the ways of the Lord; and above all, its intensity in those last scenes of anguish and distress, when He proved how He loved us. But this may suffice to direct others into these green pastures, and to the still waters, where refreshment and rest are found.

#### THE RIBBON OF BLUE.

As a confirmation of the typical import already proposed respecting the color, Blue, it may not be amiss to insert here a short exposition of Numbers xv. 32–41, a peculiar ordinance, giving directions concerning the dress of the children of Israel. One of that people had been found transgressing a commandment of God by gathering sticks on the sabbath-day. He had, by this act, violated the direct precept, "Thou shalt do no manner of work:" and had he been allowed to carry out his purpose, he would have broken another statute, "Ye shall kindle no fire throughout your habitations on the sabbath-day." For this offence he was stoned to death; an early example of the severity of that law under which Israel had voluntarily placed themselves, and which they had promised to obey.

He perished without mercy: for the law knew no grace. It demanded strict obedience; and no plea of necessity or of ignorance could be allowed in mitigation of its fearful penalty. It was on this occasion that the following directions were given by God: "And the Lord spake unto Moses, saving, Speak unto the children of Irsael, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and vour own eyes." Ignorance of God is the fruitful source of disobedience. The sabbath-breaker (who was but a specimen of the whole nation) had sinned because he had forgotten God and the great redemption out of Egypt, in which God had made Himself manifest, both as to His holiness and His mercy. Law made righteous demands on those who were under its covenant. It was "holy, just, and good." But, in its precepts, it made not a full display of God's blessed character of mercy. Grace and truth did not come by it: they came by Jesus Christ; and there would be no power to fulfil the righteousness of that law, or even to remember it, unless the heart were first instructed in the goodness, love, and compassion of God. A little intimation of this blessed truth (which was afterward fully revealed under the new covenant) is given us in the command respecting the ribbon of That heavenly color, figuratively directing the beholder to the gracious character of God, was to be the ornament of his dress. The skirts of his clothing

were to remind him, as he walked, that he belonged to God, who was holy, and who had redeemed him out of Egypt by the blood of the lamb, and through the waters of the Red Sea, unto Himself. The law, written and engraven on stones, had proved ineffectual as to securing obedience. Even its threatenings of judgment prevailed not to restrain the wilful purposes of the heart, which, by nature alienated from God, only despised His judgments, and found an additional zest in sinning presumptuously against His word. It might be, that some intimation of His grace, kept constantly under the Israelite's eye, would remind him of those commandments of which he had proved himself forgetful.

This seems to be the purport of the fringe of blue ribbon. But, like all ordinances addressed merely to the senses, we know how it failed. The Pharisees enlarged the blue ribbon, in order that men might praise their scrupulous adherence to the letter of the law. They did it to be seen of men; not that they might themselves look upon it, and remember all the commandments of the Lord. They fashioned their dress, in order to attract the notice and gain the approbation of others; to get a character for sanctity, and separation from the world; and they had their reward. They were held in reputation among men. So, in modern days, a peculiar garb may be assumed, an outward appearance affected, an ascetic life practised, which will gain human applause; and he who adopts such will be hailed as a heavenly man. But, if the heart be not first right with God; if the affection be not set on things above, and that on the ground of resurrection with Christ, and the life hid with Christ in God; all these outward observances are mere Pharisaical displays, and nourish instead of mortifying the flesh.

The every-day garments of the Israelite were to be adorned with this memorial of the God who had redeemed him, and to whom he especially owed his allegiance. The believer is constantly to keep in view his heavenly origin, and to remember, he is not of the world, even as Christ is not of the world. He should gaze continually on the face of Him who has manifested the love of God in giving His life for his redemption. God, in the gift of Jesus, has proved that love is inseparable from holiness; and if we reflect His character, we shall, in our ordinary ways, display something of the grace and purity, which preëminently shone forth from the Son of God. As holy brethren, partakers of the heavenly calling, we have to consider the Apostle and High-Priest of our profession, and thereby we shall be more and more conformed to His likeness, and adorn the doctrine of God our Saviour. The heart first, and the eye next, can only be kept from lusting after the things of the world and of the flesh, by being fixed on heavenly things.

The touch of faith drew out cleansing virtue from the border of His garment, who was truly the Heavenly One; and as we, by faith, hear, see with our eyes, look upon, and handle, the Word of life; as we exercise our every spiritual sense in contemplating Christ; so shall we be practically holy, and have the adorning of the hidden man of the heart, in that which is not corruptible, but which will be made manifest in the meek and quiet spirit, which is, in the sight of God, of great price: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. i. 10; ii. 6.

The Blue color in the Veil, and other hangings of the Tabernacle, may therefore, without assuming any fanciful interpretations, represent the gracious and holy character of God, who is Love, as displayed in the Lord Jesus.

THE SCARLET.—As Blue is peculiarly the color of the heavens, so scarlet is the gorgeous color belonging to earth. The flowers, the produce of the soil, display its brilliant tints. We do not look above to find it: but it meets our eye when we contemplate the flowers of the field. The Word of God also employs this color as an emblem of royalty. The beast, and the woman in the Revelation, are both represented as scarlet. Not that the scarlet of itself, denotes evil; but because the kingdoms of the world were held under their regal sway. And when the Lord Jesus was, in mockery, hailed as king, the soldiers of imperial Rome clothed him with a scarlet robe.\* Matthew xxvii. 28.

This color in the Veil seems therefore to typify the perfect human kingly glory of the Lord Jesus. He was, by birth, of the royal line of David; David's son, as well as David's Lord. He was born King of

<sup>\*</sup> In the Gospels by Mark and John, the robe is said to be furfle: in Luke, no color is specified, but it is simply called a gorgeous robe. The difference between scarlet and purple, according to the present estimation of these colors, seems hardly to have been recognized of old. But the royal purple of the ancients was what we should now term scarlet, or, it may be, crimson. Purple, in our days, inclines strongly to blue.

the Jews; having title to the throne, and sovereignty of the world, not only by descent, but He was truly a king, by virtue of his own intrinsic excellency.

At his creation, Adam had dominion conferred on him by God. All things of this earth were put under him. But he debased himself by giving credit to one who was classed as of the beasts of the field; for it is written of the serpent, to whom man yielded his allegiance, that "he was more subtle than any beast of the field, which the Lord God had made." Gen. iii. 1. Adam was not indeed deceived, as Eve was; but he participated in her sin, and thus both parents of the human race for ever lost their legitimate place of authority.

A true king would neither come in his own name, nor accept his kingdom from any, but from God. exalted for ambition; satisfied with the favor of God, and owning no other as Lord over him; contented to be His servant, in meekness and righteousness would he triumph. Combining mercy and truth in all his actions, and uniting boldness and courage with pitifulness and courtesy, he would scatter away all evil with his eyes, and would plead for those who are appointed to destruction. Liberal of heart and having a bountiful eye, he would give bread to the poor and needy. Unerring with his mouth as to judgment, a divine sentence would ever proceed from his lips. In the light of his countenance would be life; and his favor, as a cloud of the latter rain. These are some of the leading features of the royal character, portrayed in the Word of God: and such was the Son of Man.

The blind beggar discerned, in the despised and rejected One, the true Son of David. He saw the royal

color; whilst others, who had eyes, perceived it not. And the woman of Canaan put Israel to shame, for she, though a dog, recognized her royal Master. Once, for a moment only, the multitude owned their meek and lowly King. They caught a transient glimpse of His majesty and glory. But soon they lifted up, in shame and dishonor, on the tree, Him whom they had welcomed, a little while before, as their rightful sover-Never did His glory shine forth more resplendently, than when His crown was thus trampled under foot. Never did the Royal One so prove His own majesty, as when disowned by all, and even cast off The exaltation of the cross was His one step to the throne of God. He manifested Himself, when hanging on the tree, so glorious and so worthy, that no place was high enough, but that at the right hand of Jehovah: no name sufficiently dignified, but "the name that is above every name,"

The true dignity of man was blessedly maintained and exhibited by Christ when tempted of the devil, as recorded in Matt. iv. 1-4. Eve, when surrounded by all that bespoke God's care and kindness, mistrusted His love, and believed the insinuated lie of Satan, namely, that God had withheld the best fruit, lest she should become, by eating it, like Himself. Her ambition was stirred; she desired to be greater than she was. Her eye also was attracted by the beauty of the fruit, and her heart received the whisper of the enemy. She gave credit to the devil in preference to God. She took and ate, and gave to her husband, and he did eat: and the dignity and honor of the creature, Man, was voluntarily surrendered to the unclean apostate spirit, Satan. "Dust thou art," was all that could

now be said of the fallen lord of creation: and there was no power in him to regain his lost greatness.

Let us now mark the contrast displayed by the Son of God. In a wilderness, surrounded by wild beasts, an hungered, and apparently deserted by God, Satan desired, if possible, to induce the blessed Lord to act independently of His Father; to provide Himself with the bread which He needed for His sustainment, by a simple act of His own power. But he answered the tempter, not by asserting His dignity, as being Himself God, but by keeping His own subject place as man. He proved Himself thus above the control of the circumstances in which He was placed, and above yielding even to His own need. Again assailed by the enemy with the suggestion as to whether God's Word were true, and therefore, would it not be well to test its faithfulness? He not only maintained His perfect reliance on that Word, but proved his obedience to its commands. And when, as a last device, the tempter spread out before Christ such a vision of earthly glory as human eyes had never beheld, and sought, by that enticement, to allure Him from His allegiance to God; the Lord, taking, for a moment, His kingly seat of judgment, drove the wicked one from before Him; at the same time preserving His humble yet happy position as a worshipper of the Most High. Throughout this wondrous scene the kingly color, the scarlet, is most manifest.

Two Hebrew words are united in all the passages in Exodus relating to the Tabernacle, where our word, scarlet, occurs. The first of these (tohlahgh) is translated worm in the following texts: "The Son of man, which is a worm." Job xxv. 6. "I am a worm, and

no man." Psa. xxii. 6. "Fear not, thou worm, Jacob." Isa. xli. 14. The other word (shahnee) is of doubtful signification. Some suppose it to mean double-dyed. In the margin of Proverbs xxxi. 21, double garments is the rendering suggested instead of scarlet, where the Hebrew word occurs. In Isa. i. 18. both words occur separately. "Though your sins be as scarlet, (shahnee,) they shall be white as snow: though they be red like crimson, (tohlahgh,) they shall be as wool." In this verse, perhaps, the first word (shahnee) is used to imply the depth of the dye; and the latter, (tohlahgh,) its glaring color, red. Others suggest, that the two words used together, express the kind of insect (coccus) from which this color was extracted. It is remarkable that our most brilliant dye is procured from it.

Is there not some deep instruction to be gained from these Hebrew words? On the one hand, do they not teach us that, however gloriously attired through human agency, however dignified with human greatness, the robe of honor, after all, is but the produce of a worm, and covers but a worm? And we read in Isaiah xiv. ii, that the king of Babylon, who is hereafter to be clothed with regal splendor and dignity heretofore unknown on earth, so as to exceed even his predecessor Nebuchadnezzar, the king of kings, in greatness and glory, will be brought down to the grave, where the crimson worms will be his bed and his covering.

On the other hand, does not this word worm, or the scarlet color derived from it, instruct us as to the humiliation of the blessed Lord? He made Himself of no reputation, when He took upon Him the form of

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a servant and was made in the likeness of men. He who was equal with God, was found in fashion as a man. The blue of the heavens was connected with the scarlet of the worm. And at length, on the cross, in the depth of His self-abasement, and under the judgment of God, He exclaims: "I am a worm, and no man; a reproach of men, and despised of the people." But what a glorious display of the perfect Man was this! How that dazzling color has been, as it were, expressed; so that now we behold it on the throne of the Majesty in the heavens.

Purple.—If we were to place the blue and the scarlet side by side, without the intervention of some other color, the eye would be offended with the violent contrast; for though each is beautiful in itself, and suitable to its own sphere, yet there is such a distinction, we might almost say opposition, in their hues, as to render them inharmonious if seen in immediate contact. The purple interposed, remedies this unpleasing effect: the eye passes with ease from the blue to the scarlet, and vice versa, by the aid of this blended color, the purple. The blue gradually shades off into its opposite, the scarlet; and the gorgeousness of the latter is softened by imperceptible degrees into the blue. The purple is a new color, formed by mingling the two: it owes its peculiar beauty alike to both: and were the due proportion of either absent, its especial character would be lost.

The order of the colors, blue, purple, scarlet, repeated at least twenty-four times in Exodus, is never varied. The scarlet and the blue are never placed in juxtaposition throughout the fabrics of the Tabernacle. Does not this intimate a truth of an important charac-

Would the Spirit of God have so constantly adhered to this arrangement had there not been some significant reason for it? Are we not hereby taught a very precious fact respecting the Lord Jesus? God and Man: and we can trace in the Gospels all the fulness of the Godhead, as well as the dignity and sympathy of the perfect Man. But, besides this, in His thoughts, feelings, words, ways, and actions, there is an invariable blending of the two. Many mistakes and errors would have been avoided, in the Church of God, if those, who have undertaken to write or speak on this subject, had been subject to the definite words of Scripture, instead of adopting abstract reasonings upon the divinity and humanity of the Son of God. The Christ of God is the object of our faith; not a nature, or natures, but Himself. He was born of the Virgin, though HE eternally existed as the Son of God: HE died on the Cross, though He is the Mighty God. The importance of this little word HE, cannot be The Apostle John was so intimately acquainted with his Lord, that in his first epistle he constantly refers to Him, without mentioning His name; as if assured that the hearts of his readers would be so filled with the same blessed object that occupied him, that they would at once know to whom he alluded. See especially chap. iii. 2-7.

In contemplating Christ, it is well ever to remember the first syllable of His name, as given us in Isaiah ix. 6—"WONDERFUL:" and part of this marvel is, that in Him are combined the deep thoughts and counsels of God, with the feelings and affections of man. In Him there is no incongruity; in the days of His flesh, and on the cross itself, He was "the same,"

the "I AM," the Son of God, Jesus Christ, the same yesterday, and to-day, and for ever. He could say, whilst on earth, "The Son, which is in the bosom of the Father." When speaking to Nicodemus, in that memorable meeting by night, He said: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." And subsequently, when some of His disciples murmured at the difficulties raised in their carnal minds by His words of life. His answer was: "Doth this offend you? What, and if ye shall see the Son of Man ascend up where he was before?" John vi. 61, 62. Such words as these, from the lips of the Son of God, should silence our fleshly reasonings, and cause us to bow down and worship, instead of attempting to fathom that which is unfathomable. Vain of our own conceit, we try, with our puny resources, to sound the depths; and fancy, when we have run out our little line, that we have reached the bottom. We cut and square systems of divinity, and stamp, with our imprimatur, as orthodox, the theology of this or that divine; and all the while lose sight of HIM, in whom are hid all the treasures of wisdom and knowledge. Man can applaud his fellow; for, in so doing, he praises himself. He can approve the sayings of another: for thereby he constitutes himself a judge. And thus in the divinity of the day, we shall find that creeds, confessions of faith, and writings of the Fathers, really assume the place of the Word of God: and orthodoxy consists, not in holding what God says, but in subscribing to articles drawn up by fallible man.

Three instances are recorded in the Gospels, of the dead being raised to life by Christ: Jairus's daughter,

the widow of Nain's son, and Lazarus of Bethany. Together, they afford us a complete display of His mighty power: for, in the first case, death had only just seized its victim; in the second, the sorrowing mother was on her way to commit the body of her only son to the grave; in the third, the corpse had already been deposited some time, and had become corrupt in the tomb. In each of these remarkable scenes, the colors of the Veil may be traced. We can have no hesitation in recognizing the Blue, in the manifestation of the love of God, when His blessed Son, at the entreaty of the sorrowing father, went to the house, to heal the dying child. On the way, the message came to the ruler, "Thy daughter is dead: why troublest thou the Master any further?" Little did they, who spake these words, understand who that Master was; or the depths of trouble in which He would be overwhelmed, in order that the dead might live. They knew not that God was present with them, manifest in the flesh: but He at once stilled the fear of the damsel's father; thus doing what none but God could do; commanding peace into his bosom, in the very presence of death. Again, the voice of the Mighty God sounds forth, to hush the boisterous grief of those who had no hope, saying: "Weep not: the damsel is not dead, but sleepeth." But they perceived not who it was that thus spoke. Death was to them a familiar sight; they knew its power: but they laughed Christ to scorn. Ought not the believer exactly to reverse this? In the presence of the Lord, he may well laugh death to scorn. Lastly; how were the power and the grace of the One from heaven made known, when he spake those words: "Damsel, I say unto thee, arise!"

Let us now turn to the scarlet in this beautiful picture. Who but the Son of Man would have pursued the path of kindness and sympathy, notwithstanding the rude scoffs with which His ready love was met? and who, but one that knew what exhaustion and hunger were, would have added, to this mighty miracle, the command, "Give her something to eat"? does not this also exhibit to us the purple? With sympathy and love for the child, deeper than the mother's, and yet present in the scene as one who was Lord in it, and above it; He can call the dead to life, and at the same moment enter into the minutest want of the little maid. The mere human beings who were present, even the very parents, were so overpowered with what they had witnessed, and with the joy of receiving back the dead one to life, that their human sympathies failed. None but God could thus have abolished death; and none but He who was God and Man, could so have combined power, majesty, grace, sympathy, and tenderest care.

The next instance already alluded to, depicts in few but full sentences the beautiful tints of the Veil. Unsolicited, the Son of God went to the city where He knew the stroke of death had fallen, and had inflicted another wound upon a heart already stricken with grief. He timed His visit so as to meet, at the gate, the mournful procession, bearing to the grave the only son of a widowed mother. If any hope of God's interference had at one time cheered her whilst she watched her dying child, all such hope must now have fled. A little interval only remained, and the earth would close over her lost son. But attracted by the very extremity of the case, He, who declared the Father, drew nigh.

With the authority of God, He touched the bier, and arrested the bearers in their progress to the tomb. Struck by a sudden consciousness that they were in the presence of One who had a right to stop them on their way, they stood still; they did not, like the attendants on the dead in the former case, laugh Him to scorn: and therefore, they had the blessing of witnessing His mighty act. He commanded the young man to arise from the bier, as He ordered the child to arise from her bed; and in like manner He was obeyed. "He, that was dead, sat up, and began to speak." Here, then, the heavenly color was evident; so that even they that looked on said: "God hath visited His people." But the heart of Christ was occupied with the mother as well as with the son. As the voice of the risen youth reached His ear, He knew how the widow felt as she heard it. Himself undistracted by the exercise of His life-giving power, yet fully occupied in sympathy and grace with the yearning of the mother to embrace her son, and thus to assure herself of the reality, which even the evidence of her eyes and ears scarcely enabled her to credit, He gave completeness to the scene by delivering him to his mother. Here was the perfection of human sensibility, such as no man could have exhibited in such circumstances, unless that man were also God.

But perhaps the most complete manifestation of "the Word made flesh" is to be found in John xi., if we except, as we must always do, the Cross, where all was marvellously concentrated. It seemed to the sisters as if the Lord had strangely disregarded their urgent message: for He still abode at a distance, and allowed not only death to bereave them of their brother, but

the grave to close upon his remains. His very reply to their announcement, ("Lord, behold, he whom thou lovest is sick,") contained in it a paradox which they were unable to comprehend, and which the subsequent circumstances apparently falsified; for, His answer was: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And yet He tarried till death had, for four days, retained its victim.

Thus, love and truth in Him who is Love, and who is the Truth, for a while appeared to have failed; but in reality the glory of God was the more to shine forth in His Beloved. It was, to Mary and Martha, as if the Veil had suddenly lost its colors. The short suspense, however, helped them to discover fresh and deeper beauties in that curiously wrought fabric.

What mingled feelings occupied the heart of Christ, when, seeing the grief of Mary, and of those around, He groaned in the spirit, and was troubled! He grieved over their unbelief and ignorance of Himself: and yet He wept in sympathy with them, and sorrowed for the very sorrow which His presence might have prevented. Who could have shed tears in such circumstances but Christ? Had a mere man been gifted by God with the power to raise the dead, he would be so eager to exhibit that mighty power, and thereby to still the mourners' grief, that he would be unable to weep whilst on the way to the grave. He must be more than man who could display what man in per-The tears of Jesus are precious, because fection is. they are those of true human feeling: but they are most precious because they flow from the heart of Him who is the Mighty God. And when those tears plenteously fell from His eyes, all questions as to His love were at an end; and even the Jews exclaimed: "Behold, how He loved him!" Again another groan burst from Christ as He drew nigh to the sepulchre: for, not only was his heart sorely pained because of the inroad that death had made in this once united family, tearing asunder the most cherished human relationships; but it may be also that the cave, with its door of stone, presented to Him in anticipation the sepulchre to which he was fast hastening, and that fearful death upon the tree where He for a season was to experience the forsaking, even of His God, whose bosom had been His dwelling-place from all eternity. This second time he groaned in Himself.

As with authority He had touched the bier, so now He commanded that the stone should be removed. But Martha interposed her objections; and though she owned Christ as Lord, and had heard, from His lips, the wondrous words, "I am the Resurrection and the Life," vet she believed not that there could be a remedy for one who had already seen corruption. It was then that Jesus reminded her of the message he had returned when they sent to inform Him of Lazarus's sickness—that it should not be unto death, but for the glory of God, by answering: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" God's glory was ever His object: and to accomplish that, He had been content to bear the questioning of those dear to Him, who could not understand why He had not at once come to their aid.

The sepulchre was now laid open; and Jesus lifted up His eyes from that receptacle of death to the heaven above, resting His spirit in the bosom of His Father, and audibly expressing His dependence on Him, before he cried, with a voice of almighty power: "Lazarus, come forth." What a wondrous blending was here of subjection and authority, of obedience and command, of "the open ear," and of the great "I Am!"

The dead, hearing the voice of the Son of God, came forth. The corrupting corpse stepped out in life. What a moment of astonishment and delight must that have been to the sisters, as well as to their brother! But here again the Lord alone entered into the minutest details of this astonishing act of His power. He saw, or rather felt, (for He loved Lazarus,) that His friend was still encumbered with the relics of the grave; and He left it not till others awoke from their surprise, to perceive the clothes that bound and troubled the risen one, but gave another command: 'Loose him, and let him go."

## THE DISPENSATIONS, PROPHETICALLY AND DOCTRINALLY CONSIDERED.

## THE PATRIARCHAL DISPENSATION.

"AND the Lord visited Sarah as He had said." We read in Luke i, 68, that Zacharias, filled with the Holy Ghost, prophesied, saying: "Blessed be the Lord God of Israel, for He hath VISITED and redeemed his people." The expression visited is only used to intimate the direct interposition of God, and implies His coming either in blessing or judgment. is the same in purport as that with which our chapter opens, and expresses that God had appeared for His people, and directly interposed in their behalf. Sarah, a type of Israel after the flesh, is now regarded as being remembered of God according to His promise; and as is added in the second verse, "at the set time of which God had spoken to Abraham," which is significant, as referring to the period in God's counsels in which the Son was to be born, as is stated, Gal. iv. 4: "But when the fulness of time was come, God sent forth His Son made of a woman, made under the law." It is also a distinct feature in the birth of the promised Heir, that as Jesus was born "in the end of the age,  $\dot{\epsilon}\pi\dot{\imath}$  συντελεία τῶν alώνων," Heb. ix. 26, that is, at the end of the dispensation or age of the Law; so in the type, Sarah reaches the extreme age, when to expect

the promise was "to hope against hope." It is an expression of that patient waiting for Christ, in whom the promises were to be fulfilled, which earned for these believers that honorable mention by the Holy Ghost, as "those who all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

THE HEIR IS BORN. Abraham calls Him by the name which God Himself had given when his conception was announced, chap. xvii. 19. And here we see that peculiar distinction which attended these shadows of the true One-he must owe even his name to the "Thou shalt call his name Isaac." It has already been observed that all names in Scripture.are explanatory of either office or character. So Gabriel commands Mary to call the child Jesus, that is, Saviour, "for He shall save His people from their sins." And as the angel said to the shepherds, "Fear not; for behold! I bring you good tidings of great joy which shall be to all people," so there seems to be expressed in the name Isaac-that is, laughter-that joy and delight which was to result from his birth—a joy that was to be awakened wherever the tidings came, as Sarah says: "So that all that hear will laugh with me."

The next point we may notice as important, is the special mention of the circumcision of Isaac. It is not recorded again at the birth of his descendants; but there is a reason for the mention of this now, for He of whom Isaac was the type, as the child of promise, was to be born under this covenant in the flesh, and so we see in Luke ii. 21: "And when eight days were accom-

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plished for the circumcising of the child, his name was called Jesus," etc. Thus early was it taught that in resurrection, of which the Eighth DAY is always the symbol, that which was of the flesh would be put away and be succeeded by that which was spiritual, for there was the necessity of that order given in 1 Cor. xv. 46, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual;" in other words, in redemption alone all these promises of God will obtain their fulfilment.

The time of manifestation to Israel is come, the child is weaned, and Abraham, who, in this and the succeeding chapter is presented to us as a type of "the Father, makes a great feast for his son. The result is given in the Gospels and in Galatians iv., to which we shall now largely refer; and in reverting to this latter portion of Scripture, it may be remarked, in passing, that a strong argument is afforded to the clearly typical character of the larger part of the Old Testament.

Unless the scene of domestic strife so naturally portrayed, in which a family dispute, the occasion of long-smothered disaffection, burst into a storm which threw the patriarch's tent into confusion, had been interpreted by the Apostle, who could have supposed that the history of the two covenants was here foreshadowed? One would not dare to carry out the graphic delineation of great Gospel truths in the narration of events, which, to the general reader of Scripture, are matters of indifference, had not the Spirit of God so plainly marked the way, and so encouragingly said, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and again, "for whatsoever

things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

Let us then examine these deep mysteries. There are two distinct truths brought out by the Apostle in the interpretation of this incident, the first regarding the two covenants, and the second regarding the two natures. The bondwoman, Hagar, is by name and character, Mount Sinai, in Arabia, which answers to, that is, finds its meaning in, Jerusalem, which now is, and is in bondage with her children; while the free woman with her children, answers to Jerusalem, which is above, which is the mother of us all.\* And this is important as pointing out, as we shall presently see, the wholly heavenly calling and birth of the Church.

The circumstance of the feast and the outburst of the unseemly scorn and contempt of Ishmael has its counterpart in the conduct of Israel, who is represented, when specially invited to share in the festivities of "a certain king who made a feast for his son," "to have made light of it." Matt. xxii. 2, and Luke xiv. 16. The neglect and scorn of each brought down his condemnation and rejection. It is a solemn thought that whether it be in an individual or a nation, the rejection of Christ and despising the promise will incur rejection, although of the one it may be said, "And the thing was very grievous in Abraham's sight because of his son," and in the other, "and when He was come near He beheld the city, and wept over it, saying, If

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<sup>\*</sup> The word  $\pi a \nu \tau \omega \nu$  "all" is omitted by the best MSS., and among them by the Codex Sinaiticus. Wickcliffe translates it, "which is our Mother," and in this he is followed by the Rheims version.

thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

Now the doctrine taught is, that the two covenants of law and grace cannot be in force at the same time. They are incompatible one with the other, as the Apostle says: "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Rom. xi. 6. On the same ground he concludes this argument to the Galatians: "I do not frustrate, that is, make void and useless, the grace of God, for if righteousness come by the law, then Christ IS DEAD IN VAIN." Now, the Scripture tells us that the covenant of Sinai gendered—that is, begat or produced children to slavery. This was the result of the covenant as seen "in Jerusalem that now is, and is in bondage with her children." But the covenant of promise, which runs back to that first one made to our fallen parent, announced in Gen. iii. 15, and expounded in Gal. iii. 16, "to thy seed, which is Christ," becomes the root of the new creation, and introduces a family of free-born sons, or to use the words of the Apostle, "We, brethren, as Isaac was, are the children of the promise," that is, descended from Christ, "the second Man, the Lord from heaven," "the last Adam, a quickening spirit," the spiritual Head of a spiritual race deriving their new existence from Him, "Christ formed in them" by the Holy Spirit; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Now, the second consequence was that an immediate hostility sprung up between the two races. "But as then, (alluding to this event,) he that was born after

the flesh, persecuted him that was born after the spirit. even so it is now." Verse 29. So we find the Lord Jesus constantly alluding to the persecution that assailed Him on every side "from his kinsmen according to the flesh;" as He says: "But now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law: They hated me without a cause." He intimated also that it would follow His brethren: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you;" "if they have persecuted me, they will also persecute you." The internal conflict we shall find further on.

But another question of "inheritance" arises. "Cast out this bondwoman and her son; for the son of the bondwoman shall not be 'HEIR' with my son, even with Isaac." Now we have seen that only the spiritual family of promise answers to Isaac, and takes the title of "heirs of God and joint heirs with Christ," Rom, viii. 17, and so with Israel after the flesh, they never NATIONALLY inherit with the Church. nationally, because the present dispensation of the Church gathers individually Jew and Gentile alike. "The middle wall of partition is broken down," and when this mystery, which from the beginning of the world hath been hid in God, was revealed, "Jerusalem, which now is, and is in bondage with her children," was cast out, and "Lo Ammi-not my people," was written upon her, until born again she should no longer scoff at the Heir, but say: "Blessed is he that cometh in the name of the Lord." Then the further promise will come in, Gen. xxi. verse 13, "Also the son of the bondwoman"—that is, the present seed of Israel, of whom, as Paul has shown us, Hagar and her son are types, Gal. iv. 23–25—"will I make a nation, because he is thy seed."

The remainder of the chapter pursues in type the course of Israel as a nation. First, she is brought into the wilderness, God pleads with her there, Jerusalem bemoans her desolations; and here the lamentations of Jeremiah are most appropriate to her condition—the water is all gone-the Spirit is taken from her," and she lifted up her voice and wept, for she said, Let me not see the death of the child." But, secondly, the wilderness and dry and barren land where no water is, becomes at the command of God, a "Beersheba, the fountain of the oath, or well of satiety." The Spirit is now given to her, verse 19; "God opened her eyes," not in measure that dries up, but a living fountain of running water springing up unto everlasting life. No sooner does he drink of this than "Ishmael," that is, God who hears, revives, grows up, and becomes "a great nation." V. 21. He now dwells in Paran, which signifies "Beauty or Glory," and he is allied to Egypt, "and his mother took him a wife out of the land of Egypt." There the kings of the earth come to make a treaty of peace and amity; they confess, (verses 22-32,) "God is with Abraham in all that he does," and the place receives the name of Beersheba. This being done, Isa. xix. 24, 25 will have its fulfilment. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying: Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance." Now behold the perfectness of the type; Israel is now to possess her inheritance, and all being prepared, Abraham, who stands figuratively as the federal head of the family, plants a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

· Thus he takes possession of the land—the planting of a tree implying settlement or continuance; when age and stability are to be symbolized, we find a tree as the familiar figure. Thus, speaking of the millennium or these days, Isaiah says, (lxv. 22,) "They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." One more notice is given of this type of Israel in the xxv. 12-18: "These are the sons of Ishmael, and these are their names, by their towns and by their castles; TWELVE PRINCES according to their nations," which we see answers to the twelve princes of Israel, according to their nations. Thus have we seen that as to covenant, heritage, and form of nationality, the son of the bondwoman affords a striking type of Israel after the flesh, and a study of the Scriptures referred to will make this still more apparent, and be one of those strong illustrations of the manner in which God, from the beginning, has ordained the place that Israel will occupy in the divine economy of the future, and which the prophets, as we shall see, have brought out in such clear and distinct announcements.

In chapter xxii. we enter upon one of the most astonishing and lifelike allegories of the glorious work of our redemption that the Old Testament presents.

The very first line has a meaning in it. "After these things," that is, after the literal rejection of Israel for refusing the heir, and mocking at the pretensions of the child of promise, God commands Abraham, saying: "Take now thy son, thy only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Now the points of inexpressible interest in "this Gospel preached to Abraham," Gal. iii. 8, are, First. What the Father has done for our redemption. He gave His Son, His only-begotten Son, His well-beloved. Oh! how the Spirit of God lingers on the offering, as if not one point of the vast sacrifice must be lost; as if there must be a thorough similitude in the type to the antitype—Thy son, thy only son. Isaac, whom thou lovest! This is most important, as it is the primary feature of the Gospel. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish; but have eternal life," and this is the testimony which the Son Himself bore to the deep love of God for us. John iii. 16. (N. P.) Secondly. The scene of "this shadow of good things to come" must be at the very place where, 1872 years afterward, the true Isaac was to be offered up. "Get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." very land, on that very mountain, was the temple afterward erected, where the continuous offerings and burntofferings and offerings for sin kept up the shadow of that "one sacrifice," that burnt-offering of a sweet savour to God-the Lamb of God, the Saviour of the world. The promptness of obedience on the part of

Abraham is indicated by the words, "and Abraham rose up early in the morning," and it further teaches us-that the dreary night was far spent, and that the day for the bringing in of a better hope was come. Observe also not a word is said of Sarah in this scene. The work is entirely between the father and the son. "The counsel of peace was to be between them both." What a meaning is there in the THREE days' journey to How applicable the words of Christ as He journeyed to the same Moriah, and for the same end, as in Luke xiii. 33, "I must walk to-day and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem," and steadfastly had He set His face to go to Jerusalem. Verse 4, "and on the third day Abraham lifted up his eyes and saw the place afar off," and Abraham said to his young one, "Abide ve here;" there is a meaning in this also. Up to the hour of conflict the precious Redeemer is with His disciples, but when that hour is come He must be alone with the Father. How striking the analogy to see the wood laid upon Isaac, his son, to the blessed Jesus bearing the cross, and then those expressive words repeated in the sixth and eighth verses: "And they went both of them together." What full accord! "Lo! I come to do Thy will, O God!" How sublime the answer of Abraham: "My son, God will provide Himself a lamb for a burnt-offering." How submissively does the son, then just about the age of the Lord Jesus when He suffered, allow himself to be bound on the altar, thus, as it were, saving: "I have power to lay down my life: no man taketh it from me, but I lav it down of myself."

How complete is this scene till the very moment of

the descending knife that was to take the heart's blood of the patient victim; but here God interposes and provides a substitute, and the place is memorialized as "Jehovah-jireh," the Jehovah will provide, as it is said, to this day, "In the mount of the Lord it shall be seen." And has it not been seen in this very mount of the Lord? And did not God there provide, first, the ram caught in the thicket by the horns? and secondly, the true Lamb of God, who taketh away the sin of the world? On this memorable occasion God confirms the promise of the Seed in whom all nations of the earth shall be blessed, by the oath, to which important fact the Holy Ghost draws our attention in Hebrews vi. 18: "That by two immutable things, the promise and the oath, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

They return to Beersheba; but in what light are we now to regard Isaac? To this we have the reply of the Spirit in Hebrews xi. 17-19, "That Abraham having offered up his only-begotten son, in whom all the promises centred, received his son, in a figure, from the dead;" therefore the return prefigures Christ in resurrection returning to the Father's house, and this completes this deeply interesting type.

But the Heir received back in resurrection is the signal for all the Jewish promises to decay, and a new order of things to come in. We therefore find in the next chapter the account of Sarah's death, and thus the representative of these promises dies and is buried in Manire or Hebron, in the land of Canaan, "and the field and the cave that is therein were made sure unto Abraham for a possession of a burying-place." This

represents Israel in her dismembered condition, secured, however, against the day of the Valley of Vision. Ezekiel xxxvii. The figure is used by the Psalmist in cxli. 6, 7: "Our bones are scattered at the grave's mouth as when one cutteth and cleaveth wood upon the earth." But whilst, for a time, Jewish hopes lie buried, the calling of the bride, for Isaac, the risen heir, immediately succeeds, and this is brought out in chapter xxiv.

## ON HISTORICAL INTERPRETATIONS OF THE PROPHE-CIES CONCERNING ANTICHRIST.

That history is continually repeating itself, is one exemplification of the general law of sublunary existence, which is thus expressed in the record of Him who knows the end from the beginning: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun. Is there anything whereof it may be said: See, this is new? It hath already been of old time which was before us." This is what gives to history and human experience their practical value, and renders the man who has most carefully gathered their lessons, and can most correctly apply them to the occasions of every-day life, what the world calls a wise man.

We are interested in hearing a Napoleon speak of Cæsar, because we regard what he says as a self-revelation, without the offensiveness of egotism. Military adventurers, conquerors, usurpers, tyrants, and religious impostors, in all ages and countries, have certain common characteristics, else they could not be recognized under a common designation. There will even be found a certain correspondence in the history of their several careers. The observation of their points of resemblance and of difference leads to their classi-

fication, frequently, under the names of representative men, so that we speak as intelligibly, when we speak of the Alexanders, the Cæsars, the Neros, the Gregories, the Mohammed of the world, as when we speak of the several classes and orders of the vegetable or animal kingdoms. At the same time it is true, that, after all this classification, there are distinctive marks, which leave the personages who compose these classes in a clearly-defined individuality.

If it be true that history is continually repeating itself, then it is evident that prophecy, which anticipates history, must, in its delineations both of persons and events, be susceptible of a partial application to all persons and events of the same order with those it predicts, and if the resemblance in the characteristics and course of tyrants and impostors be often striking on the page of history, we need not be surprised to find that the application of prophecy to them is sufficiently plausible to satisfy a superficial student that the prophecy is fulfilled, and so to suggest the maxim that "history is the best expositor of prophecy." And yet these very considerations are sufficient to show the falsity and folly of the maxim.

The lying oracles of a false religion confine themselves to generalities which admit of this kind of vague application, and they obtain the credit of fulfilment by their ambiguity. The prophecies of Scripture are distinguished by their definiteness, and by the clear, unambiguous, and minute description of persons and events, with all particulars of time and place, which would seem to render their misapplication impossible. It is this which has called for the laborious ingenuity of the expositor who proceeds upon the maxim in

question, and which has made demands on the credulity of their disciples and partizans, which could never have been made by the one, nor conceded by the other, did not prejudice or interest incline them to be deceived. But there has usually been something, in any proposed scheme of interpretation—if the word interpretation must be so prostituted—which has enlisted the prejudices of those to whom they were addressed; and the so-called principles by which the unmanageable details of the prophetic word have been explained away, have too frequently secured a blind acquiescence, under the plausible and attractive misnomer of spiritual interpretation. It is amazing to see how men, whom we believe to be filled with reverence for the Word of God, have imposed upon themselves, and have toiled as in the furnace, to reduce the prophecies which they profess to expound to the level of vague heathen oracles, which may mean any thing that suits the convenience of the hearer or the course of events. It is not surprising, if, under such a method of dealing with prophecy, the study of it should have been regarded as unprofitable by the earnest, and dangerous by the judicious.

No better opportunity could be found of illustrating the deceptive character of this so-called interpretation of prophecy, than is furnished in our examination of the predictions regarding Antichrist. He stands upon the prophetic page as preeminently a successful military adventurer, usurper, and despot, combining in himself all that is greatest and worst in the character of those conquerors who have waded through seas of blood and tears to universal dominion; those marvels of genius, who have made crowns their

playthings, and have bent nations to their caprices; those monsters of cruelty, who have made a sport of human anguish, and intoxicated themselves with the blood of those of whom the world was not worthy. It may be remarked, in this connection, that it is not peculiar to Antichrist that the character of a religious impostor should be found in connection with the character of the usurper and tyrant. There seems to be a point at which the one character readily passes into the other. Distempered ambition, intoxicated by success, finds it an easy step from self-glorification to selfdeification, and the popular infatuation as easily passes from abject adulation of the tyrant to adoration of the god. Or again: a religious impostor, encouraged by the ascendency he has acquired over the minds of men, grasps the sceptre of secular power, and becomes the most arbitrary of despots. But, with all the parallels which the history of the tyrants and impostors who have afflicted this world may furnish to various aspects of the character and course of this "wicked one," the prophecies regarding him abound with distinguishing marks of time, place, and circumstances which, in themselves, should have prevented even the attempt to apply them to his predecessors. And, in addition to all the rest that bears the stamp of a most remarkable individuality, there are preternatural elements entering into the delineation both of his character and career, which are most emphatically unprecedented, and which do in no way come into the general routine of sublunary existence. The attempts which have been made to explain them away seem as inexcusable as they have been unsuccessful. Their failure is evident from the

fact that they are from age to age repeated, and the scheme of to-day is rejected to-morrow.

If the applications of these prophecies to the usurpers and impostors who, in different ages, have aroused the fears or the antipathies of mankind, could be collected, it would form a very curious but a very ponderous work, and unprofitable as ponderous; frequently awakening our pity, also, for men whose writings on other points have instructed us, and whose memories we cherish. We purpose, in this place, only to bring together a very few of the results of this method of treating the prophetic word. And it will only be necessary to place them side by side, in order to show how fallacious it is, and that the interpretation of prophecy by history can only lead to disappointment or delusion.

We might begin with Jewish applications of predictions regarding this Man of Sin to the conquerors who oppressed them, and the enemies whom they feared and hated. These are sufficiently represented in this place by a single quotation from Josephus, who, in referring to Daniel's vision of the ram and the he-goat, after noticing the division of the Macedonian Empire into four parts, says: "Daniel predicted that from among them would arise a certain king that should overcome our nation and their laws, and should take away our political government, and should spoil the temple, and forbid the sacrifices to be offered for three years. And, indeed, it came to pass that our nation suffered these things under Antiochus Epiphanes, and what he wrote many years before they came to pass. . In the very same manner, also, Daniel wrote concerning the Roman Government, and that our country

should be made desolate by them."—Ant. b. x., c. xi. § 7.

The early Christian commentators seem to have accepted the views of Jewish doctors as a matter of course, handing them down to their successors with such modifications as their peculiar circumstances suggested. Prideaux says: "Antiochus Epiphanes having been a great oppressor of the Church of God under the Jewish economy, and the type of Antichrist which was to oppress it in after ages under the Christian, more is prophetically said of him in the prophecies of Daniel than of any other prince which these prophecies relate to; the better half of the eleventh chapter is wholly concerning him, and there are several passages, also, in the eighth and twelfth which relate to The whole may be divided into two parts, whereof the first is concerning his wars with Egypt, and the second concerning the persecution and oppressions brought by him upon the Jewish Church and nation; and these were all fulfilled in the actions of his reign."

After endeavoring to trace the fulfilment of the prophecies referred to under these two heads, he boasts that Porphyry, the enemy of Christianity, being unable to deny the correspondence of the events and the prophecies, was driven to the necessity of arguing that, "being so exactly true in all particulars, they could not be written by Daniel so many years before the facts were done, but by some one else, under his name, who lived after the time of Antiochus Epiphanes." Prideaux then states that the early Christian Fathers make use of the same authorities with Porphyry, and arrive, in the main, at the same conclusions regarding

the fulfilment of these prophecies; "Jerome," for example, "and Porphyry exactly agree, in the explication of the eleventh chapter of Daniel, till they come to the twenty-first verse. But Jerome here differs from him, and saith that most of this, as well as some parts of the eighth and twelfth chapters of the same book, relate principally to Antichrist, although some particulars in these prophecies had a typical completion in Antiochus Epiphanes."

The truth is, that the course of events, and the predictions of the Lord and His apostles, had showed that the Jewish interpretation of prophecy by history had failed, and that these prophecies were not fulfilled. They had rendered it necessary for Christian expositors to make provision, in their interpretations, for a coming Antichrist. Hence the resort to what is called a typical completion of the prophecies, and the acknowledgment that they were only partially applicable to the type. When they speak of Antiochus Epiphanes as a type of Antichrist, it cannot be in the Scriptural sense of that word. They can only mean that there is a family likeness between them, as between all other oppressors and persecutors, and that, consequently, in Antiochus, as in all tyrants who ever disgraced the name of man, we may find some features which resemble the prophetic description of Antichrist. if the interpretation of prophecy is nothing more than tracing these points of general resemblance, of what use or value are the prophetic Scriptures?

Christian commentators soon learned, in the school of persecution, to find their own Antiochus Epiphanes. "An opinion," says Greswell, "was long current in the Roman Empire, after the death of Nero, that he was

somewhere or other still alive. The continued existence of this belief in his time is attested by Dio Chrysostom, though he was writing either at the latter end of the reign of Domitian, or in the reign of Nerva and Trajan. Various impostors, or pseudo Nerones, took advantage of the persuasion to appear and personate the character of Nero from so early as the year after his death, A.D 69, to so late as A.D. 88; the last of whom, too, met with considerable support and countenance from the Parthians. Whether founded originally in a similar persuasion about the Emperor among Christians or not, an expectation was early conceived, and long current in the Church, that the Antichrist would appear in the person of Nero, of whom it must be confessed that, both by his other enormities, exceeding the measure of mere human depravity, and by his setting the example of persecuting Christianity, in particular, by means of the whole civil or secular power armed and combined against it, not in Rome merely, but throughout the dominions of the Roman Empire, he might justly be considered a very apt prototype."

It is curious to notice that, under the emperors who were least oppressive to the Church, the Christian Fathers, influenced, perhaps, by the partiality of patriotism, regarded the Roman Empire as that to which Paul refers in 2 Thess. ii. 6, "That which letteth or hindereth," and Christians, we are told, were accustomed to pray for the stability of the Empire as an insuperable barrier to the appearance of Antichrist. "For that," says Lactantius, "is the State which, as yet, props up all things, and we are bound to pray to the God of heaven, and to beg of Him, provided only the ordinances and decrees of His good pleasure can

be deferred, that that abominable tyrant (Antichrist) may not come sooner than we think of, to attempt so execrable a deed, and to dig from its socket that eye, on whose extinction the world itself will begin to fall."

After a corrupt Church had gained the ascendency, and the papal power was established on the ruins of the Empire, it became the fashion of those who thought that history was the best interpreter of prophecy, to apply all these predictions of Antichrist to pagan Rome, and to the very emperors who had been regarded as the only effectual hindrance to his appear-This continued to be the current view of the Roman Church, so far as the prophetic Scriptures received any attention, through centuries of darkness. length, when the gross corruptions of that Church aroused here and there a faithful witness against them, it began to be suggested that Antichrist was to be sought in Rome papal rather than Rome pagan, and some of the features of religious imposture and apostasy were pointed out in the prophecies regarding Thus Fluentius, Bishop of Florence, taught publicly that Antichrist was born and come into the world; on which account Pope Paschal II. held a council, in the year 1105, reprimanded the Bishop, and enjoined silence on the subject. Even Bernard, with his deep-rooted prejudices, and others like him, in inveighing against the Pope and the clergy, spoke out almost as plainly as Fluentius. Almeric, Professor of Logic and Theology in Paris, maintained that the Pope was Antichrist, for which he was pronounced a heretic, and his bones dug up and burned in 1209. In the fourteenth century these witnesses against evil, who

must be admired for their intrepidity, though their expositions of prophecy were guided by their feelings rather than by any sound principles of interpretation, became so numerous, that an apologist for popery makes it a reproach to the Reformers, that they received their notions of Antichrist from these "paltry Franciscan monks" of that "barbarous and unlearned age."

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At all events, the Reformers found a most formidable weapon against Rome in the conclusion that the Pope was the very Antichrist foretold. "On this," says Warburton, "was the Reformation begun and carried on; on this was the great separation from the Church of Rome conceived and perfected; for though persecution for opinion would acquit those whom the Church of Rome had driven from her communion, yet, on the principle that she is Antichrist, they had not only a right, but lay under the obligation of a command, to come out of the spiritual Babylon."

Whether this was really the ground on which the separation from the Church of Rome was conceived and perfected, it is evident that Warburton felt himself under the necessity of maintaining that ground, to justify the position of a National Church as against the dissenters from her communion. This has accordingly been the received interpretation of the Protestant world, except in England under the Stuarts, when, partly in opposition to the Puritans, and partly to gratify the court, these views were discountenanced by the state clergy. Even after the Revolution of 1688, according to the complaint of Warburton, "this view of Antichrist was regarded as the language of cant and enthusiasm, so that no eminence of genius, no depth of

science could secure the writers on this prophecy from contempt. Of this we have lately had a portentous instance respecting the most sublime mind that ever was, (Sir Isaac Newton,) and in whose amazing efforts this nation most justly prides itself, who was no sooner known to have commented on the Revelations, than he was judged to have fallen into dotage. And this great expositor, as great when he laid open the mysteries of the religious system as when he unveiled those of the natural, was almost generally condemned to neglect and oblivion." Warburton himself thought it necessary, in his day, to enter upon a formal defence . of the position; "for," he says, "on the prophecy concerning Antichrist the Protestant churches were founded, and by the Apocalypse in general they are impregnably upheld." With this avowal, it could not be expected that he would enter upon an earnest search for the mind of the Spirit. In point of fact he sees, as a controversialist, only one alternative: either the Pope is Antichrist, and Protestantism triumphs; or the Emperor was Antichrist, and Popery gains her cause.

Our design is to compare the views of modern commentators, who enter more largely and minutely into the consideration of the prophecies; those of whom we have thus far spoken are content with showing how a few of the more general characteristics of the predicted Antichrist apply to the respective objects of their condemnation. But we have dwelt upon these views and conclusions of more remote ages for the purpose of showing what a fuller examination would more clearly prove: that the maxim, "history is the best interpreter of prophecy," makes the prophetic word a convenient weapon for the polemic, or a mere instrument of the

prejudices of men; that expositions based upon it must, chameleon-like, take their color from the evervarying feelings and interests of expositors; and that there can be no settled conclusion regarding the fulfilment of prophecy until time has run its course. It was perfectly consistent, when one who held this maxim gave, as a caution derived from the Scriptures themselves: "When you sit down to study the Apocalypse, let it ever be under the guidance of this great truth: That it is not in the department of man to interpret unfulfilled prophecies, by pretending to fix the natures and seasons of events, clearly, indeed, predicted, but obscurely described. For that the interpreter of prophecy is not man, but God, who, by bringing events to pass, affords to man the only true interpretation." We do not mean to discuss here the uses of the study of the prophecies. We address ourselves rather to those who admit both the duty and the privilege, and who acknowledge the grace of God in making known to His people the things which shall come to pass, but who are still ensuared by that maxim of the enemy. We ask them whether the above counsel is not the legitimate conclusion to which the maxim leads; and whether it be not evident that, from the very nature of history. this rule of interpretation reduces the oracles of God, practically, to the level of the ambiguous utterances of heathen oracles; and whether it be not, therefore, evident that the maxim must be fallacious, and that we ought to go to the Word of God itself for the principles by which prophecy is to be interpreted, and to go there with the assurance that the humble Christian who is entirely unacquainted with the details of profane history, is, equally with the most learned, en-

titled to rely on the teaching of the Holy Spirit, to understand all that his Father has been pleased to reveal We conclude, for the present, in the words of another: "History was not written in heaven, and the attempt to interpret prophecy by history has been most injurious to the ascertaining of its true meaning. When we have ascertained, by the aid of the Spirit of Christ, the mind of God, we have, as far as it is history, God's estimate of events and their explanation. But history gives man's estimate of events, and he has no right to assume that the events he deems important have a place in prophecy at all; and it is clear that he must understand prophecy before he can apply it to any. When he understands it, he has what God meant to give him without going farther. Of course, where any prophecy does apply to facts, it is a true history of those facts; but it is much more. It is the connection of these facts with the purpose of God in Christ, and whenever any isolated fact, however important in the eyes of man, is taken as the fulfilment of a prophecy, that prophecy is made of private interpretation."

## SANCTIFICATION.

THOSE who have perused the three preceding chapters on this subject, however they may have differed from the views there advanced, cannot have supposed that there was any design to lower the standard of Christian life, or to speak peace to deluded men who "profess to know God, but in works deny Him, being abominable and disobedient, and unto every good work reprobate." Some may, indeed, charge that this is the tendency of these views, whatever may be the design of those who advocate them. But it must be remembered that the doctrine of the grace of God always seems dangerous doctrine from a worldly point of view, or on any grounds of human reason. To the unregenerate, what could seem a more direct encouragement to sin than to publish it as the truth of God, that where sin abounded grace did much more abound? A worldly moralist, from his stand-point, must consider it subversive of the very foundations of virtue, to proclaim to men, without regard to what they have done and without stipulation as to what they are to do: "Believe on the Lord Jesus Christ, and thou shalt be saved."

"If I believed that," says the unrenewed man, "I would take my fill of sin without fear or remorse." If you believed that, we might reply, you would be a

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new creature. You would live in a new atmosphere, if you knew and believed the love of a sin-hating and yet a sin-pardoning God. "Sin shall not have dominion over you, (believers,) because ye are not under the law, but under grace." You, unbeliever, think this dangerous doctrine, and that a man would sin if he knew that he was not under the law, but under grace; which makes it evident that your principles have not destroyed your delight in sin, which, in spite of the law, has dominion over you. Those who are under grace have a new nature which hates sin, and they have a new motive, very different from the slavish fear which, in your theory, is so salutary, but in your practice is so ineffectual to check the propensities of a depraved heart.

We encounter a different class of objectors when we state how absolute and complete is the salvation which grace brings. Yet whoever may be the objector, and whatever the objection, it becomes us to testify that the grace of God does not merely remove certain legal disqualifications and put a man on probation, holding out the prospect of salvation on certain contingencies, or commencing a process which may issue in salvation. The grace of God brings salvation in all the length and breadth of that term—present, perfect, everlasting salvation. The believer is saved—washed, cleansed, justified, quickened, made meet to be a partaker of the inheritance of the saints in light—as safe as Christ, for we are one with Him.

Many who are saved by grace—or, at least, very many professing Christians—are startled by this statement. In the supposed interests of holiness they would modify the statement, though, whatever may be

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the consequences of it, there it stands on the Word of God, "As He is, so are we in this world." We are no farther responsible for it than as understanding it in its unsophisticated meaning. There is no hyperbole—no highly-wrought figures of speech, but the plainest statement in the simplest language! "As He is, so are we in this world." What marvels may be uttered in monosyllables!

We might ask the moralist objecting to salvation by grace, and the hesitating Christian stumbling at the riches of grace and the completeness of salvation, to be faithful with themselves, and see whether their objections originate in a jealousy of the honor of God, and a fear of sapping the foundations of virtue and personal holiness, or whether the truth be not that this doctrine invests the character of God with a holiness from which they shrink, and aims a blow at the pride of their heart and the worldly conformity of their life, making demands upon their love and upon their sequestration to the service and fellowship of Him who has bought us with a price, which for the present they would rather evade.

They allege that pardon without regard to any reparation which the sinner can make is dishonoring to God. But is it not the truth that, when the Gospel proclaims that the righteousness of God admits of no compromise and accepts no imperfect obedience—that God cannot treat with the sinner at all, except on the ground of a perfect sacrifice for sin and of the righteousness of God, which is by faith of Jesus Christ, it exhibits His character in a light which they dare not contemplate, and their own character in a humiliation which they cannot brook? They say that such a Gos-

pel takes away the motives and safeguards of virtue; but is it not rather the truth that they recoil from the aspect of odious pollution in which it exhibits sin, or rather their sinful selves, and that it makes an instantaneous and imperious demand upon their love and gratitude, which would prove fatal to all their schemes of worldly advancement and enjoyment? They would rather abate these claims by the thought of their own virtues and deserts; or, if they must at last fall back on the mercy of God, they would rather postpone any sense of obligation to a future time and a distant world, where it will not interfere with the plans and pursuits, the hopes and pleasures of earthliness with which their hearts are now occupied.

Christians who take up the cry of danger when we teach the present completeness of salvation, will recognize the truth of this view of the grounds on which the unrenewed heart recoils from the doctrine of free forgiveness through the blood of Christ, the more readily because it describes what was once their own But we ask them to search and see whether there be not some remains of the old leaven in their reluctance to know the things which are freely given them of God. Christ is made of God unto us sanctification as well as justification—sanctification, not in the sense that He aids us in the gradual improvement of the flesh, but in His own completeness; and it is not more true that we are justified by faith than that we are sanctified by faith in Him, as he intimates in announcing the object of Paul's mission to the Gentiles: "That they may receive forgiveness of sins, and inheritance among all them that are sanctified by faith that is in me." Acts xxvi. 18. Yet many who have abandoned the legal ground of pardon, are brought into bondage again by this modern doctrine of progressive sanctification, and are tormented anew in seeking peace in a sanctified nature instead of a finished sacrifice—in a progressive work of holiness, instead of a finished work of atonement. Some of them seek refuge from torment in the delusion of "entire sanctification." Others of them know that no such perfection in the flesh is attainable. But, however they may differ among themselves, they occupy common ground in opposition to our completeness in Christ, equally regarding justification complete when sanctification only begins, and equally regarding the doctrine we maintain as unfavorable to personal holiness.

We therefore ask them both, as we asked the moralist, if it is indeed in the interests of holiness and for the honor of God that they make the objection? Does it, then, magnify the holiness of God more to say that He can hold fellowship with a polluted being, in the process of a gradual sanctification, than to say that He admits no one to His presence whom He cannot regard as invested with a holiness spotless as heaven? Does it exalt the grace of God more to say that it begins a process by which the old man is gradually improved, than to say that, when the old nature was incurably corrupt and utterly undone, the grace of God was displayed not in improving but in crucifying itnot in furnishing new principles and higher motives ot action, which must have been useless to those who are dead in trespasses and sins, but in a new creation, in quickening the dead, and making us partakers of the Divine Nature? Is it taking higher ground to say that a man is dying to sin, than to say that he is dead? to say that the believer is gradually to sunder the bonds and relations of earthliness, than to say that he is done with the world—that, though in it, he is distinct from it; as a light in the midst of darkness; as a son of God in the midst of a crooked and perverse generation; as a pilgrim and stranger, whose citizenship is in heaven? Is it more to pray that we may be made meet, than to give thanks to God "who hath made us meet to be partakers of the inheritance of the saints in light"?

Rather may we ask, do not these views of the new life, standing, and nature of the believer which we have represented as scriptural, condemn the worldly conformity which is more than tolerated under the name of a Christian profession? If men cannot impose upon themselves the insolent fancy of entire sanctification attained or attainable in the flesh, is it not agreeable to the natural heart to believe that we have some great thing to accomplish, even though we must fall back upon the aids of God's grace in doing it? Is it not at least convenient for those who are endeavoring to combine the enjoyment of both worlds, to weaken the present sense of obligation to the grace of God, and to postpone it till the close of this life, and till their entrance into another world, where it will not interfere with the plans and pursuits of this world? Is there not a latent love of the world—a desire to hold to its possessions and to tamper with its enjoyments, in this theory of a lingering process of dying to it, instead of the doctrine that the believer is crucified to the world and the world to him? Would you not prefer standing for a while in the outer courts, as a distant expectant of a blessing, to entering as a purged worshipper, through a rent veil, into the holiest

of all? Would it not prove fatal to the whole scheme of your professed Christian life, if you were now to reckon yourself dead indeed unto sin, and alive unto God through Jesus Christ?

If the claims of the doctrine we teach were to be decided by our judgment of its utility, we should not fear the calm answer of Christians to the question: Which of these two doctrines furnishes the highest incentive to a holy life? But it is at no such tribunal the doctrine is to be tested; and however the question might be answered by men, it is enough for us to know that every exhortation to personal holiness or holy service, in the Bible, is based upon the certainty and the completeness of the salvation freely bestowed upon us. In nothing does the legality of the human heart find less countenance—in nothing is the truth "by grace ye are saved " more strikingly illustrated, than in the manner in which practical holiness is enforced, and in which the duties and services of a Christian life are The question of salvation is always supposed to be settled for ever, and it is as one already saved and sanctified that the believer is admonished. encouraged, and warned. He is entreated by a consideration of the mercies of God, actually bestowed on him, and he is animated by the thought that he is now a son of God by a new birth, and, if a son, an heir. lofty rank of a king-priest is not set before him as a possible attainment to fire his ambition and nerve his soul in the battle and the race, but he is taught that the love of God has exalted him to that place, and he is summoned to acquit himself as befits his rank and In short, all that he is in fellowship with Christ now, and all that he will be as the sharer of

His glory and His throne, is the high vocation of which he is to walk worthy; and the love which has made him all this, is the motive which is influential, just in proportion as it is disturbed by no fears, and is known to be exposed to no contingencies.

To give the proof of this in full would be to transcribe the New Testament. It may be found in the structure of those epistles which are addressed to the "saints," for the very purpose of enlarging their views of the grace of God, and establishing their hearts in the certainty and completeness of the salvation which grace brings, and which base all their practical exhortations and charges upon this doctrine. We are taught, for example, that our justification by faith in Christ is so complete that no charge can be brought against the believer—that the believer has died and is risen with Christ, has received the adoption of a son, and the spirit whereby we cry Abba, Father, as the pledge of our final manifestation as sons. We are assured of a union · with Christ which can never be dissolved, and of being made more than conquerors through Him that loved us; and then, not as our title to the inheritance, nor as our preparation for it, but as a legitimate conclusion from these premises, we are entreated: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." This is not some vow or solemn act of self-dedication. or a giving of something to God, but the recognition of the fact that they are His, and doing this, not that they may be sanctified, but with the gracious assurance that the sacrifice is holy. Or, again, the blessed truth of our justification, acceptance, and adoption-of our

place, not as servants, but as sons, is vindicated against all attempts to bring the believer into bondage, and upon this ground we are admonished to walk in the Spirit, not in order that we may have life, but because we have it: "Since we live in the Spirit, let us walk in the Spirit."

In like manner, believers are not called to aim at what is styled entire sanctification, that they may become temples of God, and that the Spirit of God may dwell in them, but they are assured: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God. is holy, which temple ye are." If the relevancy of this passage be questioned on the ground of its reference, not to the individual but to the Church, then there can be no question regarding another passage, in which personal purity is enforced by the consideration. "What! know we not that your body is the temple of the Holy Ghost?" Or, regarding that passage in which separation from all carnal alliances is enforced by the demand: "What agreement hath the temple of God with idols: for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people."

It is remarkable that those who teach that sanctification is a great work to be accomplished subsequent to justification—a second conversion—a perfection to be attained in the flesh—when they attempt to sustain themselves by Scripture, almost invariably lay hold upon some unhappy rendering or ambiguous expression in the English version of the Scriptures. For ex-

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ample: when they style it the attainment of "perfect love," they derive the expression from 1 John iv. 17, "Herein is our love made perfect," though there can be no question that the true rendering is in the margin, "love with us"-not our love to God, but His love to us is the ground of our boldness in the day of judgment. Another favorite notion of the same class is, that the sealing of the Spirit is the peculiar attainment of their own privileged order. And this they rest upon the expression in Eph. i. 13, "In whom, also, after that we believed, we were sealed with that Holy Spirit of promise," laying the emphasis upon the word after, though those who assume the place of teachers among them ought to know that there is no such word in the Scriptures, but that it is an unhappy yet not unintelligible rendering of a participle, "In whom ye also, having believed, were sealed with that Holy Spirit of promise," the sealing being a necessary consequence of believing, so that it is declared, that if "any man have not the Spirit of Christ he is none of His." this ground, believers are admonished: "Grieve not the Holv Spirit of God, whereby ye are sealed unto the day of redemption." The true place and prospects of believers are exhibited to them, and they are called to walk worthy of the vocation wherewith they are They are declared to be light in the Lord. and are admonished to walk as children of the light; to be saints, and therefore to walk as becometh saints: to be risen with Christ, and therefore to set their affections upon the things that are above.

It is to those who are described as a chosen generation—a royal priesthood—a holy nation—a peculiar people—that the exhortation is addressed: "Dearly

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beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." And it can scarcely escape notice, that even such an exhortation as this comes not as a formal law, with pains or penalties, and not as a formal stipulation, addressed to the hopes or fears of perishing men, but as an entreaty, addressed to those who are already raised above the influences of either slavish or mercenary motives.

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We have gathered a few examples to illustrate the manner in which practical godliness and personal holiness are enforced in the Word of God, and the same passages will show that a holy life is but the manifestation of an inward reality—a dim manifestation, at the best, of a great reality, because obstructed by the flesh, which, unchanged to the last, lusteth against the spirit.

Men, in their wisdom, may conclude that it might have been more conducive to holiness of life to conceal the truth of our completeness in Christ, and to leave men to struggle on, stimulated by the thought that there is yet some great thing to be done and attained before eternal glory can be inherited. But this, assuredly, is not God's way; for the Scriptures not only exhibit to us the truth of our salvation, but evidently unfold the riches of grace and the glorious fulness of salvation, and expatiate on the nearness of our relationship, or, rather, on our fellowship and actual oneness with Christ, and our completeness in Him, as the very means of promoting our personal purity, our holy walk, our loving service. The opponents of this doctrine object that there is no room left for progress, if we are at once perfected for ever. But is not this

true progress—an advancement in the knowledge of Christ, and an expansion of our views of what we are in Him, and a manifestation of it all in a corresponding life? The Spirit of God has, in explicit terms, taught us the judgment of God regarding the tendency of this doctrine, when, after a testimony to the love which the Father hath bestowed upon us, we are assured, "Now are we the sons of God, and it doth not vet 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;" and it is added: "And every one that hath this hope in Him purifieth himself, as He is pure." Now, hope, in the divine sense, is not, as in the human sense, an uncertainty of the future, under which the effort to secure a desirable object is stimulated by the fear of disappointment. The believer is not here represented as purifying himself in order to secure a prospective blessedness, or lest he may come short of a promised reward. No, all is certainty here. "Now are we the sons of God," and "We know that we shall be like Him." It is difficult to rid ourselves of the sense of insecurity, the fear of disappointment, which, in earthly relations, renders hope almost synonymous with doubt. But this is always true of hope in the divine sense—of hope based on the immutable security of the Word of God-there is no uncertainty-there can be no disappointment of "this hope in Him;" and it is just this divine certainty which necessarily leads to this result—"purifieth himself as He is pure." is the blessed consciousness of sonship—the constraining influence of the love which makes us sons—the holy instincts of that which is born of God, in its hatred of the abominable thing which He hates; in its affinity

for all that is pure and lovely; in its longing anticipation of our manifest and unobstructed assimilation to Him whom not having seen we love, and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

Children of God, awake to the consciousness of what His love has made you! Redeemed ones, remember whose you are, and with what a price you are redeemed! Called of God, do you know what is the hope of His calling? Members of Christ's body, remember your Joint-heirs of Christ, remember both what you are, and where you are, and whither you are bound. Cleansed, washed, sanctified ones, do you know what "becometh saints"? Brethren of Christ, what is your place and what are your prospects in a world that crucified Him? Do you think that considerations such as these would leave you satisfied with the base compromises and cowardly temporizing which make up an every-day profession of Christianity? But when you have answered this question, do not cheat yourself with the notion that you are, by some course of self-denial, self-sacrifice, attempted conformity to the will of God, imitation of Christ, and practical holiness, to climb up from your present self-abasement and uncertainty to the place and privileges of sons of God, and the consciousness of all that the believer is in Christ. this were to reverse the Gospel order altogether. Faith must lay hold of a full Christ, and know both what we are and what we will be in Him, on the certainty of the Word of God. You must stand fast in the liberty wherewith Christ has made us free. And in that unfettered freedom of heart, and in the power of a divine life upheld in conscious fellowship with

Him, through the all-sufficient grace of the Spirit that dwells in you, occupy your place in the midst of a world that is hostile to all that you are, and against all the asserted claims of the flesh that would still lord it over those who are Christ's.

Be warned that the old nature is unchanged. The hope of transforming that into holiness is vain as the dream of a philosopher's stone, which was to change the dross of earth into gold. Never be thrown off your guard by any promise. On the other hand, never be discouraged by any new proof that that which is born of the flesh is flesh. It is there, but it is condemned and crucified with its affections and lusts. Reckon it so, and that therefore you are no longer to serve it. It is just as true that that which is born of the Spirit is spirit, and remains uncontaminated by that with which it maintains a ceaseless conflict. The flesh lusteth against the Spirit, but the issue of the conflict is not doubtful: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh;" "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless to the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

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# WAYMARKS

IN

# THE WILDERNESS,

AND

# SCRIPTURAL GUIDE.

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# PROSPECTUS

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# WAYMARKS IN THE WILDERNESS,

AN

#### SCRIPTURAL GUIDE.

A Monthly Magazine, designed to bear testimony to the Truth as it is in Jesus.

apart from Sectarian ends and connections.

#### EDITED BY JAMES INGLIS.

The exposition of the prophetic Scriptures is a prominent object of the enterprise, under the conviction of those engaged in it that the coming of the Lord draws near, and that the Church is in her proper attitude when waiting for that event. Since no one can be truly looking for the Lord in the glory of his second coming, who does not truly know him in the love of his first coming to put away sin by the sacrifice of himself, the truth regarding the blessed hope of the Christian cannot be taught apart from the doctrines of Christian faith and the lessons of Christian love. The design, therefore, embraces the elucidation of the fundamental doctrines of the Gospel, which will be treated in their Scriptural connections and their bearing on the Christian life and its relations.

The publication is humbly intended to be "Christ-exalting;" and is specially addressed to those who, in our various communities, are reaching out to an experimental acquaintance with the unsearchable riches of Christ; who, beyond all denominational zeal, love the Lord Jesus Christ in sincerity, desiring to live in separation from the world, as pilgrims and strangers here; not unto themselves, but unto Him who died for them and rose again, and to be found like men waiting for their Lord. It is addressed to earnest and prayerful students of the Word of God, and while it will occupy middle ground between the learned and the merely popular periodicals, it will aim to bring the mature fruits of Christian scholarship and critical research within the reach of ordinary inquirers into the mind of the Spirit.

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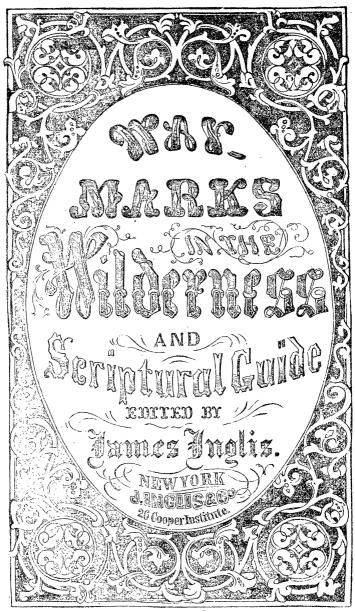
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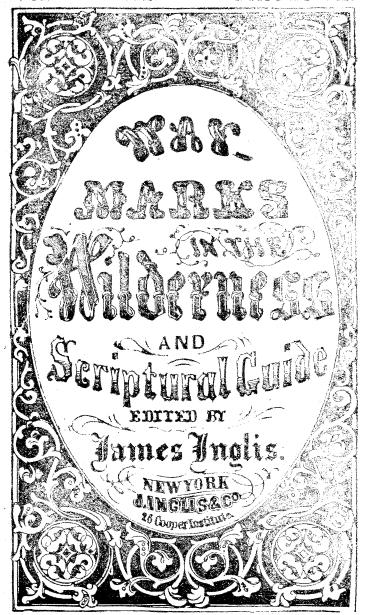
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MAY, 1845-



JUNE, 1865.

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Many friends have expressed their gratification with our proposal to reprint in the pages of the Waymarks Mr. Soltan's." Thoughts on the Tabernacle," which is now being issued in monthly parts in London. The specimens of the work already given, are received as justifying our expectation that, when completed, it will form the most satisfactory exposition of the great system of types in our language.

Attention is again directed to the articles on "Antichrist" and "Historical Interpretations of Prophecy," which seem especially called for at a time when a morbid desire to pry into the immediate future of this world's troubled politics is mistaken for an increased interest in the study of prophecy; and which aim not only to expose this mistake, but to fix the eye of faith upon the light which shines in the dark place through which the Lord is leading His Church to her nuptial joy.

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# PROSPECTUS

OF

# WAYMARKS IN THE WILDERNESS,

AND

### SCRIPTURAL GUIDE.

A Monthly Magazine, designed to bear testimony to the Truth as it is in Jesus, apart from Sectarian ends and connections.

# EDITED BY JAMES INGLIS.

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## SPIRITUAL PROGRESS.

WE can imagine the son and rightful heir of a king through the crime of a usurper, brought up in poverty and in ignorance of his lineage and inheritance. We can imagine him struggling with the difficulties, animated by the little successes, and cast down by the little adversities of an humble lot, never aspiring beyond the obscurity to which he believed himself born. We can imagine him faithful and exemplary, and therefore esteemed in a sphere where he accounted himself the peer of subjects and servants. And then we can imagine the revolution which would be effected in his views of life, and in his whole character, if the truth regarding his parentage were revealed to him, and if he were assured of a speedy vindication of his rights. A certain dignity would be impressed upon his manners; he would become indifferent to the successes and discouragements which formerly influenced his happi-And the qualities which had already won the esteem of men, though not in themselves changed, would bear a very different aspect in their new sphere; for it is one thing to occupy faithfully the place of a servant, and another thing to walk worthy of the destiny of a sovereign.

We can imagine a man living in certain relations to another, ignorant of important circumstances affecting

their relationship, and of certain characteristics of the person to whom he is related, which if known would influence his whole conduct. A son, for example, might know nothing extraordinary in the claims of his father upon his love and respect. But should it come to his knowledge that, at a period antedating his intelligence, his father had been exposed to extraordinary suffering and danger on his account, and that he owed his life to his father's heroic and self-sacrificing affections; or if circumstances should develop a depth of affection and nobility of character which had lain concealed under his father's meek and unassuming manners, it is easy to imagine the emotion with which the son's heart would swell, and the ardor with which his gratitude would burn. Nor would the influence of such discoveries expire with the emotion of the hour when they were made. They would hallow the relationship for ever, and impart a new tone to the everyday discharge of filial duties.

Illustrations might be multiplied of the influence of our knowledge of the objects of our affections, upon our relations to them; and of the manner in which the discovery of circumstances in their history, and of traits in their character, may affect our happiness or our conduct. In doing so, we should probably speak to the experience of every reader. In too many cases we should revive the regrets with which our best friends are remembered because these discoveries were made too late, and we learned their worth and our obligations only when they had passed beyond the reach of our gratitude. The cases supposed are enough for our purpose; and we may only add that, in the first case, though he was a king's son, whether

he knew it or not, he must be made acquainted with the fact before it could influence his conduct; in the case of a son saved by a father's heroism, his salvation was an accomplished fact, though he might never know of the danger from which he had been rescued, but he must be informed of it before it could awaken his gratitude; and so, though the father's love and worth were independent of the son's appreciation, he must know and appreciate them before they could win his reverence or admiration.

What we have supposed in these earthly relations has its counterpart in the spiritual relations of the Christian. When he first finds pardon and peace in believing, full to overflowing as the joy of it may be, he has yet almost every thing to learn of the salvation in which he rejoices, and of the Saviour to whom he owes it. Take, for example, the thief on the cross; how little could he know of the doctrine of Christ, or of the privileges, life, and prospects of a believer! Enough for him that in the sinless Sufferer by his side faith had discovered the Saviour of sinners; the Man who hung there in shame and agony faith had owned as Lord, and from these dying lips there had come, in the triumphant certainty of a divine promise, the assurance: "Thou shalt be with me in paradise." Had he been spared to bear testimony to that Saviour in this world, he would, under the instruction of apostles and prophets, through the enlightenment of the Spirit of wisdom and revelation, have grown in grace, and in the knowledge of our Lord and Saviour. But as it was, his salvation was not incomplete because his knowledge of it was imperfect; his forgiveness was not according to his view of the blood which was

there shed, but according to God's estimate of it; his acceptance was not according to his knowledge of Christ, but according to what Christ is; and, little as he understood of all that was included in his prayer and the Lord's reply, he shall be found at last perfect and glorious, made a king-priest unto God, to sit with Christ on His throne, and share His glory for ever.

There is a vast difference between Saul, in the first bewilderment of salvation, asking, "Lord, what wilt thou have me to do?" or when Ananias laid his hands upon him, and said, "Brother Saul, receive thy sight," and Paul, the veteran apostle, when, according to the wisdom given unto him, he wrote those epistles, in which are some things hard to be understood. But had the overpowering astonishment of that vision, or the overpowering joy of that deliverance dissolved the bonds of mortality, Saul of Tarsus would have been found beside the thief from the cross, made perfect in glory with Christ on His throne—the chief of sinners saved.

The abundance of the revelation vouchsafed to Paul, and the gifts bestowed upon him, contributed nothing to his salvation, which was perfect, whether he knew its extent or not. But the knowledge which contributed nothing to the salvation which grace brought, was of the highest importance in the service to which grace called him. So with every believer sent into the world. The love of God, the fulness of Christ, the perfection of salvation, are not dependent on our intelligence and appreciation of them; but our present enjoyment of them is. Their power to comfort, animate, and sanctify us must be in proportion to the clearness, certainty, extent, and accuracy of our know-

ledge of them. We can love God only as we know and believe the love God hath to us. We can be called to walk worthy of the vocation wherewith He hath called us, only as we, through His Spirit, "comprehend the length and breadth, and height and depth, and know the love of God, which passeth knowledge, that we may be filled with all the fulness of God." We can occupy the place of pilgrims and strangers only as we have been taught that we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him who hath called us out of darkness into His marvellous light. The onward and upward path of the Christian is not a long and toilsome journey amidst fears and uncertainties, which may, peradventure, issue in salvation at last; but, to use once more the scriptural expression of the blessed truth, "the grace of God brings salvation," and then it is ours, in the fear of the Lord and in the power of the Spirit, to work out and manifest the salvation which grace has brought to us, and bestowed upon us. It is this outward manifestation of it that is probably meant to be expressed in the phrase, "our progressive sanctification;" and it is as the Scriptures unfold to us that salvation and the grace which bestows it—what Christ is, and what we are in Christ—the character of God in His relations to us in Christ, and the glory in which these relations will be consummated, that they are made available as the instrument of the Spirit in promoting our practical holiness. As a matter of fact, it will be found that the spiritual progress of the believer is commensurate with his advancement in divine knowledge; not a merely formal knowledge either of doctrines or duties,

but a knowledge of the truth conveyed to the quickened soul by the Spirit, which we have received "that we might know the things which are freely given us of God."

We cannot prescribe the order and method of the Spirit's procedure in this enlightenment and training of the soul: and there is always danger in citing individual instances of it, that we should be understood as exhibiting a model to which the experience of others must be conformed. But it is safe to say that the darkness which overshadows the lives of many of the children of God, and the direct conflicts of the most earnest souls, proceed from misconception of the character of God, erroneous views of our relations to Him, defective views of Christ and His work, and the interposition of humanly contrived terms between the soul and His grace. In like manner, the barrenness, worldly conformity, coldness, and inaction of the churches may be traced to low views of the grace of God, and ignorance of our standing, calling, and prospects in Christ. The explanation of every remarkable deliverance of struggling souls, of every signal accession of joy and strength, of every true revival in the Church, will be found in the enlightenment of that ignorance, the correction of these errors, in the disentanglement of the truth from the notions that have obscured it, and its application in living power to the heart.

In the lives of some Christians there may be a steady progress in grace and knowledge which has no marked and memorable stages. But there are few of us who cannot recall sudden, and full, and thrilling manifestations of some aspects of the truth which

have marked a new era in our spiritual history. We could mention more than one instance in which a transformation of life, which arrested attention and excited inquiry, has been explained, when the subjects of the change told how the truth of the coming and kingdom of the Lord had been received into a heart long closed against it by prejudice. "The joy of it," said one, "was like the joy of conversion. It has changed my views of all present relations, as well as of future prospects; and has made the Bible a book of new meanings as well as new interest." Another spoke in similar terms of a fresh influx of life, joy, and love, in the reading of the wonderful close of the Lord's intercession, "that the love wherewith thou hast loved me may be in them."

But very frequently these most marked epochs of the spiritual history of the children of God date from simpler, clearer, fuller views, and a firmer grasp of the fundamental truth of the sinner's justification and acceptance in Christ. In the annals of what may be called experimental Christianity, there is probably no more remarkable instance of joy in the Lord which anticipated heaven, of settled peace, calm rest in Christ, of unquestioning assurance of the divine faithfulness, and submission to the divine will, of deadness to the world, renunciation of self and devotion to the glory of God in a holy, loving, and Christ-like walk, than that of Mrs. Edwards, the wife of Jonathan Edwards, at whose request she wrote a statement of the gracious dealings of the Lord with her soul. The following is her account of the commencement and starting-point of the most noticeable era in her spiritual progress:

7

"When Mr. Reynolds was at prayer this morning, in the family, I felt an earnest desire that in calling upon God he should say, 'Futher!' or that he would address the Almighty under that appellation, on which the thought turned in my mind, Why can I say, Father? Can I now at this time, with the confidence of a child, and without the least misgiving of heart, call God my Futher? This brought to my mind two lines of Mr. Erskine's sonnet:

'I see Him lay His vengeance by, And smile in Jesus' face.'

"I was thus deeply sensible that my sins did loudly call for vengeance, but I then by faith saw God lay His vengeance by, and smile in Jesus' face. It appeared to be real and certain that He did so. I had not the least doubt that He then sweetly smiled upon me with the look of forgiveness and love, having laid aside all His displeasure against me, for Jesus' sake; which made me feel very weak and somewhat faint.

"In consequence of this, I felt a strong desire to be alone with God, to go to Him without having any one to interrupt the silent and soft communion which I earnestly desired between God and my own soul; and accordingly withdrew to my chamber. It should have been mentioned that before I retired, while Mr. Reynolds was praying, these words, in Rom. viii. 34, came into my mind, 'Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us,' as well as the following words, 'Who shall separate us from the love of Christ?' which occasioned great sweetness and delight in my

soul. But when I was alone the words came into my mind with far greater power and sweetness; upon which I took the Bible, and read the words to the end of the chapter, when they were impressed upon my heart with vastly greater power and sweetness still. They appeared to me with undoubted certainty as the words of God, and as words which God did pronounce concerning me. I had no more doubt of it than I had of my being. I seemed, as it were, to hear God proclaiming thus to the world concerning me, Who shall lay any thing to thy charge? and had it strongly impressed upon me how impossible it was for any thing in heaven or earth, in this world or the future, ever to separate me from the love of God, which was in Christ Jesus."

Did space permit, it might be pleasant and profitable to extend this quotation to the transport of joy of which this was the spring, and the life of devotion and holiness of which this was the starting-point, regarding which her distinguished husband says: "Now, if such things are enthusiasm and the offspring of a distempered brain, let my brain be possessed ever more of that happy distemper! If this be distraction, I pray God that the world of mankind may all be swayed with this benign, meek, beneficent, beatific, glorious distraction." But we must hasten to conclude these remarks with a chapter, hitherto unpublished, from the experience of a brother in Christ, who would shrink from having his name connected with it as courting notoriety, but who will rejoice and give thanks if it may be used of God to illustrate the connection between our spiritual progress and our advancement in the knowledge of the truth as it is in Jesus; and still

more, if it should be instrumental in leading any child of God into the knowledge of what was the special object of the Holy Spirit in giving that epistle to the churches by the pen of the beloved apostle: "That ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

"I well remember the hour when my soul first realized these words in power: 'And truly our fellowship is with the Father and with His Son Jesus Christ.' Long before this, I had known that the blood of Jesus Christ cleanseth from all sin; I had known somewhat of the power of death, burial, and resurrection with Christ; I had even known, through many failures confessed and forgiven, our perpetual priestly standing in confidence before God; and I had learned to be looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ. But here was an advancement in the knowledge of our Lord and Saviour—the knowledge of my companionship and community of interest with Him, and that my all was to be held in fellowship with the Father and the Son. And was I, by faith, to sit with Him evermore in heavenly places, a heavenly man not only with a destiny, but with a present fellowship far above angels, for a while walking in a world already doomed and about to be consumed? Was I to tread the everyday scenes of a life of care and toil, not only wearing my priestly garments, but carrying through them all the solemn consciousness of my fellowship with the Father and the Son, knowing the while, that as Christ Himself is, so does the Father look upon me in this world?

"Like Daniel, 'I was left alone and saw this great



vision, and there remained no strength in me; for my vigor was turned into corruption, and I retained no But I heard the voice, O man, greatly bestrength. loved, fear not; peace be unto thee; be strong, yea, be strong. And when He had spoken unto me, I was strengthened, and said, Let my Lord speak, for Thou hast strengthened me.' God was giving me to know, in my poverty, the riches of the glory of His inheritance in the saints; in my weakness, the exceeding greatness of His power to us-ward who believe; and He was giving me to walk with a solemn yet joyous awe upon my spirit as one made a temple of the Holy Ghost. I found myself indeed a pilgrim and a stranger here, because I had found my citizenship, my companionship, my inheritance in heaven. My mission was now no longer in any wise to reform Egypt or its works, but with a chosen heavenly people to go out from it into the wilderness; to leave the dead in trespasses and sins to care for its own works of death, and to give myself to preach the gospel of the glory of Christ—a ministry of life and reconciliation. My hopes could no longer be placed in dreams of human progress; national or party triumphs were nothing to me, except as they bore upon the coming kingdom. With the angelic choir, I could rejoice over one sinner that repenteth, and care little for the blood-stained victories that had so often thrilled my heart.

"While the Lots of the Church went down to dwell in Sodom, and even, like Lot, sat in the gate to judge the doomed people or reform them, I was brought to the top of the mountain to walk with Abraham in wondrous fellowship with the everlasting, glorious Jehovah, and to partake of His thoughts and counsels.

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I saw, indeed, that those of His people who had ventured into Sodom, and vexed their righteous souls by contact with its abominations, should, through sovereign grace, escape the fire as truly as those upon the mountain, but that it would be with the loss of their life-toil, their carefully gathered hay, wood, and stubble, and with shame and dishonor, saved by the strong hand of God, yet so as by fire, while their works were burned up. Such a walk was plainly impossible for one whose fellowship was with the Father and the Son; for 'if we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.'

"As I walked among men, my spirit was chastened by holy fear-a dread of marring that for which I had been apprehended of Christ. I could now yield myself a willing servant to work out or manifest this salvation, knowing the while that it was God who had lifted me up to fellowship with Himself, and who was now working in me to will and to do of His good Now that I was called to unbroken fellowpleasure. ship with Him, I saw that the bustle and toil of my works were to be replaced by a quiet and natural fruitbearing, the vine producing all, while I, as a branch, might be honored to bear the precious fruit. I saw I was to bear much fruit, not by struggling, but by abid-This implied that other alliances should ing in Christ. be severed. Separation from the world and its influences is necessary to the unhindered manifestation of God as a Father to us, as the Apostle says: 'Come out from among them and be ye separate, and touch not the unclean thing, and I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.

"I entered the scenes of my secular occupation with new feelings. Where once I desired to rule, I was taught to seek the lowly place which my Master chose. How differently, too, I was taught to meet wrong and insult! I could even love my opposers, when I remembered Him who had brought me into fellowship with Himself, who, when He was reviled, reviled not I could willingly suffer wrong when my spirit was subdued by the thought that I was placed on a more intimate footing with Christ than the angels that had never sinned, and that only a thin veil needed to be pierced, and I should stand in the unclouded presence of the great God and Saviour who had called me to be a partner, first of His suffering, and then of His glory, as one chosen to show the highest triumphs of grace before the universe.

"The lessons of independence and self-reliance, so carefully learned and so proudly cherished as the grand object of education, from the cradle upward, and only half discarded since my conversion, were now to be learned backward, and every day was to find me with less confidence in the flesh and a more single dependence on God. I now saw that we prevailed with God, and, therefore, with men, when compelled, by our very weakness, to cleave to Him in heart-broken reliance on His grace. Henceforth I was called to act in the power and spirit of a kingdom not of this age, living in the world in the joy of the anticipated glory of the world to come. . . ."

From such instances men have undertaken to construct theories of sanctification; they speak of second conversion, and incite restless, earnest souls to copy the outward actings of faith, and to imitate the accom-

13

panying emotions of these blessed discoveries of truth. Unhappily, nature is always disposed to reverse the order of the Gospel, and from the outward results to travel back to the inward grace. In the superstitions of our fathers, it was held that one of the most potent of the impious rites and incantations of the fabled assemblies of witches and other self-devoted victims of Satan, was to read the Word of God backward. Perhaps it was a fable designed to express the truth, that one of Satan's most plausible delusions to beguile unstable souls, has always been to invert the order of God's lessons; to make the fruits of faith its warrant; to make that consecration of soul which is but the consequence of knowing that we are bought with a price, the path by which we are to travel back to peace with God, and so to begin with solemn vows and acts of self-dedication, as the method by which joy is to be experienced and assurance attained. Our fathers also supposed that to read a verse of Scripture in its natural order would, in a moment, break every spell, and put Satan and his assembled hosts to flight. And blessed would be the results if the children of God were but to open their eyes, to see that all the fulness of Christ is already theirs-that they are complete in Him, and that the assurance of the grace of God in Christ is the starting-point and not the terminus of the Christian race.

14

### THE VEIL UNRENT.

JESUS is the second man from heaven, made like unto His brethren, yet not of the earth, earthy; that Holy thing born of the Virgin, partaker of flesh and blood, yet incorrupt and incorruptible; in Him are inseparably united God and Man; yet He is the One Christ, manifesting that which is altogether new, namely, the perfect blending of all that is of God with all that is proper to man. Nor can we ever contemplate Him, unless we keep in view the mystery of His person. God, in sending His Beloved Son, has given to man and angels a new object of attraction. He enables us to behold the brightness of His glory; yet in such a manner, that we are not terrified or struck down by the sight. We can also look upon man in perfect union with God. All such expressions as, "The Divinity being in abeyance," "the Divine nature sustaining His human nature," "Divinity enshrined in humanity," and the like, are attempts to explain to human understanding that which can only be received by faith: they are the efforts of intellect to grasp that which is beyond human scan; and in measure falsify the great truth, "The Word made flesh."

The Jew saw no beauty in Christ to admire: he could only perceive an afflicted man of sorrows. The

believer at the same moment beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. The type we have been considering especially teaches these truths: for all the colors were curiously wrought with the fine linen, so as to form one mass of cherubim; a veil instinct with life and power, manifesting glory and beauty.

It will be seen that, in Exodus xxxvi. 35, the word "with" is in italics before "cherubim:" the veil being so fashioned as to present nothing but cherubim. Much has been written on these emblematical figures; and the reader will find the subject more fully expounded in the work on the Holy Vessels before mentioned, under the article "The Mercy-Seat." Many have supposed that the Church is symbolized by the cherubim in Exodus. But the fact of their forming the veil seems to preclude this interpretation. As the veil shadows forth Christ in the flesh, we cannot suppose that any type would be given representing the union of the Church with Him then; as, before death, the corn of wheat abode alone: it must die, in order to bring forth fruit. The union of the believer with Christ is in life, quickened together with Him; seated in heavenly places in Him. He was the *substitute* in death; but He is the last Adam, the head of the new family, and source of its existence in resurrection.

The lion (one of the four faces of the cherubim) is classed with the king, against whom there is no rising up, in Prov. xxx. 30, 31; and is also described as going well, and being comely in going; and as strongest among beasts, turning not away from any. Majesty, strength, and courage are therefore here typified.

The ox, in addition to its well-known character for patient enduring labor, is also recognized in Scripture as knowing its owner; herein it may prefigure the persevering resolution of Him who unflinchingly set His shoulder to the arduous work committed to Him by His Father, and who always recognized His Father's will, and delighted to do it.

The way of an eagle in the air is alluded to in Prov. xxx. 19, as too wonderful to be known: referring probably to the astonishing extent and accuracy of its vision as to things of earth, when poised aloft; and to its swiftness of flight when the object of its search is discovered. Fit emblem this of Him whose eyes search the depths of the heart, and who is as rapid in discovering where the lawful prey is, as in delivering it from the power of the destroyer.

These three faces, combined with the human face and form, completed the cherubim: for all this power, labor, activity, and quickness of perception were put forth under the control and guidance of perfect wisdom and sympathy. Wings were also spread abroad over the surface of the veil, proceeding from the cherubim; denoting the heavenly origin and unearthly ways of the Son of Man, who was "from above," and who could say, even while here: "The Son of Man, who is in heaven."

The veil, blue, and purple, and scarlet, and fine twined linen, cherubim, was made "of cunning work," or, as it might be translated, "the work of a deviser." It was skilfully wrought with wisdom and cunning device; a matchless fabric, copied from a heavenly pattern, and never again to find its equal on earth: type of Him who said: "A body hast Thou prepared

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me." Gabriel's words to Mary betoken the wonder of Immanuel's birth: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God." She conceived in her womb, and brought forth a son, and called his name Jesus. He was the Son of the Highest, and to Him the Lord God gave 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. Luke i. 28-35. Wondrous mystery! the Virgin's Son, and yet the Son of God: the Son of the Highest, and yet inheriting the throne of His father David: the Child born, the Son given; His name, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: Jesus, Immanuel, to whom every knee shall bow, and who is the object of the Church's contemplation and worship on earth; and the subject of eternal song in glory for ever. May we ever be filled with reverence and godly fear, when speaking or meditating on Him. The precincts of the tabernacle are holy ground: and before we view the great sight of God manifested in the flesh, we must loose the shoes from off our feet.

The Hebrew word, translated Veil, is, according to Gesenius, derived from an unused verb signifying to break, and in a secondary sense, to separate. It is called the Vail of the covering. Exod. xxxix. 34; xl. 5. Num. iv. 5. It was hung up, in order to separate between the holy place and the most holy, and also to cover or hide the ark. Exod. xxvi. 33; and xl. 3. And when the tabernacle moved, the veil was taken down, and thrown over the ark as its first covering.

As long as the Lord Jesus was in the flesh, His very presence on earth declared the impossibility of any one approaching God excepting Himself, or unless having His perfectness. He stood as the Perfect Man, who alone was fit to appear before God; the standard weight of the sanctuary. Any one weighed against Him was found wanting. His perfect righteousness placed in dark shade the uncleanness of all men. The measure of His stature declared the utter insignificance of all human attainments. His fulness proved man's emptiness. The white and glistening purity of His character, exceeding white as snow, put to shame the filthiness of all that was born of woman.

Thus, the very display of the Perfect One on earth, showed the impossibility of any approach to God, unless some way could be devised, whereby the sinner could draw near, clothed in garments equally unsullied. Man, both Jew and Gentile, had made it plain that he was by nature a sinner, and had come short of the glory of God: and the presence, amongst men, of One who was fit for that glory, only rendered the melancholy fact more apparent. The veil, as it hung on its golden pillars, precluded entrance into the holiest: the ark and mercy-seat were hidden, instead of being laid open to public gaze.

The whole ritual of Jewish worship, under the law, was one that served to maintain the distance between God and the creature. Bounds were set about Sinai, so that not even a beast must touch it: and the people felt their safest place was far off. One tribe alone was permitted to encamp around the tabernacle: one family alone of that tribe was singled out to be allowed to enter the holy place; and one man alone of that family

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had access to the holiest; and that only once a year, and with such preparations and fearful ceremonies, as must have inspired him with dread, lest, in the very act of approach, through some omission, he might incur the judgment of the most High.

The incarnation of the Blessed Lord, and His subsequent sojourn here, presented in themselves no gospel to the sinner: the requirements of a holy God were only made more manifest. A veil unrent, a mercy-seat without blood, might indeed exhibit what the glory of God required, but could not advance the ruined sinner toward that glory, or throw open the way of access.

#### THE RENT VEIL.

Each dispensation, as it succeeded that which went before, only the more shut up man in the hopelessness of his misery. It left him manifestly worse at the close than it found him at its commencement. Law and Prophets effected no deliverance; the former, instead of proving a remedy for sin, became its strength; the latter were slain and persecuted, and afterward their memory was honored by the children of those who had so used them, and who thought themselves better than their fathers. At length, in the fulness of the time, God sent forth His Son, made of a woman, made under the law. The second man, the brightness of God's glory, appeared on earth. Still, nothing was effected. He came into the world, and the world was made by Him, and the world knew Him not. came unto His own; and His own received Him not. The world, in the stupidity of its brutish ignorance,

caused by sin, recognized not its Lord. Israel, still worse, conscious to some extent of His presence, wilfully despised and rejected Him, treating Him with the scorn and derision which devils dared not to offer.

"The Word, made flesh," dwelling among men, and going about ceaselessly doing good, was not the fullest manifestation of the love of God. Man himself felt rebuked by the presence of the Holy One, rather than attracted; he might, for a moment, be startled at the glory, beauty, and grace manifested in Him whom the veil typified: but soon the contrast with himself made him hate the perfect one. The way into the immediate presence of God was not made manifest as long as the veil remained unrent. Two things had to be accomplished. God must declare His love after such a manner that the mouth of every gainsayer might be stopped, and man be left without excuse; besides which, a way of access must be prepared, so that the vilest sinner, covered with all his filthiness, might, without one attempt at self-amendment, be welcomed to the presence and heart of a Father. effect these objects, God counted nothing too costly. The Wonderful One for whom He had prepared a body. and whom He had sent into the world, whom He delighted to contemplate, and on whom His eternal love rested with unabated fulness and complacency, was bruised, and utterly marred in death. But who can tell the feelings of His heart, when, compelled by His love to us, He spared not His own Son? Or who can tell the sufferings of that Son when bruised by the hand, and pierced by the arrows, of the Almighty?

The following is the record, in three Gospels, of the rending of the Veil:

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Matt. xxvii. 46-52. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened."

Mark xv. 34-38. "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain, from the top to the bottom."

Luke xxxiii. 44-46. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost."

Although it was the veil of the temple that was rent,

yet it is to be remarked that in the Epistle to the Hebrews, where we have the explanation given what the veil typified, "That is to say, His flesh," reference is alone made to the *tabernacle*.

The temple embodied in its type a dispensation beyond the present, and cannot be so exclusively used as a shadow of heavenly things, while the Church is passing through this world like Israel in the wilder-Throughout this epistle, no allusion is made to the existence of the temple, although in fact it was then standing: and the rending of the veil is made to have the same import as the passing away of the earthly tabernacle. Compare Heb. ix. 3-8, with x. 20. It may also be observed that the Ark was the only vessel of the Tabernacle which was, as originally made, placed in the Temple, the other vessels being all fashioned anew; and the Veil was also the only hanging which preserved an analogy between the temple and the tabernacle. It seems to have been perpetuated in the temple to the end that it might be thus significantly rent.

In the Gospels of Matthew and Mark, as above quoted, the same expression is repeated: "Rent in twain, from the top to the bottom." The only type in which God Himself, represented by His own act, the great and most wonderful truth respecting the death of Christ, namely, that He, with His own hand, smote the Lord Jesus. Many are the allusions to this in the Old Testament Scriptures: "He that is hanged is the curse of God." Deut. xxi. 23. "THOU hast brought me into the dust of death." Psa. xxii. 15. "THINE arrows stick fast in me, and THINE hand presseth me sore." Psa. xxxviii. 2. "All THY waves and THY

billows are gone over me." Psa. xlii. 7. "THOU hast laid me in the lowest pit, in darkness in the deeps. THY wrath lieth hard upon me, and THOU hast afflicted me with all THY waves. THY fierce wrath goeth over me; THY terrors have cut me off." Psa. lxxxviii. 6, 7, 16. "It pleased Jehovah to bruise Him: He hath put Him to grief." Isaiah liii. 10. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts; smite the Shepherd." Zec. xiii. 7. This was, to the Blessed Lord, the most terrible element in the cup of judgment which He drank. The grape was trodden in the winepress of the fierceness and wrath of Almighty God. The corn of wheat was bruised between the upper and nether millstone of His righteous indignation. The oil was beaten from the olive, under the heavy pressure of His hand. When the Lord was crucified, we behold all the powers of hell, earth, and heaven arrayed against Him. He was lifted up between earth and heaven; the fountains of the great deep spouted up their billows from beneath, and the windows of heaven poured down the water-spouts of Divine vengeance from above.

In the death of Christ we have marvellously combined Satan's power; man used as the instrument in killing the Prince of Life; God smiting him; and yet no one took His life from Him. He laid it down of Himself, with the same power by which He took it again in resurrection; and this in obedience to the command of His Father.

No human hand rent the veil in twain; neither was it torn from the bottom toward the top; but a hand from above rent it from the top to the bottom. Access

to the heaven of heavens was to be laid open; no love and no power could either have devised or accomplished this, but the love and power of God.

In the Gospel of Luke, the rending of the veil is mentioned as if it had occurred during the three hours of darkness, and before the Lord Jesus gave up the ghost. May it not be, that in accordance with the order of this Gospel, (which is rather a spiritual than a chronological order,) it is so inserted, to direct our thoughts to the fact, that during those hours of darkness the hand of judgment from God lay in unmitigated weight on the soul of the Lamb of God? The period was one, during the whole of which He was being rent from above.

In Luke, also, the expression "in the midst" is substituted for "from the top to the bottom." Here, another blessed feature is added to the truth typified by this act of God. The veil hung upon four pillars; and the ark was placed in the centre of the holiest; so that the veil being rent in the midst, from the top to the bottom, a way of approach was made directly to the very centre of the mercy-seat, where, between the cherubim, the God of glory dwelt. It was not a side access, but the shortest and most direct that could be made to the fore-front of the ark.

The rending of the veil made an entire change in the dispensation. Up to that time, the tabernacle and priesthood, connected with the law, stood in their intergrity. Heb. ix. 8 states, that as long as the first tabernacle was standing, the way into the holiest was not made manifest. Not that the tabernacle was actually standing when the veil was rent, but, as the Greek expresses it, it had yet a standing, or existence, dis-

pensationally; for the first covenant, with which it was connected, had not waxed old and passed away. When, however, the veil was rent, all the exclusive privileges which the law had established, were abolished; distinctions in the flesh were at an end: the first covenant with its ministration of death, was for ever superseded by the second, established upon the blood of Him whom the veil typified. The same hand that rent the beautiful fabric which hitherto had concealed the holiest of all, opened simultaneously the graves; one act of God laid open the way, even from the ruin and death caused by sin, up to the height of His own Henceforth no human priest was needed to stand between the sinner and God. No steps of approach were prepared in order that, by slow degrees, the unclean might be gradually fitted to draw nigh. The way from the grave to the glory was but one step; by the blood, through the veil, the sinner, however guilty,-however unclean, might at once with boldness take his place before the throne overshadowed by the Cherubim of Glory.

Creation also heaved in convulsive throes, for "the end of the world" had come: and all that was old, and which could be shaken, was to be removed, to make way for the new heavens and the new earth, wherein dwelleth righteousness. True, this blessed consummation has not yet arrived; God still waits to be gracious; but the whole period which has elapsed since the death of the blessed Lord, has only been one of long-suffering: for, the Cross stood, in the counsels of God, at the end of all things; and the believer himself is able, by faith, to say, "If any man be in Christ, (to him there is) a new creation: old things are passed

away; behold, all things are become new: and all things are of God." 2 Cor. v. 17, 18.

The veil of the tabernacle divided between the holy and the most holy places. Exod. xxvi. 33. The sons of Aaron, the priests, ministered in the holy place: the congregation of Israel had no access into it. The high-priest alone entered the most holy, and that only once a year. All believers in Christ are not only worshippers, like Israel, but priests. "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." Rev. i. 5, 6.

The exhortation in Heb. x. 19, contemplates this priestly standing of believers; they have liberty to enter into the holy places (see original) through the rent veil, the new and living way, which Jesus has newly made. The passage beautifully expresses the two thoughts of life and newness, inseparably connected with this way, in contrast with the old covenant and its ceremonial observances of dead works, which never advanced the sinner a step nearer to God. Besides this, access is in the blood; because, not only is the way made, but the worshipper himself has a perfect priestly sanctification thereby, and is perfectly fit to draw near to God. The holiest, also, was thrown open; and though there can only be one Great High-Priest, the Lord Jesus Himself, yet all believers, seeing they constitute the royal priesthood, have the same high-priestly standing, as regards their nearness of approach to God in the holiest.

13

# WILL BELIEVERS COME INTO THE JUDGMENT?

SEVERAL Christians, natives of France, residing in this city, had their attention called to this interesting question; and applied to their former pastor for instruction regarding the doctrine of Scripture. In an article in Waymarks in the Wilderness, Volume II., page 270, entitled, "Death and Judgment," the subject was considered; and we now avail ourselves of the opportunity of making some extracts from the pastor's letter, because it is interesting to compare the conclusions of inquirers far separated from one another in place and circumstances, and because the letter enlarges on a branch of the subject on which we found it necessary to be very brief. In reply to the question, "Will the Church come into the Judgment?" the writer says:

"The Church cannot be included in the judgment of the nations, described in Matt. xxv., for previous to this she will have been caught up to meet the Lord in the air. Her removal indeed will be the signal for the introduction of a new dispensation, namely, that of judgment, which shall succeed this dispensation of grace.

"Neither can the Church be included in THE LAST JUDGMENT, when they shall be judged, every man according to his works, and whosoever is not found writ-

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ten in the book of life shall be cast into the lake of fire. She cannot, because Jesus has atoned for her sins; and in taking the place of His people, He has redeemed them from condemnation. The redemption is accomplished, and if they were brought into judgment the greatest outrage would be offered to Jesus Christ, in whom she has believed. The judgment must deal with Him before it can reach them. Besides, the Church shall already have been glorified with Him upon His throne for a thousand years. It is therefore impossible that the last judgment can affect the Church.

"But if it be asked, Will there be a special judgment of the Church? I answer: Yes: not, however, to decide her salvation, but the recompense which is to be made according to the life of every believer on earth. This is taught in 1 Cor. v. 10: 'For we must all appear before the judgment-seat of Christ, that every one may receive the deeds done in his body, according to that he hath done, whether it be good or bad.' The Greek properly means 'manifested,' which is something very different from 'appear,' as the old versions have it. In considering the passage, we may ask:

"1. Where shall the manifestation take place? Before the judgment-seat of Christ,' in heaven, after this earthly life.

"2. Who shall be manifested there? 'We must all be manifested'—all believers, without any exception. But observe, in that solemn hour, Jesus shall have come, according to His love and promise, to introduce His Church into the place which He has prepared, that where He is there she may be also. She

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shall already have been raised from the dead, and glorified; the flesh, the old nature of darkness and sin, shall for ever have been left behind. There cannot, therefore, be a shadow of uncertainty as to her salvation, when she stands complete, in the full light of God and of Christ.

"3. Before whom shall she be manifested? presence of Jesus, who loved her more than His own life, who has completely delivered her from the dominion of the devil, the world, sin, and death-of Jesus, our Head, our Brother, our Husband, our life, whose love, that He might have us as His own, proved stronger than death, and whose jealousy is more inexorable than the grave, which does not yield up its All the floods of wrath could not quench that Now, could He refuse to own any of those whom the Father has given Him? who, not only on the cross, but through all their life below, have been the objects of His constant and loving care? We are to be manifested, not before the wrath of the Lamb, but in the presence of perfect love. And where could we be more secure?

"But it is time that we inquire what is the import of being 'manifested'? Light manifests every thing; and to be manifested before the judgment-seat of Christ is to be placed in the full light of God and Christ. God, indeed, has nothing to learn in that investigation. He knows the secrets of all hearts and lives. But we shall learn much then, for there is nothing secret that shall not be manifested, and nothing hidden that shall not be revealed. Luke viii. 17. Here, alas! the obscurities of the old nature, which is too little mortified, if it be not rather cherished, min-

gles with the light. We are content to know so little. if we be not rather afraid of knowing too much. Alas! what transgressions, what sins against God, against Jesus, against the Holy Spirit, which we have never judged! In many instances, these sins have passed into the rank of virtues, and we justify them under the very light of the word which conderns them. And the most faithful is still forced to cry out: 'Deliver me also from secret faults.' Amidst all this. we can rejoice that God is light, so that none of our sins can have escaped His notice; and, consequently, there is not one which the blood of Jesus has not washed away. We can rejoice that He has called us out of darkness into light, and has made us meet to be partakers of the inheritance of the saints in light, into which He will soon introduce us. Nature recoils from the light, but grace rejoices in it. When we shall be manifested before the judgment-seat of Christ, the flesh will not be there with its pride, its lusts, its excuses, or its lies; and it will be a relief to have our whole life searched and exposed before Him who bore our sins on His own body on the tree.

"There can be no condemnation there to them who are in Christ Jesus, but there will be retribution, according to what they have done in the body, whether it be good or bad. The Christian cannot claim a reward of merit for the good which he may have done; for he has received it; grace has produced it; but the same grace will acknowledge and reward it as though it were his own. It is meet that all that has prevented that fruit of the Spirit, or that may have taken its place; whatever has been false, impure, selfish, or worldly, should be exposed and condemned. The

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flesh would shrink from this, but the flesh will not be there; and if I live in fellowship with Christ, and walk in the light, I will cordially consent that all should be exposed. I will judge it according to His judgment, though I suffer loss. I would not have God set the seal of His glory upon me until every thing unworthy of my calling has been brought to light before the Lord, and judged before my own eyes, and with my own consent.

"The light will make manifest all the ways of God toward us. But they cannot be known and understood, except in relation to our own ways. We must therefore be manifested before the judgment-seat of Christ, that God may be glorified. We understand so little of the sufferings of Christ for us, because we know ourselves so little. But when we are manifested in the presence of that dear Jesus, whose scars we shall see on His feet, His hands, and His side, it may be the scars of the crown of thorns, then, through the revelation and judgment of all our misery, we shall learn with adoring love the ineffable value of His sacrifice, and all the dimensions of that love which passeth knowledge.

"I cannot pass unnoticed the perfect love which God and Jesus have displayed to us from our youth, and, since our conversion, in the minutest details of life. What patience! What inexhaustible long-suffering! What warnings! What forgiveness! What pursuit of the soul in its wanderings! What love in needed chastisement! What consolation and restoration! In that day, when we shall be manifested before the judgment-seat of Christ, we shall see all this, and

from how many snares and dangers He has preserved us, of which we had no knowledge.

"This manifestation of every one and every thing before the judgment-seat of Christ is necessary to that retribution which is constantly taught in Scripture. Though salvation is of grace, and not of works, yet there is not a moment of our life which has not its equivalent in heaven, as a loss or a gain. All the hay, wood, and stubble will be burned up, only the pure gold will remain; the more gold, the more glory, for one star different from another star in glory, though both shine in the same heaven."

Substantially the same truth is stated in a different order, and illustrated in a familiar style in the following communication. After referring to the popular notion of a general judgment, when the good deeds of men will be weighed in one scale and their bad deeds in another, and their fate decided accordingly, the writer points out the scriptural view of the security of believers, and asks: What is the meaning of the phrase, "shall not come into condemnation, or judgment, but is passed from death unto life"?

"This," he says, "is an important thing for believers to know. I thought for a long time, as I had been early taught, that we should all be judged together before the great white throne, but I see it written that they who believe 'shall not come into condemnation.' In Rom. vi., I learn that I have been crucified with Christ, and I therefore know that my sins have been judged already. In Rom. viii., we read 'there is now no condemnation to them who are in Christ Jesus,' for God, sending His own Son, condemned sin in the flesh, that the righteousness, or righteous sen-

tence of the law might be fulfilled in us." My sins are judged and condemned already; consequently, so far as they are concerned, my judgment-day is past. My sin was judged in His flesh.

"But still we are taught, 2 Cor. v. 10, that all believers must appear before the judgment-seat of Christ. At the Great Exhibition, as it was called, if any one desired to be an exhibitor, the question of his admission had to be decided beforehand; if he was admitted as an exhibitor, his goods were judged afterward, and, it might be, rewarded. Believers have all been admitted, and their salvation cannot be called in question, but yet we are to appear before the judgment-seat of Christ, 'to receive the things done in our body, whether it be good or bad.' All our works will be dealt with according to His perfect knowledge Every work will be tested there. man's work will be made manifest, and if it abide, he shall receive a reward; but if any man's work be burned up, he shall suffer loss, yet he himself shall be saved, yet so as by fire.' It should be our care to do those works which shall abide.

"I came up yesterday by a railroad train, with two dear friends, who were leaving their children behind them. When the father parted from his children, he did not exhort them to follow each other's will, but to do as he had told them. We too are to obey our Fatther, rather than to please the family; to please Jesus rather than the brethren. I can imagine this father to have said to his children: 'Do not go near the river, for there is great danger in doing so.' After he was gone, five of the children went to the edge of it, but one little fellow said: 'My father told me not to go

near the river, and I will not go.' I can imagine the others calling him a schismatic, because he separated from them; but they were the schismatics, for schism is separation from the truth, not separation from error.

"In this day of confusion, error, and disobedience to Christ, let us, who are justified by the blood of the Lamb, bring every thing respecting doctrine and practice to the test of the word of God, remembering that we are to appear before the judgment-seat of Christ. Our only aim should be to meet there the approval of our adorable Lord.

"There is another judgment spoken of in Matthew xxv., where the sheep are placed on the right hand, and the goats on the left. I used to think that I was to be in this judgment. But I find that when the Son of Man shall appear in glory, to assume His personal reign, 'before Him shall be gathered all nations.' This is predicted in Joel iii.: 'I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for my people, and my heritage, Israel'—'for there will I sit to judge all the heathen round about.' This is not a judgment of the Church, nor of all who have ever lived, both small and great, but of the nations who are then living on the earth.

"Further on I found another judgment, which is to take place after all this. After the close of the millennial reign of Christ, there is to be the judgment before the great white throne, where men are to be judged according to their works. Those who are to be judged there are thus described: 'And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened,

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which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' Rev. xx. 12. There is no judgment then for the living, for the blaze of glory will show that their names are written in the book of life. But of the dead who are then judged according to their works, it is said: 'And whosoever was not found written in the book of life was cast into the lake of fire.'

"There are, then, these four distinct judgments: First, the judgment of our sins on the cross, to which we look back instead of forward; Second, the judgment-seat of Christ, before which all believers shall appear, when He comes to take them to Himself; Third, the judgment of the living nations at His glorious appearing; and Fourth, the judgment of all the dead at the end of the millennium.

"May the Spirit guide us into all truth, and enable us to live as in the immediate presence of our Lord, and as those who shall yet stand before the judgment-seat of Christ, 'for every one of us shall give account of himself unto God!"

9

### THE PATRIARCHAL DISPENSATION.

It is of great importance to understand clearly what the Church is—a body of believers called out by the energy of the Holy Ghost sent down from heaven on the ascension of Christ to the right hand of the Father. This is the "mystery which, from the beginning of the world, has been hid in God, who created all things by Jesus Christ." Eph. ii. 9. The purpose of God to gather a company who shall stand in special nearness to the person of Christ, and constitute His mystical body, the bride, the Lamb's wife, who shall share all His glories, could not in the very nature of things be revealed till Israel had rejected their Messiah. Thus a new centre is established—the Son of Man at the right hand of God-the gathering point of an entirely new family, and another order of events is introduced. Until the Church in its spiritual nature and heavenly condition is seen, it is impossible to form any estimate of its present ruin, nor any correct thoughts of our duty as believers in these evil times, when, so far as the testimony of the Church is concerned, this dispensation has proved as grievous a failure as any that preceded it.

This beautiful chapter (Gen. xxiv.) opens with Abraham's command to the eldest servant of his house, who ruled over all that he had, that he should swear by the Lord, the God of heaven and the God of the earth, to

go down to his country and to his kindred and take a wife unto his son Isaac. Abraham, still typifying the Father, discloses in his action the purpose of God in the Church as it is revealed in John x. 29, "My Father which gave them me is greater than all;" and in John xviii. 6, "Thine they were, and Thou gavest them me;" ver. 12: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are."

In the person of the eldest servant of his house, we recognize Eliezer, mentioned in Gen. xv., whose name signifies "the help of the Lord," and who throughout this transaction may be regarded as a type of the Holy Spirit, whose mission, as sent down from heaven on the ascension of the Lord, is spoken of in John xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you;" xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me;" and xvi. 8: "And when He is come He will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the power of this world is judged." His office is to bring the Bride of the risen Son — "thou shalt take a wife unto thy son from thence."

Furnished with gifts to distribute as he will, Eliezer arrives at the city of Nahor, takes his stand at the well of water, and there tests whom the Lord will provide.

"Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water; and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby I shall know that thou hast showed kindness unto my master."

The faith of this devoted servant, his entire dependence and reliance on God, his leaving the choice and the manifestation of it in the hands of the Lord God of his master Abraham, all beautifully illustrate the power of the Spirit of God now in the salvation of those who are the called of God according to His purpose, and who are destined to be the companions of the Son. In the manner of the manifestation of the destined Bride there must be an exhibition of grace. In the words of the servant there is an entire reliance on Him of whom David said, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts," and who "inclineth the heart to His testimonies." "And if came to pass, before he had done speaking, that, behold Rebekah came out." What a sweet illustration of the promise in Isaiah lxiv. 24, when Israel is described as restored again to favor and converted in the land: "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear." The one appointed of God arrives and is at once acknowledged, both in grace and nature, as the chosen of the Lord. It is now the joy of Him who distributes to every one severally as He will, to bestow His gifts. He gives the ear-rings to the hearing ear, and the bracelets to the ready hands, as an earnest of the still richer gifts He has in store.

But now worship and blessing must ascend to Him who has ordained all things after the counsel of His will. And the man bowed down his head and worshipped the Lord, and he said: "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of His mercy and His truth; I being in the way, the Lord led me to the house of my master's brethren." After that, he can go whither the Lord has made an open door.

What a welcome awaited him, "Come in, thou blessed of the Lord"—"And the man came into the house, and there was meat set before him to eat; but he said, I will not eat till I have told mine errand." Thus the messenger will suffer nothing to interfere with the accomplishment of his great mission. The king's business requires haste. "I am Abraham's servant"—this is the opening of his commission, I am not come to testify of myself; your ears must listen to the things that I testify of another. Oh! how like all these divine messengers! as John said: "I am not the Christ, but I am sent to prepare the way before Him." Eagerly is the story drank in by her whose heart the Lord had opened, and she attended unto the things that were spoken.

At once the hand of the Lord is acknowledged by those who have spiritual discernment: "Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee good or bad." What a lesson of obedience! "Behold Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken." The

mission is accomplished and the time for the bestowment of further gifts is come. "And the servant brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah." She must have the earnest of the inheritance until she comes into the full possession of it. Now they may eat and drink and rejoice, and eat their meat with gladness and singleness of heart, praising God. What tales of blessing were there disclosed! What bright and unfading prospects were opened up to her gladdened heart!

They tarry all night—the day is at hand; and He who had gathered the Church must now take her to the expectant Bridegroom. She is ready at the summons. "And she said, I will go." But the groom must come out to meet her by the way of Lahai-roi—the well of Him that liveth and seeth me—that place of past mercies where the well of the oaths revived perishing Israel.

The bride is now in the presence of the Bridegroom. She stands veiled while the servant tells the story of Rebekah's obedience, and the full success of his mission. Then it is the bride's part to manifest her consent. He brings her into Sarah's tent—she is now to occupy the place of Israel's buried hopes; the Church becomes His wife—the true Isaac is comforted for the loss of Israel.

May our souls enter into these divine realities! Oh! may the lesson of prompt obedience to the call of Jesus by His Spirit show how warmly we have learned to admire Him, and may our ready steps, as we cross the desert, be ofttimes cheered by that blessed hope that He, "whom not having seen we love, and in whom, though now we see Him not, yet believing, we rejoice

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with joy unspeakable and full of glory," is at hand. He is coming in the place of "the God that see us," and soon shall we exclaim when we see Him face to face, and stand before the Son of Man, "Behold the half was not told me; Thy wisdom and prosperity exceedeth the fame which I heard," and, better still, we shall be able to say, withal: "He, He Himself is mine."

#### THE BETTER PART.

Mary, the only glory sweet

To any Christian heart is thine—
Hidden beside the Master's feet,

Lost in that clearer light to shine.

Whilst evermore the heart obeys
The sermon of thy listening looks,
Learning religion from thy gaze,
Better than from a thousand books.

Thy silence is His sweetest psalm,
While from His lips thy name distils,
And drooping like thy precious balm,
Ever His home with fragrance fills.

# ON HISTORICAL INTERPRETATIONS OF THE PROPHE-CIES CONCERNING ANTICHRIST.

A FEELING of sadness comes over us in the retrospect of the theological literature of eighteen centuries, when we think that so much earnest toil has been expended either in wrapping up the divine simplicity of the Gospel in a garb of human wisdom or in attempts to disentangle it from the maze of human speculation; the result being too frequently in the one case as well as the other, to darken counsel by words without In such a retrospect there is nothing knowledge. more sad than what we find in the department of professed exposition of prophecy; nor have we ever been more oppressed by this sense of sadness than in reviewing the expositions of the prophecies concerning the Antichrist, which have so frequently been used by polemics as poisoned shafts in their embittered party feuds.

Since the career of "that wicked one" extends through the greater part of those events in which the purpose of God regarding this earth will be consummated, the view that is taken of this personage must affect our interpretation of the whole body of prophecy. So soon, for example, as it was taken for granted that the system of popery is designated "the man of sin," it became necessary to fall back on the year-for-a-

day theory to accommodate the terms of the prophecy to the protracted existence of that system; and then, as a matter of course, the history of Europe was supposed to be foreshadowed in the predicted events of the consummation;—a supposition which has exerted no trifling influence in obscuring the truth regarding the present standing and the glorious hope of the Church, and in leading her down to mingle with the nations and learn their ways.

No one can deny that the efforts to accommodate these prophecies to that history, display much ingenuity and extensive reading. But we must, at the same time, admit that the necessity for such erudition and ingenuity in the exposition of the Word of God seems strangely inconsistent with the professed objects of a book which is addressed to a Church whose apostles and prophets were chosen from the humblest ranks of society; of whom it is said, "Not many wise men after the flesh, not many mighty, not many noble are called;" and to whom it is said: "If any man among you seemeth to be wise, let him become a fool that he may be wise."

The Scriptures themselves teach that no aid inferior to the enlightenment of the Spirit by whom the holy men of old were moved when they wrote the prophecies, can suffice for the right understanding of the prophecies. That aid is promised to every prayerful student, so that we might expect that the humblest Christian, entirely unskilled in secular literature and history, should be as well prepared as the most learned to read and understand the things which our heavenly Father has been pleased to reveal to His children. Yet in dealing with a book which is prefaced by this

benediction, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein," men who are reputed eminent as expounders of it tell us—tell the humble Christian who desires to know the mind of the Spirit—tell it in the presence of our children and their own—that "Gibbon is the best commentator upon past prophecy, as a daily newspaper is the best commentator upon existing and fulfilling prophecy." If this were so, we could not blame a man who cares for the honor of God or for the souls of men, when he stigmatized the study of prophecy as dangerous.

Those who interpret prophecy by history refute one another, and show by their mutual contradictions that the principle on which they proceed is erroneous. A difference of opinion regarding unfulfilled prophecy only shows the ignorance of commentators, and that prophecy is not understood. Such differences are least of all surprising when men are only beginning to escape from the perversions and prejudices of ages in which they have been educated. "But," as has been said, "if twenty expositors agree that certain prophecies are fulfilled, and yet have twenty conflicting views of their fulfilment, it shows not only that the expositors are mistaken, but that the principle on which they proceed is erroneous. What claim can there be that a prophecy is fulfilled, when twenty men can suppose it to have been fulfilled in twenty different events? suppose it fulfilled in such a case is to reflect, however unintentionally, on the wisdom and power of God; as though His word contained predictions so uncertain and indefinite. Scripture contains fulfilled prophecies, but no such obscurity hangs over them. There are

not twenty different ways in which godly people suppose the prophecies of our Lord's birth, earthly parentage, miracles, betrayal, and crucifixion to have been fulfilled."

If it be true that "history is continually repeating itself," or, in the language of inspiration, "the thing that hath been, it is that which shall be; and that is done, it is that which shall be done; and there is no new thing under the sun," it is easy to see how a prophecy may have twenty quasi accomplishments, nav it is evident that the interpretation of prophecy by history can never lead to any more satisfactory results. Then it may be objected that not only the study of prophecy but prophecy itself is useless. And there would be force in the objection, if prophecy were occupied, as these interpreters suppose, with the ordinary personages and events of temporal history. But it is most noticeable on the very surface of it, that prophecy is not occupied with the ordinary course of God's providential government of this world. His providence is secretly and silently directing all things to the grand issue. Faith acknowledges His hand in all things; there are promises to sustain faith in every exigency, and general intimations of the course and character of earthly power, like a line of light guiding the eye of faith through all its perplexities. Such, for example, are the revelations of the Gentile monarchies in the second and seventh chapters of The humble Christian inquirer, however, Daniel. does not need to go to the page of profane history for information even about these. The first three of the four universal monarchies are declared in the book of Daniel itself to be Babylon, Medo-Persia, and Greece;

Luke ii. 1, which mentions the decree of a Roman emperor, "that all the world should be taxed," shows that Rome is the fourth; and the humble believer needs no assurance from Gibbon or the daily newspaper that there has not been a fifth.

Whenever we come to details in the prophetic announcement of the course and character of personages and events, we are no longer within the sphere of God's ordinary providence, nor within the range of history which repeats itself. There, on the contrary, all is preternatural, the ordinary course of affairs is interrupted, and God interposes directly to accomplish His plan and manifest the glory of Christ. Such prophecies can have no casual or dubious fulfilment. of the phenomena of the usual revolution of day and night were the subject of a prediction, there might be nothing wonderful if it came to pass, and we might be able to point out an indefinite number of at least apparent fulfilments, as in the prognostications of the weather in a common almanac. It is a very different thing when the Lord says by His prophet: "Behold I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz, ten degrees backward." Prophecy itself and the subjects of it are alike preternatural.

The dealings of God with Israel in time past, which fulfil the things that were spoken by the prophets, were not in the course of His ordinary providence, and have no proper analogies in the ordinary history of nations. The appearance of the Son of God in the likeness of sinful flesh does not rank among the commonplaces of life, regarding which the wise man asks: "Is there any thing whereof it may said, See, this is

new? It hath already been of old time, which was before us." So it will be found that those prophecies which men have been applying to the history of Europe, describe the interruption of the ordinary course of providence, and the intervention of God to fulfil His promises to His people and to execute judgment on the ripened iniquity of His enemies, led on, not by one of the unscrupulous villains in whom every age glories as its heroes, but by one to whom history furnishes no fitting parallel, whom Satan will be permitted fearfully to endow for the last desperate conflict of evil.

The grossest violence must be done to the language of inspiration before predictions relating to that time can be applied to the ordinary history of nations. For example, Mr. Elliott and his imitators apply the awful picture of what takes place on the opening of the sixth seal in the book of Revelation, to the fall of paganism in the days of Constantine: but what would be thought of Gibbon if he had described that period in such language as that which the prophet employs? The pagan party were doubtless annoyed by the favor shown to a corrupt Christianity; but did men who did not believe in the existence of the Lamb of God, exhibit any anguish or dismay of which it could be said that "the kings of the earth and the great men and the chief captains and the rich men and the mighty men and every bondman and every freeman hid themselves in the caves and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

Gibbon, their favorite commentator, tells them that this emperor, called a Christian, "formally contradicted a report that the ceremonies of paganism were suppressed, and assigned as the principle of his moderation the invincible force of habit, of prejudice, and of superstition." And if it be true that the gratitude of the Greek Church canonized the imperial saint, it is also true that the gratitude of a pagan senate enrolled his name, after his death, among the gods whom they worshipped.

But there is no outrage upon the language of inspiration to which such a system of prophetical interpretation does not reconcile its advocates. Angels clothed in white are at one time taken to represent England, Holland, and Sweden, contending with the Pope; at another time as representing such men as Voltaire, Robespierre, and Napoleon in the first French revolution; and, at a third time, as representing the revolutionists of Paris in 1848, who drove Louis Philippe into banishment to make way for the perjured usurper, in whom the same class of interpreters now discover the lineaments of Antichrist.

The manner in which they accommodate the marks and descriptions of Antichrist to the person who, for the time being, is selected to fill that character in their systems, is scarcely less remarkable. We may take, as an example, their solutions of the mystical number of the beast in Revelation xiii. 18, which, it might have been supposed, would prove less pliable in their hands than delineations of the character and career of the last tyrant; yet diverse as are the persons and systems to whom these interpreters, in different ages, have applied the prophecies concerning "the man of

sin," there is not one of them from whose name, or title, or characteristic epithet, the mystical number has not in some way or other been extorted. Our readers do not need to be informed that among the Greeks and Latins the letters of their alphabet supplied the place of the Arabic numerals among us. By taking some form of the name in some language or other, omitting or adding a letter or two if necessary, and taking the letters according to their numerical value in the Greek or Roman alphabet, as may be most convenient, there are probably few names which might not be forced to vield the sum 666. Irenæus gives some specimens of this trifling which were current in his day. cess has been successfully tried upon the name of some of the persecuting emperors, and upon the name of some of the popes; Protestants have found more than one epithet which fixes the stigma upon popery; and papists in their turn have found the precise number in the name of Martin Luther. Others have found a solution in the name of Mahomet by writing it in Greek characters and spelling it Maometis; and one of the most ludicrous as it is the most recent of these efforts, discovers the number in the name of Louis Napoleon, by taking the first name in its Latin equivalent Ludovicus. and by spelling the last name in Greek characters and adding only two letters, Napoleonti. We give below a few specimens of the result of the process, though our readers may be tempted to ask, Are these grave men engaged in the exposition of prophecy? or are they children amusing themselves with arithmetical puzzles? While the examples we give show the baseless character of this mode of dealing with the number, they will not discourage our prayerful endeavors to correct it.

| $\mathbf{E}$ 5 | $\Lambda$ 30 | T 300           | ካ 200         |
|----------------|--------------|-----------------|---------------|
| v 400          | a 1          | $\varepsilon$ 5 | ነ 6           |
| a 1.           | au 300       | ι 10            | <b>5</b> 40   |
| ν 50           | ε 5          | au 300          | ֹ ז 10        |
| $\theta$ 9     | <i>i</i> 10  | a 1             | ٦ 10          |
| a 1            | $\nu$ 50     | $\nu$ 50        | л <b>4</b> 00 |
| $\sigma$ 200   | o 70         |                 |               |
|                | $\sigma$ 200 | 666             | 666           |
| 666            |              |                 |               |
|                | 666          |                 |               |
| L 50           | N 50         |                 | M 40          |
| $\mathbf{V}$ 5 | <b>a</b> 1   |                 | a 1           |
| D 500          | $\pi$ 80     |                 | o 70          |
| O              | o 70         |                 | $\mu$ 40      |
| $\mathbf{V}$ 5 | λ 30         |                 | ε 5           |
| I 1            | ε 5          |                 | au 300        |
| C 100          | o 70         |                 | ι 10          |
| <b>V</b> 5     | $\nu$ 50     |                 | s 200         |
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Those who regard "history as the best interpreter of prophecy" are satisfied with a very loose application of one or more particulars of any prophecy to the person or event fixed upon as its fulfilment, and are exultant over any seeming adaptation of the one to the other. But one who has no theory to support, and who truly desires to know the mind of the Spirit, instead of being satisfied with the application of an isolated passage, will examine it in its connections and relations in the Word of God, and inquire if the prophecy, as a whole, is absolutely accomplished. It is

due to the Word of God that we should hold that the fulfilment of its predictions must be absolute and unqualified, and very different from the vague resemblances in which heathen priests might attempt to show the fulfilment of their lying oracles, or in which the superstitious and credulous find the fulfilment of their dreams.

In selecting an example of the vague fulfilment of prophecy with which the class of commentators we have in view must be satisfied, no fairer or higher representative of the class could be found than Bishop Newton, who must command the respect of those who most widely differ from him, and who holds that prophecy can be explained only by the event, and that those who venture farther, "plunge out of their depth, and are lost in an abyss of error." We take as an example of the results to which these principles of interpretation lead, his view of the fulfilment of some of the prophecies regarding the Antichrist which were quoted in a former article.

Those which occur in the tenth chapter of Isaiah, and which are continued in several subsequent chapters, he considers fulfilled in the overthrow of Nineveh; though he admits that there is difficulty in discovering the persons by whom Nineveh was taken, and still more in ascertaining the King of Assyria in whose reign it was taken, and scarcely any two chronologers agree in fixing the date of its fall." There is no such obscurity in the prophecy itself. Its descriptions are graphic, its details minute, and its delineations of the blessed results of the overthrow are full and clear. Feeble and glimmering as is the light of history in which the learned commentator reads the

prophecy, it is sufficient to enable him to say, without any hesitation, whether any such tyrant, as is there described has yet appeared on the arena of earthly conflict, and has met the awful doom there described, at the hands of Him who was to come forth as a rod out of the stem of Jesse and grow as a branch out of his roots, who "shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the WICKED." It is easy to determine whether the indignation of the Lord against His chosen people has ceased; and whether, on the destruction of their enemy, the outcasts of Judah and the dispersed of Israel have been gathered to sing the hymn of immortal triumph; and whether that catastrophe has introduced the blessed era of perpetual harmony among the once discordant elements of this sin-stricken world, of which it is said: "They shall not hurt nor annoy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." History may not tell us who were the captors of that ancient Nineveh, but the prophecy very explicitly tells us who will be the conqueror of this King of Assyria. Chronologers may not agree as to the date of that conquest, but the prophecy clearly marks the period of this, which shall come to pass "when the Lord hath performed His whole work upon Mount Zion and on Jerusalem."

Bishop Newton precluded himself from a fair consideration of this or any similar prophecy, by laying it down as axiomatic that the prophecies can be explained only by the event, and that Antichrist is to be sought only in the ten kingdoms into which, he says, the western Roman empire has been divided. On this

ground, he says: "The fathers entertained strange, wild notions regarding Antichrist—that he should be a Jew of the tribe of Dan, that he should come from Babylon, that he should fix his residence in the temple of Jerusalem, that he should first subdue Egypt and afterward Lybia and Ethiopia, which were the three horns which should fall before him."

We would by no means be held responsible for the notions of the fathers about Antichrist, however we may object to the grounds on which these notions are rejected by commentators, who hold that the predicted division of the Roman empire among ten kings has now taken place, and that three of them have been plucked up. Yet if we ask them to point out the ten kingdoms, we find as many different enumerations of them as we found different solutions of the mystical number of the beast. We have one enumeration which Bishop Chandler and others accept with much satisfaction from Machiavel; another by Mede; a third by Bishop Lloyd; a fourth by Sir Isaac Newton; and Bishop Newton himself adds a fifth, in which he professes to include only the principal states and governments, adding: "Not that there were constantly ten kingdoms; they were sometimes more and sometimes fewer, but as Sir I. Newton says, whatever their number afterward, they are still called ten from their first number."

We might add to this variety from the writings of more recent commentators, whose systems have required a change in the list; and no variety need surprise us; for, even allowing them to limit the application of the prophecy to the western half of the Roman empire, it will be found impossible to show that at any time it has been divided into ten and only ten kingdoms. It is proper, however, to mention as a variety distinct from the rest, that Grotius and those who follow him, give a list of the ten kings symbolized by the ten horns, from the kings of Egypt and Syria down to Antiochus Epiphanes, whom they regard as the little horn; and hold that the three horns plucked up before him, were his elder brother Seleucus, Demetrius the son of Seleucus, and Ptolemy Philopater, king of Egypt.

Protestant expositors are, for the most part, agreed in representing the pope or the system of popery as the little horn that rises up amid the ten horns. They easily satisfy themselves that in that system are found the characteristics of "that horn that had eyes, and a mouth speaking great things, whose look was more stout than his fellows;" and it presents no difficulty to them that he is represented as rising after the ten kings. But when they come to enumerate "the three that were plucked up before him," we again find a diversity of opinion; though at length it is commonly held that these are the Exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome, which were bestowed upon the popes as a possession and dominion by Pepin, Charlemagne, and Louis the Pious of France. It might seem to be a trifling objection to this explanation that the prophecy says of the little horn, "He shall subdue three kings," were it not that these interpreters urge this very objection to the application of the prophecy to Antiochus Epiphanes that "the three kings mentioned by Grotius were not plucked up by the roots by Antiochus."

If it were admitted that "the little horn" in the

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vision of Daniel viii. is identical with "the little horn" in Daniel viii, it would be fatal to the conclusion that the tenfold division of the Roman empire is to be found in the existing kingdoms of Europe; and would show that popery is not the power represented by that symbol in Daniel vii. We are, therefore, presented with a choice between Antiochus Epiphanes and the Roman empire as fulfilling the prediction in Daniel viii. The latter is more generally accepted; though it requires either great ingenuity or great credulity to make the Roman empire "a little horn" springing out of one of the four divisions of the Macedonian empire.

In the eleventh chapter of Daniel, Sir Isaac Newton, followed in the main by Bishop Newton and many others, traces the downfall of the Persian empire, the brief but brilliant career of Alexander the Great, the history of the kingdoms of Egypt and Syria down to Antiochus Epiphanes. The Romans are introduced as "the ships of Chittim," coming against Antiochus; and in the remainder of the chapter we have the course of Roman domination, its conquest of Judea, its persecution and finally its adoption of Christianity, its decline under the control of corrupt ecclesiastics, till, at the fortieth verse, the incursions of the Saracens and Turks are predicted, and then the prophecy traces the history of the Turkish empire. Dr. Keith says it is "a precise delineation of the rise and extent of the Turkish empire to which Judea has been subject for centuries;" and claims that history so exactly fulfilling prophecy is "a confirmation of the truth of Scripture, sure as the voice of an angel from heaven." Alas! for those whose faith depends upon such evidences!

The extraordinary commotions which followed upon

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the first revolution in France, demanded a reconstruction of all these schemes of prophetic interpretation. The popular passions of Europe and especially of England, prompted these historical interpreters unconsciously to find weapons against Napoleon, from the same source from which the popular passions of the Reformation found weapons against popery. Leaving the first part of this eleventh chapter of Daniel down to the nineteenth verse, as a rapid delineation of the course of the Persian, Macedonian, and Roman empires, in the twentieth verse they found, to use the language of one of them, that "the most remarkable event of the year, (1792,) of that age, or of any age, is described with an exactness, which, considering its brevity, is amazing: the death of the King of France, brought about by the revolution." His death made way for the Corsican adventurer, "a vile person to whom they shall not give the honor of the kingdom." Down to the fortieth verse, it is alleged, we have "an exact delineation of the career of Napoleon," which, unhappily for their scheme, came to a close at that point in the island of St. Helena, from which, however, some of them expected he would return and fulfil the remainder of the prophecy. After his death in exile their expectations turned to the son of Napoleon or to the restoration of the empire in the hands of some branch of the Bonaparte family, which public sentiment in France always rendered by no means improbable.

The way was thus prepared for the last phase of their ever-changing vaticinations, which, with a confidence as surprising as the credulity which accepts its rash conclusions, proclaims the astute and unscrupulous Emperor of the French to be, beyond the shadow of a

doubt, the very Antichrist. The advocates of this scheme endeavor to strengthen themselves by the claim that expositors of their own class foresaw the first revolution a hundred years before it took place, and even hinted at the revolution of 1848, referring, probably, to Mr. Fleming's tract, which attracted much attention at the time. But both of these events only served to prove that the principles of interpretation which they have adopted from Mr. Fleming are fundamentally erroneous. No prophecy which he applied to these events was fulfilled. The events of these periods and the character of Louis Napoleon are just such fulfilments of the prophecies which they apply to them, as the conversion of Constantine was of the prediction of what shall occur on the opening of the sixth seal; such an interpretation of prophecy as it would be to say that the appearance of the sun on some misty morning was a fulfilment of Joel ii. 31; such an interpretation, of a similar origin and equal value, as one in which the wish is father to the thought, which an ardent patriotism sometimes utters in our pulpits, that the Constitution of the United States is the little stone cut out without hands, which is to crush the old world sovereignties to powder like the chaff of the summer threshing-floor.

It may be thought that such remarks have a tendency to discourage a growing disposition among professing Christian to listen to discussions of prophetic subjects. Our aim distinctly is to undeceive those who find in popular speculations on prophecy an excitement which gives a keener relish to the news of the day, a more lively interest in those things which come between the soul and Christ; and who mistake a mor-

bid curiosity to pry into the troubled future of politics, for a desire to know the counsels of God for the manifestation of His own glory. They themselves know whether these prophetic speculations send them more to the Word of God or to the daily newspaper, and lead them to think and speak more of Jesus or Napoleon, of Christ's coming or the events which precede it. They know whether the tendency of their speculations is to promote heavenly-mindedness—separation from the world and deadness to its attractions—a closer walk with God and a more simple and loving occupation of their hearts with the chiefest among ten thousand-and whether the doctrine of His speedy coming as they hold it, is a living and practical truth which gives character to their daily thoughts, words, and actions-comforting them in their trials, animating them in service, and leading them to purify themselves as He is pure.

### MILLENARIAN LITERATURE.

THE QUARTERLY JOURNAL OF PROPHECY. No. LXVII. April, 1865. London: James Nisbet & Co.

When we take up a journal devoted to the subject of prophecy, we do not need to examine its contents or to ask a question regarding it in order to be assured that it advocates, what are styled, millenarian views. With no other views could the prophetic Scriptures engage the attention of either writers or readers, until a periodical of respectable dimensions had reached its seventeenth year. Considering the space which prophecy occupies in the sacred volume it is surprising that, amidst the number of journals devoted to the elucidation of Scripture and the discussion of scriptural subjects, this should stand alone in character and age. The sixty-seventh number of a quarterly magazine is not, after all, such a venerable age; but we must place it in painful contrast with the ephemeral existence of periodicals professing the same general aim on this side of the Atlantic. The difference is not explained by the superiority of the London journal; for we need not hesitate to claim that Lord's Literary and Theological Journal was at least its equal in every thing that could give value to such a work. It may be worth the inquiry of students of prophecy among us who

really "love His appearing," why it is that the one flourishes while the other is among the things that have been.

Our object, however, in noticing the Quarterly Journal of Prophecy is simply to lay before our readers an abstract of its contents, with a view to keeping them informed of the progress of prophetic inquiry.

The first article, on "The Blunders of Geologists," is a reprint from the Evangelical Repository. And the fact that it finds a prominent place in this journal reminds us of the service which Mr. Lord was wont to render in the defence of Scripture against the arrogant assaults upon the doctrine of its inspiration by the pretenders to science whose blunders are here exposed. It is not without satisfaction that we recall numerous proofs that both the ablest and most earnest defenders of this doctrine are to be found in the millenarian ranks.

The wit of this article may probably serve the purpose of it better than a graver exposure of the assumptions of the class against whom it is directed. At all events, the writer finds scope for keen wit as well as forcible logic in dealing with opponents of revelation whose pretensions are ridiculous, and in pointing out the incongruity between the lofty pretensions of the science and its slender performance; the discrepancy between its very proper demands on its students for universal knowledge, and the very moderate amount of second-hand information possible for men engaged in the common business of life (as most geologists are) on any subject beyond the range of their own profession. It would, indeed, have been difficult to suppress a scornful raillery in exposing the assurance with which

dabblers in a crude science profess "to know for certain, on geological grounds, the unhistorical character of Genesis."

The writer directs attention to the small portion of the earth's surface that has ever been examined by any one, and how little of the examined portion has been surveyed by competent observers. The ocean covers two thirds of the whole surface of the globe. Of the land surface, the largest portion is barred against the geologist by swamps, forests, wilderness, savages, and eternal snows. Of the accessible fraction remaining. not one ten thousandth part has ever been personally examined. We need not be surprised that geological maps of the world should, as soon as they are published, be shown to be worthless. So the geologists of the American Association considered the maps of this continent. Still more erroneous, as we might expect, do recent observations prove all previous notions of the geography of Africa. The physical geography of Asia, and the geology and ethnology built upon it and current in all our colleges, is now discovered to be quite as fictitious as that of Africa.

It might be supposed that Europe, and especially England, would long since have been accurately surveyed, its geology settled and legibly defined in sets of maps. But the highest geological authorities now assert that, previous to 1854: "The knowledge possessed by naturalists of the earliest phenomena of life in our planet, was scanty in the extreme, rather indeed deserving the name of utter ignorance." The geology of England is pronounced to be just emerging from darkness and confusion, and that of Scotland is still less understood. The recent observations of Sir R. Mur-

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chison and other scientific magnates, "have completely revolutionized the geology of half the century." And thus are swept away the very foundations of the systems of infidel geology, the professors of which have announced with the tone of infallibility "the unhistorical character," that is, in plain English, the falsehood, of the Mosaic account of creation.

The writer of the article then adverts to the "greater commotion that has been produced by the discovery of the connecting link between a well-defined geological stratum and the human historic period." In this connection we desire to suggest that the suitable time may have arrived for the production of the interesting and satisfactory evidence of the discovery of human remains in well-defined geological strata in the State of Ohio, which are in the possession of Dr. Duffield, and which, a few years ago, were denied a respectful consideration by the geological tribunal of this country. The article before us shows the insufficiency of the data upon which these scientific enemies of revelation have based their calculations of the vast antiquity of the human race: "The more moderate content with sixty thousand years, while the others would have hundreds of thousands." Thus the argument of great antiquity from the supposed slow growth of peat, in which certain remains have been found, is met by such facts as the discovery of a coin of the Emperor Gordian in peat thirty feet deep, and experiments which go to show that twenty-five feet in a century is the probable rate of growth of peat. The argument from the discovery of human remains in connection with the bones of extinct animals is met by such facts as the discovery of "five or six bushels of undigested pine and hem-

lock twigs in the stomach of the Mastodon Giganteus." Twigs do not last a hundred thousand years. The argument from the discovery of brickbats and bits of crockery under the mud of the delta of the Nile, is met by showing that the rate at which alluvium is now deposited on deltas, affords not the slightest ground for any conclusion as to the time taken for the accumulation of the whole mass laid down, as it must have been, in circumstances utterly unlike those now existing. Besides, it is an unfounded assumption that the mud was formed over the brickbats at all. It were a far more likely inquiry to ascertain how long a brickbat thrown into a mud bank under water would be in sinking to the bottom.

In remarking more particularly on the conclusions of geologists from the physical geography of this country, the writer shows how the delta of the Mississippi, for the formation of which geologists claim a hundred thousand years, may, even under existing circumstances, have been deposited in four thousand. And how "the process of excavating the Niagara channel through the soft strata did not occupy the old ocean as many hours as Lyell demands years for the job."

There is something very pitiful in reviewing the puny efforts of the wise men of this world to refute the testimony of the Creator regarding His own work, efforts which only demonstrate the malignity of the heart of fallen man. But there is one thing more pitiable than even this, and that is the moral cowardice of those professed believers of the Word of God who yield to the arrogant demands of its enemies, that it must be explained away and made consistent with these crude

theories and baseless conclusions; instead of taking their stand upon the immutable certainty of revelation, and accepting no conclusion of science which is not in accordance with its testimony. "By faith," and not by science, "we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." A prophet of their own testifies: "Geology furnishes us with no clue by which to unravel the mysteries of creation; these mysteries belong to the wondrous Creator, and to Him only."

The second article, on "The Duality of Christ's Coming," is a brief and unpretending illustration of the occurrence of passages of the prophetic Scriptures, either distinctly expressing or clearly implying Christ's first and second coming, in some cases in the same verse. At His first coming He came to save His people from their sins and to overcome their great enemy, the devil, whose sentence is pronounced though not executed. But the result of His coming is more than mere deliverance to His people. He came to exalt them to endless glory and happiness in His kingdom, which will be established at His second coming.

This twofold coming pervades the sacred volume. It was announced in the first promise of a Saviour whose heel was bruised by Satan at His first coming, but who at His second coming will bruise Satan's head, restoring beauty and harmony to the world in which Satan introduced confusion. Examples of this allusion to the twofold coming of Christ are cited from the Psalms and Zech. xiii. 7–9. The seventh verse is applied to His first coming by the Lord Himself, "I will smite the shepherd, and the sheep shall be scatter-

ed," but immediately the triumph of the Messiah in His people is described in verses 8 and 9, in terms which can only find their fulfilment when the times of refreshing shall come from the presence of the Lord.

In reading Isaiah lxi. 2 in the synagogue of Nazareth, the Lord stopped in the middle of the verse, when the prediction of the acceptable year of the Lord was fulfilled in His first coming, and did not read of "the day of vengeance of our God," because that relates to His second coming. In Isaiah ix. 6 and 7, we have another remarkable instance. In the first sentence of verse 6, "For unto us a child is born, unto us a son is given," we have one of the most striking predictions of the incarnation. In the latter part of the verse and in verse 7, we have an equally striking prediction of the glorious character of our Immanuel, and of His coming kingdom and reign.

"The government shall be upon His shoulder." is here spoken of as Immanuel God-man, in which character He will come to reign over the earth with His saints. The scene of His deepest humiliation will be the scene of His highest exaltation. His name is called "Wonderful;" yes, wonderful above every other name, for He is God with us, Godlike in His person, works, and life. He is called "Counsellor," the Eternal Wisdom instructing and guiding His people. "The mighty God," all things are at His bidding; and as though even this were not enough to inspire us with confidence, He is "The everlasting Father;" and assurance is given of the blessed character of His reign when He is called "The Prince of Peace." Lest any one should doubt His accomplishment of all this, the prophet is commanded to add: "The zeal of the Lord of hosts shall perform this." What security for perfect bless-edness, since all this is the believer's portion for ever.

The third article, on "The more sure Word of Prophecy," is an exposition of 2 Pet. i. 19, 21, where, after a reference to the transfiguration of which he was an eye-witness, Peter writes: "We have also more sure the word of prophecy, whereunto ye do well that ye take heed in your hearts as unto a light that shineth in a dark place until the day dawn and the day star arise." The writer asks, in what respect is the word of prophecy more sure than the transfiguration? and replies: 1. Though the disciples were established in the faith by the transfiguration, that event cannot confirm the faith of those who did not witness it, as does the prophetic word, the importance of whose testimony is seen in the anxiety of infidels to impeach its authenticity and truthfulness. 2. Prophecy is accessible to all, and is the standing proof. 3. Prophecy is an accumulative evidence of Christianity. 4. Christ and His Apostles have borne the strongest testimony to its absolute veracity. It becomes the Christian to take heed to that which is to him what a chart is to the mariner, and this becomes more imperative as the perilous times draw nigh. The phrase, "no prophecy is of any private interpretation," is explained to mean that we cannot interpret it unless enlightened by the Spirit.

An unsatisfactory exposition is neither ingeniously illustrated nor forcibly maintained, but the article ends well: "Let it be, then, that God's people who attend to this sure word are looked down upon by the worldly wise or prejudiced believers, for cherishing the hope of the personal advent of their blessed Saviour; for endeavoring to realize more and more their citizenship in heaven; for wishing to be dead to the things of this

world, which must soon pass away, and for fixing their affections where Christ now is at the right hand of God. Yet it is certain that He will speedily return and change this vile body into the likeness of His own glorious body, according to the working of His mighty power, whereby He is able even to subdue all things unto Himself."

The fourth article, "The Times of Restitution," is a very commonplace exposition of Isaiah xi. The predictions regarding the King of Assyria, in the tenth chapter, are represented as being designed, first, to depict the overthrow of Sennacherib, but as having its full and ultimate fulfilment in the beast of Rev. xiii., who shall meet his doom at the hands of Him who is described as a rod out of the stem of Jesse, with reference to the lowliness of His first coming, and whose equipment for His mission by the Spirit is described in His qualification for rule and the character of His rule, as described in the subsequent verses, are understood literally, and the predictions of Israel's restoration, reunion, and blessedness are all understood as relating to what is yet in store for them. The fifth article, "A Hymn of Praise to Christ," is but a continuation of the fourth, for it is an exposition in the same tame and commonplace style, of Isaiah xii., in which the glorious deliverance achieved in chapter xi. is celebrated.

The sixth article, "All Things not yet under Christ," is a meditation, and may have been a popular sermon, on the text, "Now, we see not yet all things put under Him." The interval between His ascension and His return has been long and gloomy, but God's purpose has not failed nor changed; yet it is the fact that man and his world have not yet bent the knee to Him. He is a Saviour, but all have not been saved; a Teach-

er, yet the world remains untaught; a Mediator, but the world does not accept His mediation; a King, but His crown is not honored; a Conqueror, but His victory is not displayed; He is the Resurrection, but the grave still holds the dust of His saints.

The seventh article is also a sermon, on Rev. xxii. 16, 17, in which is stated and illustrated: 1. The preëminence of Christ; 2. The provision of love; 3. The proclamation of mercy, with this application: "Unsaved yet invited soul! Consider your position. Before you, if you persevere, is the doom of the lost; ponder it, I pray you. Look at that lake of fire, that second death. Behind you is your own history, with all its countless sins. Within you is a guilty conscience. The way of peace you know not. Yet before you, at your very feet, rolls that river of life, and hark! God says to you: 'Come.' 'Come now.' 'Come and take of the water of life freely.'

"Oh! read the grace and trust the word, 'and find salvation in the Lord.'

"The melodious, unanimous invitation will not sound in your ears for ever. And what a dreary, dismal silence will succeed this melody. Then, amidst that silence, how awful will the word 'Depart!' sound when God shall reëcho what you have so often said to Him.

"Saved soul! that fountain has washed you, that river supplies you. Now, look around and see what millions are doing and daring. Still say, 'Come.' 'Labor on in faith and prayer, if by any means you may save some.'"

In addition to other articles, we have some notes on Scripture, verses, and correspondence, in which there is little that would interest our readers.

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# LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE X.—THE CHARACTER OF THE CHURCH OF PERGAMOS.

"And to the angel of the Church in Pergamos write: These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth."—Rev. ii. 12, 13.

Pergamos, now called Bergamo by the Turks, is about sixty-four miles north of Smyrna, and one hundred and forty-four miles south-south-west of Constantinople. It is situated on a spacious plain, lying on the banks of the river Caïcus, and in the midst of a very fertile region, in the southern part of Mysia. It was a city of great account, enriched and adorned by a long succession of the Attalian kings. They made it their capital; and when, on the demise of Attalus Philometer, who bequeathed his dominions to the Romans, it passed under their authority, this city became the residence of a Roman pro-consul, and continued to be the great metropolis of Proconsular Asia. Pliny describes it as the most famous city in Asia. It was celebrated for

its magnificence and wealth; and for the libertinism, idolatry, and literature of its inhabitants.

They claimed to be descended from the ancient Arcadians, who were fabled to have migrated to this part of Asia, under the conduct of Telephus, the son of The town was built at the foot of a rock, which rose in the form of a cone, upon the top of which was a fortified castle, in which the ancient kings deposited their treasures. Daubuz conjectures that it took its name from its situation, on the rocky summit of an elevated part of the great plain, or a hill that rose in it; and, like many other elevated places appropriated to religious rites, became conspicuous as a place of false It was pretended by its inhabitants that Æsculapius, a noted physician of antiquity, afterward worshipped as a god, brought with him a colony of learned Greeks, and, settling in this city, commenced there the practice of medicine. His success in his profession obtained for him divine honors from the inhabitants, who worshipped him under the titles of "God the Saviour," and "the Sovereign God." They erected for him a magnificent temple, in which various sacrifices were offered to him, and various splendid games were celebrated in his honor.

The whole population of Asia Minor, attracted by the magnificence of this temple, and the splendor and fame of these games, resorted to them habitually; and thus Pergamus became illustrious as a place of great wealth, and a centre of great influence. It continued to be, in the Apostles' days, and under the Roman government, the great emporium of resort for Proconsular Asia, and the grand seat and centre of influence, where the votaries of the healing art rendered their orisons to

Jupiter, Hercules, and Pallas were the their idol. deities worshipped by its inhabitants generally, but Æsculapius was the chief; and after him, Apollo, who was regarded as his father. The Emperor Trajan received divine honors in this city. Both the idol gods and emperors had temples here, of which that of Æsculapius was chief. The temple of Augustus, with its pagoda of eight columns, as represented on many medals, was constructed at the expense of all the province of Asia: and the Olympic, Pythic, and Actian games, celebrated in the most expensive magnificence in this city, rendering it the resort of immense numbers, it became a place of great wealth and trade, whose principal commerce was in parchment, and the fabrics of stuffs and tapestry there manufactured.

At first Pergamus was but a citadel, built on a strong hill, which became a refuge to Philetærus, an eunuch, who, being appointed to guard the treasures which Lysimachus had placed in it, revolted, and by cunning and intrigue established himself there, fortified the castle, erected a monarchy, and laid the foundations of a kingdom that lasted one hundred and fifty-three years. Eumenes, one of its kings, having lent his aid to the Roman power, in the war which was waged by the Romans against Antiochus the Great, King of Syria, was rewarded by them with an enlargement of his dominions. He enlarged and embellished the city greatly; but being prohibited by Ptolemy, King of Egypt, from exporting thence the papyrus, for the purpose of forming a library, which might be as valuable and choice as that which the Egyptian monarch had established at Alexandria, he determined not to be counteracted in his design. Thereupon he invented parchment, which the Latins, from this circumstance, called Chartæ Pergamenæ, and laid the foundation of an extensive and costly library, which was increased by his successors, till it numbered some two hundred thousand volumes, and contributed much to the literature of Pergamus, until it was transported to Egypt by Cleopatra, to whom Pompey had given it, and enriched her famous library at Alexandria, till both were destroyed by fire by the Saracens, in A.D. 642—an event which no friend of literature and science can record without a deep sigh of regret for the world's loss by such an act of ruthless barbarism.

This city also was rendered famous for its splendid and costly hangings, which were invented to adorn the hall of one of the Attalian kings. Attalus the Third, surnamed Philometer, dying without issue, bequeathed his estates to the Romans, when the city and kingdom of Pergamus became absorbed in the Roman Empire, and was thereafter governed as a province, under the name of Proconsular Asia.

We have no information as to the person by whom the Gospel was first preached in this wealthy and idolatrous city. Most probably it was by Paul; but the learning and luxury, the opulence and idolatry of its inhabitants prevented not the entrance of the truth. A church was early established there; and although subjected to severe trials and temptations, its ministry retained their integrity. To the angel or pastor of this church the Saviour addressed this communication, assuming to Himself this impressive and significant title: "He that hath the sharp sword with two edges."

In the vision which John had of Christ, he describes Him, among other particulars. by this extraordinary

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circumstance, that "out of His mouth issued a sharp two-edged sword." The whole being symbolical, there was doubtless presented to the eye of the prophet an appearance of this sort. When He opened His mouth and spake, His halitus or breath escaped as a flame of fire, which assumed an ensiform, or sword-like shape. as it came forth-a terrific symbol of the power that should go forth when He gave command for the destruction of His enemies, for the overthrow and punishment of the wicked. This feature of His character and providence was especially appropriate to the condition of the Church of Pergamus. For it was singularly infested with heretical teachers. He therefore claims their attention and confidence, as that glorious being who speaks with power, and who, by the omnipotence of His arm, can accomplish the destruction of His own and His people's enemies, according as His mouth hath promised.

He commends the pastor of this church, and through him the members of His flock, as being zealous and laborious. Their zeal and labor were greatly enhanced in His estimation, as they had to encounter the violent opposing influence of the enemies of the truth. They dwelt where Satan had his throne. The throne is the seat of royalty and power, and the phrase, dwells where Satan has his seat, is a form of speech which here denotes that it was not a mere temporary thing, but that their permanent habitation, as distinguished from a state of wandering, should be within the very centre of Satan's influence and authority in this world.

But who is meant by Satan? One class of commentators think that it is but a free personification of evil, either a figure of speech for the spirit of paganism that

then reigned in the world, or for the spirit of lawlessness and crime; and others, for the Æsculapian idolatry prevalent in that city. But we agree with the other class, who understand it in its plain and obvious import, as referring to that great and mighty fallen angel, the head and master-spirit of the whole apostate race of unembodied spirits, that, according to Jude, "kept not their first estate, but left their own habitation," v. 6. The Bible informs us of an active, intelligent agent, who is the rival of Jesus, but who, although existing in the Apostles' days, had not manifested himself fully, but should in the time of apostacy, which 2 Thess. ii. 4. It also informs us of an was predicted. energy of Satan, which shall be exerted in diametrical opposition to that of Jesus Christ. 2 Thess. ii. 9. calls him, "the prince of the power of the air, the spirit that works in the children of disobedience." Eph. He is also sometimes called, "the old serpent," ii. 2. "the devil," emphatically, "the enemy and the avenger," "the accuser of the brethren," "the prince of this world," "Beelzebub," "Satan," "Apollyon"all terms and titles denoting a living, intelligent, conscious, active, mighty agent. His power and influence are spoken of in a great variety of ways, as being artfully and malignantly opposed to that of Jesus Christ. Thus, we read of "the wiles of the devil," Eph. vi. 11: of those wiles being exercised by a vast and organized system of authority, through graduated and subordinate agents and instrumentalities, called "principalities," "powers," "the rulers of the darkness of this world," "spiritual wickedness in high places." Eph. vi. 12. We read also of the teaching of Satan, as being opposed to that of God, Rev. ii. 24; of his exercising

an authority over the nations of the earth, exactly the opposite of that of Christ, Rev. xiii. 2; of a system of falsehood maintained by him, which is opposed to the truth of Christ, Rev. ii. 13-15; and of a revelation and presence of this lawless one in the earth, which shall usurp and anticipate the glorious revelation of Christ, coming in His avenging manifestations to punish His enemies. 2 Thess. ii. 8, 9.

We are not at present concerned to inquire what have been and now are the incarnations of the devil, which have cursed and do yet curse the world; nor what the systems of Satanic teaching, influence, and authority, that form the means and support the power of his sway. We shall have a more appropriate place for this hereafter. It is enough for us to know that there is such a being, and that he exercises an influence and authority for evil in the earth. The language teaches us that Satan had in Pergamus the seat of his influence and authority, which he exercised in a successful and malignant manner, to stir up hatred and persecution against Christians. This, we know from history, was done by means of the pagan idolatry and the Roman authority, which there prevailed. city, as we have already stated, was distinguished for its idolatry, and especially for that of Æsculapius, which, more especially through the perversion of the medical art, commended itself to the sick and dying. It was especially distinguished, also, for its bitter cruelty to Christians. As a heathen metropolis, a great central seat of corrupting doctrines, influences, and morals, it might well and truly be called the throne of Satan. In like manner it might, as well and truly, be called such from being the seat of the pagan, persecut-

ing government of Rome, whence their edicts and instruments of persecution issued. For it is through both these channels, as we have seen, that Satan is represented to exert his power and influence against Christ and His cause. The latter we think the most probable. Vitringa has shown that there is no more reason why the worship of Æsculapius should be attributed to the instigation of the devil than that of Diana, nor, indeed, so much. It is certain that, throughout this book, Rome is spoken of as the seat and throne of Satan. The wild beast of blasphemy, which symbolizes the Roman power, is said to have been endowed by Satan with his power, and throne, and authority. Rev. xiii. 2; xvi. 10; xvii. 3,

The Saviour commends the angel of the Church of Pergamos, because he had maintained his integrity, despite of all such opposing influences. He had held fast His name, and had not denied His faith. He, and the Church to which he ministered, steadfastly adhered to their profession of Christianity, and would not renounce their cordial trust in Jesus Christ and reliance on His word. This, too, they had done in a time of more than ordinary severity, during a season of persecution, when one of their number had fallen a martyr to its violence, "even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth."

That which formed the special commendation of the angel of the Church of Pergamos, and which is first noticed as worthy of praise, is his holding fast the name of Christ. The name is that by which we designate an object—that by which a person or thing is known. The names of Christ are various each designating Him

in some particular and peculiar respect, either as to His person, perfections, offices, work, or relations to His people. Here, evidently, it means that which was emphatically and preëminently His NAME, and to which the Apostle refers, when he says that, as the reward of his obedience, "God has given him a name, which is above every name," etc. As Jesus, God-man, Mediator. He has been endowed with "all authority in heaven and in earth," and constituted "Head over all things." The commendation of the angel of the Church of Pergamos is, that he asserted, maintained, and would not compromit or deny, the divine and glorious supremacy of Jesus Christ, or cease from the most implicit and cordial trust in Him. Probably Antipas was the pastor of the church, who thus asserted and maintained, even to martyrdom, the supremacy of Jesus Christ. His name does not appear on the pages of ecclesiastical or profane history, but it is handed down to us with infinitely greater renown. Volumes of panegyric have been written for kings and emperors, statesmen and heroes, poets, philosophers, and scholars, but how frigid are they all, compared with this simple testimony of Jesus Christ, my "faithful martyr, Antipas"! I had rather have this testimony from the blessed Redeemer, than all the chaplets and laurels, and all the crowns and honors and praise which this world can bestow upon its military heroes and great men, and idols, whom it delights to extol. Antipas, most probably, was a person of little note and estimation in the eyes of the world, so that his name appears not in the annals of fame, but he was dear to the heart and of great worth in the eyes of Jesus Christ.

It has been conjectured by some, that the name is

mystical, and that, meaning, as the Greek word does, "against every one," the idea is, that the reason is thus intimated why the idolatrous power of Rome, and all other persecuting powers, oppose and persecute the true followers of Christ, namely, because, asserting the supremacy of Jesus Christ, they are opposed to every false religion, and every power on earth that would compel them to dishonor Him, by doing honor to them. This was the very thing that brought the martyrs to the stake during the first three centuries. They would not be coërced by the Roman power, which was unconsciously the instrument of satanic cruelty, to renounce their respect for and reliance on Jesus Christ. Antipas, in this respect, represented all the faithful martyrs and confessors who had adorned the preceding state of the Church. This idea, in the judgment of some, is confirmed by the fact, that the name Antipas is entirely omitted in the Syriac and Arabic versions of the Apocalypse. If this conjecture be correct, then, in regard to the prophetical character of this epistle, our Lord's declaration will be, in effect, that they had passed through the era of the martyrs, and in the time of peace which had succeeded, the true Church—the real members of Christ's mystical body—continued faithful still, the gates of hell being unable to prevail against them, no more by the allurements of prosperity, than by the trials and severities of persecution.

Let us learn, 1. The light which the Bible throws upon the influence that instigates the persecuting governments of earth. It is Satan. He has had his throne in Rome for centuries. I am amazed at the very limited and erring views of many, as to events transpiring there.

2. There are no perils or trials or corrupting influences that will induce the faithful Christian to renounce and dishonor his Lord and Master. Here is a test to apply to the religion of many. Are there none who justify their coldness and deadness, by outward circumstances, and who say, "It is easy for some to be religious, who have no cares to perplex them, but I am entirely absorbed in worldly business, dwelling among those who, like myself, are struggling to get forward in life. How can I be as religious as they?"

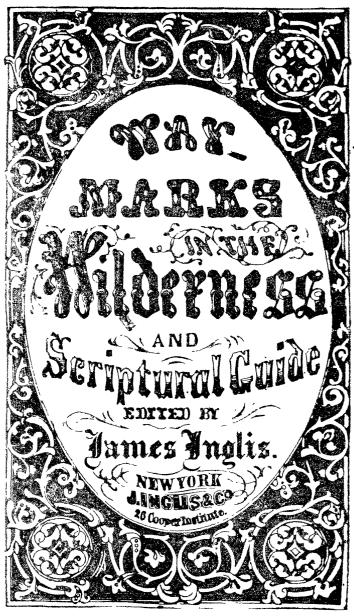
Others say: "I stand in peculiar circumstances—in a higher station, a member of societies not religious: surrounded by the attractions of wealth, luxury, or rank, how can I, in such relations, be religious? God will not expect as much from me. He will surely make allowances." Others say: "I have companions that I cannot avoid, who are irreligious; how can I be so uncourteous as to protrude religion before them?" False and fatal pleas! The great inquiry of the Saviour will be: "Have you been faithful, and stood up manfully for me and my supremacy?" The plea of concealment or conciliation with the wicked is absurd. All such excuses must be put aside. He that is not openly for Christ is against Him.

- 3. God's Spirit can and does enable the true Christian to be faithful.
- 4. The pastor and ministry of Christ, if they would be faithful, must maintain the supremacy of Christ, and rely on Him, and if so, they will be upheld by Him.
- 5. The honor to be preferred by us is the praise of Christ. What say you, impenitent and unbelieving?

### OUR HOPE.

Before the crisis of man's consummated iniquity; before the judgments by which his proud vauntings are silenced, or rather changed to weeping, and wailing, and gnashing of teeth; and surely before the reign of Christ in righteousness and peace, Christ Himself shall come; His saints who are alive and waiting for Him shall be changed into His glorious image; the sleeping saints, the righteous dead, shall be raised; both together shall be caught up to meet the Lord in the air; so shall we ever be with the Lord. the Church's, even as it is the Christian's hope. When the saints have thus been caught up, iniquity will ripen on the earth; the marriage of the Lamb will take place in heaven; the maddened and infatuated nations will gather together against God and against the Lamb; patience, long-tried, will give place to righteous retribution; Christ will come forth attended by His saints; the lake of fire will receive the chiefs in iniquity, who shall be cast alive therein; their armies shall be slain; judgment upon judgment shall overtake and extirpate all but those whom grace shall spare; and then shall the earth rest from its six thousand years of toil and wretchedness under the usurper's sway; rest beneath the peaceful sceptre of earth's long-rejected, despised, and insulted Lord. And when He thus triumphs, brethren, we shall triumph. When He reigns, we shall reign. When His sceptre diffuses liberty and joy throughout creation's vast extent, we shall be honored and privileged to be the vessels for the display of His glory, the channels for the distribution of His

royal munificence, the agents in the application of His healing and gentle influences. But beyond all this official dignity and external glory-yea, beyond the benevolent satisfaction of dispensing blessings to the inhabitants of a renewed and happy earth—shall be the joy of the presence of Him who has made His home our home, His portion our portion, His joy our joy! From the moment we meet Him, this shall be, in its fulness, and without alloy or hindrance, ours. He is our hope. Earth is a wilderness, not merely, no, nor chiefly, because of its trials and its hardships, its sorrows and its pangs, its disappointments and reverses-but because He is not here. Heaven would not be heaven to the saint, if Jesus were not there. He, His presence, and as that which introduces us to it, His coming, is our hope—the hope of the Christian—the hope of the Church. May our hearts cherish it as we have never done. May its brightness so attract us, that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the object of our hopes. May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow waymay be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made Him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted Him, the love that has followed Him, and the patience of hope which has waited for Him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night.

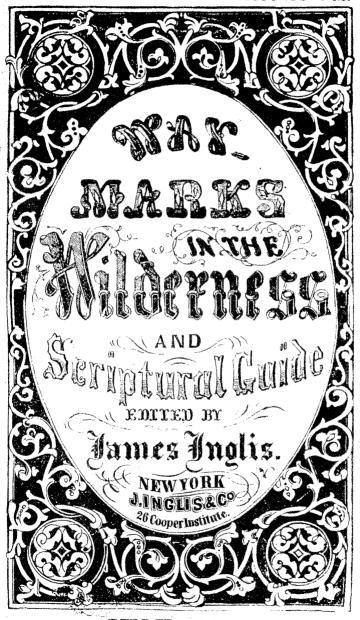


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## WAYMARKS IN THE WILDERNESS.

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## PROSPECTUS

OF

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AND

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#### EDITED BY JAMES INGLIS.

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# "FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."

THE inspired and the uninspired records of Christian experience, and the history of the Church from the day of Pentecost to the present hour, amply illustrate the tendency of the human heart, even after the Gospel has been known in its power, to obscure the grace of God, and to set up some legal claim to His favor. So that there has been no age in which the Church has not needed, and there is no believer who does not need, the exhortation: "Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage."

We do not, at present, propose to trace the almost imperceptible steps in which this tendency is developed, silent and unsuspected in its operation, till we are left to ask those who have begun in the spirit, Are ye now made perfect in the flesh? or to ask, amid the unsatisfied strivings of souls that once knew the peace of God, Where is then the blessedness ye spake of? or to ask, amidst the coldness and languor of those who did run well, Who did hinder you that ye should not obey the truth? Only we would in love warn the brethren that the tendency is constant, the influences are subtle, the arguments plausible, by which emancipated souls may be entangled again. When the

legal spirit has been driven from all its attempts to make good the justification of a sinner, it takes refuge in attempts to accomplish a sanctification in the flesh; when forced to yield the question of salvation by grace, it will seek to accomplish its end by raising a new question about the evidences of faith; and draw the ensnared soul into a fluctuating confidence in attainments, fruits, and experience, instead of a simple resting in Christ, and an assured belief of the testimony of God.

The operation of this tendency is most distinctly seen in the history of Christianity or of the Church at One who had profoundly and lovingly studied that history, says of it: "Periods of revival and decay succeed each other; iniquity abounds, and is allowed to proceed apparently unchecked, as if God had forsaken the earth. A few remain faithful and testify for Jehovah. All in vain. Then suddenly God steps in, makes bare His arm, does His own work, puts aside the instrument, manifests special grace, and reaps special glory to His name. Again barrenness prevails, and desolation covers the land. Then He opens the windows of heaven, and the swollen torrents rush along the valleys, diffusing life on every side. Such are His dealings with the children of men, and such the plan on which the kingdom of grace is administered, having, like that of nature, its seasons and fluctuations, its winter and its spring, its droughts and its floods, all to show forth more clearly God Himself as the doer of the whole, to sink the creature and exalt the Creator, that thus men may not mistake the hand by whose pressure the tide rises, from whose invisible but resistless influence every ripple takes its form and

course. All is God, and God is all; man is the mere subject or spectator of the change."

There is a blessing in the recognition of the divine sovereignty and grace in the revivals, whether on a larger or smaller scale, by which, from age to age, the sad history of decay is illuminated; and doubtless, in the time, manner, and instruments of these revivals, it is most distinctly seen that God is all. But it is not the less observable that every revival is to be traced to a fresh presentation of the simple truth of the Gospel, as every succeeding decay is but the gradual obscuring of that truth under the tendency which we have described as operating so stealthily and steadily to entangle the individual believer in the yoke of bondage.

It is difficult to form an impartial and dispassionate judgment of the age in which we live. Each individual sphere of observation is limited, and so many personal and local considerations influence his view even of that, that we need to be very cautious in the expression of our convictions regarding the religious condition of a whole country, and still more of Christendom. Of the unblushing malignity of the openly antievangelical party who, in our day, prostitute the name of Christianity, we need not hesitate to speak. It is blatant, unscrupulous, and undisguised; and, sustained by the amplest resources of talent, literary culture, and worldly influences, it courts notoriety, and exults in the alarm its inroads excite among the timid adherents of what it has pronounced an antiquated and obsolete creed. Its exultation is one of many proofs of the feebleness and declension of the so-called evangelical party; and we do not fear the charge of censoriousness from that party themselves, when we express the

conviction that the teaching of the pulpit and the faith of the pew are spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. They are a small minority who rejoice in the faith once delivered to the saints, who stand unqualifiedly committed to the Apostle's doctrine and the Apostle's position, "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God."

Even if the conviction here expressed should happily be proved to be erroneous, we should find a sufficient reason in the perils of the individual believer for returning again and again to the statement and illustration of the fundamental doctrine of our most holy faith. Nor will the doctrine of the Cross and its story ever become tiresome by refteration to those who know them best. The attention of our readers is once more invited to the Gospel which God has given to be preached and to be believed, as it stands contrasted with the human systems and speculations which have usurped its name and its place. If, haply, among our readers there are any who have been deceiving themselves by a mere form of godliness, or by making "a fair show in the flesh;" or who are resting in a lifeless assent to an orthodox creed, and the lifeless observances of a hereditary religion, or in frames, and feelings, and a Christless experience; or who, against convictions of the truth, are striving vainly to find peace in these things, their attention is specially invited to the message of God's grace, which, while it exposes their delusion, reveals to them a salvation

resting upon the immutable certainties of the word of Jehovah.

The Scriptures contain no plainer testimony against any of the abominations of the flesh than against its religiousness. The most striking example of the religiousness of the flesh may be found among the Jews, because that which they professed had the living God for its avowed object, and His law for its avowed rule and warrant. Paul, in expressing the most Christlike solicitude for their salvation, bears them record "that they have a zeal of God." Even their hostility to the Gospel was in their own eyes a becoming devotion to "the church of their fathers." Paul had been conscientious in persecuting the followers of Christ, verily thinking that he did God service; and they, perhaps, like Paul, could claim, that touching the law they were blameless, while they did many things against the name of Jesus.

Many among us, who are accounted very religious, would do well to remember that the condemnation of the Jews was not their indifference to religion, for they had a zeal of God; nor a reckless disregard of the law of God, for they went about to establish their own righteousness; nor was it, ultimately, their cruel persecution of the Church, for Paul, who was a blasphemer, a persecutor, and injurious, had obtained mercy; nor was it even that they had crucified the Holy and the Just One, for many who had shared in the guilt of that awful crime received the remission of sins and the gift of the Holy Ghost. But it was that "they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

"Ignorant!" And it may be asked, were they condemned for their ignorance? If there were but one remedy for a deadly disease, ignorance of that remedy would be fatal. But this is not precisely the condition of those among whom Jesus had taught and suffered, and to whom repentance and remission of sins had been preached in His name. Theirs was rather the position of one who, in an obstinate attachment to his own opinion, or through a blind prejudice against the physician who administers the remedy, remained wilfully ignorant of its healing efficacy. Their ears were dull of hearing, and their eyes they had closed, lest at any time they should hear with their ears, and understand with their hearts, and be converted, and God Their condemnation on account of should heal them. their practical ignorance of the righteousness of God, when coupled with the admission of their zeal of God, should sound an alarm in the ears of many Christless religionists among us, whose zeal is only a more resotute rejection of the righteousness of God.

They did, as such religionists must do, go about to establish their own righteousness. Under the law of God, in all its length and breadth, they had the hardihood to present their duties and services, their religiousness, as a ground of acceptance with God, and as the basis of their peace. It would be hard to determine whether such an attempt to vindicate themselves, betrayed more clearly an insulting conception of God and His law, or an insolent conceit of their own character. It certainly revealed a most hardened insensibility, and their guilt was fearfully aggravated by the attempted self-vindication. But the damning wickedness of the attempt

will be best seen in view of the righteousness of God, to which they refused submission.

"The righteousness of God," in the passages quoted, does not refer to righteousness as an attribute of the nature of God, but to that which God has set forth as the ground of justification to believers; "for Christ is the end of the law for righteousness to every one To end the law or a commandthat believeth." ment is a Scriptural expression for fulfilling it. Paul opposes "ending the law" to "transgressing the law," and James says: "If ye end or fulfil the royal law, according to the Scriptures, ye do well." It is not said merely that Christ ends or fulfils the law, but emphatically, and to mark the completeness of His work, He is said to be "the end of the law." A law is fulfilled by obedience to its requirements; or, in case of disobedience, by the endurance of its penalty. After man had broken the law, it could be fulfilled only by the endurance of its curse. Left to himself, the sinner could never be aught else but condemned, and the wrath of God must abide upon him, under a sentence for ever in force, and never to be exhausted or set aside. When Christ took the sinner's place, sinless Himself, He was made sin for us. After a life of unbroken obedience, in which He fulfilled all righteousness, He came to the cross spotless, and put away sin by the sacrifice of Himself, He endured and exhausted the sentence, and satisfied every demand of justice. made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." "He redeemed us from the curse of the law by being made a curse for us." All that was due to our sins He endured, that all the perfection of His

obedience might be accounted to us. "He was made sin for us that we might be made the righteousness of God in Him." "Christ is the end of the law for righteousness to every one that believeth."

In all this we have limited ourselves to a simple statement of the doctrine of Scripture, restraining every expression of horror at the demerits of sin thus expiated, of satisfaction with the work of Christ, of admiration of the love of God. But, "Behold, what manner of love the Father hath bestowed on us, that we might be called the sons of God." We are lost in wonder at that love when we consider that it is the love of God, glorious in holiness, fearful in praises, doing wonders, to whom our sin is infinitely abhorrent—whose goodness we despised, whose justice we outraged, and against whose honor we raised an insolent and puny rebellion. We are lost in wonder at that love when we think that it was bestowed on thankless worms of the dust - the vile and undone, dead in trespasses and sins. "Herein is love, not that we loved God, but that He loved us." We are lost in wonder at that love, when we think of its aim, which was not to shorten or alleviate our misery, nor merely to remove the curse, but to make us the righteousness of God in Christ-that we might be called sons of God, and if sons, then heirs, heirs of God and joint heirs with Christ. But most of all, that love is wonderful when we think of the means by which it accomplishes its object. Man is a sinner—the law is broken, and who shall fulfil it? "The curse" stands between us and the favor of God, and who can bear our sin and put it away? The most exalted creature under the curse of Almightiness would wither into eternal

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agony or nothingness, and who dares travel up beyond all creature existence to find a victim of insulted justice? Listen to the love of God exulting in its own triumph: "Deliver from going down to the pit, I have found a ransom." He gave His only-begotten and well-beloved, and did not spare Him; He put our cup of wrath into the hands of the man that was His fellow, nor could it pass from Him till He could say, "It is finished;" and now behold: "Christ is the end of the law for righteousness to every one that believeth."

The final ground of Israel's condemnation was not the enormous guilt of their sins, culminating in the crucifixion of the Prince of Life; for the blood which they shed could cleanse even the guilt of shedding it; and the grace of the Saviour was displayed in His charge to His apostles, that in preaching the remission of sins in His name, they should begin at Jerusalem, among those who had done the awful deed. But this is the condemnation, that, after all this, they went about to establish their own righteousness, and did not . submit themselves to the righteousness of God. And it is thus also among the hearers of the Gospel now. They would regard it as sheer insanity to claim that their obedience has been sinless. But there may be many an attempt to escape submission to the righteousness of God as resolute as that of the Jews, rendered only more insulting under the stolen name of Christianity. Jewish unbelief could perpetrate no more heinous rejection of Christ, than is done every day by men who base a hope of eternal life on duties, prayers, frames, and feelings; zeal for a church, the observance of forms, an excited enthusiasm, a supercilious orthodoxy, and alleged evidences and marks of regeneration. The man who is loudest in boasting of these, may have to take his first lesson in the Gospel, and learn to count all things but dross, that he may win Christ, and be found in Him, not having his own righteousness by doing, but God's righteousness by believing.

We are shut up to one ground of acceptance, and that the righteousness of God. And if any one asks, How may I occupy that ground? what must I do? we have an answer in the statement: "Christ is the end of the law for righteousness to every one that believeth." If "to every one that believeth," then the answer to that question is, Believe. But, in the tenth chapter of Romans, from which we have quoted, the Apostle gives a more expanded answer.

#### I.-HE TELLS US WHAT WE MUST NOT DO.

"Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above."
God has already sent His Son to be a propitiation for our sin, and He is the door by which, if any man enter in, he shall have life. The proud thought must at once be abandoned that a man may climb to heaven by his virtues, or win favor by services, ceremonies, tears, and prayers, or that he can contribute the weight of a feather to the purchase-price of redemption. It might seem that no heart could be presumptuous enough to ask, Who shall ascend into heaven? but it was what the Jews were in effect demanding, when they denied Christ. And this is what men are still doing, when they act as though the purpose of reconciliation originated with themselves, as though they were left to per-

suade God by their entreaties, or bribe Him by their vows, and extort eternal life from Him while they discredit the finished work of Christ. And yet professed churches, instead of pointing them to the Lamb of God, join their efforts, as though by tumultuous clamor they could bring down peace and pardon from on high.

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"Neither say in thine heart, Who shall descend into the deep? that is, to bring up Christ again from the dead." The resurrection of Christ was the final and formal declaration of God that His sacrifice is accepted, and that nothing remains to be done in order to the acceptance of the chief of sinners who believes. But men seem still seem to think that they must become worthy to receive grace, must prepare themselves to believe that the testimony of God is true, and must do some great work before they come to Christ. The Apostle teaches that all such attempts are vain as the attempt to scale the walls of heaven, or to unbar the portals of the tomb. Christ's work is finished, He is risen, and he that believeth on Him is justified from all things.

#### II .- HE TELLS US WHAT THE GOSPEL SAYS.

"But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith that we preach, that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Here we have an explicit statement of the way of our individual salvation. It is not a great work to be done, but a word to be believed, and that word not a lofty and abstruse mystery, but a word nigh us,

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knocking in simplicity at the heart for entrance, and at the lips for utterance. All toilsome endeavors and costly sacrifices, all proud attempts to scale what is lofty and fathom what is profound, are arrested. Men are not summoned to go forth to establish their own righteousness, dragging a heavy burden of guilt, but are called in their helplessness to submit themselves to the righteousness of God. Before the arduousness of the former, a wretched man might groan out, "I cannot;" but the only negative that can be returned to the latter is: "I will not." There is all the difference between a gift to be received, and an impossibility to be accomplished.

The word to be believed is that which the Apostles preached. There is a singular delusion on this point in the minds of men. In dealing with any other testimony, the only question regarding it would be, Is it true? and its credibility would be determined by the character of the witness. But in this case there is a disposition to make it depend upon the character of those to whom it is addressed; and men look into themselves for some warrant for believing it, or some proof that it is true. Let us rather ask the question, Who is the witness? Paul says it is "the word of faith which we preach." But he was an apostle or ambassador of Christ, preaching not his own word, but the word of Him that sent him - a point which he is everywhere careful to keep before his hearers. "And I, brethren," he says to the saints at Corinth, "when I came unto you, came not with excellency of speech or wisdom, declaring unto you the testimony of God." It is thus with them all. The gospel which they preached is the wisdom of God and the power of

God—the same now as when they first preached it. It did not depend upon them for its authority, even among those to whom they personally addressed it; as Paul says to the Thessalonians: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God." So also in the conclusion of his argument in Rom. x. he says: "Faith cometh by hearing, and hearing by the word of God." The truth is, that the subject of this testimony is such that it could be received on no other authority but God's. In infinite condescension He becomes the witness of the grace which He has provided on the cross. The message of life is from God Himself. This is the divine certainty of our trust: "If we receive the witness of men, the witness of God is greater." But on the other hand, in what a light does this place the neglectors and rejectors of the Gospel. "He that despiseth, despiseth not man but God;" or as John places the matter in a yet more startling light: "He that believeth not, hath made God a liar."

Having, then, distinctly before us, that it is the word of God, let us listen to the message: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." This is no general statement, no vague and indefinite proposition, but an emphatic address to a person, most explicit in its terms, and most positive in its conclusion. Who is the person thus addressed? Evidently, from the connection in which it stands, it had been addressed to those Israelites whose unbelief Paul laments; yet not to them collectively, but individually. But it is not limited to

individuals of that race, as Paul shows in a subsequent verse: "For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek," And everywhere this message is represented as sent to all nations and to every creature, to men as men, or rather to men as sinners, to every sinner who hears it-to you, reader! Thou art the man. Lay hold on this precious word of God to thee. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." There is no question as to what you are or may have been, only it is certain that you are a sinner needing salvation; there is no preparation to make or preliminaries to be settled, and no stipulations as to the future. But here is an assurance to you upon the word of God, and you are this instant placed under the responsibility of receiving or rejecting His assurance—of believing or denying the word of God.

In regard to the matter of this precious message, it might seem unnecessary to say that the confession intended is but the utterance of the belief specified, and that the belief intended is such an energetic conviction as would seek utterance in such a confession. The fact that God raised Jesus from the dead, is the final and formal proof that the work of Christ is complete, and His sacrifice for sin accepted; and that God hath made that same Jesus whom they crucified, both Lord and Christ. The belief of this fact and the confession of His Lordship implies a conviction that Christ is the end of the law for righteousness to every one that believeth, and the message itself is but another form of the very gospel which Paul preached in

the prison at Philippi: "Believe in the Lord Jesus Christ, and thou shalt be saved."

The constant tendency of the human heart is to get away from the simplicity of the Gospel, and many of the professed preachers of it seem afraid to commit themselves to the unqualified grace of this word of They have displayed great ingenuity in forcing upon the message itself some qualification; as, for example, by laying a certain stress upon "confession" in this passage, as though that term might include some great or meritorious work, or sanction the validity of some ceremonial observance, as the ground of the sinner's acceptance with God. When these assumptions are met by the express testimony of the Spirit, "For with the heart man believeth unto righteousness," then one of the most plausible disguises of the simplicity of the Gospel, and to many earnest souls one of the most perplexing perversions of it, is found in an attempted distinction between "believing with the heart," and "believing with the head," and a consequent discussion of "the kinds of faith," which throws the whole question of salvation into endless uncertainty.

Perhaps it may be proper to notice that in the language of Scripture and the usage of the Hebrews, there does not appear to be the distinction which we make between the head as the supposed seat of the understanding, and the heart as the supposed seat of the emotions and affections. The heart is spoken of as the seat of both, and every reader of the Bible must be able to recall the instances in which the word "heart" occurs, where, recording to our use of language, "mind" is meant. Evidently, so far as the recognition of the truth or falsehood of testimony, or the

reception or rejection of an assurance are concerned, it is an act of what we call the mind. The heart, in our sense of it, with its affections, passions, and prejudices, may indeed do much to blind the understanding to the perception of the truth; and the truth believed may indeed exercise a great influence over the affections and emotions. But after all, there is but one act of the mind which we call believing, and that is a simple assent to the truth of the testimony. When the Apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," he is not contrasting "belief with the heart," and "belief with the head," but is placing believing as an internal act in contrast with confession as an external act, and thus he places in the strongest light the precious Gospel truth that our justification rests upon no work or merit of ours. "With the heart man believeth unto righteousness." Even our confession is excluded from the ground of our acceptance; it is of faith, that it may by grace. Assuredly, if the truth is really believed, confession will follow; but justification precedes the confession, for Christ is the end of the law for righteousness to every one that believeth. He that believeth is justified from all things.

Teachers of religion speak of a "belief of the head" as distinguished from a "belief of the heart," and bewilder anxious souls with their discussions of the different kinds of faith; but the truth is that what they style "belief of the head" is no faith at all;—the Gospel, the Word of God, the testimony of God concerning His Son; is not believed in any sense. A man educated in a so-called Christian land, may be acquainted with the facts of the mission, life, death, and resurrection

of Jesus of Nazareth, and may acknowledge their credibility in the same way as he believes the facts of the life and character of any historical personage. He may acknowledge the validity of what are called the evidences of Christianity. He may have an extensive and accurate acquaintance with the doctrines and duties inculcated in the Scripture. He may have a strong attachment to some system of doctrines as held by some school or embodied in the creed of some church, and he may discuss with warmth all questions of ecclesiastical polity, ordinances, and discipline, but the Gospel is not in these, and the devils perhaps believe as much as he does. When he says that he believes on the Lord Jesus Christ, he does not and will not even pretend that he has abandoned every other claim and refuge, and simply relies on Christ as the end of the law for righteousness to him, and as able to save to the uttermost. When he professes to acknowledge that God so loved the world that He sent His only-begotten Son into the world, that whosoever believeth on Him should not perish, but have everlasting life, he would never for a moment think of saying with the Apostle: "We know and believe the love God hath to The Gospel, the word of faith, is not a mere statement of facts or system of doctrine, but a direct personal message from God to the hearer, assuring him that believing on the Lord Jesus Christ he is saved, justified from all thing, made a son of God, and a joint heir with Christ. But this word of God such a man never for a moment pretends to believe; for while he professes to believe on Jesus Christ, if you ask him if he is saved, justified, sanctified, if he is born of God and has eternal life, he will not say, at all events,

he does not believe, that he is, and thus he takes direct issue with God, who says in the Gospel: "Believe on the Lord Jesus Christ, and thou shalt be saved." Such men do not receive what God says, but in the solemn language of the Apostle, they make Him a liar.

There are, alas! multitudes who deceive themselves and others regarding their standing before God, but they do not deceive themselves by a simple reliance on Christ and by taking God at His word. One fertile source of self-deception is found in the teaching of those who are afraid to commit themselves to the bald simplicity of the Gospel, and have attempted to guard the approaches to the Cross by certain preparatory exer-They have, in the views of conversion which they propagate, virtually substituted the anguish of the sinner's remorse for the sufferings of Christ for us, penitential tears for atoning blood, and vows and promises and self-dedication for the righteousness which is of God by faith. Then they have collected certain marks and evidences of regeneration and send the distracted sinner to examine himself for these as the ground of his peace and rejoicing. It is here that men deceive themselves—when they cherish a hope of salvation on the ground of the anguish they endured, the tears they shed, the prayers they offered, the resolutions they formed, the vows they recorded, and all the varied emotions which followed, making up what they call a Christian experience.

There are other and grosser forms of self-deception, but this is the most subtle and the most ensnaring to those who are in earnest about the salvation of their souls. Past all these conceits of man, however countenanced by venerated names, we appeal to the Word of

God, the word of eternal life, and warn those whose confidence comes short of it, that whatever a man may have felt or experienced, may have vowed and done, in whatever position he is found—weeping, praying, vowing, or giving himself to God, at the confessional, the font, or the altar, in the pulpit or the pew—"he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son."

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The Gospel meets the sinner just as he is, guilty and It sets Christ before him, and says: "Believe and live." Nothing of the sinner's own can enter at all into the grounds of his justification. the heart man believeth unto righteousness. eousness involves salvation, including sonship, eternal life, glory—in short, all that the believer is and has in Christ, just as guilt and condemnation involved all the ruin from which Christ came to deliver us. This salvation the grace of God presents in its completeness to our faith. It is certain that faith will be followed by confession. And so it is added: "With the mouth confession is made unto salvation." But confession does not enter into the grounds of salvation. the Lord stood by the grave of Lazarus and cried with a loud voice, Lazarus, come forth, and he that was dead came forth, his issuing from the tomb was in no sense the source or cause of life, but was simply the exercise of life, and the act by which he entered into the enjoyment of life which he owed to the word of Omnipotence.

Yes, and no less is the Gospel the wisdom of God and the power of God unto salvation to every one that believeth. Nothing less than the Word of God could pacify a guilty conscience, or quicken the soul dead in trespasses

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and sins, or give eternal life to those who were by nature children of wrath, even as others. This faith does not stand in the wisdom of men, but in the power of God. It is the belief of a word which borrows nothing from human reason or authority, but which comes in its own inherent majesty as the word of God. There is no difference in this respect between the faith of the poor blind lace-knitter, who knew, and knew no more, her Bible true, and that of the most learned theologian, who, beyond all systems and speculations, believes on the only-begotten Son of God. He indeed may have sifted the evidences of Christianity, and found them at every point impregnable against the assaults of infidelity. But his faith does not rest on these. rests just where hers does, on the Word of God in its own inherent demonstration of its truth, so irresistible and absolute to the sage and the peasant alike, that you could sooner shake their confidence in their own existence than persuade them that the Gospel is not true and divine, or that they, believing it, can ever be put to shame.

If it be asked, Why then do not all the hearers believe it? we ask in reply: Why does not a man see when he closes his eyes? That is no proof that the sun does not shine. Paul says: "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." And it is thus wherever the Gospel is preached to those who reject it.

But while we would thus bear witness to an unbelieving world of their guilt in rejecting the testimony

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of God, we cannot forbear to exhort those who occupy the preacher's place to see to it that it is the Gospel, the word of God, the message of God to the sinner, that they preach. Preach it fearlessly, believingly, unqualifiedly, in all the personal directness of its address, in all the unconditional certainty of its assurance, in all the unfettered freeness of its grace; preach the Gospel itself, and not your own construction of it; preach it as God's word, and not your own, as a message which it is your part faithfully to deliver without any control over its terms or any responsibility for its consequences. It is God's word now, living and fresh as in its first utterance, and the Spirit of God, still present with it, gives it the living might of a present and pervading omnipotence as truly as when He spoke and all things stood fast. You are nothing; God is all. But what a privilege is yours, and what an errand to a perishing world. And of those who are really engaged in it, how well may it be said: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

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### THOUGHTS ON THE TABERNACLE.

#### THE PILLARS OF THE VEIL.

"And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver."—Exop. xxvi. 32.

"And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver."—Exop. xxxvi. 36.

THE pillars of the veil were four in number, Exod. xxvi. 32, and xxxvi. 36. Unlike those on which hung the curtain for the tabernacle-door, they had no capitals; thus they lacked the ordinary architectural completeness of a pillar. May not our thoughts be directed by this, to the contemplation of those Scriptures, which speak of the Lord as cut off? Isa. liii. 8. "Who shall declare His generation? For He was cut off out of the land of the living." And Psa. cii. 23, 24. "He shortened my days: I said, O my God, take me not away in the midst of my days." And yet the very fact of this seemingly abrupt termination of the life of the Lord Jesus, in the days of His flesh, has made Him to be unto us "wisdom, righteousness, sanctification, and redemption," a fourfold perfection, meeting our fourfold need; to which possibly the number of the veil pillars may allude.

#### THE CURTAINS OF THE TABERNACLE.

"Moreover thou shalt make the tabernacle ten curtains of fine twined linen, and blue, and purple, and scarlet; cherubims of cunning work shalt thou make them.

"The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure.

"The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another."—Exod. xxvi. 1-3.

"And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet; cherubims of cunning work made he them.

"The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

"And he coupled the five curtains one unto another; and the other five curtains he coupled one unto another."—Exod. xxxvi. 8-10.

THE framework of the tabernacle was made of boards of shittim-wood, overlaid with gold, standing in sockets of silver. Over these boards, which inclosed an area of thirty cubits by ten, were thrown two sets of curtains, and two coverings, forming what may be called the roof of the building, and hanging down over the back and two sides. The first and innermost set of curtains are emphatically called "The Tabernacle."

"Thou shalt make the tabernacle, ten curtains." Exod. xxvi. 1. "The work of the tabernacle, ten curtains." Exod. xxvi. 8. "And it shall be one tabernacle." Exod. xxvi. 6. Also xxxvi. 13: "Curtains of goats' hair, a covering upon the tabernacle." "The tabernacle and the tent." Num. iii. 25.

Upon reference to these quotations, it will be found that the word *tabernacle* is used to express the set of ten curtains, whilst the word *tent* has reference to the eleven curtains of goats' hair which were thrown over this first set. The Hebrew word translated tabernacle, means a dwelling-place, and is exclusively confined to the thought of this structure being God's dwelling-place. In our translation, we find the words "tabernacle of the congregation" constantly occurring; but, in almost every instance, the Hebrew has the words "tent of the congregation:" for, this building was their tent of assembly; and God's tabernacle or dwelling-place.

Ten curtains were first made, each twenty-eight cubits in length, and four cubits in breadth. these were subsequently joined together; thereby forming one curtain, twenty-eight cubits in length, and twenty in breadth. The other five were similarly joined together, forming a second curtain of like dimen-The materials used in the manufacture of this fabric were precisely the same as those which formed the veil; a different arrangement, however, is adopted as to the fine linen. In the veil, the blue first meets the eve; and the fine linen is last in the series. these curtains, the fine linen stands first, succeeded by the blue and the other colors The veil, we know from Heb. x. 20, was a type of the Lord Jesus in the days of His flesh, and was rent when He yielded up the The curtains, fastened together by golden taches, seem to foreshadow Christ in resurrection. The same glorious display of God and man, wondrously united, meets the eye of faith, whether the blessed Lord be contemplated when sojourning on this earth, or raised to the right hand of the Majesty on high. Indeed, He cannot be known upon the throne of God. unless He has been first revealed to the soul as the

Crucified One on earth. He that ascended, first descended. He is the unchanged and unchanging One. "Jesus Christ, the same yesterday, and to-day, and for ever." Resurrection added to Him no new perfections; for He was, while on earth, the Resurrection and the Life. He was ever perfect. The blue, purple, and scarlet were as bright and gorgeous in the veil, as in the ten curtains of the heavenly roof. The fine linen was as spotless in the one, as in the other. Cherubim of Glory were manifest in the cunning work of both. The same blessed name of Jesus, bestowed on the Lord at His incarnation, is again the "name above every name" given to Him on His exaltation. Even when His days, like the shadow, declined, and when He was withered like grass, at the very moment of His death, the Father pronounced Him to be the same, the Jehovah who, of old, had laid the foundation of the earth. Compare Psa. cii. 25 with Heb. i. 10. "And Thou, Lord," etc.

Fine linen, which formed the groundwork on which the beautiful tints of the veil were displayed, was also the material of the curtains. The Holy One, whose flesh saw no corruption, was unchanged by resurrection: for mortality was never attached to Him. He alone had, and has, incorruptibility and immortality, though crucified and slain. "I am the First and the Last, and the Living One who became dead, and behold, I am the Living One for evermore." Rev. i. 18. Wondrous mystery, to be received alone by faith; and as the priests walked barefoot in the tabernacle, so must we, with reverent and worshipping hearts, tread on this holy ground.

It has been already observed, that the fine linen is

put first in the description of the curtains; whilst the blue is first in that of the veil.

Is not this the order in which the Holy Spirit instructs as to Christ in humiliation and in glory? The eye of faith is first directed to that mystery, God manifest in the flesh; the Word made flesh. The heart is attracted by the blessed truth, that the Child born to us, and slain for us, is the Mighty God. The heavenly color stands preëminent in the veil. The other marvel is, that there should be a Man upon the throne of God. So, the fine linen, which especially sets forth Christ as the righteous Man, is preëminent in the curtains.

The five curtains, which were joined together in their breadth, defined the extent of the holy place twenty cubits: for, the veil, which separated the interior of the tabernacle into two parts, the holy and the most holy, was to be hung up under the taches. taches being golden clasps fastened into loops of blue, and thereby uniting the two curtains, each formed of five breadths, one curtain covering the holy place, ten cubits of the other covering the most holy, and the remaining ten cubits hanging over the boards of the west end of the tabernacle. It may be, that the explanation of the number five is found in Heb. vii. 26: "Such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than Under the shelter of this glorious the heavens." Priest, we dwell, and have access, as priests to God, into the holy and most holy places; which, by reason of the veil being rent, now form but one undivided tabernacle. Of the two holy places, formerly separated one from the other by the veil, the holiest was

especially the dwelling-place of God alone. None dared intrude thither; not even the priests themselves were allowed to pass within the veil. No worship was carried on there; no human voice was ever heard within its precincts. In fearful majesty the God of Israel dwelt between the Cherubim of glory. though, once a year, the high-priest was directed to enter, yet he could not draw nigh without blood. the object, for which he was commanded to approach the mercy-seat, was in order to appease the wrath of God, offended by the sins of Israel. But the clasped curtains of the roof betokened that the tabernacle was one; and in due time, the rending of the veil proclaimed it. Christ crucified, Christ the power of God, and the wisdom of God, is like the golden tache in the loop He links heaven and earth together. gives the worshipper entrance to the immediate presence of God. All distance and separation are gone. The sound of prayer and praise, the cry of distress, and the voice of melody, are presented and heard in the holiest of all.

The curtains, like the veil, were a mass of cherubim. In the latter, these emblematic figures of glory were marred and rent asunder; for, it pleased Jehovah to bruise His Son. "He made His glory to cease, and cast His throne down to the ground. He shortened the days of His youth, and covered Him with shame." Psa. lxxxix. 44, 45. But in the former, that is the curtains, we behold again the same cherubim of glory, spreading their wings on high, and forming the lofty ceiling of the tabernacle; a firmament of expanded feathers, composed of the blended tints of blue, purple, and scarlet, on the pure white ground of fine linen.

Various are the references in the Psalms to this sheltering canopy. For instance—"I will abide in Thy tabernacle for ever; I will trust in the covert of Thy wings." Psa. lxi. 4. "He shall cover thee with His feathers: and under His wings shalt thou trust." Psa. xci. 4. "Hide me under the shadow of Thy wings." Psa. xvii. 8. "How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." Psa. xxxvi. 7. "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." Psa. lxiii. 7. "In the shadow of Thy wings will I make my refuge." Psa. lvii. 1.

The blessed Lord Himself, during all His life on earth, abode under the shadow of the Almighty. He dwelt in the secret place of the Most High, till that awful hour when refuge failed Him, and He had to exclaim, "I am cast out of Thy sight." Jonah ii. 4. "Lord, why castest Thou off my soul? Why hidest Thou Thy face from me?" Psa. lxxxviii. 14. God, my God, why hast Thou forsaken me?" xxii. 1. "But the God of peace has, through the blood of the everlasting covenant, brought again from the dead that great Shepherd of the sheep." Heb. xiii. 20. And now, in the holy places not made with hands, Christ is the covert, the hiding-place, the refuge, the defence, help, power, and joy, of all those who trust under the shadow of His wings. The secret place of the Most High, the Holy of Holies, this glorious pavilion, covered with the feathers of the Almighty, is a safe and quiet resting-place for the wearied saint. The strife of tongues enters not there; no terror by night; no arrow that flieth by day; no snare of the

fowler, or noisome pestilence can reach one that is sheltered there. Death may be at the right hand, and yet shall not come nigh. The young lion and the dragon can there be trampled under foot. Love, wisdom, patient tenderness, and Almighty power, combine to form a fitting shelter.

The comforting passage in Heb. vi. 18-20 refers to the security found in the Holiest. There is no place of safety, short of that within the veil. The Eternal God alone is our refuge: thither we have fled, through the rent veil. There, hope, not deceitful or fluctuating, but sure and steadfast, is laid hold of, and becomes actual certainty to the soul; for Christ is there, the forerunner. Rapid has been His course, having broken the gates of brass, and cut in sunder the bars of iron. He has taken the prev from the mighty, and ascended from the lower parts of the earth, far above all heav-And now, he has entered for us into the very presence of God; the sure pledge, that every one, whose hope is fixed on Him, shall likewise obtain this everlasting glory. We may, with confidence, brave the storms and tempests of this world, and the buffetings of Satan; seeing we have hope, as an anchor, fastened in the holiest. But let us not think that the word hope expresses uncertainty; in human language, it is often used to convey the thought of change or doubt; so that we hear, all around us, such expressions as, hoping for salvation, hoping to go to heaven, etc., the utterance of unbelief; whereas, in the Scripture use of the word, hope always implies assurance; and he who hopes, patiently waits for that which he knows he shall obtain.

There were six cities in the land of Israel, appointed

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by God, to which the man-slaver might run for protection, when pursued by the avenger of blood. three, which lay on the west of Jordan, were each set upon a hill; Kedesh, in Galilee, in Mount Naphtali; Shechem, in Mount Ephraim; and Kirjath-Arba, which is Hebron, in the Mountain of Judah. Josh. xx. 7. These were priestly cities. A way was to be prepared, so that the guilty person might have no difficulty in reaching the nearest city of refuge. If an Israelite or a stranger, by accident as it might be called, killed his neighbor, as, for instance, "when a man goeth into the wood with his neighbor, to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die" (Deut. xix. 5,) he must at once raise his eyes from the scene of his calamity, and look for the nearest city of refuge. God had provided that it should be conspicuous on every side. He must then hasten, with all speed, along the prepared way to that city, and pause not till he found himself within the threshold of its gate. A cry for mercy to the avenger of blood would be unheeded; a plea that his crime was unintentional would be of no avail; the sword of vengeance would inevitably fall upon him, if he delayed to hasten to the refuge. To spend in entreaties and prayers the precious time which yet afforded him opportunity of reaching the only place of safety, would be madness. He must flee from the approaching wrath. God had established the place of mercy; safety was in that alone. Moreover, the slayer had, by inheritance, no title to a dwelling-place within that city. His crime and danger were his only plea; and marvellously enough, his very misery placed him, through the merciful provision of God, in association with the holiest of God's people. He was raised from the rank of an ordinary Israelite, or from the outcast condition of a stranger, to be a fellow-citizen with priests of God.

These shadows of truth are more than fulfilled in the merciful and rich provision made by God for the salvation of the sinner. The dwelling-place of the Most High becomes the city of his refuge, his everlasting On the mercy-seat he beholds the blood; sure pledge that wrath has been appeased, that the avenger of blood has buried the sword of justice in the heart of another on his behalf. The ground on which he stands, within the holiest, is as a rock under his feet; for the blood of the atoning victim has also been sprinkled there. The great High-Priest is likewise present, Himself the forerunner, the first that has tasted the joy, and entered into the rest, the blessed rest of that eternal salvation which He had obtained for others. From the ruin, degradation, and death entailed on him by the fall, the sinner is raised into a standing of perfection, glory, and life, to be a king and a priest, to go no more out, to be an heir of God, and joint-heir with Christ. The cry of terror and distress is exchanged for the song of victory and joy; holy worship and ceaseless praise take the place of vain regrets and unhappy He, who looked back over the past with murmurings. fearful forebodings, dreading the rapid advances of well-merited vengeance, now sees goodness and mercy pursuing him all the days of his life, Psa. xxiii. 6, (in the Hebrew,) and gazes with unspeakable delight upon Him who has opened the way into the holiest through His own death, and is seated there, crowned with glory and honor.

These are some of the many blessed truths which seem to be crowded together in the types of the tabernacle. Ever and anon fresh aspects of the glories of salvation present themselves to the soul; even as to the eyes of the priest in the sanctuary, mingled gleams of light and beauty shed their radiance from the gorgeous curtains and golden boards, lighted up by the cloud of glory which covered the mercy-seat.

#### THE LOOPS AND TACHES.

"And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

"Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

"And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle."—Exod. xxvi. 4-6.

"And he made loops of blue in the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

"Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

"And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle."—Exon. xxxvi. 11-13.

Fifty taches, or clasps of gold, linked together the innermost or beautiful curtains of the tabernacle. Fifty taches of brass coupled the goats' hair curtains. By the former, one tabernacle—by the latter, one tent was made. The veil, which divided the interior into two unequal portions, was hung up under the taches.

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As long as that veil remained entire, there might be said to be two tabernacles; thus, in Heb. ix. 1-7, where this building is looked at before the rending of the veil, we read of the *first*, wherein was the candlestick, and the table, and the shewbread; and the *second*, or holiest of all, into which went the high-priest alone, once every year. At the same time, there was an intimation that the whole interior was but one holy place, in the fact of the curtains that covered, being connected by the taches, and forming one tabernacle, and one tent above it.

All priestly service is now conducted in the holiest. Heaven itself is the place where Christ appears in the presence of God for us. There is no intermediate place of acceptance; but a man is either a sinner, short of the glory of God, and as such, outside, and infinitely far off; or, he is made nigh by the blood of Christ, and presented in Christ, faultless in the presence of that glory in the holiest of all.

The fifty taches of gold may be so many distinct presentations of the glories of Christ, expressed in His various names and titles, as seen crowned with glory and honor upon the throne of God.

The taches of brass may exhibit the same names and titles as appertaining to Him when He was on earth, the second man, the Lord from heaven; as it will be found that the brass is used as a type of the Lord on earth in suffering and trial; while the gold has a resurrection aspect of the same glorious One. He has, as risen from the dead, retaken His own glorious titles; having, for the joy set before Him, endured the cross.

The brazen taches seem appropriately to knit to-

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gether the curtains of goats' hair, which proclaim to us His sorrows and sufferings on the tree; while the golden taches, as appropriately coupled together the beautiful curtains, which manifest Him as received up in glory, because of the perfection of His labor and service in suffering on earth.

The following are fifty names and titles of the blessed Lord, which were His alike when on earth, as now in the glory above:

- 1. The Mighty God.
- 2. The Almighty.
- 3. Jehovah.
- 4. The Son.
- 5. The Son of God.
- 6. The Only-begotten of the Father.
- 7. The First-born of every creature; (or) born before all creation.
- 8. The Word.
- 9. The Beginning.
- 10. The Wisdom of God.
- 11. The Power of God.
- 12. The Image of the Invisible God.
- 13. The Brightness of God's glory.
  - 14. That Eternal Life.
  - 15. The First and the Last.
  - 16. Immanuel.
  - 17. Jesus.
  - 18. Messiah.
  - 19. The Lord.
  - 20. The Lord of Glory.
  - 21. The Prince of Life.
  - 22. The Prince of Peace.
  - 23. The Everlasting Father.

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- 24. The Creator.
- 25. The Sustainer.
- 26. The Holy One of God.
- 27. The Same.
- 28. Wonderful.
- 29. Counsellor.
- 30. The Son of Man.
- 31. The Seed of the Woman.
- 32. The Resurrection.
- 33. Quickening Spirit.
- 34. The Light.
- 35. The Truth.
- 36. Righteousness.
- 37. The Way.
- 38. The Sun of Righteousness.
- 39. The Day-Star.
- 40. The Amen.
- 41. The King of kings.
- 42. The Heir of all things.
- 43. The Root of David.
- 44. The Offspring of David.
- 45. The Shepherd.
- 46. The Lamb of God.
- 47. The Rock of Ages.
- 48. The True Witness.
- 49. Shiloh, (or) the Sent One.
- 50. The Redeemer.

It must not be supposed that the above glorious list of names and titles of Jesus is given as a definite interpretation of the type. But every true-hearted believer will own, that each of these names is a golden link uniting together heaven and earth, connecting God with His people, and enabling Him to spread out a

heaven of glory, into which He will receive the royal priesthood, and where already true worship is in spirit carried on. Each tache of gold, or of brass, was carefully numbered and guarded by the Levites; for if but one had been wanting, the curtains of the tabernacle or tent would have been insecurely united.

God has committed to His Church all truth connected with the glory of the work and person of His Son. The Church of the Living God is the pillar and ground of the truth. It is the blessed responsibility of each member of that body carefully to watch and guard every, even the smallest portion of the truth, which testifies of Christ. Error and weakness will result if any thing be lacking, as to what is held respecting the Lord Jesus. If one link in the golden chain be weak or deficient, the strength of the whole is impaired.

# THE CURTAINS OF GOATS' HAIR.

We have now to consider the other set of curtains. namely, those of Goats' Hair, which were thrown over the beautiful curtains already described. It will be observed that these of goats' hair, like those, were made in breadths of four cubits each: instead, however, of there being only ten such breadths, as in the former set, there were eleven. Six of these were joined together, forming one curtain; and the other five, joined in like manner, formed the second. The sixth. or additional breadth, hung down over the front of the The length also of these curtains, was tabernacle. greater than that of the former set, being thirty cubits instead of twenty-eight. A cubit of this additional length hung down on each side of the tabernacle, so as completely to cover up the cubit of the golden boards which had been left exposed; the beautiful curtains falling short by a cubit each side. The boards of the tabernacle stood ten cubits high on the north and south sides; the space which separated them, being the width of the tabernacle, was also ten cubits. A curtain therefore twenty-cight cubits long, thrown over the top, and falling down each side, would leave a cubit on each side of the golden boards exposed: whereas one of thirty cubits long would exactly cover up the whole. This explains the meaning of the somewhat obscure passage: "A cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it." Exod. xxvi. 13.

The sixth curtain, or breadth, which hung down in front of the tabernacle, was doubled back so as to hang like a bag: the same expression being used, "Thou shalt double the sixth curtain in the forefront of the tabernacle," as in Exod. xxviii. 16, respecting the breastplate, which was doubled or folded in the form of a bag, so as to receive within it the Urim and the Thummin. This additional sixth curtain being thus allowed to hang down in front, the other five breadths exactly corresponded with the five breadths of the beautiful curtains beneath; and the taches of brass, which linked together the goats'-hair curtains, precisely reached the same place, so as to be immediately above the taches of gold, which united together the innermost or beautiful curtains.

The twelfth verse may present a difficulty to the reader. "The remnant that remaineth of the curtains of the tent, the half-curtain that remaineth shall hang over

the back side of the tabernacle." The meaning of this is, that half the curtain, which was formed of the five breadths of four cubits each joined together, hung down over the back or west end of the tabernacle, so as to cover up that extremity; for the width of it would be exactly twenty cubits; ten of which would reach over the top, from the taches to the end of the tabernacle; and the other ten would fall down from the top over the west end, so as to reach the ground.

The material of which these curtains were made, was goats' hair; probably of a fine texture, like the modern Cashmere shawl. In the original, the word "hair" does not occur.

It will be found that the goat was universally selected for the sin-offering in the great feasts under the law, when Israel was collectively represented and appeared before God.

In the beginnings of their months, Num. xxviii. 11-15, when the thin crescent of the new moon marked the commencement of another period of increasing light and blessing, fresh burnt-offerings were laid upon Israel's altar for a sweet savor to the Lord, and a kid of the goats for sin atoned for the darkness and evil of the past month; which though unknown to themselves, had been observed by Him who is of too pure eyes to behold iniquity. They should have abode before Him. fair as the moon: but as that light in the heavens had waned into darkness, so was their history one of brief hope and quick declension. And such alas! is the history of the Church of God, and too often, of the saints which compose it. One's life passes away in a series of revivals and declensions; of bright purposes and intentions, ending in sorrowful failures and short-comings. Well for us is it that the value of the sin-offering, the memorial of that costly gift, abides for us before God, like one of the breadths of the goats'-hair curtains.

Israel's year commenced with the appointment of the passover, Exod. xii. Intimately connected with this ordinance was the feast of unleavened bread. In Luke xxii. 1, they are identified. Throughout the seven days of this feast, one goat for sin to make atonement was sacrificed, besides other offerings. The more the unleavened purity and holiness of Christ is realized, and the more He becomes the strength of our life, and we feed on His flesh and blood, as on unleavened bread, the more shall we find our need of Him as "made sin for us." Israel, by feeding on the unleavened bread, had to discover their own leavened condition; and thus the goat for the sin-offering was daily provided, to meet the uncleanness of their state; an uncleanness made manifest by the very purity of the food on which they were directed to feast. So it is with the believer. Not only will the daily contact with the leaven of sin around him cause that same leaven to work within; but the more he walks in the light as God is in the light, the more will he discover his own uncleanness, and find the need of the blood of Jesus Christ (that one sinoffering) which cleanseth us from all sin.

Another breadth of the goats' hair curtain may thus have had reference to this feast of unleavened bread, and its accompanying sin-offerings.

The next great feast of Israel, which followed the passover, was the feast of weeks. It commenced with the waving of a sheaf of first-fruits before the Lord. A beautiful type of the resurrection of Christ; the

corn of wheat, which had fallen into the ground, and had died, and had sprung up, bringing forth much fruit. At the conclusion of the feast—the day of Pentecost of Acts ii.—a new meat-offering, consisting of two loaves of the fresh harvest, baked with leaven, was waved before God: a type this of the presentation to God of Israel's first-fruits on the day of Pentecost, when the first portion of the Church of God stood risen with Christ, one with Him in life eternal, and anointed with the Holy Ghost sent down from heaven; a sample of the whole body, to be completed at the Lord's return, when the harvest shall be all gathered into the garner of glory. But these first-fruits, these believers, were still leavened with the presence of the old man, the old sinful nature, and were still in their old corrupt bodies of death. A sin-offering was therefore commanded for In Num. xxviii. 30, a kid of the goats, atonement. and in Lev. xxiii. 19, the same sacrifice connected with this new meat-offering, is in both places appointed.

The believer, though he be (by virtue of the death and resurrection of Christ) a new creature; though partaker of a new and everlasting life, derived from, and in union with the Lord Jesus; yet is burdened with the body of sin and death, and finds the constant lusting of the flesh against the spirit; an incessant warfare during all his abode on earth. That which is born of the flesh remains still flesh, irremediable in its corruption, with a mind at enmity with God, and which cannot be subjected to the law of God. Like some ferocious evil beast, it may be chained, but can-We cannot make a servant of this not be tamed. monster, or come to any agreement with him any more than with the leviathan described by God to Job.

"Will he make a covenant with thee? Wilt thou take him for a servant for ever? Wilt thou play with him, as with the bird?" (xli. 4, 5.) An evil beast, neither to be trifled with nor trusted.

It is of deep importance to the child of God as regards both his peace and his walk, that the truth respecting the distinction and coëxistence of the two natures, new and old, should be fully believed. They are denominated in Scripture the new man and the old man; the former, after God, created in righteousness and true holiness; the latter, one's original existence, derived from the ruined fallen Adam, often called the flesh, in which dwells no good thing. Sin can never be eradicated. It abides as long as the flesh remains. No power of the Holy Spirit burns up or consumes it. Neither is there any possibility of converting that which is evil into good. The presence and power of the Spirit of God, by strengthening the new man, and feeding the soul with Christ, and deepening its value of the precious blood, enable the believers to repress and keep under the motions of sin, the energies of the old man.

Watchfulness, faith, and prayer are as needful, up to the very end of the race, as they were at its commencement. Through the whole of this Pentecostal dispensation, the constant remembrance of the sinoffering is imperatively required, in order to preserve fellowship with the Father and the Son, and to give power, and to afford us a weapon of strength against the leaven still mingled with the new meat-offering.

Another of the six curtains of goat's hair may remind us of this aspect of the sacrifice.

A long interval elapsed in Israel's year between the

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feast of weeks, and the next general feast. It was not until the seventh month opened, that any special gathering of the people was appointed. But on the first day of that month was the feast of the blowing of trumpets. By this time, the labors of the harvestfield, of the olive-yard, and the vineyard were nearly over; and the silver trumpets were to sound in the cars of the people; to call them from the busy cares and thoughts of earthly things, that had now occupied them some time, to rest in holy convocation before God, under the sweet savor of fresh burnt-offerings, and under the atonement of a kid of the goats for a sin: offering. It was a joyful as well as a solemn sound that those trumpets gave forth. Their silver note supplanted the shout of the harvest-home, or of the treading of the wine-press; and summoned Israel to the presence of their God, who had blessed their labors, and crowned their year with His goodness. Yet even in this scene of holy repose and worship, the sin-offering was needed. The convocation itself brought with it evil, and the blood of atonement must flow.

May we not learn from this, how needful it is to keep in remembrance the precious blood of Christ, in the midst of our very activities of service and labor for God; and to seek to preserve as our first object, the soul in fellowship with the Father and Son; lest busy occupations, even though they be of the holiest kind, withdraw the heart's affection from the Lord, or usurp that place in our souls, which belongs alone to Himself.

"My son, give me thy heart," is one great command. "Keep thy heart with all diligence," is another. There may be much diligence in outward service, and yet the

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soul may have little fellowship with God, and be rendering but little true worship of Him. The blood of Christ alone keeps the way of access open for us; and as we are eating that meat indeed, and drinking that drink indeed, so are we abiding in God's presence.

This feast of trumpets, with its accompanying sinoffering, may have had its memorial in a fourth curtain of goat's hair.

On the tenth day of the seventh month, was the feast of Atonement. On that day alone, in all the year, a special sin-offering for atonement was appointed. Two kids of the goats, looked upon as one sin-offering, were presented before the Lord. One was selected by lot to be slain: and the other to be a scape-goat. The blood of the one slain was on this occasion, and on none other, carried by the high-priest into the holiest, and there sprinkled upon the mercy-seat, and before the mercy-seat, seven times. Israel's sins of the past year were thus in type covered over, and blotted out from God's remembrance.

The high-priest, after having completed the work of atonement within the tabernacle before God, then came out, and confessed over the living goat, the sins of the people: at the same time laying both his hands upon its head, and thus typically transferring them to the animal; which was then sent into the wilderness, never more to return; and thus the sins reckoned to it were no more to be remembered. The object of having two goats for one sin-offering was, to convey to Israel assembled outside the tabernacle, the knowledge of what had passed before God on their behalf within the holiest. The disappearance of the scape-goat, bearing their sins, represented to them the fact that those

sins had been blotted out from God's remembrance, by means of the blood sprinkled on the mercy-seat. goat whose blood had been carried within the veil, was entirely consumed as a sin-offering without the camp. It may be that the goats' hair curtain, doubled, and hanging down in front of the tabernacle, was intended to keep a memorial of this day of atonement before Israel's eye. The doubling of the curtain, so that half faced inward, and the other half could be seen from without, may have some allusion to the double aspect of atonement, set forth in the different uses of the two goats, the one sin-offering; the object of the one being solely for atonement toward God; that of the other being to express the result of that atonement toward Israel. The ninth and tenth chapters of Hebrews give us an exposition of the sixteenth chapter of Leviticus; but chiefly by way of contrast; comparing the inefficiency of the blood presented on that day for Israel, with the complete and eternal efficacy of the one offering presented by Christ-the offering of Himself. A more full explanation of this beautiful type is reserved for a future occasion, when the dress of the high-priest will be considered.

As the worshipping Israelite could not draw near the tabernacle without observing the goats' hair curtain folded down in front; so has the believer ever to draw near to God with the full assurance that his sins and iniquities are remembered no more, and that the record of this blessed fact is preserved in God's dwelling-place, by the rending of the veil, the sprinkling of the blood upon the mercy-seat, the presence of the living High-Priest, and the very construction of the tabernacle-itself.

The last feast in the year was the feast of tabernacles-the feast of in-gathering-when Israel had only to rest, and rejoice in the blessing of God upon all their Liberty, cessation from toil, mingled with solemn feasting and joy, marked this holy festival. There were also two remarkable things connected with it; first, the dwelling in booths; secondly, an eighth day added to the seven. The booths were to be erected in remembrance of Israel's deliverance out of Egypt, when their first resting-place was at Succoth, (booths.) There seems also to be an intimation of a future deliverance out of Babylon, in the fact that "willows of the brook" were to be intertwined with other trees to form these booths. Psa, cxxxvii, 2 alludes to the willow as a tree growing by the rivers of Babylon. The eighth day, "that great day of the feast," gave a resurrection character to this remarkable ordinance. Throughout this feast, on each day, a goat was offered, for a sin-offering. And though the burntofferings declined in number from day to day, yet the sin-offering remained the same. The goat was considered sufficient at the close, as at the commencement.

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## PERFECTED FOR EVER.

In the tenth chapter of Hebrews we see the glorious perfection of the work of God for sinners, not only in having justified them from all things, but also in having appointed them as sanctified priests to stand with confidence before Him in His holiest place. We must see that this is God's word concerning us who believe: and contrary to all our sense of unfitness for such glory and blessing, we must receive it as our own because He, in grace, has so ordained. While we rejoice in it, we must be for ever humbled by the remembrance that it is all of grace and gift, and that we have no part in it save as the objects of His love and the recipients of His blessing. When we turn from communing with God in His word, to contemplate our daily walk, whether we look at our failures in the polluted paths of this world or at the sins even of our holy things, we may be tempted to exclaim, Can this blessed position indeed be ours?

Our Lord knew this, and among His last lessons to His beloved disciples there is one that meets all these difficulties: "He riseth from supper and laid aside His garments; and took a towel and girded Himself. After that He poureth water into a basin and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. . . . . . Jesus

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saith to him, (Peter,) he that is washed (bathed) needeth not save to wash his feet, but is clean every whit; and ye are clean." He thus taught them what the Holy Spirit afterward more fully unfolded, that faith in Him brings a cleanness that is never lost again. The believer can never be regarded as having lost his perfection in Christ and become exposed to wrath and final condemnation, though the consciousness and the joy of his position may be obscured; for let it be observed it was Peter who was so soon to fall into the grievous sin of denying his Lord with oaths and curses, to whom Jesus first addressed this lesson of the need of having his feet washed.

The figure derives its significance from the Eastern custom of going to a bath and being completely bathed, .  $(\lambda \varepsilon \lambda o \nu \mu \varepsilon \nu o \varepsilon_{s})$  while, in returning home from the bath in sandals, the feet would inevitably be soiled by the dust or mire of the road, and thus need to be 'washed,' (νιψασθαι.) The defilements of the way are not regarded as casting the person who has bathed back to his old condition of complete uncleanness, but as stains that have come upon one who as to the totality of his condition He is clean, but his soiled feet need continues clean. to be washed. The believer knows that he is represented before God by a high-priest, not as guilty and unreconciled, but as cleansed for ever by the efficacy of the one offering. Yet he knows that he does not escape defilement as he treads the paths of life—that he is not like his Master, "spotless." "In many things we offend all." James iii. Yet he no longer cries with the publican, "God be merciful to me a sinner," but: "If we confess our sins He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." In this confession we recognize the existence of a stain, but not a stain imputed unto condemnation, for grace has delivered him from the place of a criminal and brought him into a relation of everlasting favor and love. Our Lord made "reconciliation for the sins of His people," and in confessing our sins it is our happy privilege to realize in present peace of conscience that He hath made us "clean every whit."

When a child of disobedience becomes a believer. nothing is seen but the blood of atonement covering his sin; but too often those who belong to "the household of God" recognize nothing in relation to tresvass (misstep) beyond their former position as aliens and enemies. Yet surely God now "dealeth with us as with sons," an entirely new relation. The needed cleansing has reference to our ways and walk rather than to our persons, which are already redeemed. A sovereign in the government of his family proceeds on different principles from those on which he deals with outlaws and rebels. Having delivered us from condemnation and wrath and placed us under grace, Christ is made a great high-priest for the family of God, supplying all their need, faithful where they fail, pure though they be defiled; the same vesterday, today, and for ever, however they may change; the perpetual Advocate and Propitiation. "For if, when we were enemies, we were reconciled by the death of His Son, much more being reconciled we shall be saved by His life." Christ has imparted to us His own eternal life, and henceforth maintains His death-bought people in continual acceptance before God. Our High-Priest. if we may so say, continually applies the blood which once purchased us, to cleanse us from all the defilements of the way. This is surely the meaning of 1 John i. 9, when we confess our sins, faithful to forgive us in that He hath promised, just in that He will not again punish a sin once reckoned in the cross. When, therefore, the believer confesses his sins, he becomes happily conscious of our Lord's blessed offices in washing his feet from all the defilements of the way.

How needful this is every hour for the maintenance of our cleanness, is seen directly in looking at our sins, even of ignorance. Did one of the holy angels step where we walk, what innumerable defilements would he see in the path where our blunted vision can discern no pollution, nor see aught but pure service! How many of the ways of the best among us would be shunned by a pure intelligence as unholy! Who, beside Christ, could ever say in presence of the holiness of God, concerning the best hour of our lives, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me;" or, "As for me, I will walk in my integrity"? Again, even in our best service, there is "the iniquity of the holy things in all our holy gifts," (see Exodus xxxviii. 38,) which must needs be borne by the highpriest. We cannot see the full meaning of those things, beloved reader, till we walk in the light. blessed that God does not show us the full measure of the depth of our ruin all at once, or we should sink in despair. It is only revealed to us as the perfection of the work of Christ in all its bearings - bathing the person, then washing the feet-is discovered; so that in the measure in which we grow in the knowledge of the Lord and in practical holiness of life, so do we

grow in the knowledge of our sinfulness, "rejoicing in Christ Jesus, and having no confidence in the flesh." This seems to be the meaning of Paul when he adjudged himself chief among sinners. He walked in more light than others, and therefore saw more of indwelling sin, yet, through all, rejoiced in the "exceeding abundant" grace bestowed, with "faith and love, which is in Christ Jesus."

Beloved Christian reader, in these papers on the words of the Holy Ghost through Paul, "PERFECTED FOR EVER," we have sought to lead thy heart into happy abiding rest in the finished work of Jesus Christ. Many a saint sees it all clearly at the end of life, and passes away in rapture as he recognizes the fulness of his redemption; but we would have thee to live in the joy and power of these truths as well as to die in them.

"Have you a glimpse of glory now?" asked a friend as he stood by the bedside of a departing saint in Scotland.

"I'll ha'e nane of your glimpses now that I'm dying," was the reply, "since I've had a full look at Christ these forty years past!"

In closing, let me remind you that the same blessed cross which separates you from your sins should also separate you from your worldliness. In taking to you the benefits of Christ's death, you declare that you are a dead and risen man; as one has happily said, not so much an earthly man looking up to heaven, as one seated by faith with Christ in heavenly places, and looking down upon the earth. We are not of those who say, "Shall we continue in sin that grace may abound?"—whose damnation is just. We should not

profess to enjoy the blessing of Christ's work for us, without dying in spirit to that world which once crucified the Lord, and which now hates the doctrine of the Cross, wherever preached in purity and power.

"I thirst,—but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should set my treasures there.

It was the sight of Thy dear cross
First weaned my soul from earthly things;
And taught me to esteem as dross
The mirth of fools and pomp of kings.

"I want that grace that springs from Thee,
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle or the rose."

R. P. S.

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# THE ANTICHRIST NOT YET REVEALED.\*

It is to be gratefully acknowledged that the number of earnest students of prophecy to whom "That blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ," is a living and influential verity, has of late greatly increased. The extent of the increase is not, however, to be estimated by the popularity of works professedly occupied with prophetic themes; nor by the numbers who professedly adopt millenarian and what are called "Second Advent" views. It is to be feared that much of the apparent interest in the subject is carnal in its origin and character. With some who profess these views, they have degenerated into sectarian peculiarities to be contended for in the ordinary spirit of partisanship. With many, the exposition of prophecy is but an exciting effort to forecast the events of an earthly future, and to prognosticate the unaccomplished history of nations and powers whose relations to the world at large invest their history with a peculiar interest, or whose present condition indicates a revolutionary crisis as imminent; such, for example, as Italy and the Pope, England and her dependencies, France and its Emperor, Russia and Turkey.

\* Briefs on Prophetic Themes. By a Member of the Boston Bar. Boston: E. P. Dutton & Co. New-York: Hurd & Houghton. 1864.

Those works, accordingly, have the widest circulation which cater to this morbid curiosity and love of excitement. They are frequently attractive in style and plausible as well as confident in speculation; but as expositions, they are desultory and superficial. This, indeed, may be one element of their popularity, inasmuch as they do not exact of the reader any careful examination of the Scriptures, but substitute for this the easy conclusion that Gibbon and the daily newspapers are the best interpreters of prophecy. This class, of whom Dr. Cummings is facile princeps, are most popular with those who care least about the blessed hope which they profess to proclaim. Their works have the widest circulation among those who, if not avowedly anti-millenarians, are at least more attracted by denunciations of popery and speculations regarding the course of Napoleon than by anticipations of the speedy coming of Christ; or among those whose tastes and habits incline them to what is styled "the sensational."

Among such readers it would not be expected that Briefs on Prophetic Themes could excite a lively interest. The thousands who read the incoherent and grotesque compilations of Mr. Baxter, and who are taken with the painful rashness, or, as some would say, the amusing conceit of his assertions, will find little to attract and nothing to entertain them in the calm, clear, well-considered, and, we will add, scriptural paragraphs of the Boston barrister. Yet, this unpretending pamphlet we hail as one of the healthiest and most promising contributions to the literature of this subject which has issued from the American press. It cannot be supposed that these themes are fully dis-

cussed in one hundred and twelve pages; but it touches the core of the subject, and is eminently suggestive. The modest title well suits not only its dimensions, but its concise manner, which bears traces of the author's professional culture, while the style is elegant and the Though it may contain little that is tone spiritual. absolutely novel, we know of no work in which the views which it advocates are stated with greater clearness and scriptural precision; none, therefore, which can better be put into the hands of an inquirer as an introduction to the subject. We may also express the hope that it may prove the author's introduction to extended discussions of these themes, in which we trust he may be accompanied by sympathizing fellow-students who will share the happy results of his matured investigations; unless, happily for us all, our inquiries should be arrested by the event on which they are concentrated, and all our difficulties find a solution in the light of the presence of Him whom unseen we love.

The briefs or essays are five in number, on the following themes: 1. The Prophetic Earth of Daniel; 2. The Literal Babylon of Prophecy; 3. The Symbolic Babylon of Prophecy; 4. The Antichrist of Prophecy; and 5. Israel and Jerusalem of Prophecy.

In a systematic exhibition of the doctrine of Scripture on the whole subject of these essays, the last ought to be first in order, since Israel is the primary subject of prophecy and ought to be the starting point of our inquiries. The Gentile sovereignties, Babylon and Antichrist, are not merely secondary but subsidiary; and are noticed only as they are, in some way, related to the main topic. Yet as the matter lies before the minds of those who may be expected to be

interested in the discussion, the order which the author has chosen may best secure his object, and he may thus succeed in leading his readers back from the point where he finds their attention engaged, to the point where all the interest of the inquiry centres.

Though the specific object of the *Briefs* is not identical with the object we have had in view in a series of articles on the interpretation of prophecies regarding the Antichrist, they contain much that is available in our endeavor to show that these prophecies are not yet fulfilled; that the application of them by writers who consider history the interpreter of prophecy to a system like popery or a person like Napoleon, is entirely unwarranted; that "the wicked" whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming, has not yet been revealed. In prosecuting this subject, we shall quote from the pages of the tract enough, we trust, to dispose our readers to procure for themselves the pleasure and profit of perusing it.

Before stating the formal grounds of our conclusion that these prophecies await a future fulfilment, we quote our author's views of the individuality of the Antichrist in opposition to the long current application of the prophecies in question to the system of popery or the succession of popes. After referring to the titles under which the Antichrist is known in the prophets of the Old and New Testament, which, with their accompanying description and portraiture, relate to one and the same person, the last great monarch of the Gentiles, he continues:

"He is not many persons, or a succession of persons, (as, for instance, the Popes of Rome,) but one person, having an

individuality which is all his own, which no other nor any number of other persons has ever in the least shared, or ever can share, however remarkably they may, in some or in many respects, have answered to the prophetic account of him, have typified his character, or foreshadowed his coming and his Antichrist, THE Antichrist, is no more to be regarded in any merely Protean, or generic and representative, or speculative and mystical and spiritualized sense, than is He, against whom he will finally gather the chosen strength of the armies of the ten confederated kings of the prophetic earth before the walls of Jerusalem, Himself so to be regarded. The antithesis, Christ and Antichrist, is a perfect one, as perfect in its opposing personalities, as in its opposing moral qualities. Thus, for example:

John iii. 81. 'Comes from above.

'Comes in his Father's name.

Phil. ii. 8. 'Humbled himself and became obedient.

Is, liii. 3. 'Was despised and rejected and we esteemed him not.

John vi. 38. 'Comes to do His Father's will.'

John xvii. 4, 'Glorifies God on earth.'

John x. 14, 15. 'The good Shepherd that giveth His life for the sheep."

Phil. ii. 9, 10. 'God highly exalts Him, and gives Him a name above every name, that at the name of Jesus every knee should bow.'

Matt. xxiv. 30. 'Shall be seen coming in the clouds with power and great glory.

Rev. xi. 15. 'Shall reign for ever and ever

Heb, i. 2. 'The heir of all things.'

### ANTICHRIST.

Rev. xi. 7. 'Comes from below,' John v. 43. 'Comes in his own.'

2 Thess. ii. 4. 'Exalts himself above all.

Rev. xiii. 8, 4. 'All the world wonder after the beast, saying, Who is like unto him?'

Daniel xi, 31, 'Does according to his own. Rev. xiii. 6. 'Blasphemes the name of God.'

Zech. xi. 16, 17. 'The evil shepherd or idol shepherd who shall tear the

flesh. Is. xiv. 14, 15. 'Exalteth himself above the heights of the clouds, yet is brought down to hell.'

Is. xiv. 16. 'They that see thee shall narrowly look upon thee, saying, Is this the man that made the earth to tremble, that did shake the kingdoms?'
Dan. vii. 26. 'They shall take away

his dominion to consume and destroy it to the end.

2 Thess. ii. 8. 'The son of perdi-

These texts are cited and compared as establishing beyond a question his personality, and it is argued: "Deny that the prophets, Old and New Testament alike, prove the existence of the particular, personal and final Antichrist, or that they describe the principal events of his career; and it is impossible, in all logical fairness, not to deny also that the prophets and

evangelists prove the existence of THE particular and personal Christ, (as distinguished, if you please, from 'the false Christs' which He warned His disciples would come in His name,) and that they record the principal acts of His life and the principal events of His career."

John in his epistles refers to the many Antichrists, and the author of the Briefs gives the same rendering which was given in a previous number of WAYMARKS, of the characteristic mark of these Antichrists in 2 John 7. The deceivers "who confess not that Jesus Christ is to come (ερχομενος; in the Vulgate, venturus) in the flesh, this is a deceiver and an Antichrist." But the denunciation of these Antichrists takes it for granted that they are precursors of the Antichrist, who is portrayed in the Apocalypse in such a way as to leave no doubt as to the personal identity and preëminence in evil of this final monarch of the prophetic earth, predicted by Daniel and the prophets of the Old Testament.

To illustrate the personal identity of this literal and final Antichrist, the accounts given of him in different chapters of Daniel are compared with the accounts given of him in the Revelation; and with these are collated passages in the other prophets; in many instances the same passages as were placed together in a tabular view, in Vol. II. p. 434, of WAYMARKS IN THE WILDERNESS. These passages can scarcely be read in connection without leaving an irresistible impression of the distinct personality of the Antichrist, and, therefore, a conviction that all the applications of these prophecies to popery or any other system or succession of tyrants, civil or ecclesiastical, are unfound-

ed; and, as our author remarks, they "contain, in most instances, direct proof, and, in all, conclusive implications of the futurity of his reign."

Considering the distinct personality of Antichrist as settled on Scriptural grounds, we proceed to remark that no person, either figuring in past history or now figuring on the stage of action, can possibly be pointed out as the Antichrist of prophecy.

I. Because the Jews have not yet been restored to their own land, and have not yet rebuilt their city and temple.

In the concluding chapter, "Israel and Jerusalem of Prophecy," our author gives a succinct view of the Abrahamic, Mosaic, and Davidic covenants and of the "new and everlasting covenant" which "bind up within themselves almost the entire history of the Jewish nation;" and, after tracing Israel's failures and God's dealings with them, he shows how the morning of joy shall break in upon the long dark night, and God's covenants, unrepealed, shall at last be made good in a millennium of blessing and an eternity of glory. does not fall within the scope of this article to argue the future fulfilment of these covenants and of the promises and prophecies which flow out from them, to the literal Israel. Those for whom we chiefly write do not dispute it. Taking it, then, for granted, we remark that there is abundant evidence in the prophetic scriptures that previous to the glorious deliverance and complete restoration of Judah and Israel, the Jews, as an incorporated nation, but still in unbelief, shall be gathered to their own land, and Jerusalem, once more a mighty and prosperous city, shall be the national

capital around which as a centre the events of the concluding chapter of secular history will revolve.

Prophecy does not merely assure us of the fact of such a return of the Jews before the last end of the indignation, but informs us of the reasons and the end of it: "Because ye are all become dross," God says to the Jews, "behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of a furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." Ezek. xxii. 19-22.

If the prophecies are read with this intimation of the divine purpose in view, a flood of light will be let in upon many a page which expositors have strained in their vain efforts to apply the most explicit predictions to past events in the history of that people. It has been customary to refer such of these predictions as were written previous to the Babylonish captivity, to the sufferings of the Jews previous to that event, and to refer the prophecies which were written subsequent to that event, to the sufferings of the Jews at the destruction of Jerusalem by the Roman armies. But to say nothing of the violence which must be done to the language in which the conflicts and sufferings of the nation are described, there are two circumstances which render it absolutely certain that they are yet

unfulfilled. Take either those which were written previous to the Babylonish captivity, or those which were written subsequent to it, and it will be observed, I. That the conflict and sufferings are terminated by the personal interposition of the Messiah; and II. That His interposition is succeeded by the complete restoration of the chosen nation: not only Judah, but the ten tribes—who are now lost to our view—a united people, shall be established in their own land, in the enjoyment of that millennial glory and blessedness with which so many pages of prophecy are radiant.

The proof of these two positions is so abundant that it cannot be quoted, but it lies so ready to the hand of any candid inquirer that it need not be quoted. Regarding these predictions of the last displays of Judah's rebellion and the last end of the indignation as yet to be fulfilled, we then remark that under whatever name or symbol he is mentioned—the king of Assyria, Lucifer, the little horn of Daniel's visions, the king of fierce countenance, the wilful king, the man of sin, the son of perdition, the beast of the Apocalypse—it is this Antichrist who is employed as God's instrument in chastening the rebellious people. It is only in connection with the future history of the Jews in Jerusalem that the career of this last head of Gentile empire is introduced, and consequently it is impossible to identify any person as the Antichrist until the Jews are incorporated as a nation and established in Judea, with Jerusalem as their capital. It is very true that he is exhibited in his relations to other nations also; but then it must be remembered that it is only when the now suspended national existence of the Jews is resumed in prophecy, that the course of other nations is taken

up by the pen of inspiration. Of this there can be no doubt so far as the prophets of the Old Testament are concerned; and though it may not be so plain to those who have learned to view the book of Revelation through the medium of modern exposition, that book can never be understood until it is acknowledged that its visions, from the point where the summons is addressed to the seer, "Come up hither, and I will show thee things that must be hereafter," are but a clearer revelation of what the ancient prophecies describe as occurring in the last end of the indignation.

The man may indeed be born, and may even now be growing up in some household, for that awful destiny, as the nations also are unconsciously ripening for the terrible consummation; but he cannot be pointed out by the finger of mortal, for he is not revealed as 'that wicked one.' There is now no king of Assyria, though the man may be born who is to wear that crown of infamy; and there is no existing Jewish nation in whom the prophecy can be fulfilled: "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

"Antichrist," says our author, "is described as 'exalting himself above all that is called God, or that is worshipped,' 2 Thess. ii. 4; as 'planting the tabernacles of his palace between the seas [the Dead and Mediterranean] in the glorious holy mountain,' Daniel xi. 45; as 'sitting in the temple of God, showing himself that he is God.' 2 Thess. ii. 4.

"Now 'the temple of God' is an expression applied in Scripture to three things, and three only: 1st. To the actual temple at Jerusalem, as in 1 Sam. i. 9. 2d. To the bodies of individual saints, as in 1 Cor. vi. 19. 3d. To the Church of God, as in 1 Cor. iii. 17. It is manifestly impossible that Antichrist could sit in any but the first of these three, and the coınciding

expression of Daniel, 'the glorious holy mountain,' fixes the locality of that temple, not, as some would have it, at Rome,

but in the holy city, at Jerusalem and there only.

"We have seen that the symbols of Antichrist in Daniel and the symbol of Antichrist in the Revelation are identical; also that the periods at which these prophets severally predicted his reign, are identical. Their descriptions in this regard are perfectly precise and harmonious.

"But the Apocalypse was written by John twenty years after the destruction of Jerusalem by Titus, A.D. 71, and was a revelation, as the term itself implies, not of the past, but of the future. But there has been no temple at Jerusalem thus to 'sit in' and to pollute, from the time of its destruction by Titus even until now. John, therefore, (and not less Daniel,) in prophetically recording the desecration of the Jewish temple by Antichrist, must have had reference to a period which

is clearly and unquestionably future.

"And here, in passing, we pause for a moment, to show, more specifically, that Antiochus Epiphanes, could not, as many have supposed, have been the Antichrist either of Daniel or the Revelation, (although Daniel, in his eleventh chapter, describes Antiochus at length as polluting the Jewish temple and worship,) for he died more than one hundred and sixty years before Christ. He cannot, therefore, be the Antichrist of John, and if not of John certainly not of Daniel, for we have seen that they are identical. Antiochus is, perhaps, the most remarkable of all the types of Antichrist, certainly in many respects. He overrun the holy city and the holy land. He 'took away the daily sacrifice.' He profaned the temple. But he did not live 'at the time of the end,' in the last end of the indignation,' when the transgressors were come to the full,' when the Lord had 'performed his whole work upon Mount Zion, and on Jerusalem.' He did not 'stand up against the Prince of princes.' He was not 'broken without hand,' that is, by special and direct divine interposition. He did not reign in undivided sovereignty over the ten prophetic realms of the eastern and western Roman earth, nor did any ten confederated kings therein flee to him, to seek, under his more iron rule, a refuge from the popular commotions that menaced their thrones. The age of democracy, of the struggle for independence of the clay, as against the iron, was comparatively unknown and undeveloped then. For the same reason Mohammed cannot have been Antichrist, nor can any pope, nor any number or succession of popes. There is, moreover, no mountain in Rome, much less the 'glorious holy mountain'

of which Daniel speaks, and to which our Saviour alludes, as he does in the twenty-fourth of Matthew, as the seat of the 'Holy Place.' There are not (as we have shown) seven distinct hills even there. There is no Temple of God there, capable of being thus desecrated and profaned, unless it be claimed that it is St. Peter's, which, surely, with its satanic record, is any thing, and has ever been any thing, rather than 'THE Holy Place.' Certainly Bishop Colenso could not, by any possible ingenuity of his 'verifying faculty,' or in any possible consistency with his neologic conceits, so contract the range of his Anglican latitudinarianism, as to grant to the Pope so full and exclusive a dispensation as this. Not thus does he minister at the altars of symbolic Babylon!"

We might proceed to show how other characteristic marks of "the Antichrist" can never be discerned until they are developed in relation to the Jews and Jerusalem. But we must hasten on, and remark that no person who has yet appeared on the page of history or the stage of action can be recognized as the Antichrist,

II. Because the prophetic earth has not yet been divided among ten kings that shall arise.

We have in a former number referred to the fact that European commentators have confined their views to the Western or European division of the Roman Empire, and even in that have altogether failed to show that there has ever been an actual division into ten kingdoms. Even were they successful, it would not be the division intended in the prophecy.

The Orbis Terrarum of the Romans, the whole world of Luke, the prophetic earth of Daniel and the Apocalypse—in other words, the Roman Empire, may be thus described: Its western extremity was Spain and Portugal; ancient Gaul embracing France, Belgium, part of Holland, and Prussia west of the Rhine, and Switzerland; England, Wales, and the lowlands of Scot-

land. "If we except," says Gibbon, "Bohemia, Moravia, the northern skirts of Austria, and a part of Hungary, all the other dominions of the House of Austria were comprised within the limits of the Roman Empire." Bavaria and Wirtemberg formed part of the ancient Rhætia. The ancient Dacia included part of Hungary, Transylvania, Wallachia, Moldavia, and Bessarabia. In South and South-Eastern Europe we have Italy, Greece, the islands of the Mediterranean, and Turkev in Europe. In Asia, the Roman Empire extended generally over what is now the Turkish Empire, with the Euphrates as its south-eastern boundary, including Palestine and Asia Minor. The countries now known as Crim-Tartary, Circassia, and Mengrelia, also acknowledged the sovereignty of the Emperors. In Africa, the empire embraced Egypt, and the long line of territory from one to two hundred miles in breadth, which extends from Egypt along the Mediterranean to the Atlantic, and which has been commonly styled Barbary. It included Tripoli and Tunis, occupying the seat of the Republic of Carthage; and Algiers, occupying the territory of the ancient Numidia. The ancient Mauritania is represented by Fez, the dominion, says Gibbon, "of the barbarian whom we condescend to style the Emperor of Morocco."

Such is the region which is to be divided among the ten kings, the peculiar sphere of the tyranny of Antichrist. It is the more inexcusable that these commentators should have left out the Eastern division of the empire, because, as we shall see, it is there, and not in the West, that Antichrist shall arise. The undeniable fact that this division has not yet taken place would not prove that Antichrist is not yet revealed to

men, if it had merely been foretold that these kings should be his vassals; but the language of the prophecy is very explicit: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings." Dan. vii. 24.

This clearly fixes his manifestation as subsequent to the division, though it does not determine in what part of the empire he shall appear. But in the eighth chapter of Daniel, after a brief notice of the conquest of Persia by Alexander and the partition of his empire among four generals. Daniel is instructed as to what shall occur in the seat of these four subdivisions of the empire "in the last end of the indignation"—the very time of Antichrist's career. The little horn, which, in the seventh chapter, is represented as coming up among the ten horns, "before whom three of the first horns were plucked up by the roots," is, in the eighth chapter, represented as coming forth out of one of the four, and as waxing "exceeding great toward the south, and toward the east, and toward the pleasant land." These four divisions of the Macedonian Empire must, therefore, constitute four of the ten final divisions of the Roman Empire, and it is out of one of these that Antichrist shall arise. It is unnecessary to offer further proof that his appearance is yet in the future; but for the sake of bringing the subject more fully before our readers, we remark that all attempts to find Antichrist among the tyrants and usurpers who have as yet appeared must be vain,

III. Because the Babylon of prophecy, whether literal or symbolic, does not now exist.

Both in the Old and New Testament, the relations

of the Antichrist to Babylon, both as a literal city and as symbolic of a system of evil, are very marked. The circumstance already pointed out that he shall arise in the East, in one of the four divisions of the Macedonian Empire, agrees with his title, 'the King of Assyria,' and with all the descriptions which make the East the peculiar seat of his power. That Babylon must as really be rebuilt as Jerusalem before the consummation is very evident from the connection of that city with the closing scenes of the history of Jerusalem; from the fact that ancient Babylon does not answer the description of the vast commercial metropolis of the world; and from the fact that the downfall of ancient Babylon by no means corresponds with the destruction predicted at the time of Israel's deliverance. The author of the Briefs, in the chapter on the Literal Babylon, quotes the maledictions of prophecy, and says:

"Bold as the statement may appear, and contravening, as it does, the cherished belief of so many thousands of good and faithful Christians of all these tarrying ages, that these predictionshave been already fulfilled, and indeed, that they are to be classed among the very highest completed evidences of the verity of prophecy, and the infallibility of God's Word; yet it is nevertheless true, that not one of these prophecies has ever yet been fulfilled. God's providence in history is a not less infallible teacher than the revelations of His Word. cannot conflict or disagree. Their testimony, if carefully sought for, will always be found concurrent and harmonious. 'Her cities' have never, in point of fact, been 'a desolation, a dry land, and a wilderness, where no man dwelleth, neither doth any son of man pass thereby.' Thousands upon thousands of the sons of men have passed and continually pass thereby, have crossed and re-crossed her ruins, throughout their whole extent, in every possible direction. Thousands upon thousands of Arabians have, not only casually pitched their tents, but taken up their abodes there, which, in turn, have been inhabited by their children and their children's

children, 'from generation to generation.' Within the last seventy years, many European travellers of high note and unquestioned authority, among whom may be named Rich, Buckingham, Ker Porter, Keppel, Loftus, Mignan, Chesney, and Layard, have carefully traversed and explored her ruins in all directions, and always under Arabian escort. The ruins of Babylon contain, in their very midst, the Arab city of Hillah, having a population of ten thousand inhabitants, the brick and stone composing whose 'corners' and 'foundations,' as also the 'corners' and 'foundations' of Seleucia, Ctesiphon, Kúfa, Kerbellah, Bághdád, and other cities in the neighborhood, have been taken from the ruins of Babylon. Not a few of the inhabitants of her ruins find their livelihood as brick and stone masons, by quarrying the ruins for this very purpose. This is proved by the testimony of every traveller who has visited the district of Hillah.\* There are also several Arab villages, inhabited partly in tents, within the limits of the ruins. The site of the ancient city, which is said to have been sixty miles in circumference, is dotted with extensive gardens and date groves, which latter are said to be far superior to those of Egypt, and the finest in the world; also with fruitful wheat and rice fields; and, as long ago as 1812, yielded, as Rich informs us, an annual tribute to its Turkish masters of three hundred thousand piasters.† Colonel Chesney, who

\* "See, for example, Mignan's Travels in Chaldea, p. 177: 'Some of the ravines [of the ruins of Babylon] are full sixty feet deep, which may principally be attributed to the Arabs, who were constantly at work to obtain the valuable bricks, which, from the vicinity of the river, are with little trouble and expense conveyed to Hillah, or any towns north or south.'"

i "Rich, describing Hillah and the site of the ruins of Babylon, says: 'The gardens on both sides of the river [Euphrates] are very extensive, so that the town appears embosomed in a wood of date trees, The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The

grand cause of the fertility is the Euphrates.'

"Major Skinner, who visited it in 1835, thus describes his approach to Hillah: 'I crossed by a bridge of boats to the west side, which was broad and firm, over which I measured one hundred and seventy paces, giving to the breadth of the Euphrates more than four hundred feet. The bridge was naturally a great thoroughfare, and I passed it in company with many on horseback and on foot. The reach of the river below the bridge reflected the rays of the setting

surveyed the Euphratean country in the years 1835, 1836, and 1837, under a commission from the British Government, says: 'An Arabian tribe were encamped in the very midst of the ruins, during the whole time of my sojourn there.'"

Again, in the chapter on the "Symbolic Babylon," after remarking on the system described as "Mystery, Babylon the Great, the mother of the harlots and the abominations (idolatries) of the earth," he says:

"Wherefore, in conclusion, we believe that the symbolic Babylon of prophecy, the harlot of the Revelation, will, in a distinctive and systematic sense, be the moral animus, the animating and presiding genius, of a vast, confederated system of governmental policy and power, coëxtensive with the limits, and having, as the basis of its support, the commercial wealth and energy, of the prophetic earth of Daniel and the Revelation; that it will be the sovereign and acknowledged mistress of that system, and, as such, be glorified, and be a shining but deceitful and fatal counterfeit of Christ's millennium; that her 'costliness' and delicacy of life, administered unto by all that the concentrated governmental power and concentrated commercial wealth of the apostate prophetic earth can confer, and her earthly glory, in all its myriad forms and appliances, the loftiness of her self-conceit and the meretricious grandeur of her style, will be beyond all former compare; that she will be the last, the proudest, the most magnificent triumph of Gentile civilization, preluding in her pleasant palaces, to the measure of her flutes and soft recorders, the quickly speeding dominion of the beast, her own fiery judgment, and the final destruction of her queenly capital; that her local and metropolitan centre will be 'in the land of

sun, which had just turned every thing to gold, and the long rows of date trees really glittered in the bosom of the stream.'

"Buckingham thus describes his approach to Hillah: 'On gaining the summit of this huge mass [amidst the ruins] we had the first sight of the Euphrates, flowing majestically along through verdant banks, and its serpentine course apparently losing itself in the palm groves of Hillah, whose mosques and minarets we could just perceive about five miles to the southward of us.'

"Verily, descriptions of any thing rather than 'a land made deso-

late, so that no man shall dwell therein!"

Shinar,' on the banks of the Euphrates, in the city and land of Babylon; that Antichrist—the 'monster' of Daniel, and the 'beast' of the Revelation—first wooing and supporting her as his mistress, and ascending into sole and supreme dominion by the aid, in part, of her fascinations, her enchantments, and her sorceries, will, in the end, invoking the willing concurrence of the ten confederate kings of the prophetic earth, turn upon and destroy her, and himself thenceforward attract the wonder, and command the homage, and exact the worship of the rulers and the inhabitants of the prophetic earth, ('and all that dwell upon the earth shall worship him, Rev. xiii. 8,) 'glorifying himself as God until the words of God shall be fulfilled; until the Lamb of God, the Prince of Peace, the Messiah of Israel, shall come again, the second time, not as a despised carpenter's son, born in a manger, but as the 'stone cut out of the mountain without hands,' the King of kings and Lord of lords, whom the heaven of heavens cannot contain, to judge and to execute vengeance upon the apostate earth; to render his anger with fury and his rebuke with flames of fire; to gather his living saints, and the departed saints of all the lingering ages, in their risen glory unto himself, to their eternal rest in the heavenly Jerusalem; to reestablish, under a more glorious theocracy than of old, restored and now forgiven Israel in their earthly Jerusalem; and to send forth this ransomed and chosen people upon the sublimest, as it will be the most successful, of earthly missions, (of which all present Christian missions are, or can be, but the faintest types,) namely, the redemption, through His blood, not as now, of a 'little flock'—here a Jew and a Gentile there—but of all the spared inhabitants of the earth.

"'Come, Lord, and tarry not;
Bring the long-looked-for day:
Oh! why these years of waiting here,
These ages of delay!

"'Come in Thy glorious might,
Come with the iron rod,
Scattering Thy foes before Thy face,
Thou mighty Son of God.

"'Come, and begin Thy reign
Of everlasting peace:
Come, take the kingdom to Thyself,
Great King of righteousness.""

Our cordial welcome of this witness to prophetic truth is not the welcome of a partisan. In this last quotation, and in other passages of the tract, there are expressions which show that, on points by no means unimportant, he differs from the views expressed in these pages. We would not the less rejoice to be instrumental in placing a copy of Briefs on Prophetic Themes in the hands of all our readers. For the present, we dismiss the subject with a remark on the quivering terror of the scenes in which the last days of wrath shall close. In Jerusalem there shall be a time of trouble such as shall not have been since there was a nation; no, nor ever shall be. All nations shall be gathered against Jerusalem to battle, and just in the hour of their supposed triumph Antichrist and his hosts shall be unexpectedly confronted by the armies of heaven and their divine commander in proper per-The Lord will bring the confederate hosts down into the valley of Jehoshaphat and will plead with them there for His people Israel.

"But Antichrist," says our author, "and his armies are not to be the only victims of the interposing vengeance of heaven. The hour of the final destruction of his golden capital, the literal Babylon of prophecy, has also arrived. Note the call that summons forth the hordes of central and northern Asia to its destruction, even while his armies are beleaguering Jerusalem.

"'Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, the kingdoms of Ararat, Minni, and Aschenaz, appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof. And the land [of Babylon] shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to

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make her a desolation without an inhabitant.' Jeremiah 1. 27-29.\*

"Thus Babylon will fall. Thus 'her broad walls shall be broken, and her high gates be burned with fire,' 'her mighty men be taken, and every one of their bows be broken,' 'for the spoilers have come unto her from the north,' even at the very time (as swift messengers from Babylon will hasten to announce) that the Lord of hosts 'shall break the Assyrian in his land,' and 'upon His mountains tread him under foot.' Israel, now repentant and forgiven, will rejoice and lift up her loud and triumphant acclaim, 'How hath the oppressor

ceased—the golden city ceased.'

"Thus sets, in divided glory and gloom, the Saturday evening's sun of this Gentile dispensation, briefly preceding the millennial dawn of the new Judaic dispensation, when Jerusalem shall, at last, 'dwell safely,' at rest from her Gentile foes; when 'her light shall go forth as brightness, and the salvation thereof as a lamp that burneth' to 'all the families of the earth,' with none to molest or make afraid in all God's holy mountain. Thus, too, shall Antichrist arise and 'prosper and practise' and pass away, and the groaning and travailing earth, now, at last, relieved, enter upon a Sabbath of peaceful and blessed rest, and Satan be bound for a thousand years.

"Oh! how boundless, as a source of comfort and support and repose, will be the prospect of that millennial rest, with its earthly felicity and its heavenly ministrations, to those destined to pass through the perilous scenes of the great tribulation, upon the very threshold of which we are entering even now! Verily, on the other side of that fiery flood, there is 'a rest that remaineth to the people of God,' where all tears will be wiped away and there will be no cross to bear. Earth

hath no sorrow which that rest will not heal."

<sup>\* &</sup>quot;The 'nations' here referred to cannot be the same as those described as being gathered, under Antichrist, before Jerusalem, for the latter are said expressly to be those of the ten kings of the prophetic earth. See Revelation xvii. 12, 13, 14."

## THE PATRIARCHAL DISPENSATION.

In Gen. xxv., we find one more notice of the life of Abraham in his marriage with Keturah, whose six sons, like the progeny of Hagar, are separated from Isaac in their future history and interests. "And Abraham gave all that he had unto Isaac, but unto the sons of the concubines, Abraham gave gifts and sent them away from Isaac." There appears in this something of the extended blessing flowing through the promise to Abraham: "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

A feature of prophecy demands attention at this stage of our inquiries. When the great line of prophetic revelation is interrupted or arrested by an expansion of some particulars and is then resumed, there is frequently a repetition of the past before the grand line is continued. Thus, in Gen. xxv., Abraham dies and Isaac appears as the representative of the promises and as the stem of the further revelation which goes deeper into the future history of Israel. But in the outset we find events in the life of Isaac which are strictly parallel with events in the life of Abraham, and then we come to a series of new incidents which afford typical instruction of new truths. Immediately after the death of Abraham, God recognizes Isaac in his representative character as "the called of God according to His purpose;" "an election, according to grace." "And it came to pass after the death of Abraham, that God blessed his son Isaac." Rebekah also taking the place of the mother of the heir of promise, is, like Sarah, barren, to show that nature's helplessness must be confessed before God can interpose in power. As is common to all the subjects of distinguishing grace, those who are prominent in the progress of a dispensation, as well as those in whom it is set up, when tried, invariably fail, to show the contrast between the frail type and the perfect anti-type.

Again, in Gen. xxvi., Isaac, when, pressed by famine, he went into the land of the Philistines, denied that Rebekah was his wife, just as in Gen. xii. Abraham denied Sarah. Famine, it may be remarked, not only indicates judgment, as in chapter xii., but is used as a trial of faith inasmuch as there is a temptation to distrust God when the outward sign of support is removed. The moment a man seeks help out of God, he yields to the temptation, and when confidence in God is gone, failure succeeds until God in grace restores the soul. So Israel was tempted in the wilderness, a dry and barren land, where God became their daily bread, and they drank of the rock that followed them. In contrast with human failures, how sublime is the holy confidence of Jesus when tempted by famine in the wilderness-a confidence which never wavered till answering angels came and ministered unto Him.

Again, Isaac, like his father Abraham, when the failure of nature's hopes was discovered, was cast directly on God, "who maketh the barren woman to keep house and to be a joyful mother of children." But there must be intercession for the blessing, as He says of Israel in her desolation: "Thus saith the Lord God, I

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will yet for this be inquired of by the house of Israel to do it for them. I will increase them with men like a flock; as the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." Ezek. xxxvi. 37. In the case of Isaac we read: "And the Lord was intreated of him, and Rebekah, his wife, conceived."

Now an entirely new truth is presented to us. There were twins in her womb, "and the children struggled within her," and when she inquired of the Lord concerning this, she was informed: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." The key to this type—unfolding the truth of an election within an election, an elect number of an elect nation—is found in Rom. ix. and xi. "For they are not all Israel which are of Israel; neither because they are Abraham's seed are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed. For this is the word of promise. At this time will I come, and Sarah shall have a son. And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of Him that calleth:) it was said to her the elder shall serve the younger." The Apostle then quotes from Mal. i. 2 and 3. "Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob and I hated Esau, and laid his mountains waste for the dragons of the wilderness." What shall we say then? Is there unrighteousness with God? God forbid, continues the Apostle, and quotes God's announcement of mercy to the Israelites after they had made the golden calf: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. xxxiii. 19.

1.

This election out of an elect nation is the burden of nearly the whole of the Old Testament, and when we come to consider the Mosaic dispensation, it will be found this is the key to the dealing of God in grace throughout its course. The remnant of the Mosaic dispensation has its counterpart in the Church of "the Dispensation of the kingdom of heaven." The distinction of covenants is first illustrated in Ishmael and Then the difference between Israel as a nation chosen out of the nations of the earth, and the remnant who are the true children of God and heirs according to promise chosen out of Israel, by the two distinct and different people springing out of those twin children of Rebecca by "our father Isaac." Lastly, the character and doom of the natural Israel is illustrated by Esau, a profane person, who sold his birthright, and was disinherited; while Jacob, who succeeds to the inheritance and the blessing, represents the true election, which may be traced through all the history of Israel, and which appears prominently as the remnant of the latter day, who inherit the millennial glory, and are all the children of God or of promise. It was necessary to glance at this in passing, for the types cannot be understood unless this remnant is clearly recognized. Without this, also, we cannot appreciate the

burning and shining lights which never go out, in the history of Israel, and which shall at last appear as a nation born in a day—the righteous nation entering into the full possession of the inheritance, acknowledged as having been the loved and cherished heir, carefully kept and nourished by God as the germ of the true Israel.

We now proceed to examine the points of essential interest to the typical incident before us. And, first, these children, before they were born, are an emblem of the flesh and the Spirit—"the natural and the spiritual opposed to one another, for the flesh lusteth against the Spirit and the Spirit against the flesh." In the same womb they are struggling for mastery, the counterpart of which many a believer has known. The eldest, or first born, is the type of the flesh, which is not subject to the law of God, neither indeed can be. The younger is the type of the spirit. The type will be found full of instruction and worthy of patient and prayerful consideration, as it unfolds much of the deep and hidden things of God.

The typical personages who stand at the head of the systems which they represent, contain the distinguishing characteristics which their future history developes. Adam stood at the head of the Old World, and Noah at the head of the New World. Both were representatives of God, and from them issued the systems of which their children were the representatives. We have seen the character of Adam's family, and found Seth given in the room of Abel. From Noah came three distinct heads of the human family: 1. That which has God for its portion—"Blessed be the Lord God of Shem;" 2. That which has the earth in dominion, and dwelling

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in the tents of Shem; 3. Canaan representing the bondage of the world under the curse—divine government, human government, and slavery; containing a still deeper mystery, the government of heaven, the whole earth under the rule of God, God tabernacling with man, and then service as a distinction of God Himself. Yes, with humble reverence be it spoken, God Himself appears most illustrious as the servant—the God of all, possessor of heaven and earth, sustaining all things, the Holy Servant of servants, in whom we live and move and have our being, the only self-existing and self-sustaining one who can lift up His hand and say, I live for ever.

When Abraham was called from among the idolatrous nations, God, who is the portion of Shem, revealed Himself to the chosen seed under the three mysterious manifestations, which have been reverentially acknowledged and devoutly worshipped by all true believers, the Father, the Son, and the Holy Ghost, not three gods, but one God, neither confounding the persons nor dividing the substance. God taught His people not only His covenant name, but in the types He taught them the truth regarding these three per-Especial weight is given to the revelations which the one living and true God was pleased to make of Himself to His chosen people, with whom He was pleased to identify Himself as "the God of Abraham, the God of Isaac, and the God of Jacob." Under these three patriarchal headships were hidden the mystery of the divine persons. Abraham is the type of the character of God as the Father; Isaac is a type of the Son; and, as we shall hereafter see, Jacob as clearly foreshadows the Holy Ghost.

As the Spirit generates the new creation and is the source of all spiritual life, the type before us illustrates His operations. "Born of the Spirit" is said of all believers. To the Spirit, also, is ascribed the incarnation of the Son of God. The struggle of Jacob in the womb of Rebecca foreshadowed the struggle which the Spirit maintains against the flesh. As that which is natural is first, Esau has priority of birth, but as Jacob, with supernatural strength, laid hold on the heel of Esau and supplanted him, so the Spirit of God has taught us the complete overthrow of that which is natural by that which is spiritual. His name "Esau, called Edom, red," like that of his progenitor Adam, indicates that he is of the earth earthy.

Brief as is the notice of their career, enough is given to teach the character of either. The man of the earth becoming a huntsman, a man of the field, was loved for his savory venison. As the heart of Israel was drawn to Egypt by the remembrance of the fleshpots, the leeks, and the cucumbers and the garlic; and they sighed for Egypt's food, and in their heart turned back. But Jacob was "a perfect man, dwelling in tents," for the translation "a plain man" is not felicitous. The word is that which occurs in Gen. xvii. 1: "Walk before me, and be thou perfect." And which is used in Job i.1: "That man was perfect." The Septuagint translation,  $a\pi\lambda a\sigma\tau o_{5}$ , may be rendered sincere, genuine. The characteristic of the pilgrim condition of Abraham, Isaac, and Jacob, described as "dwelling in tents," is explained by the Holy Ghost: "For he looked for a city which hath foundations, whose builder and maker is God." When Jacob is introduced as a perfect man, dwelling in tents, it simply

intimates that his heart was set upon the blessings promised to the fathers, and that he rejoiced in the pilgrim state of his fathers, and we are told, "God loved Jacob." Rebekah, the type of the stock of promise, also loved Jacob. She had been in communion with God, who had revealed to her where her hope should be fixed—happier in allowing God to accomplish His own purpose than her mother-in-law devising her own plan to accomplish God's purpose.

The two natures must be tried. Esau, to whom the birthright belonged, was weighed in the balance and he was found wanting. As he returned from the field, weary and faint, he was tempted to sell his birthright for a mess of pottage. Had he really believed the promises given to his fathers, he would have known that the heir would be sustained through all trials, but the result showed that he was not to be the heir. He was a profane person, and sold his birthright; thus nature, which is carnal, sensual, having not the Spirit, cannot appreciate that birthright. He fulfilled the character of the ungodly: "Let us eat and drink, for to-morrow we die." Thus Esau despised his birthright.

Esau displayed the same lack of principle in his marriage with idolaters—the daughters of the Hittites—returning into the very connection which God had severed, and of which the prophets reproached Israel when they were guilty of the abominations of the heathen: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite." This alliance of Esau was "a grief of mind (margin: a bitterness of spirit) unto Isaac and to Rebecca."

Years roll on, and the time of blessing was drawing nigh. Isaac, whose eyes were dim so that he could not see, showing nature's inability to judge when unassisted by divine light, would fain have followed the preference of his natural affections in bestowing the blessing. He would eat of Esau's savory meat, that his soul might bless him before he died. How different this from Jacob's preparation to bless the sons of Joseph, of which the Holy Spirit testifies, "By faith Jacob blessed both the sons of Joseph and worshipped leaning upon the top of his staff." Though blind, like his father Isaac, he knew the mind of the Lord and needed no one to tell him that the younger should be greater than the elder.

But to return. Rebekah heard the words of Isaac, and immediately determined to obtain the blessing for her son Jacob by subtlety. It seemed to her but a question of preparation, since it all turned upon "savory meat, such as thy father loveth." It is a deeply humbling scene, and God suffered the patriarch, in this most important act of his declining years, to be caught like a bird in his own snare. The savory meat deceives. From first to last, all is of the flesh—the blesser and the blessed, the mother and the son. As the first Adam listened to Eve, Jacob listens to Rebekah and falls. Unable, in simple reliance on God, to answer as Jesus did when His mother attempted to interfere with God's time and ways, "Woman, what have I to do with thee, mine hour is not yet come," he yields to the temptation and lends himself to a fraud. But the blessing came on him for whom God designed it, and, therefore, obscured as it is by the folly of the actors, the Spirit recognizes it. "By faith Isaac blessed Jacob

and Esau concerning things to come." And elsewhere, noticing Esau's grief, records the consequences of despising his birthright: "For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." A pitiful picture of those who trifle with the calling of God.

The expression, "he was rejected," refers to his rejection by God, for Isaac was as much disappointed at the direction which the blessing had taken as was Esau himself. Both sons, however, were blessed by faith, each receiving the blessing which God had ordained. In the blessing pronounced on Esau there is much that reminds us of the promises concerning Ishmael. Both were to live by the sword, and be wild and predatory in their habits. The dominion of Jacob over Esau is limited as to time: "And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Which prophecy was fulfilled after God had borne patiently with the iniquity of Judah and her kings, and when in the days of Joram, "Edom revolted from under the hand of Judah and made a king over themselves." 2 Kings viii.

This struggle between nature and the spirit, typical of the true Israel's destiny, was thus enacted in the tent as Ishmael and Isaac had before represented the covenants of law and promise. Nature is rejected as worthless. The flesh, indeed, will love its own, but the Spirit overcomes it. God, who ordains all things, grants the dominion in the line of promise and election. This brings out the hostility of the flesh; and Esau said in his heart: "The days of mourning for my father are at hand, then will I slay my brother Jacob." As

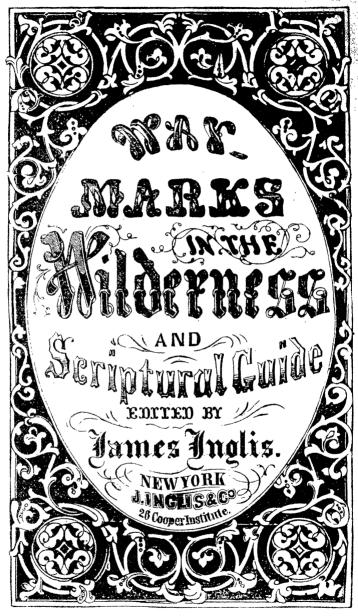
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when, in later days, the natural seed of Abraham persecuted Jesus and went about to kill Him, so that He could no more walk in Jewry; so the threats of Esau drove Jacob, the object of God's love, from the dwelling of his father to seek, as a wanderer depending on God, the fulfilment of the promises which he knew were secured to him for ever.

The truth which we have been considering, now no longer obscure, may profitably be applied to our own souls. The doctrine of the reprobate character and irretrievable ruin of the flesh is as firmly established as the doctrine of salvation. The truth that in us dwelleth no good thing does not remain now to be tried, but is to be accepted as finally proved. It was proved at the cross of Christ, when the curtain fell on the delusive hope that there was good in man. The deliberate choice. "Not this man, but Barabbas," settled the character of our fallen nature, and God meets man's sentence against Christ with the assurance that He hath appointed a day on which he will judge the world in righteousness by that name whom He hath ordained. whereof He hath given assurance unto all men in that He hath raised Him from the dead.

We can prove ourselves clear in this matter only by a thorough renunciation of self, in simple dependence on the Lord our Righteousness. God has now provided a Saviour in whom we have redemption through His blood, even the forgiveness of sins—a Saviour who is made unto us wisdom and righteousness and sanctification and redemption, that, according as it is written, he that "glorieth let him glory in the Lord."

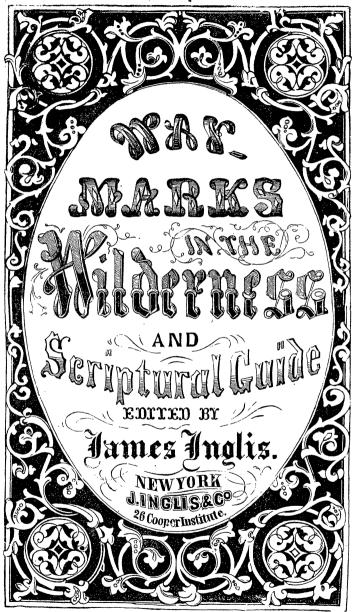
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**AUGUST**, 1865.

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### THE ASSURANCE OF FAITH.\*

The danger of over-estimating human genius and learning in the service of the Gospel may be determined on surer grounds than any conclusions at which we may arrive from reviewing the history of the Church. The emphatic rejection of all such aids by the Lord during His personal ministry, the character of the men whom He chose to be His Apostles, the accounts we have of their ministry, in which it is evident that God provided that no flesh should glory in His presence, and of the results of a ministry in which we see that God had made foolish the wisdom of this world, should for ever have settled the worthlessness, in the sphere of evangelical labor, of all the influences upon which human systems rely for success.

Paul is the only Apostle who is supposed to have been distinguished by genius and learning, and we know by the express testimony of the Spirit, that, if he possessed such endowments, he counted them but loss, and excluded them from his ministry as incompatible with its objects. He came not with excellency of speech and wisdom; and though he spoke wisdom among them that were perfect, it was not the wisdom

<sup>\*</sup>Looking to the Cross; or the Right Use of Marks and Evidences. By William Cudworth. With Preface and Notes by Rev. Horatius Bonar.

of this world, and it was not spoken in the words which man's wisdom teaches. One reason which is given for excluding the exercise of such gifts, whether natural or acquired, is, that the faith of those to whom he ministered "should not stand in the wisdom of man but in the power of God;" the influence of great names in the subsequent history of the Church attests the wisdom of the course which Paul pursued, under the guidance of the Spirit.

To say nothing of other disastrous results of the Church's neglect of the injunction, "Let no man glory in man," at almost every point some great name stands between the humble inquirer after truth and the Scriptures, where every inquiry finds its only legitimate answer; and the homage we pay to human authorities on questions both of doctrine and practice, to a great extent neutralizes the boasted "right of private judgment." Not only in the pulpit has philosophy led down to the lowest depths of christened infidelity, but even in the highest walks of orthodoxy, we can scarcely appeal to the Word of God without exposing ourselves to the charge of arrogance, in venturing to go beyond the authority of some saint or sage, who, it may be for centuries, has given law to Christendom.

When we inquire into the true grounds of assurance and the right use of marks and evidences, we are confronted by the formidable name of Jonathan Edwards, of whose *Treatise of the Religious Affections* his biographer thus speaks:

"The subject itself is one of the most difficult which theology presents, and demands for its full investigation not only ardent piety and a most intimate acquaintance with the Scriptures, but an exact and metaphysical inspection of the faculties and operations of the human mind, which, unfortunately, few, very few writers on experimental religion have hitherto discovered." That "hitherto" may very truthfully include the apostolic age, and it would surely be difficult to find men less prepared to deal with a subject which demands the last-mentioned qualification than the fishermen of Galilee. "The work of Mr. Edwards," he continues, "is at once a scriptural and a philosophical view of the subject, as truly scientific in its arrangement and logical in its deductions, as any work on the exact sciences. That it is also a thorough and complete view of it, we have this decisive evidence: that no work of the kind of any value has appeared since, for which the author has not been indebted substantially to the Treatise on the Affections, or which has not been that very treatise in whole or in part, diluted to the capacity of weaker understandings."

If we do not misunderstand the character of Jonathan Edwards, no one could more earnestly deprecate such a result of his essay than he would have done. He would never have suffered it to see the light, if he had thought that it could ever have come to be regarded in the light and used in the manner proposed in the following passage:

1

"The trial to which the mind of the honest, attentive, and prayerful reader of its pages is subjected, is the trial of the final day. He who can endure the trial of the Treaties on the Affections will stand unhurt amidst a dissolving universe, and he who cannot will assuredly perish in its ruins. It ought to be the vade mecum not only of every clergyman and every Christian, but of every man who has sobriety of

thought enough to realize that he has any interest in a coming eternity. Every minister should take effectual care that it is well dispersed among the people of his own charge, and that none of them is admitted to a profession of religion until after a thorough study of this treatise, he can satisfy both himself and his spiritual guide, not only that he does not rely upon the mere negative signs of holiness, but that he finds within himself those distinguishing marks and evidences of its positive existence, which the Divine Author of holiness has pronounced sure and unerring."

"It is also said that many persons cannot understand this treatise, and the answer is, that he who is too young to understand it in its substance, is too young to make a profession of religion; and that he whose mind is too feeble to receive it substantially, when communicated by a kind and faithful pastor, cannot understandingly make such a profession." And again: "As a work exhibiting genuine Christianity, in distinction from all its counterfeits, it possesses such singular excellence, that, were the books on earth destined to a destruction so nearly universal, that only one beside the Bible could be saved, the Church of Christ, if aiming to preserve that which would best unfold to a bereaved posterity the real nature of true religion, would unquestionably select for preservation the Treatise on the Affections."

This, though the extravagance of one man, may be taken as an indication of the esteem in which the book was held half a century ago. We might not readily find a considerable number of thoughtful men now, who would adopt this language without qualification. Those who do so, should have little to say of the de-

gradation of spiritual vassalage, which bows down before the most arrogant claims of ecclesiastical infallibility and submits the destiny of souls to priestly arbitration. It may be thought unnecessary to discuss at length the claims of a book, which, with an established reputation, has a place in every religious library, but which, we might say, has fallen into disuse, not because its principle is renounced, but because a superficial age is impatient of its rigid scrutiny of principles and motives, and because the standard of Christianity must be very much lowered to suit the present condition of But we have quoted these high claims the churches. on behalf of the work in question, for the purpose of calling attention to the conclusion, that, extravagant as these claims may seem, no book, which professes to answer the question, "What are the distinguishing qualifications of those that are in favor with God and entitled to His eternal rewards?" is worthy of attention, unless all that the panegyrist urges on behalf of the treatise can be unqualifiedly affirmed of it. How much worse than useless it would be to offer to the public a test of gold coin, unless it infallibly detected every counterfeit and manifested the genuine coin? If its operation were uncertain, the only practical results of its use would be to make the genuine suspected and to give currency to the counterfeit. When the question of our state before God is to be determined, every proposed test of character must be in the highest degree injurious, unless its application be infallible and its decision so authoritative that it can with truth be said, that "he, who can endure the trial of it, will stand unhurt amidst a dissolving universe, and he who cannot will assuredly perish in its ruins."

5



We may take it for granted, that, if this can be said of any human composition, the Treatise on the Religious Affections is that one. But we know, that the author of it would have shuddered at such a claim as an arrogant assumption of the prerogatives of God. He even intimates his own conviction that no such infallible and effectual test can ever be furnished by Beyond this, we might be curious to know how far, as a Christian and a minister, he made his book his vade mecum: how far he derived his own peace from a favorable result of an examination of himself by the tests which he proposed to others; and how far, as a spiritual adviser, he recommended the perplexed to avail themselves of his treatise as a means of determining their state. The biographical accounts to which we have access, were not written by men who might be expected to collect materials for the answers of such inquiries. But the following suggestion, addressed to a lady, in case she should ever fall into doubts concerning the state of her soul, shows something of his course as a spiritual adviser: "One new discovery of the glory of Christ's face will do more toward scattering clouds of darkness in one minute, than examining old experience by the best marks that can be given through a whole year."

The following extract from a personal narrative, written for no eye but his own, may be taken as an answer to any inquiry regarding the extent to which he derived his peace from his own treatise: "The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the Gospel. When I enjoy this sweetness,

it seems to carry me above the thoughts of my own state; it seems at such times a loss that I cannot bear, to take off my eye from the glorious pleasant object I behold without me, to turn my eye in upon myself and my own good estate." Again: "The very thought of any joy arising in me, on any consideration of my own amiableness, performances, or experiences, or any goodness of heart and life, is nauseous and detestable to me."

Most of our readers are more or less acquainted with the spiritual darkness which prevailed in Great Britain and her colonies during the first half of the last century—the cold formality and the equally lifeless orthodoxy of the churches—when God raised up such faithful witnesses as Whitefield, Wesley, the Erskines, the Tennants, Edwards, Boston, Gillespie, and others, their fellow-laborers, as the instruments of a glorious These churches had not repudiated their The doctrinal elements of the evangelical symbols. preaching of many of the clergy were the same as that of the faithful preachers we have named, though there was all the difference that there is between water and ice, or between a corpse and a living body. The soundness of Jonathan Edwards's sermon on Justification by Faith, which was instrumentally the commencement of the revival in Northampton, would not have been questioned by those who regarded the awakening which followed it as the height of irrational enthusiasm. In such circumstances the deep emotions which manifested the awakening, occupied a prominent place in the minds both of the friends and the opponents of the revival. On the surface of it, the fervent and often highly wrought affections, which were

the symptoms of life in contrast with the icy stillness of spiritual death, were what distinguished the one party from the other. But these emotions were readily counterfeited or were communicated sympathetically, while the life of which they were the supposed concomitants, was awanting, and it became necessary for the leaders of the revival to discriminate between the genuine and the spurious. This necessity called into exercise Jonathan Edwards's "exact and metaphysical inspection of the faculties and operations of the human mind," in two works: the first, on The Distinguishing Marks of a Work of the Spirit of God; and the second, A Treatise on the Religious Affections. necessity which called for these works in New-England, secured for them a cordial welcome in Great Britain, and both of them were frequently reprinted, both in England and Scotland.

The emotions which frequently accompany conversion, which were rendered more remarkable in contrast with the deadness which had long prevailed, and which were heightened by the prevalent style of preaching and the peculiar circumstances in which the revival originated, occupied so prominent a place in the minds of men, that the reality of which they were mere incidents, was in danger of being lost sight of. danger was by no means averted by the use of the most searching tests—since these tests themselves recognized emotions as the grounds upon which a man's spiritual state was to be decided; and it is too well known how, in practice, such tests may be made subservient to what the biographer of Jonathan Edwards styles "the miserable vanity which leads men to find an occasion of boasting in the mere number of those whom they denominate their 'spiritual children.'" To mistake these emotions for conversion was not a novel error, and it has by no means been peculiar to that age; but from that age it has come down to us with the sanction of great men, whose better lessons we have forgotten; and with each succeeding generation the standard has naturally been lowered, till in too many instances a relation of feelings in stereotyped phrases passes current as a Christian profession.

Long before it had degenerated to the flimsy excitement that is now accepted as Christian experience, the delusion was detected and lamented. A faithful minister of the last century says:

"They that betake themselves to this refuge, are all taken up about grace wrought in us, to the neglect of what Christ hath wrought for us, and of His person and saving offices. If they make mention of Him, it is not in truth nor in righteousness; for the stress of their confidence as to acceptance with God and deliverance from wrath rests on what they think is wrought in They will acknowledge Christ's strength and the freedom of grace that way, and thank Him that they are not as many others, with the Pharisee; but they cannot say that saying of faith, In the Lord have I righteousness and strength. If ever in their life they have been any way cast down upon the account of sin, and afterward raised up with some kind of joy and warmness of affection and good motions in duty, they lay much stress on this, and look upon themselves as converted and in a state of favor with God; and to this they have recourse in all after-trials of conscience about sin. They are not much troubled with sins that they fall into, if believers have fallen into the like.

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Nor can they be stirred up to any duties but those which seem essential to their claim to be Christians. And what is customary among recognized believers weighs more with them than the commandments of God or the example of Jesus Christ. Now, however confident they may be in their refuge, they lack true faith, which counts all things loss that the sinner may be found in Christ, not having his own righteousness, but the righteousness which is of God by faith, and which engages the soul to seek to know the power of His resurrection and the fellowship of His sufferings, and to forget the things that are behind, and to reach forth unto those things that are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus."

The Treatise on the Affections, though it was at once elevated to the place of a standard, awakened the concern of some of the contemporaries and friends of its author, who stood in the foremost rank of the faithful preachers of the truth as it is in Jesus. They foresaw that it might prove a fertile instrument of selfdeception to men dead in sins, and of self-torture to those who were really quickened together with Christ. Two letters of the author, in reply to objections, are frequently printed as an appendix to the work. to be regretted that they are not accompanied by the letters in answer to which they were written; for the objections were not urged by a cavilling opponent, but by Mr. Gillespie, one of Mr. Edwards's most valued correspondents, who earnestly cooperated with him in promoting a revival of true religion.

It was not long till the influence of the Treatise, or rather the tendency of the teaching to which it lent a

powerful impulse, called for a more formal discussion of the subject. Among those who engaged in it was William Cudworth, who will not be suspected, any more than Mr. Gillespie, of hostility to the revival in which God had glorified His name, or of sympathy with the formalists who reviled a work of grace. His tract was published in 1748, two years after the publication of the Treatise on the Religious Affections, and has been republished with a preface and notes by Horatius Bonar, who will not be suspected of giving currency to any thing inimical to vital godliness. not a review or discussion of the work of Mr. Edwards. but is aimed at the error of endeavoring to answer the important question, How may I know my interest in Christ, or how may I be assured of salvation? by laying down certain marks or characteristics of the children of God. He is far from thinking that any who perceive the love of God to their souls, are destitute of marks and evidences of their new birth; but holds that the use which is commonly made of them is wrong and dangerous-

"1. Because sinners have in the Gospel a sufficient warrant to come to Christ, to receive Him, to believe on Him as their Saviour, without the least mark or evidence of any righteousness or goodness in themselves."

This, evidently, is very much a question of fact, and is to be determined by the testimony of the Gospel itself. Our author points to the general announcement, that "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life." This giving he illustrates by the Saviour's allusion to the manna, in ad-

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dressing a promiscuous multitude: "My Father giveth you the true bread from heaven." As raining manna around the camp of the Israelites is called aiving it before it was taken or tasted, so the presentation of Christ in the Gospel as the Saviour of sinners is called giving Him before He can be received or believed on. Without following the quotation of familiar scriptures, we give the author's summary of the evidence: "Christ is a free Gift; to the world, to sinners, to unbelievers; and this Gospel is to be preached to every creature. God commands, invites, exhorts us to receive and believe in Him for ourselves, in particular, promising us salvation and assuring us that we shall not be disappointed. It is sinners that He calls upon; it is the ungodly that He justifies. Surely, then, sinners have a sufficient revealed warrant for believing in Christ as their Saviour, without the least mark or evidence of any righteousness or goodness in themselves."

That men who profess to preach free forgiveness in the blood of Christ alone, should at the same time encourage sinners to make some advances toward an offended God, in order to obtain forgiveness by their penitence, prayers, serious endeavors, and mortifying humiliation, is only less strange than that men who profess great jealousy for the honor of God's sovereignty, should arrogate to themselves the right to make an election of those to whom they will preach the Gospel, withholding the message from all but those whom they regard as "sensible" or awakened sinners. Without the disastrous influence of such teaching, sinners are but too prone to look in for some qualification or warrant in their own state, rather than to look out to Him who has put away sin by the sacrifice of Him-

self. The amount of anguish which has been endured by souls groping their way to the Cross through these perversions of the truth will never be known till the secrets of all hearts are made known; and never till the day of final doom will the number of victims of this delusion be known, who stop short of the Cross, laying hold on their deep emotions under the terror of wrath, or on a natural remorse to quiet their conscience; satisfied with what they call their experience, instead of that which has satisfied God for sin—a Christless experience, alas! and it is unspeakably sad to think to what an extent those who assume to be their spiritual guides, accept "telling their feelings" for a profession of faith.

Our author remarks that the common use of "marks and evidences" to determine the soul's interest in Christ is unscriptural, because—

"II. Faith alone is sufficient to justify the conscience, to bring true peace and full assurance. Nay, I may say further, it is not only sufficient, but is the appointed method of the Lord for obtaining these blessings in truth and reality, so that whoever profess to have these things any other way than in a way of believing, deceive themselves."

This proposition is maintained and illustrated at length by quotations of Scripture, which show that the Gospel is glad tidings of free grace to be believed, and that obeying the Gospel consists simply in believing the tidings which convey pardon and peace to the soul; and by quotations in which these blessings are directly and expressly connected with faith as the reception of a free gift. Some persons speak of justification in the counsels of God, and then endeavor to

pacify their consciences by what they find inherent in themselves, instead of the perfect righteousness of the Saviour by faith. But the Scriptures represent that Christ has met all the demands of justice on our behalf, which is called "the righteousness which is of God by faith;" and that God justifies us when He invests us with this righteousness by faith, which is just the soul's reliance upon that righteousness, and a belief of the Word of God regarding our acceptance on that ground. Faith justifies only as it receives and applies this righteousness. Now, where does faith apply it? certainly not to the mind of God, but to the mind and conscience of the believer, so that it must bring peace and assurance to the soul; 'being justified by faith, we have peace with God,' and are filled 'with all joy and peace in believing."

"III. A third reason against the common use of evidences is, that they destroy the need of faith, and teach the soul to apply the mercy of God in Christ by a way of natural reasoning."

The object and cause of faith is the testimony of God and demonstration of the Spirit; but if we appropriate the mercy of God in Christ upon evidences in ourselves, faith and the testimony of God on which it rests, are made void. For the marks so used must be such as we apprehend are peculiar to the favorites of God; and such as hypocrites and self-deceivers cannot possess; otherwise they will not serve for evidences; and if I apprehend that I have such certain evidence that I am a favorite of God, what has faith to do in the matter?

"IV. A fourth reason is that no evidence can be drawn from any thing in us but what is our own right-

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eousness; so, establishing such evidences is establishing our own righteousness, in opposition to submitting to the righteousness of God by faith."

The Scriptures consider those who are justified in Christ as being justified not merely by a legal union, such as exists between a surety and a debtor among men, but by a mystical union whereby they are the members of His body, of His flesh, and of His bones. In this view of it we may see that the sins of believers became Christ's. He bore them not because He committed them, but because they are the sins of His mystical body; and He having put them away by the sacrifice of Himself, the righteousness of Christ is properly ours, not because we wrought it, but because it is the righteousness of the mystical body. It is thus we stand righteous and complete before God; it is thus, at the same time, that Christ is our life; and as the natural spirit is the life of the natural body, so the spirit of Christ is the life of the mystical body, and brings forth fruits of love, peace, joy, long-suffering, The Lord believed in as our righteousness, becomes our life and strength, and we become trees of righteousness, bearing fruit to the glory of our Heavenly Father.

The consequences cannot be doubtful, if, instead of abiding in Christ and Christ abiding in us that we may bring forth fruit, we begin to look for that fruit as the warrant for our appropriation of Christ. Either the mind is puffed up with a pharisaical self-complacency, which says, "God, I thank Thee that I am not as other men;" or the soul is distressed and in bondage, when it discovers the defects of its own attainments which are supposed to entitle us to appropriate Christ.

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It is their own righteousness which supports or distresses them, their dependence on Christ being distant and notional.

"V. The fifth reason is that such a use of marks and evidences brings false peace. Their peace does not rest upon that foundation which is a rock that cannot be moved, but upon that which is unstable as water. The evidences with which they attempt to satisfy themselves, must be false, for they are not the fruit of the Spirit through believing; and herein is the difference between Christian obedience and common morality. All peace and joy is not the fruit of the Spirit, but that only which flows from believing. same may be said of love and even of admiration of Christ. Where faith is not present, there can be no fruit of the Spirit, and faith is not a quality found in the heart irrespective of its object, Christ; but, as Luther says, it is a certain steadfast beholding of Christ as our Saviour. Consequently all evidences that come short of Christ, or previous to knowing Christ by faith, must be false evidences, speaking a false peace, because they cannot be the fruit of the Spirit.

"VI. The sixth reason is, that such evidences have a tendency to make a man think that he is rich and increased with goods and has need of nothing, while he is poor, miserable, blind, and naked."

When engaged in reading, hearing, meditation, or other religious exercises, and in circumstances that call forth certain emotions, men think they can find their evidences, and conclude that they are safe. But when in their fancied strength they go out into the world, they are cast down; suspecting, as well they

may, their former experience, until they get another favorable opportunity to gather up their evidences. By frequent exercises of this kind, they habituate themseves to a false peace, the more readily because they are taught that this alternation of hope and fear is, in itself, a characteristic of the Christian life. They would do well to remember the experience of Saul of Tarsus, and others, while they were unconverted Pharisees, who could boast of their zeal and piety, and claim that touching the law they were blameless. The Lord also speaks of some who heard the word, and anon with joy received it. There were abundant "evidences" to satisfy self-deceivers, but they all failed in this, that "they did not submit themselves to the righteousness of God." "How many," says an old writer, "are gone to hell, who thought they were going to heaven, deceiving themselves with their evidences, and fetching their comfort from their own works, and not from the grace of God, by a pure act of believing."

"VII. Such a use of evidences places the soul's dependence upon that which brings no glory to God, since it does not rest on that which shows God to be just and the justifier of him that believes on Jesus; and which produces no fruit toward men, because while men's own safety is uncertain, self-preservation is their great care, and they cannot be delivered from a selfish spirit."

Our readers must have perceived the difficulty of condensing the arguments and illustrations of this treatise. Yet it may be hoped that these brief hints may both stimulate and direct inquiry on a subject of great practical importance; and may aid in sending men to the Scriptures for the only true answer to the ques-

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tion, How can I be assured of my salvation? For the present we must take leave of the subject with two remarks:

I. "Faith without works is dead." A profession of faith which produces no fruit is a vain delusion. this is no reason why we should rest our confidence on the effects of faith instead of on Christ. Others can recognize our faith only as they see its effects. Yet they may be deceived, and conclude from what they see that we have faith when we ourselves know that we do not believe. Back of all its effects a man knows if he believes the record which God has given us concerning His Son-if his heart's confidence is in Christ or no. Dr. Bonar remarks in a note: "The consciousness of moving accompanies motion, the consciousness of seeing accompanies looking, the consciousness of loving accompanies love; so the consciousness of believing accompanies the act of believing. If not, there is no certainty in any thing." And again: "If I am liable to be mistaken as to my simple act of believing, I am much more liable to be mistaken as to my complex act of examination into my own feelings, motives, and principles." But the truth is, that every reader can at once determine whether he is now resting on Christ, and receiving the testimony of God, as certainly as he can tell whether he now believes the affirmation in this sentence.

II. Faith is not our Saviour, but Christ, in whom faith rests. This remark is made because in the search for faith in themselves many lose sight of its proper object. Romain says in a letter: "You want comfort, and you look to your faith for it. If faith could speak, it would say, Comfort is not in me; look to Jesus: it is

all in Him. Indeed, my friend, it is. The Holy Ghost, the Comforter, will not glorify your faith. He will not give it the honor of comforting you. He takes nothing to comfort with but the things of Christ, and His things not as used by you, but as given from Him. This lesson, I think, He is teaching you. He is bringing you off from looking legally at your faith. He intends you should not regard how you believe, but to settle you in believing. The Spirit of Jesus has been teaching me, to draw my comfort not from how well I believe, but from Jesus, in whom I believe."

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## DAVID IN THE CAVE ADULLAM.

"DAVID therefore departed thence, and escaped to the cave Adullam. . . . And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."—I SAMUEL XXII. 1, 2.

DAVID on the throne we regard as a type of Christ; but was he also in the cave Adullam? David in Jerusalem, clothed in royal robes and surrounded by the insignia of empire, may well be selected to represent the Messiah; but had he any likeness to Him, when secreted in the desert, an outcast and a wanderer?

We may not like to think so, but even here we learn of Him in whose footsteps we must follow; even here we find the King of Israel a representative of Christ. In Jerusalem, David represented Christ as He will be when He comes again, the earth's acknowledged ruler; in the cave Adullam he represented Him as He was when first He visited our earth. As David passed to the throne through trials and sufferings, misunderstood by his friends, persecuted by his foes, so was it with Jesus, so is it with us. We share the sorrows of the Master just in proportion as we bear His likeness.

Do we know any thing of this Adullam experience? We hope to reign with Jesus; do we know what it is to suffer with Him? We hope, when He shall appear,

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to appear with Him in glory. Do we know what it is to die with Him, to bear His cross, to share His shame? That we may answer these questions intelligently, that we may know whether we are really one with the Saviour, let us meditate awhile on the history before us, considering, first, the circumstances under which David, as a type of Christ, was placed; and secondly, the persons by whom he was surrounded.

I. Notice, then, that though an exile in the desert, David was nevertheless a king. Saul sat upon the throne, but David had already been anointed by Samuel, and in the eye of God was Israel's true monarch—the monarch who was soon to reign. And so was Christ a King when first He appeared on earth, a King already anointed, not by Samuel, but by God. Other monarchs sat upon earth's thrones, but Jesus was the rightful Lord, the Lord whom all must yet obey.

Now, in thinking of Jesus as our Saviour, we are apt to lose sight of the fact that He is our King. In thinking of Him as the world's Saviour, we are apt to forget that the world's diadems are His; and yet as a King was He born, as a King was He crucified, as a King He yet shall reign. The cross is a badge more precious to us than the crown, and yet in the Word the crown is everywhere more prominent.

"Behold," said the angel Gabriel to Mary, "Behold, thou shalt 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 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." "Where is He that is born King of the Jews?" asked the wise men of the east,

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as they came to worship Jesus. "Blessed is the King of Israel, who cometh in the name of the Lord," cried the multitudes, as He entered the holy city. your King," said Pilate. "Shall I crucify your King?" And what was the burden of John's ministry? What were the first words which fell from the lips of him "Repent ye, for who came as Christ's forerunner? the kingdom of heaven is at hand." And what is that sentence which spans as with a bow of radiant light the dark and lowering future, nerving us afresh in our weakest days, and in hours of deepest despondency, kindling anew our hope and courage? "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."

In the mystery of grace, the Cross must precede the kingdom, and yet the kingdom was first announced. As a King Jesus presented Himself to the Jewish nation, and as a King was He slain: His life-blood being the price of the world's redemption; grace abounding where sin abounded; grace reigning where sin seemed to triumph.

And this leads us to remark, that at the time referred to in the history, David was a rejected king. He knew that he was anointed, but inasmuch as in the providence of God, Saul still sat upon the throne, he was content to abide God's time. Saul's rule had been a miserable failure. He was already disowned by God, but he still grasped the sceptre. He was too fond of power to relinquish, until forced to do so, the place of authority and rule, and so David stood patiently without.

What a striking type of Christ-of Christ as rejected by the world, and waiting for His throne! As the rejected one was He announced on the page of prophecy, and as such He in time appeared—rejected by his kindred, rejected by the elders, rejected by the whole nation; suffering at last "without the gate." Hear how Isaiah wrote of Him: "He shall grow up as a tender plant, and as a root out a dry ground. He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men." And hear how Jesus spoke of Himself: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes." "The days will come," He said unto His disciples, "when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say unto you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in His day. But first He must suffer many things, and be rejected of this generation."

His day is coming; the most august and solemn the world has seen. His day is coming; it shall burst on the world as the lightning's flash, but the time is not yet. Jesus is still, so far as the world goes, the despised and rejected one; the disregarded, the unhonored, the unknown. While selfish and worldly men, like Saul, still wield earth's sceptres, the King of kings waiteth.

II. Such were the circumstances in which David was placed. Let us now glance at the persons by whom he was surrounded. The first thing that at-

tracts our notice is, that they were few in number. "And there were with him about four hundred men." What a paltry retinue! What a mere handful of followers!

But did Christ fare better? Does He fare any better now? How many attached themselves to Him during His earthly ministry? How many stood around His Cross? How many wept at His sepulchre, or greeted Him as He burst the bars of death? How many followed Him to Bethany, and gazed upon Him as He ascended to the skies? How many gathered in that upper chamber in Jerusalem to wait for the advent of the promised Spirit? And how many are really followers of Jesus now? How many daily take up their cross and follow Him, proving themselves to be His disciples by the only proof which God can recognize, the possession of a disciple's spirit?

Spread before you a map of the globe on which we dwell, and mark in appropriate colors those parts of it which are illumined and unillumined by the sun of righteousness. Asia, with its teeming millions, is nearly all in darkness. Africa has but a faint fringe of light here and there on its extended circumference. Europe through nearly its whole extent is covered with ecclesiasticisms but little better than paganism itself, and America, only in the central portion of its long domain, has given Christ a home. Millions of the world's inhabitants are pagans, millions Jews, and millions nominal Christians; but of these, oh! how few have really the Spirit of Christ! How few are bound to the Saviour by that heart affection which alone makes us truly His!

A discouraging picture, it may be said, inclining one

to believe in the failure of Christianity. But no. Jesus told us that it would be so, and the condition of the world only confirms the truth of His words. He told us that the wheat and tares would grow together until the harvest. He told us that of the seed sown, only a small part would bring forth fruit. He told us that during the present age an unbound Satan would everywhere resist the Gospel's power—resist it with increasing energy till the time of the end—till the hour when a stronger than he shall bind him, that he may deceive the nations no more. "Fear not, little flock," is the language in which Jesus must still address His followers—"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

The next thing we notice in regard to David's followers is, that they shared his exile, being, like himself, excluded from Jerusalem. They went to the persecuted king of their own accord; they voluntarily cast in their lot with him, but having done so, they incurred the odium of the reigning power; having done so, the cave Adullam, and the strongholds of Engedi, became their only refuge.

And so is it with the followers of Christ. Like Him, they are misunderstood and persecuted by the world, the object of the world's scorn and hatred. "If ye were of the world," said Christ to His disciples, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It has been so from the beginning—from the day when Abel lay weltering in his blood—it is so still. "Now, we, brethren, as Isaac was, are children of promise; but as then, he that was born of the flesh, persecuted him that was

born after the spirit, so is it now." St. Paul could write thus, and that from the depths of a most painful experience, and all the early Christians could repeat his words. Like those who had gone before them in the path of faith, "they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens and caves of the earth." What mountain-range of Europe has not been their hiding-place? Which of its valleys has not echoed with their cries?

And has the world changed? Is it less opposed now than formerly to the Gospel of Christ? Has the carnal mind ceased to be at enmity with God? No, the world has not changed; it is still the same—the same in its spirit, the same in its principles. If it does not appear the same, it is only because an unfaithful Church has ceased to set over against its love of ease, and wealth, and pleasure, the doctrine of the cross.

The Apostles taught that covetousness is idolatry. Is it so regarded now? They repeated with energy, the Saviour's injunction: "Lay not up for yourselves treasures upon earth." Does the Church of the present echo their words? They enjoined upon their disciples not to be unequally yoked together with unbelievers. Are not Christians now joined with the unbelieving in trade? Do they not give their daughters in marriage to the ungodly? Do they not often seem to prefer an alliance which secures earthly wealth and splendor to one which is ennobled by virtue, and made immortal by faith? The Apostles said to all who would enter

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into life: "Ye must be born again." "Without shedding of blood there is no remission." Are these conditions insisted upon now? Is the doctrine of spiritual regeneration sharply defined, and the blood of Jesus made the only ground of pardon? On the contrary, has not latitudinarianism almost blotted out the distinction between the Church and the world, between the saved and the lost, the condemned and the uncondemned? Are not many teaching that all the baptized are sons of God; nay, that all men are brethren in Christ, and that without regeneration or atonement?

Think not that the world is changed. Dream not that by the general diffusion of Christianity, its opposition to the Gospel has been exorcised. Many lowly Christians there are, who in secret places are suffering a persecution more trying than inquisitorial pains, and many more would suffer, if they were more loyal to the Saviour. To how many does a spiritual observance of the Lord's day bring rebuke and opposition! How many, for their withdrawal from the world, are treated with contumely and scorn! Who has not seen the contemptuous look, and heard the deriding word? Who does not feel, that if he lived nearer to Jesus, he would know more of the fellowship of His sufferings, more of the meaning of His cross?

The followers of David, as we have seen, were few in number, and were persecuted. What led them, it may be asked, to cast in their lot with him? Why did they resort to him, when they knew that in his society they must share his exile and reproach? The historian answers the question, and in so doing, throws still clearer light upon their character. He tells us, that they were in debt, that they were in distress, that

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they were discontented. A miserable company! the world says. So it was said, doubtless, at Jerusalem, of these very persons, as they went forth to David's retreat. A miserable company! It was this very saying that drove them forth. It was because they found in Jerusalem no pity, that they sought it from the anointed of God. David welcomed them. He received them at once to his embrace; cheering them with his sympathy in the days of their exile, and pointing them to the hour when he should reign in Zion, and when they should be exalted with him.

What a beautiful foreshadowing of the inner history of Christ's followers! What a portraiture of the experience through which, one after another, they have been led to Him! "Come unto me, all ye that are weary and heavy laden," was His invitation, and such, in all ages, have gathered around His cross. Burdened with a debt which the world could never cancel. they have fled to Christ, and He has taken it away. Distressed by an inward conflict which the world could neither understand nor terminate, they have gone to Christ, and in Him have found relief. Discontented with all the world could give, because its honors were vain, its pride empty, and its pleasures fleeting, they have found in Christ a fulness of satisfaction and joy. What though reviled, and persecuted, and banished; the world's unkindness has but driven them closer to Christ's side. What though they have suffered the loss of all things for His sake; they have reckoned that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in them.

"The indebted," "the distressed," "the discontented." What language could more correctly de-

scribe our condition, before we found help and succor in the Lord! Think of our debt. In all things we had come short of God's glory. In deed, in word, in thought we had failed to please Him, and there was treasured up against us such a multitude of transgressions, that the very remembrance of them made us tremble. Could the world help us? Alas! we were debtors to the world also; for while we had failed in our service toward God, we had also failed in our duty toward our neighbor. We were hopelessly and helplessly in debt, both to God and man. And then it was that we heard of Christ and of His salvation. Then it was that we first listened with any real earnestness or interest to the story of the cross. In what a new light we saw it! How glorious it appeared to us. when we heard that by that cross our sins had been cancelled, and our debt, to the last farthing, paid!

And our distress, following upon a discovery of our sins, who shall paint it? what language shall set it forth? Who can describe the heart-throes of the sinner, when for the first time he gets a view of the injured majesty of Heaven? What power has he dared! What grace has he slighted! What mercy has he trampled under foot! Against what spotless purity, against what ineffable holiness has he sinned! And yet divine love all the while bearing with him and wooing him—wooing him with the eloquence of the cross; that cross which, while it seals his pardon, reveals also, in the clearest light, his guilt.

And what discontent accompanies this distress—discontent with all that once fascinated and delighted us! How the old pleasures wane and become vapid! How the old haunts are forsaken! How social ties

which once seemed imperishable and indispensable to our happiness—how, one after another, they loosen and fall away! How the books and friends that pleased us once please us now no more! How we stand alone, as it were, in the midst of many, while every thing we touch is hollowness and ashes! Oh! the emptiness, the thorough emptiness and vanity of the world to a soul which God has stricken with a sense of sin!

And to such a soul, how welcome is the revelation of Christ! With what thankfulness he hears of One who can understand his wretchedness, and at the same time bring relief! 'With what joy he listens to the annunciation of pardon! How he exults in the consciousness of a new life, infused into his soul by the quickening breath of the Son of God!

We learn from this subject what is the true position of the Church until Jesus comes. We take it for granted that He is coming. We hope that He is coming soon. We know that when He cometh, He will reign-reign not from the earthly Jerusalem with earthly power and splendor, but with spiritual glory from the Jerusalem which is above; reign till He hath put all enemies under His feet; till He hath restored this groaning creation to the condition in which it was before the fall, that He may give it back to the Father, the perfected result of His redemptive work. Yes, the vision of the seventy-second Psalm is yet to be fully realized—the whole earth subjected to Christ, the wilderness and the solitary place made glad, the desert rejoicing and blossoming as the rose. But till then the Church is called upon to suffer; till then, the cave Adullam, not Jerusalem, is her home; till then, the

cross, not the crown, is the symbol of her experience and the badge of her power.

And yet, how continually is the Church trying to reverse this order; to escape the suffering; to anticipate the glory; to reign without Christ; to reign now by means of earthly power, when all that is earthly, Christ has taught her to renounce and crucify. The Roman Catholic Church, in its inmost essence, is a false antici-' pation of the millennial kingdom, and in other Churches, to a greater or less extent, there is a confusion and mixture of church and kingdom which is most contradictory to the teachings of God's Word. There we are taught that the Church is a pilgrim; there we are taught that she is a stranger; there we are taught that she is a cross-bearer like her Lord; perfected like Him through suffering; made ready by the discipline of the present age for the great work of the age which is to Oh! that we might realize this! realize that the Church's strength is in her weakness, her riches in her poverty, her glory in her shame, her highest wisdom in that which men count foolishness! Oh! that we might remember that the Church truly triumphs not when she arrogates to herself the world's power, and decks herself in the world's splendor; not when she appropriates to herself the world's genius, education, science, and art, but when she meekly lays the cross on these, determining in the cross alone to glory: the cross by which alone the shame of the world is vanguished; by which alone its pride is crucified and overcome!

And the position of the individual Christian is the same, for he is but one of this cross-bearing company, one of these pilgrims on the burning sand. And he is

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happy only when he learns to rejoice in this discipline, to rejoice in it as that by which he is made meet for glory, while he is brought into closer and closer fellowship with Christ. In subjection alone is rest. In rejoicing acquiescence alone is triumph.

We also learn from this subject what is the true refuge for the indebted, the discontented, the distressed. Are such found among the readers of this volume? Does one peruse these pages to whom God is bringing sin to remembrance—to whom He is revealing the number and guilt of his transgressions? Is there one reader who is beginning to feel for the first time his indebtedness toward God? To such an one we say: Christ alone can pardon, Christ's blood alone can cleanse from sin.

Or is there one reader whom God is teaching the world's emptiness; one who is beginning to sav, "Vanity of vanities; all is vanity," and to ask: "What is there in all the world worth living for?" Is there one reader utterly lonely, discontented, and wretched, palled and satiated with all that the world can give? To such an one we say, there is rest and satisfaction only in Christ; rest in His sympathy and love on earth, satisfaction deep and endless in the glory to which He lifts us in the skies. To the splendor of a selfish world you turn in vain. In vain you quaff its pleasures; in vain you drain its cups of joy. For a moment you lose yourself in its gay, delirious intoxication, but it is soon over, and the old pains and pangs come back again. You are more wretched than be-There is rest only in Christ. There is satisfaction only with that lowly company who, though they suffer with their Master here, yet still lift up their

heads with joy, because they know that their redemption draweth nigh.

What a change was it for David, from Adullam to Jerusalem! In the cave he was an exile, hunted and persecuted; in Jerusalem he sat upon the throne ruling in peace and triumph over all his enemies. And with his exaltation came that of all his followers. Not one of them was forgotten. In the twenty-third chapter of the second book of Samuel, you will find their names and acts recorded.

And what a change for Jesus from earth to heaven! "Who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." And what a change for us who follow Him, from the narrow way and the thorny path, from suffering and shame, to glory unutterable and inconceivable. Our names, too, are recorded—recorded in the Book of Life. Our poor acts, too, are written there, even the humblest act which we have done in the name of our Master and our King. The cup of cold water is not forgotten. It shall in no wise lose its reward.

Here, O weary one! is rest; in the service of such a Saviour, in the thought of such a joy. \*\*\*

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## THE PARABLES OF OUR LORD.

In Webster's Dictionary, which, by the greater number of those who use the English language, at least on this side of the Atlantic, would probably be regarded as a final authority, a parable is said to be "a fable, or allegorical relation of representation of something real in life or nature, from which a moral is drawn for instruction; such as the parable of the trees choosing a king, Judges ix; the parable of the poor man and his lamb, 2 Sam. xii; the parable of the ten virgins, Matt. xxv." Without criticising the definition, we probably do not overstate its influence when we say, that many public teachers in our churches would not hesitate to adopt it and proceed on the supposition of its accuracy in expounding the parables of our Lord.

Standing in a work of the avowed character of Webster's Dictionary, such a definition does not surprise us, and is surely far less objectionable than the definition given in Kitto's Cyclopedia of Biblical Literature: "1. It denotes an obscure or enigmatical saying, for example, Ps. lxxviii, 2: 'I will open my mouth in a parable; I will utter dark sayings of old.' 2. It denotes a fictitious narrative invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion. Of this sort is the parable by which Nathan reproved David; that in which Jotham re-

proved the folly of the Shechemites; and that addressed by Jehoash to Amaziah. To this class also belong the parables of Christ. 3. Any discourse in a figurative, poetical, or highly ornamented diction is styled a parable." In the same article it is stated that, in the New Testament, the word is generally employed in the second sense, namely, to denote a fictitious narrative under which is veiled some important truth; that "parables or fables are found in the literature of all nations;" and thus the parables of the Lord are ranked in the same class of compositions with those which the Romans call fabulæ, such as "the fables of Æsop."

It might be claimed that an erroneous definition of the word does not necessarily affect the interpretation of the parables. But, to say nothing of the indignity offered to the teaching of the Lord by ranking His parables with fables or fictions, common to the literature of all nations, we trust that our examination of the subject will show that such definitions betray a complete misapprehension of the parables themselves. There is also one painful result of such loose definition and careless classification, which at the present time seems to demand a special effort to lead the ordinary readers of the Bible to a more correct and exalted conception of these most interesting, weighty, and solemn utterances of incarnate truth. We have often heard these parables appealed to in defence of very questionable methods of illustrating popular discourses. alleged fact that the Lord invented fictions to illustrate or embellish His instructions, is one of the sophistries by which the utility of fictitious literature is argued in debating societies by those whose youth may be regarded as an apology for their ignorance, if not their

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impiety. But it has been reserved for a later age to furnish the humbling spectacle of a grave ecclesiastical assembly receiving an official report, in which the parables of the Lord Jesus Christ are offered as a justification of the introduction of religious novels into Sunday-school literature—a literature which, apart from the erroneous impressions of Christian doctrine and life which it conveys, thoughtful parents regard as highly objectionable, on the ground that it corrupts the taste and dwarfs the intellect of their children; and which belongs to a Sunday-school system which is making it a question with those who are in earnest about the salvation and scriptural training of the young, whether they can, with a good conscience, continue to expose their children to its influences.

We do not propose to discuss this subject now; but the fact that such a plea could be advanced in such a place is an urgent reason for directing attention to the nature of the parables, which occupy so prominent and so peculiar a place in the recorded discourses of the Lord—we say 'so peculiar a place,' for we hold that they are entirely sui generis, and that not only is there nothing resembling them in profane literature, but nothing strictly resembling them either in the scriptures of the Old Testament or in the discourses or epistles of His apostles in the New Testament.

The word translated parable is derived from a verb which signifies "to set forth;" and whenever the word is employed in scripture, it will be found to contain the idea of comparing one thing with another; tracing a resemblance; illustrating by analogy; shadowing forth spiritual things by analogies and resemblances in nature or providence, so that it may sometimes be

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translated by the word 'allegory,' and sometimes by the word 'type,' as in Heb. ix. 9, where the structure and arrangement of the tabernacle is said to have been "a figure (parable) for the time then present;" and in Heb. xi. 19, where Abraham is said to have received Isaac from the dead in a figure, (parable,) that is, as a type of the resurrection of the promised seed. Of its application to what are generally regarded as "the parables," Bengel says: "A parable is a discourse in which a fictitious but probable narrative of familiar life is used to illustrate moral or recondite truth." Alford says: "It is a serious narrative, within the limits of probability, of a course of action pointing to some moral or spiritual truth, and derives its force from real analogies, impressed by the Creator of all things on His creatures. The great Teacher by parables, therefore, is He who needed not that any should testify of man, for He knew what was in man."

These definitions are not faultless, but the latter rises to a more exalted conception of what our Lord was pleased to employ as a vehicle of truth; and we find a more judicious and careful class of commentators taking pains to show how widely the parable differs from the fable. They perceive that the fable is essentially of the earth, never rising above some lesson of worldly wisdom, inculcating prudence, industry, and foresight, and holding up to ridicule the weakness and follies of mankind. Trench describes its purpose as "the regulation of that in man which is instinct in beasts, but leaving him only a subtler beast of the field." The examples by which it teaches are found in the inferior creation; thus, a fox, as distinguished by instinctive cunning, is taken as the representative

of that quality in man, and is made to act and speak as a man of low cunning would do when attempting to impose upon the inexperienced or credulous. Even when men are introduced, it is in those aspects of a fallen nature which link them with a lower world. Something of the ludicrous seems to enter into the very nature of a fable; and so Phædrus, in defining it, speaks of it as moving to laughter even while it gives lessons of wisdom.

Every characteristic of the fable—its low aim, its levity of manner, its ludicrous combination of speaking trees, birds, and beasts-marks it as unsuited alike to the objects and the dignity of a Teacher sent from God. Olshausen says: "The whole spirit and aim of Scripture are adverse to the admission of the fable, for its constant endeavor is to reach and elevate the divine principle in man. The parable is its true element. One might almost style the whole Old Testament history a continuous parable, conveying divine instruction." In point of fact, the fable has no place in the divine methods of instruction, for the only two fables found in the Bible form no part of the divine revelation, though they have a place in the divine record. In one—the fable of the trees choosing a king—Jotham, on grounds of worldly prudence, exposes the folly, not the sin, of the men of Shechem making Abimelech king over them; and in the other—the fable of the thistle and the cedar—Jehoash attempts to show the presumption of Amaziah in challenging him to the conflict; but no one supposes that either Jotham or Jehoash was speaking by inspiration of God. The parable, in distinction from the fable, introduces us into a higher sphere. It finds in man and his relations, or in an inferior world in its relations to man and as subject to divine control, the resemblances of spiritual truth or adumbrations of the kingdom of heaven. In its manner it is grave, as becomes the dignity of the Son of God, who never violates the established order of things, indulges in nothing monstrous, anomalous, or ridiculous. Every one would be conscious of the unfitness of such a teacher introducing speaking trees and reasoning beasts into His discourses.

The same class of commentators have likewise taken pains to show how the 'parable proper' is distinguished from the proverb and the allegory. Thus Trench sums up a chapter in his work " on the definition of the parable:" "To sum up all, then, the parable differs from the fable, moving as it does in the spiritual world, and never transgressing the actual order of things natural; from the mythus, there being in the latter an unconscious blending of the deeper element with the outward symbol, the two remaining separate in the parable; from the proverb, inasmuch as it is longer carried out, and not merely accidentally and occasionally, but necessarily figurative; from the allegory, comparing as it does one thing with another, at the same time preserving them apart, as an inner and an outer, not transferring, as does the allegory, the properties and qualities and relations of one to the other."

All this is what we might expect at the hands of a teacher of rhetoric, but is out of place in a simple inquiry into the teaching of the Scriptures. So far as the mythus is concerned, it can find no place in a divine revelation any more than the fable. So far as the proverb and the allegory are concerned, however, it

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might be rhetorically, in Scripture, one word-that which we render parable—is applied to proverb, allegory, type, and 'parable proper.' In one gospel we find the word which we render 'proverb' applied to what, in the other gospels, would be styled a parable, and to what, in ordinary language, would be styled an allegory. Alford, in tracing the distinctions to which we have referred, admits that a proverb is a concentrated parable, and a parable, an expanded proverb; while even in marking the characteristic differences of the parable and the allegory, these writers admit that in a general sense the parable is allegorical. point, however, on which we insist is, that the inspired writers embrace them all under the one designation-With our views of inspiration, and with a becoming reverence for the words in which the Holy Ghost teaches, we cannot admit that this arises from any poverty of language which the rhetoricians can supply, or from a loose and careless use of terms which the critics can correct. Instead of endeavoring to improve or correct the language of inspiration, we would rather inquire into the divine meaning and fitness of the terms employed, assured that there is a sufficient reason, whether we can discern it or not, and that the word used is the very word that should be used.

The man is on the highway to rationalism, and has but a short step to take in order to reject the true inspiration of the Scriptures, who can criticise its terms, and who regards its types and figures, its parables and proverbs, as mere figures of speech; as ingenious but arbitrary adaptations of natural things to illustrate spiritual truth; as inventions and fictions in which fanciful resemblances are traced, and by which a human

imagination might seek to please or persuade. The analogies and resemblances which the pen of inspiration traces are real and designed. The dim eye of fallen man, indeed, cannot discern the shadows of heavenly things in the world around him, or in the relations in which he is placed. He cannot interpret the divine hieroglyphics. Without the Bible, the poet would never have asked:

## "What if earth

Be but the shadow of heaven, and things therein, Each to the other like, more than on earth is thought?"

The Scriptures find in the facts of nature and providence the very means of bringing down to our understandings these heavenly things, which, if the analogies and harmonies of which we speak did not exist, could never have been revealed in the language of earth. To quote the words of Mr. Trench: "It is a great misunderstanding of the matter to think of these as happily but yet arbitrarily chosen illustrations, taken with a skilful selection from the great stock and storehouse of unappropriated images; from whence it would have been possible that the same skill might have selected others as good, or nearly as good. Rather they belong to one another, the type and the thing typified, by an inward necessity; they were linked together long before by the law of a secret affinity. It is not a happy accident which has yielded so wondrous an analogy as that of husband and wife, to set forth the mystery of Christ's relation to His elect Church; there is far more in it than this; the earthly relation is, indeed, but a lower form of the heavenly, on which it rests, and of which it is the utterance. When Christ

spoke to Nicodemus of a new birth, it was not merely because birth into this natural world was the most suitable figure that could be found for that spiritual act which, without any power of our own, is accomplished upon us when we are brought into God's kingdom; but all the circumstances of this natural birth had been preordained to bear the burden of so great a mystery. The Lord is King; not borrowing this title from the kings of the earth, but having lent His own title to them; and not the name only, but so ordering, that all rule and governments upon earth, with its righteous laws, its stable ordinances, its punishment and its grace, its majesty and its terror, should tell of Him and of His kingdom which ruleth over all; so that 'kingdom of God' is not, in fact, a figurative expression, but most literal; it is rather the earthly kingdoms and the earthly kings which are figures and shadows of the true. As in the world of man and human relations, so also it is in the world of nature. The untended soil which yields briers and thorns as its natural harvest, is a permanent type and enduring parable of man's heart, which has been submitted to the same curse, and without a watchful, spiritual husbandry, will as surely put forth its briers and its thorns. The weeds that will mingle, during the time of growth, with the corn, and yet are separated from it at last, tell one and the same tale of the present admixture and future sundering of the righteous and the wicked. The decaying of the insignificant, unsightly seed in the earth, and the rising up out of that decay and death of the graceful stalk and the fruitful ear, contain evermore the prophecy of a final resurrection, even as this is itself a kind of resurrection—the same process at a lower

stage; the same power putting itself forth upon meaner things." And thus, in fine, this entire moral and visible world, from first to last, with its kings and its subjects, its parents and children, its sun and its moon, its sowing and harvest, its light and darkness, its sleeping and waking, its birth and death, is from beginning to end a mighty parable; a great teaching of supersensuous truth; a help at once to our faith and to our understanding.

Probably enough has been said to suggest a reason for embracing all that men distinguish as parable, proverb, figure, and type, under this one comprehensive designation, and to vindicate all of these as they occur in the discourses of the Lord or any other divine revelation, from a degrading association with the fables and fictions in which men try to force their own meanings upon the works and ways of God, very much as they occasionally use His word to point a jest, or ingeniously accommodate it to their own ignoble ends. At all events, in this view of nature and providence, we behold the incarnate Word standing in the midst of the world which He made, the relations which He instituted, and the operations of providence, whose intricate lines His hand had held, and there, as the Teacher sent from above, who needed not that any should testify of man, for He knew what was in man, He reads off the wonderful lessons which the visible teaches of the invisible—the analogies between the world in which He was and the world from which He came—and interprets the shadows of spiritual truth and the mysteries of the kingdom of heaven. writing had been there since the world began, but like that mysterious scroll in the right hand of Him who

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sat on the throne, there had been no one who could open the seal and read the writing; just as when He stated the mysteries of the kingdom of heaven in a series of divine resemblances, in the hearing of a people whose hearts had waxed gross, the prophecy was fulfilled which saith: "With hearing ye shall hear and not comprehend, and seeing ye shall see and not perceive." He was not then adapting and inventing fictitious resemblances, but interpreting the very meaning which He had stamped upon creation, or on the relations which He had instituted, or on the personages whom He had raised up and the history which His providence had directed.

There is, however, a peculiar class of the Lord's discourses to which commentators appropriate the name of 'parables,' though they are not agreed as to what should be admitted into the class. Thus Trench, using a rigid definition, enumerates thirty parables, while Drummond and others include many more, which Trench would treat as proverbs or allegories. former includes all that, according to the popular idea, would be regarded as parables. And whatever we may say of the exclusive appropriation of the name, it is evident that there is a scriptural ground for the distinction recognized in the popular idea; for while what we call proverbs and allegories are found in our Lord's discourses from the beginning, the introduction of this peculiar style of parabolic discourse occurred at a distinctly marked stage of the Lord's public ministry. Seven out of the whole number are recorded in Matt. xiii; and Bengel, in noticing the manner in which that chapter opens, says: "The Evangelist here indicates a remarkable period of Christ's teaching to the people in

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Galilee, as Mark indicates the same thing in his teaching to the elders at Jerusalem: 'And He began to speak unto them by parables.'" Mark xii. 1. Alford also remarks: "From the expression here compared with the question of the disciples, 'Why speakest thou unto them in parables?' (Matt. xiii. 10,) and with verse 34, 'All these things spake Jesus unto them in parables, and without a parable spake He not unto them;' it appears that this was the first beginning of our Lord's teaching by parables expressly so delivered and properly so called." To this series of peculiar parables, delivered during the latter half of the Lord's earthly ministry, we desire now to direct attention.

Trench regards them as thirty in number. Greswell, considering some of these as repetitions with unimportant variations, reduces the number to twenty-seven, and divides them into two classes by a very simple and evident distinction. The first class comprises, 1. The parable of the sower. 2. The tares. 3. The seed growing secretly. 4. The grain of mustard-seed. 5. The leaven. 6. The hidden treasure. 7. The pearl. 8. The draw-9. The good shepherd. 10. The servants left in wait. 11. The servant left instead of his lord. barren fig-tree. 13. The great supper. 14. The prodigal son. 15. The laborers in the vineyard. 16. The pounds. 17. The wicked husbandmen. 18. The wed-19. The virgins. 20. The talents. ding garment. The parables which compose this class were originally delivered without comment or explanation. Some of them, indeed, which were originally delivered to the multitude, were subsequently explained to the disciples in private; but at the time of their delivery, and for the audience to whom they were first addressed, nothing is either premised or subjoined which is calculated to throw light upon their meaning. Yet they cannot be supposed to have been uttered by such a Teacher merely to amuse His hearers as so many stories without meaning. They must, therefore, be construed figuratively; in other words, they must be allegorical representations of actual history; and, as Greswell remarks, of future history—that is to say, they are prophecies which, for wise reasons, are wrapped up in allegories. That this is their true character is apparent from the Lord's interpretation of some of them to His disciples, as well as from the circumstance that at least one half of them are introduced by the phrase, "the kingdom of God is likened unto," or, "is like;" and the manner in which the phrase is used implies a common reference to what the Lord styled in His interpretation of two of them, "the mysteries of the kingdom of heaven." Mysteries, not in the ecclesiastical sense of some sublime and incomprehensible doctrines or priestly rites, but in the simpler sense of secrets which could not be known unless revealed by Him who knows the end from the beginning.

The second class consists of, 1. The parable of the king who took account of his debtors. 2. The good Samaritan. 3. The rich man's ground. 4. The unjust steward. 5. The rich man and Lazarus. 6. The importunate widow. 7. The publican. The parables which compose this class were explained, applied, and elucidated for the benefit of the hearers at the time when they were spoken, and will be found to illustrate some moral or spiritual truth, though Greswell's rule would place the parable of Lazarus in the first class.

Other classifications might be made, but for our

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present purpose, accepting this which is simple and obvious, we have, I. The allegorical and prophetic, consisting of twenty parables which were left without explanation to the hearers. II. The historical and moral, consisting of seven parables which were explained and applied at the time of their delivery.

I. We direct attention to the more numerous class— THE ALLEGORICAL AND PROPHETIC PARABLES—with a view to ascertain what were the ends and design of this peculiar method of setting forth truth.

The common impression which is embodied in some of the definitions we have quoted is, that the parables were designed to illustrate truth and to enforce duties by simple examples, and to present both in a striking and engaging manner. And this may be so far true of parables of the second class. We cannot suppose such a teacher as Jesus Christ veiling or disguising moral truth - wrapping up doctrines in obscurity from the vulgar comprehension, like those false systems which sought to make knowledge the privilege of a favored few. But there might be many good reasons for wrapping up the knowledge of certain future events from the knowledge of one class of men, while it was communicated to another, or for predicting future events in such a form that men in a certain state of mind, or in certain circumstances, might not comprehend the prediction. Just as in human relations a purpose might be communicated to a judicious friend while it was withheld from an enemy, or from those whose want of judgment might render the communication dangerous. At all events this much is plain regarding the parables of the first class—they were designedly obscure, and veiled their proper object in

mystery from the apprehension of the multitude. In examining the reason of this obscurity, we may notice—

1. That this was one predicted peculiarity of the teaching of Messiah. In Kitto's Cyclopedia of Biblical Literature the first meaning that is given of the word parable is, "It denotes an obscure or enigmatical saying;" and as an example of this meaning, Psalm lxxviii. 2 is quoted. The parables of Christ are placed under the second head, as though they were all designed "to convey truth in a less offensive and more engaging form than that of direct assertion." The writer of that article ought to have known that the passage which he quotes as an example of his first meaning is shown by the evangelist to be a prophecy regarding the Messiah, in connection with the parables which he actually uttered: "All these things spake Jesus unto the multitude by 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. On this point we would adopt the language of another: "I am not one of those who profess to know better than an evangelist, writing by inspiration of the Holy Ghost, whether this text of the Psalms, itself the dictation of the Holy Ghost, was or was not always intended by the Spirit to apply to that peculiarity of our Lord's teaching, the nature of which it seems so well adapted to describe beforehand. On the contrary, if St. Matthew has said that it was fulfilled by what then took place, I must believe that it was always intended to be so fulfilled." In the form in which the prophecy is given by Matthew,

we have not only a prediction of a peculiar form of utterance, which should distinguish the public instruction of the Messiah, but an intimation also of the subject matter of these parables, "things which have been kept secret from the foundation of the world." This is important to our present inquiry, because the language naturally connects itself with the phrase used by the Saviour in speaking of these parables—"The mysteries of the kingdom of heaven;" and further, it may be remembered, an apostle uses almost the very words when speaking of the present dispensation of grace—"the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest;" or, as he elsewhere expresses it: "The mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto the holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs and of the same body, and partakers of the promise in Christ by the Gospel." Assuming what an examination of the parables themselves would substantiate, that the secret things intended by the prophecy are the truths which Paul comprehends in the phrase. the mystery of Christ, we remark, that while the Lord uttered them, He did so, in accordance with the prophecy, in parables. Now, that there must be some wise and weighty reason for this peculiar method of uttering them, is evident alike from the character of the Lord and from the fact that it was made the subject of a distinct prophecy, and one which the evangelist takes care to point out as actually filled. We may, without impropriety, ask, What is the reason? The disciples have anticipated us in the inquiry which they

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addressed to Jesus, "Why speakest thou unto them in parables?" We notice—

2. That the Lord found a wise reason for veiling His prophecies in allegory; in other words, for "speaking to them in parables," in the spiritual condition of His hearers, and in their attitude toward Himself as the Messiah and their rightful King. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables, because they, seeing, see not, and hearing, they hear not, neither do they understand, and in them is fulfilled the prophecy of Esaias," etc. Matt. xiii. 11-17. We might dwell upon the natural and necessary consequences of abused faculties, opportunities, and privileges, and on the veiling of truth as a retributive judicial dispensation consequent on the hardness of heart, the impenitence and incredulity which had hitherto resisted all the evidence of prophecy, the testimony of Scripture, the effect of the Lord's miracles and discourses, and all that should have secured His cordial reception as their promised Saviour and King. But as our space is limited, we must confine our few remarks to the bearing of the reason given, upon the peculiar relation of the disciples on the one hand, and the multitude on the other, to Jesus, in the actual circumstances in which He stood, and upon the future to which these prophecies refer.

It must be borne in mind that the Lord had come not only as the Saviour of the world, but to the Jews,

specially, as their promised and rightful King, offering Himself to that nation, and in good faith claiming His kingdom. He, indeed, from the beginning, knew how His claims would be treated; but that did not affect either the righteousness of His claims or the good faith in which they were urged. The difference between the twelve obscure Galileeans, to whom it was given to know the mysteries of the kingdom, and the mass of the nation, to whom it was not given, was, that the former, in spite of His humble and despised condition, and the general rejection of His claims by the nation, recognized His true character and mission, and confessed that He was the Christ, the Son of the living As the days of His personal ministry advanced, the rejection of his claims by the nation became more resolute, and a time arrived when it became proper that He should prepare His few followers for the actual issue, and assume a tone which might well have proved a warning to His enemies. And when we look into these parables as predictions of the future, we find that they imply His final rejection by the nation and His death by their hands; and that they relate to a state of things which was to follow upon that rejection, during a period of His personal absence, when the purpose to establish His kingdom should be not abandoned but suspended; when the crown, though won, should not be worn; during which a marvellous dispensation of grace should be extended to those who naturally were aliens from the commonwealth of Israel; and that, tracing the course of that dispensation, they reveal the manner and circumstances of His return to vindicate His insulted authority and make good His

rejected claims, at the same time that He shall gather to Himself the countless trophies of His grace.

We can see a multitude of reasons why, whilst these things were predicted for the use of His future Church, and made known to the faithful few, who were the germs of that Church, they should be wrapped up in such a veil that they should be apparent to no others. Had such truths been uttered in the plainest language, we cannot for a moment suppose that they would have been received by those who had closed their eyes against the seemingly irresistible proofs of His Messiahship. At the same time, such a plain utterance of them would not only have been most mischievous in its effects upon an unbelieving nation, but would have been utterly inconsistent with the character in which He then appeared, and the attitude in which he stood to the lost sheep of the house of Israel; it would have been a practical relinquishment of His claims and a withdrawal of His offers; it would have been inconsistent with the moral responsibilities of all the parties, and would have prompted and encouraged the awful crimes which the predictions foresaw and implied. Therefore it was given to the disciples to know the mysteries of the kingdom in which they had so important a place to occupy; but to the multitude it was not given.

In this inquiry into the reasons for using this form of discourse, we have seen more clearly what these parables are—prophetic unfoldings of the great purpose of God, which, in its progress, reveals the riches of His grace, and lays the pride of man in the dust, and which, in its issue, is the accomplishment of human salvation in the kingdom of heaven. These

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prophecies are conveyed in images, which He by whom all things were made, brings forth from the treasury of nature and providence, where He had stored them for the occasion, and from the resources of omniscience, which looked to the past and the future with equal clearness. Are these the parables which have been ranked with the fables and fictions of human literature? The man who deliberately appeals to them in defence of the flimsy tales of either the circulating or the Sunday-school library, would not be more irreverent, and would less grossly violate good taste, if he appealed to the visions of Ezekiel or the Apocalypse, as precedents for the gorgeous pageants of St. Peter's or the tawdry spectacles of the amphitheatre.

II. But admitting that the prophetic character of the parables of the first class exalts them beyond the possibility of such comparisons, it may yet be claimed that the definitions to which we object are applicable to the parables of the second class, which bear some resemblance to the illustrations and embellishments which imagination may bring to the aid of the moral and even the religious teacher. This, of course, is upon the supposition that the parables are fictions—a supposition which has no foundation in fact. introduced as real histories. If an ordinary public speaker should introduce persons and incidents in the same manner, he would be understood to profess that he was speaking of actual persons and facts. And why should we not understand that all the parables which the Lord introduces as true histories, for a moral design and application, were really so? They are presented as examples, but the force and value of an example lie in its truth. Deny the reality of the example, and what becomes of the principle exemplified, or what is the validity of the inference drawn from it?

Assuredly, if the Lord resorted to fiction for the illustration of truth, it was not from necessity, but from a deliberate preference, when He might as easily have used facts. It is impossible to suppose that the Son of God showed such a preference. In these circumstances we can only allege that the parables are fictitious on the ground that the things narrated are impossible, and consequently, as examples, worse than useless; or that though such things may have happened, it was impossible that Jesus could know them, which is to deny that He is the Son of God. He who saw Nathanael under the fig-tree, saw the Samaritan succor the wounded man whom the priest and Levite had passed by.

"What criterions," asks Greswell, "have we to determine the reality of a moral example in a given instance, except such as are furnished by its own constitution? What evidence of its truth and reality can a given history furnish, but its intrinsic probability and its consistency in all its parts? The narratives in the moral parables are not merely possible, but probable; nor are they merely probable so as to warrant a weak presumption of their truth, but withal so eminently probable, so consistent with nature and experience, that nothing but the force of invetegate prejudice, and the confirmed habit of associating with the idea of a parable the notion of a fictitious history, could induce us to suppose that they are not real."

21

## "A DAY FOR A YEAR."

MEN are startled when a Bishop Colenso's takes openly infidel ground in treating the plain language and express statements of the Word of God, or when they find the undisguised rationalism which has infected our seats of learning, in the pulpit and the religious press; but they do not reflect how all this is but the legitimate results of that tampering with the Word of God, which has been generally practised in accommodating the prophetic, and what are called the poetic portions of the sacred writings, to popular and established systems of religious opinion. If the most explicit language of prophecy can be explained away, and its most solemn announcements of the future can be treated as mere poetic exaggerations; if, wherever it does not harmonize with human speculations regarding the prospects of churches or nations, it can be made to mean the very opposite of what it says; if the prophets of the Old Testament can be compared with heathen poets and dramatists - Isaiah with Homer, Jeremiah with Simonides, and Ezekiel with Æschylus; if, even in a commentary designed for popular use, Ezckiel is pronounced to be, in general, "an imitator who has the art of giving an air of novelty and ingenuity, but not a grandeur and sublimity to all his compositions;" if the prediction regarding Israel can be applied to the Gentiles, language used with reference to the temple of God and the holiest of all can be applied to any meeting-house, the coming of the Lord in power and glory to receive His bride to Himself can be applied to the hour of dissolution and the agonies of death; and if such fanciful devices as that which is named at the head of this article can be resorted to when convenience requires, very little reverence for these Scriptures, as the Word of God, can remain; and the chief difference between this treatment of the prophetic Scriptures and that treatment of the historical Scriptures is, that the one shocks us from its novelty, and the other has ceased, on account of its familiarity, to alarm us.

A question might be raised as to how far the reckless tampering of neological critics and expositors with revelation may be traced to the allegorizing method of explaining away the prophecies; but of this we are certain—that the most strenuous defenders of the doctrine of inspiration are to be found among those who are called millenarians, and that the students of prophecy, within the last forty years, have not only offered the most vigorous opposition to the insidious encroachments of German neology, but have, through the grace of God, done much to diffuse sounder principles of Biblical exegesis. Thirty years ago, a competent witness, reviewing the results of the then recent revival of prophetic inquiry, remarked—and the experience of the intervening years lends force to the remark—that: "One very blessed result of prophetic study has been the assertion that the Bible is the Word of God, that is, is verbally inspired—'holy men of old spake as they were moved by the Holy Ghost.'

So long as the study of prophecy, therefore, shall continue to be a subject of interest to the Church, we have security for the plenary inspiration of Scripture being held. But experience has proved that when the Church has slumbered in self-complacency, and ceased to search the records of her hope, the definiteness of the Word of God has been lost sight of."

The neglect of prophecy for so great a portion of the time that has elapsed since the Reformation, and that by those who are ostentatious in their zeal for "an open Bible," and in their efforts to disseminate the Bible, of which prophecy forms so large a part, is passing strange. Even now, though we speak of the revival of prophetic inquiry half a century ago, it is a common thing to hear those who are reputed eminent as Christian teachers, acknowledge that they have given no attention to prophecy; and acknowledging it, not with shame, but in a tone of self-complacency, which seems to intimate that they have been better employed; or, at least, that they are no more to be censured for their neglect, than they would be for not prosecuting any branch of human science or literature to which their taste did not incline them.

Yet, "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." It would, therefore, be to question the wisdom of God to suppose that so large a portion of Scripture can be neglected with impunity. There is not merely the loss of all the edification and comfort which prophecy is designed directly to minister to the waiting Church; but, since all parts of revelation are

related, and since prophecy is interwoven with the whole texture of Scripture, the common neglect or perversion of this important part has obscured the whole, and has disastrously affected popular views of the doctrine of salvation, and especially of the standing of believers and the hope of the Church.

For example: even a superficial reader of the Bible must be aware that much is said of the glory of Jesus Christ as the Son of Man in connection with the future destiny of this earth, and as the Son of David in connection with the promised glory of Israel. When these prophecies have been neglected or explained away as poetic exaggerations and highly-wrought allegories, it was easy to fall into defective views of the person of the Lord. No awakened soul, indeed, can rest in any thing short of a divine Saviour—short of knowing that He who came to save sinners is no other than He by whom all things were made, God blessed for ever. This makes His atoning blood of infinite value. the incarnation of the Word was not merely for the temporary purposes of His humiliation and His sacri-Yet the popular impression, even among those who find peace in the cross, is, practically, though not avowedly, that the incarnation virtually terminated with His humiliation; and, practically, He is regarded as now sitting at the right hand of God, in His rightful place as the Son of God, as though he had simply resumed that which He relinquished in love to us.

In opposition to this, we call to mind the care, so to speak, with which the Holy Spirit keeps before the eye of faith that great mystery of Godliness, God manifest in the flesh, not only when, as a lowly, loving, suffering, and obedient man, He walked on earth,

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leaving His footprints in which we are to walk, while He also revealed the Father to us; not only when, as a man, he died, was buried, and rose from the dead; but also when the name of Jesus was exalted above every name, because he became obedient unto death, even the death of the cross; so that now "there is one Mediator between God and man-the man Christ Jesus." Our elder brother is our great High-Priest. ".The Father hath given Him authority to execute judgment also, because he is the Son of Man." How careful was the Lord Himself to give prominence to this precious truth, not merely of His condition when on earth, but of His personal relations to us for ever. Even when He had witnessed to His divinity in the presence of His enemies, He added: "Moreover, I say unto you, Henceforth ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

We cannot enumerate the consequences of a defective apprehension of a truth presented so prominently to our faith; nor is it necessary. It is at once evident that it must affect our whole views of what He is for us at the right hand of God, and of what we are in Him. It is in relation to Him, as the Son of Man, that we can know what the Church is, what our true place as believers is before God and in the world, and what our prospects are as joint-heirs with Him. While the misapprehension affects our views of the believer's place in the world, and the relations of the Church to it, these mistaken views conspire with the neglect of all that is revealed of the destiny of the earth and the doom of its systems, to encourage the worldly conformity which everwhere dishonors the Head whom

the world rejects; and account for the unnatural commingling of the Church's interests and hopes with those flattering prospects with which professed ministers of Christ are mainly instrumental in deluding perishing men.

The correction of these errors is to be found in the study of prophecy, which is occupied with the glory of the Son of Man in a kingdom established on the ruins of all ungodliness, and with the glory of redeemed men in union with Him when Satan is bruised under their feet, when all things are put under them, and when they are conformed to the risen and glorified manhood of Jesus, that He may be the first-born among many brethren, the first-born from the dead, the firstfruits of the resurrection. It might be difficult to determine whether prevailing views of the relations of believers to the existing systems of this world are to be traced to the neglect and perversion of prophecy; or whether the allegorizing method of getting rid of the plainest intimations of prophecy has been resorted to in defence of the worldly conformity of the Church; doubtless they have reacted on one another. But it is certain that the study of prophecy, and the simple reception of its testimony, must prove fatal to these prevailing views. A consciousness of this may lie at the root of the aversion with which the study has been popularly regarded.

Though the tendency of prophetic inquiry is clear, we need not wonder if all its legitimate results be not at once realized by those who engage in it. We might rather expect that the prejudices of life sanctioned by the most venerable names, and errors so congenial to the natural heart confirmed by long indulgence, would

be slowly relinquished. In the slow process of change, we might expect to find many a fond attempt to effect a compromise, in which this old prejudice still casts its shadow over the newly acquired truth, and to find the earlier results of inquiry deformed by inconsistencies and self-contradictions.

Those who hold that every attempt to understand unfulfilled prophecy is presumptuous, are consistent when they maintain that history is the only interpreter of prophecy. But it is most marvellous that those who profess to take heed to the sure word of prophecy as to a light that shines in a dark place, until the day dawn and the day-star arise, should hold that history is the best interpreter of prophecy, and should be unwearied in their efforts to adapt the prophecies to the history of Europe, as though that were the grand theme of the prophets; as though the rise and fall of its kings and popes, the achievements of its heroes, and the issues of its wars and revolutions, were the things which it mainly concerned the Church of Christ to know; as though, in a word, prophecy were but an anticipation of Gibbon and the daily newspaper! If the history of Europe be the burden of prophecy; if an acquaintance with the career of Constantine, Gregory, Charlemagne, and Napoleon be so important to the Church; if prophecy be but an enigmatical and obscure account of that which Gibbon and the daily newspaper relate plainly—why tax men's minds and occupy their time with prophecy, when we have Gibbon and the newspaper-with the enigma, when we have the solution? Is it that we may learn the prescience of God? But no one who is called to the study of prophecy doubts that He knows the end

from the beginning. Is it that we may find fresh evidence of the truth of revelation? But no one who is called to the study of prophecy needs such proof. Is it that we may know how near we are to the eventful close of time's history? But if prophecy tells us the number of years during which that history is to run its course, all that is necessary is to tell us the date from which we are to reckon—the very point where all their learned labor fails us, and the point which it would have been most easy to make plain, had the Author of prophecy designed that we should know it.

It reflects upon the wisdom of God to suppose that He intended to inform us that an event in which we have so great an interest should occur at the close of a definite period, and should so signally have failed in defining the period. Surely it is more honoring to Him to rest satisfied with the Saviour's assurance that it is not given to us to know the times and the seasons which the Father has kept in His own power. It reflects upon the goodness of God to suppose that such a body as the Church of Christ is left to depend for a knowledge of what He has revealed, upon attainments in human science and learning, to which very few of the wise men of this world have ever laid claim; or that it arises from any thing in the character of the Scriptures, that the pitiful spectacle should be exhibited to the world of professed expounders of prophecy, in the presence of a lowly Church, pretending to calculate eclipses, discuss the most intricate questions of chronology and archæology, and range over the whole field of history, ancient and modern: and, generally speaking, making pretensions to an extent and variety of accomplishments as ridiculous and

more unfounded than those of the geological quacks who profess to expose the unhistorical character of the Book of Genesis. The lucubrations of the one have about the same relation to the edification of the Church of Christ, as those of the other. Scarcely less does it reflect upon the dignity of Jehovah to suppose that He has thrown so shallow and useless a veil of mystery over the subject as calling a year a day, and has mystified a statement of the duration of a certain series of events for twelve hundred and sixty years, by calling it 'forty and two months,' or 'three years and a half.' The supposition appears very like one of man's poor shifts to accommodate the word of God to his own purposes; but the thing supposed appears very unlike the simple majesty of the Father of lights, in His condescension to our weakness.

We cannot tell when this day for a year theory was first broached. It is needless to say that there is no hint of it by the apostles. Mr. Newton shows that down to the fifteenth century 'a day' was understood to mean a day, and 'times, times, and the dividing of times,' were understood to mean literally three years and a half. The first traces of the theory we find in connection with attempts to apply predictions regarding Antichrist to the system of Popery; and, after that, it was found to be convenient in attempts to apply associated prophecies to the history of Europe. is at length gravely propounded as a canon of interpretation that, in the language of prophecy, a day is put for a year. If they had said that a day is put for a thousand years, they might have made a plausible attempt at Scriptural proof. But as the case stands, the passages to which they appeal in support of the theory

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are the passages which show most clearly that in Scripture a day means a day, and a year means a year.

Fleming, in his *Unfulfilled Prophecy*, has made a statement of the arguments by which this theory is supported, on which his successors have scarcely attempted to improve. These arguments are thus noticed by Mr. Newton:

"He refers first to Exodus xxiii. 10-12: 'Six years thou shalt sow thy land, and shalt gather in the fruit thereof. But the seventh year thou shalt let it rest, and be still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat.' 'Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.'

"These are the verses which Mr. Fleming quotes in support of his theory that a day means a year. But surely if there be any passage in which day means day, and year means year, it is this; for every one knows that Israel were commanded to keep every seventh year as a sabbatical year, and every seventh day as a sabbatical day; and every seventh day they did keep, and no one among them ever dreamed of its meaning any thing else than a day.

"The second argument is, that after the spies of Israel had searched the land for forty days, they were punished by wandering in the wilderness for forty years. No passage could more clearly prove that day means day and year means year; otherwise the spies must have been in the land for forty years, and the Israelites must have been punished for fourteen thousand

four hundred years, and must be still in the wilderness.

"Again, he quotes a similar passage in Ezekiel, where the prophet is commanded to lie on his side for forty days, typically, to bear the punishment of sins which Judah had committed for forty years. Did not Ezekiel lie on his side forty literal days, not years; and did not Judah sin for forty literal years, not fourteen thousand four hundred years?

"Mr. Fleming adds: 'Nay, our Saviour Himself speaks in this dialect when He calls the years of His ministry days, saying: "I do cures to-day and to-morrow, and the third day I shall be perfected."' But Mr. Fleming, in saying this, has forgotten two things: first, that the words were spoken at the time when He wept over Jerusalem, and left it for the last time, just three literal days before His death: whereas, on Mr. Fleming's theory, they ought to have been spoken during the first year of His ministry; secondly, he has forgotten that the duration of our Lord's ministry was not three years, but three years and a half. Each, therefore, of these arguments proves exactly the reverse of that which it is adduced to sustain."

Mr. Fleming's last argument, derived from Daniel's prophecy of the seventy weeks, sounds more plausible to those who use the English language. But it is so clearly unfounded, that Mr. Elliott and the later advocates of the theory have abandoned it. The words rendered weeks means simply 'a period of seven,' and might be written "hebdomad." No one is misled when in similar connections we use the word 'decade,' though 'years' is not expressed.

Mr. Elliott adduces another argument from Heb. vii.,

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"Who needeth not daily, as those-high priests, to offer up sacrifice," on the supposition that the high-priest never offered sacrifice except once a year. But this is a mistake, which may be at once corrected by referring to the description of His daily ministrations, in Exod. xxviii. In fact, the word employed is never used to signify any thing else than "daily."

The expressions, two days, three days, forty days, three score days, and the like, occur hundreds of times in the Bible, and there is not any obscurity about their meaning, and not a single instance in which days mean years. But then it is said that it is in the language of prophecy that this symbolical use of the word occurs. Then let us examine prophecies in which a definite time is mentioned, about the fulfilment of which there can be no doubt. We have this definite prophecy in Jer. xxix. 10: "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." Interpreted by the canon, this would mean "after twenty-five thousand two hundred years." Again, in Dan. iv. 25, we have a prophecy of Nebuchadnezzar's lycanthropy, where it is said: "And seven times shall pass over thee." But if "time, times, and the dividing of times," according to the prophetic canon, signify twelve hundred and sixty years, seven times must mean twenty-five hundred and twenty years, and Nebuchadnezzar must still be eating grass like an ox, contrary to the express testimony of Scripture.

We cannot proceed with such tests of the canon. Those who defend it feel themselves quite at liberty to set it aside when it does not suit the convenience

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for which it was invented, and seem to have very little difficulty in inventing new solutions of prophetic time to suit the exigences of their system. We might gather examples from their writings where this is done in the most arbitrary manner. For example, in the eleventh chapter of Revelation, where they apply their rule to the "forty and two months" during which the Gentiles shall tread the holy city under foot, and to the "thousand two hundred and sixty days" during which the two witnesses shall prophesy; but they arbitrarily set it aside when they speak of the "three days and a half" during which the dead bodies of the witnesses are seen lying in the street of the great city.

We all know, by humbling recollection, how far men can impose upon themselves, when a favorite theory is to be supported; and, but for such recollections, it would be impossible to understand how men could be deluded by a fancy so extraordinary in itself, with so little that can be forced into its support, and with the whole testimony of Scripture against it. Yet upon this theory hangs the whole system of the historical application and interpretation of prophecy. this canon can be sustained, a whole library of ingenious expositions of Daniel and the Apocalypse becomes so much waste paper; and many a volume of exciting speculation falls from a high popularity to an oblivion from which it can never emerge. No wonder if both the authors and the readers of these books should be slow to reach a conclusion carrying such results with it. But the simple conviction that 'God says what He means' will be an abundant compensation for all their loss; and they will find, in this case, what all of us have found in other cases, that alleged principles of interpretation, to which we had been clinging, were in reality but laborious devices for obscuring what is clear, and giving an air of mystery to what is so simple that the least gifted of the children of God may rejoice in it.

## "THINE, JESUS, THINE!"

"I am Thine."-Ps. cxix. 94.

THINE, Jesus, Thine!
No more this heart of mine
Shall seek its joy apart from Thee;
The world is crucified to me,
And I am Thine.

Thine, Thine alone,
My joy, my hope, my crown!
Now earthly things may fade and die;
They charm my soul no more, for I
Am Thine alone.

Thine, ever Thine!
For ever to recline
On love eternal, fixed, and sure—
Yes, I am Thine for evermore,
Lord Jesus, Thine.

Then let me live,
Continual praise to give
To Thy dear name, my precious Lord,
Henceforth alone, beloved, adored;
So let me live—

Till Thou shalt come,
And bear me to Thy home,
For ever freed from earthly care,
Eternally Thy love to share—
Lord Jesus, come!

14

## THOUGHTS ON THE TABERNACLE.

THE feast of tabernacles is mentioned but once in the New Testament, (John vii.) The brethren of Jesus urged upon Him to manifest Himself openly to the world at this feast. But He tarried behind in Galilee. His time was not fully come for showing Himself to the The cross must precede that full time. must be lifted up in order to draw all men unto Him. However, after "His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret." When there, He marked the lack of peace and joy which should have filled that city of God, especially at such a time. He heard the restless questionings and surmisings which disturbed the hearts of the people, and "about the midst of the feast, He went up into the temple and taught." He still confined Himself to the temple, and did not openly manifest Himself to the world. The Jews marvelled at His knowledge of letters rather than at the deep subject which He taught. Just as in the present day the ear is attracted often by a sweet sound of God's truth, whilst the heart is unmoved by its solemn verities. A preacher is wondered at, it may be, for his eloquence and earnestness; whilst the all-important doctrines which he enunciates are passed by. The GREAT TEACHER sought in vain to direct them to the source from whence He Himself, as well as His doctrines, proceeded, namely, to God.

At length, "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet; because that Jesus was not yet glorified." Ver. 37, 38, 39.

The Man of Sorrows discerned under the seeming prosperity and gladness around Him, aching, unsatisfied hearts. The best feast under the law, with its great day, had given no lasting peace or joy. The booths, at first green and fresh, were now withered and dead; the sun poured its scorching beams through their lifeless branches; the burnt-offerings had dwindled down from thirteen to one. Though professing to know God, Israel was still ignorant of Him. bounties of His hand, manifested in the full winefat and corn-floor, had not revealed, and indeed could not, the depth of His heart of love. Though in the promised land, the people had not entered GOD'S rest: they were still, as to their souls, wandering in a barren wilderness. "The feast of tabernacles" instead of being the crowning feast of the Lord, was but "a feast of the Jews." Wearied souls were still unsatiated. The True bread-corn had yet to be bruised, (Isa. liii. 10;) the wine had yet to be pressed from the grape, (Ps. xxxviii. 2;) and the oil had yet to flow from the beaten olive. Isa, liii, 5.

Was this closing feast all that could be reached under the law? Was Israel to know no deeper spring

of joy, no more lasting fountain of gladness, than had been provided through this feast of tabernacles? The pent-up heart of the blessed Lord could be restrained no longer. Straitened though He felt, till He should have accomplished His baptism of judgment, yet He could not look upon this scene without pouring forth in anticipation the stream of living water. So He stood in the midst of the fading festivities, and cried: "If any man thirst, let him come unto me and drink." "The Rock Christ" was there with its great depths of life; "the wine and the milk" were there, though Israel knew it not. Jesus manifested Himself openly, as the fountain of living waters for every parched sinner, in anticipation of the time when the full tide of eternal life would flow from Him, smitten by the rod of God's power and wrath, over a waste desolate world.

The law, with its weak and beggarly elements, had accomplished nothing. It could give no life, no right-eousness, no peace; and though bright gleams of future glory shone out here and there from its types and shadows, yet even those gleams of light could only be discerned by those who had, through faith, been raised, like Moses, above its grievous yoke; and who had been admitted into a friendship and acquaintance with God, which the law could never give.

What a mighty cry of the blessed Lord was this! How it must have sounded forth in the midst of that city of unavailing solemnities, in the midst of those multitudes, the mirth of whose hearts was but as the crackling of thorns under a pot! And that cry which then commenced was taken up again by the same blessed One when brought into the dust of death. He Himself said, I THIRST; and having drank to the

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very dregs the full cup of woe at the hands of God and having tasted the last bitter drop of hatred and malignity at the hands of man, He said, "It is finished"—the Rock was riven; the water of life burst forth. And still from the glory itself the cry sounds forth, before the closing day of judgment overtakes the world: "Let him that is athirst come, and whosoever will, let him take the water of life freely."

It was the eighth day when these memorable words of Grace were poured from the lips of the Son of God; a day especially typifying a resurrection period. The Lord Jesus therefore stands forth as Himself the resurrection and the life, and speaks of the Holy Spirit, which they who believed on Him should receive af-That Holy Spirit would be an ter He was glorified. earnest of the inheritance; both a pledge to the believer of the future glory; and also revealing the firstfruits of that glory to his soul. See 1 Cor. ii. 9, 10, 12. Even now through the blessed work and witness of the Comforter, the fruits of the promised inheritance are realized. "Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart," are ministered from the glory to the way-worn pilgrim on earth. And though still toiling in the wilderness, he can say: "We which have believed do enter into rest." Heb. iv. 3. Already he has an earnest of the feast of tabernacles. And not only so, but he becomes through drinking of the smitten rock, himself a channel of living water to thirsty sinners round. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "The mouth of a righteous man is a well of life." Prov. x. 11, "The words of

a man's mouth are as deep waters; and the well-spring of wisdom as a flowing brook." Chap. xviii. 4. What a blessed contrast this to a throat an open sepulchre; a tongue using deceit; lips concealing the poison of asps; and a mouth full of cursing and bitterness!

And what a wondrous change, to have rivers of living water flowing from within; instead of evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies, as the bitter streams which the natural heart can only pour forth.

But this "feast of tabernacles" has also a prophetic aspect to the believer, as well as to Israel in the future day of millennial glory.

By faith, we can even now look forward to that day when the Israel of God, the countless multitude gathered out of every nation, will be assembled in their eternal resting-place, around the throne of God and of the Lamb in His temple. The wilderness will be passed, the weariness, the hunger and thirst of the journey be known no more. The withering power of persecution, and fiery tribulation, will have ceased for ever. The cup of joy will be full; and blessed freedom from every temptation, whether of Satan or of the flesh, will be rejoiced in for ever. God's rest will be entered. There, the song will be, "Unto Him that loveth us,\* and washed us from our sins in His own blood." The value of the sin-offering will then indeed be appreciated: and the power of that blood to redeem, to cleanse, to preserve clean, and to present the sinner faultless

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<sup>\*</sup> This is acknowledged to be the correct translation; the original Greek, according to the best authorities, having the word "loveth" in the present tense, instead of in the past, "hath loved."

before the presence of God's glory, will at length be realized.

And now, as we journey on toward that resurrection-day, and rejoice in hope of the glory of God, faith's foretastes of the future will be mingled with a constant reference to Him who was made sin for us. The glory is inseparable from the cross; and the cross can never be severed from the glory.

One of the six goats'-hair curtains may have been intended to perpetuate the remembrance of the sinoffering, as connected with Israel's last feast, that of tabernacles.

It may be remarked that, on the great day of atonement, another goat was offered for sin, besides that above mentioned. Num. xxix. 11. In the case of all the sin-offerings, sacrificed during the feast, the blood was not carried into the holiest, but was put upon the horns and poured out at the bottom of the altar of burnt-offering. Selected portions of the inwards were also burnt upon the same altar. The remainder of the victim became the portion of the priest. The only exception to this rule was the goat, (Lev. xvi,) the blood of which, being carried into the holiest, the whole sacrifice was burnt with fire outside the camp, and no portion consumed on the altar of burnt-offering.

The feasts above alluded to have also a prophetic character, bearing on the second coming of the Lord Jesus. But it is not the object of the present exposition to enter into this deeply interesting subject.

There were two other occasions on which goats were offered as sin-offerings for Israel, as a people: the one (Lev. ix.) on the consecration of the priesthood; the other (Num. vii.) at the dedication of the altar. In

the former case, the priests, Aaron and his sons, having themselves experienced the virtues of the sacrifices offered for them by Moses, took their place of priesthood, on the behalf of Israel, on the last day of their consecration, an eighth day. In the latter, each tribe was represented by its prince; and each prince presented precisely the same offerings and sacrifices at the dedication of the altar. Thus each Israelite could claim the value of the priesthood for himself; the whole people having been identified with the sacrifices on the eighth day of consecration; and the need of each tribe was equally expressed; and each stood alike accepted, through the offerings presented at the dedication of the altar.

So it is, even now, as it regards the Church of God. Christ has loved it, and given Himself for it, (Eph. v. 25,) and this love, and the value of this sacrifice, is equally true toward each individual in the Church. He loved us, and gave Himself for us. Eph. v. 2. loved ME, and gave Himself for ME. Gal. ii. 20. And if we measure the amount of our need and misery by reason of sin, each of us requires the whole virtue of the perfect sin-offering: the entire work of the great High-Priest is indispensable for each, and each stands accepted in the Beloved, according to the full and unspeakable glory, dignity, and value of His person. Two other breadths of the second goats'-hair curtain may have allusion to these sin-offerings, presented on the day of consecrations, and on the dedication of the altar.

1)

Hitherto, we have considered the goat, as offered for a sin-offering on behalf of Israel collectively. The same animal might also be selected by an individual

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Israelite, for a burnt-offering, Lev. i. 10-for a peace offering, iii. 12-and for a sin or trespass-offering, iv. 28, and v. 6. Thus the whole eleven curtains of goats' hair may embody a memorial of every sacrifice presented by an Israelite, but especially of the sin-offering presented for the whole people. Breadth for breadth, the beautiful inner curtains were accurately covered up by the goats' hair. Indeed, the whole building was enveloped in this fabric; as if to enunciate the great truth, that God could have no tabernacle amongst men and could not display His glory and beauty in the midst of them, unless His dwelling-place proclaimed, in every part, the fact that sin and infirmity had been fully met by a perfect sacrifice: and even death had yielded up a record of purity and holiness, fit to be perpetuated for ever in His presence.

₹

It has been before remarked, that these curtains of goats' hair are particularly specified as the *tent*; while the beautiful curtains are called the *tabernacle*.

Exod. xxvi. 7.—To be a covering, (or rather) tent, upon the tabernacle.

- " 11.—Couple the tent together, that it may be one.—xxxvi. 18.
- " 12, 13.—Curtains of the tent.
- " 14.—Covering for the tent.
- "xxxv. 11.—The tabernacle, his tent, and his coverings.
- "xxxvi.14.—For the tent over the tabernacle.
- " xl. 19.—Spread abroad the tent, over the tabernacle.

Num. iii. 25. - The tabernacle and the tent.

A twofold object was attained by this construction. The tabernacle formed a dwelling-place for God in the

midst of His people. It was also a tent, where they could congregate for worship, for help, and blessing. The goats'-hair curtains recording the fact of the kid of the goats having been slain for sin; Jehovah was enabled to manifest His glory in the midst of His people, and to abide with them, notwithstanding their waywardness and evil.

Speaking from the tabernacle thus covered with its tent of goats' hair, God could say: "I have not beheld iniquity in Jacob: neither have I seen perverseness in Israel." The breath of the accuser was prevented from entering the holy places of God's dwelling: for an outspread record of abundant sacrifice proclaimed a full answer of atonement made to every accusation respecting sin: and the goats'-hair curtains protected the tabernacle of God, breadth for breadth, from Israel's defilement. North, south, east, west, and heavenward, these eleven curtains witnessed to God's holiness, by proclaiming wide and far, that sin had been judged in the slain lamb; that iniquity was covered; and a hiding-place prepared, where the justified sinner was compassed about with songs of deliverance.

Also the tent of congregation was so fashioned as to keep in constant remembrance the important truth, that atonement must precede worship: and the priests themselves, who ministered in the holy place, might have learned, from the arrangement of the tabernacle, the order of our song of praise: "Unto Him that loveth us, and hath 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." Rev. i. 5.

#### THE COVERINGS.

"And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins."—Exon. xxvi. 14.

"And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that."—Exop. xxxvi. 19.

There were two coverings; one of rams' skins dyed red, and another of badgers' skins: besides the two sets of curtains, which formed the tabernacle and tent. The curtains were measured: the coverings were not. On referring to Rev. xi. 1-" And there was given me a reed like unto a rod: and the angel stood, saving, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court, which is . without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot, forty and two months"-we perceive that, to measure the temple, etc., was synonymous with claiming it as a place valuable to God. While the court, which represented the city, not being measured, was still, for a season, to be left in the hands of the Gentiles. In the type before us, the two sets of curtains being measured, would seem to signify, that they were costly, and precious to God; and being such. would have an eternal value: while the coverings were only provided for a time, having no intrinsic value in them, but exhibiting an outward appearance which eventually would pass away.

THE COVERING OF RAMS' SKINS DYED RED.—As the curtains of goats' hair are especially spoken of as a tent above the tabernacle, or beautiful curtains; so the rams' skins dyed red are particularly mentioned as a covering above the tent, or curtains of goats' hair. Exod.

xxvi. 14: "And thou shalt make a covering for the tent (of) rams' skins dyed red." Exod. xxxvi. 19: "And he made a covering for the tent of rams' skins dyed red." Exod. xl. 19: "And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it.' Num. iii. 25: "The tabernacle, and the tent, and the covering thereof." Num. iv. 25: "The curtains of the tabernacle, and the tent of congregation, his covering, and the covering of the badgers' skins, that is above upon it."

It will be perceived from these quotations, that, though "the covering" sometimes includes both the rams' skins and badgers' skins, yet the covering of rams' skins is, in some instances, exclusively connected with the goats'-hair curtains. The latter, if the explanation of the type already given be correct, perpetuated a precious remembrance of the sin-offering, as affording a shelter for God's priests in their worship, and approach to God. The covering of rams' skins dyed red' seems to depict that outward aspect of affliction and sorrow, which the blessed Lord presented to the eyes of men, so that they considered Him to be marked out as a victim, under some peculiar dealings of God's hand in judgment. Many were astonished at Him: "His visage was more marred than any man, and His form more than the sons of men." Isa, lii, 14. He was esteemed to be stricken of God, and afflicted. Isa. liii. Such was the estimation, in which the Lord was held, by those who ignorantly gazed upon Him when hanging on the tree; not understanding that the object, for which he Hung there, was, that He might bear our sorrows, and carry our griefs; and not recognizing that God was there bruising Him for our iniquities,

and that with His stripes we are healed. Men could not fail to perceive the covering of rams' skins dyed red—the sorrow and death in which the blessed Lord was steeped. But they saw not the precious goats'hair curtains beneath. They estimated not the unspeakable value of His sighs, and groans, and tears, and death upon the cross for sin. And so it is still. The Socinian, the Neologian, can admire the ways and words of Jesus in His life on earth; can present Him as a perfect specimen of what man should be. the costly preciousness of His death is unheeded and The thought of sacrifice, and shedding of blood, is repulsive, instead of attractive, to these Satan-bound souls. They picture the blessed Lord on the cross as a hero, bearing sufferings and indignities from the hands of men; they know Him not as the sinoffering, of unspeakable value to the sinner, and to God.

The expression, "dyed red," or reddened, seems to have the same import, as regards the rams' skins, as the word "red" has respecting the heifer, selected in that peculiar type described in Num. xix. In this chapter a red heifer was to be chosen for sacrifice. It was to be without spot or blemish; ungalled by any yoke; marked in its very birth, by its color, for the slaughter; while intrinsically pure and spotless. In like manner, the reddened rams' skins implied, that they had been taken from slaughtered victims.

12

#### "THE WELL IS DEEP."

JOHN IV.

THE well is deep.

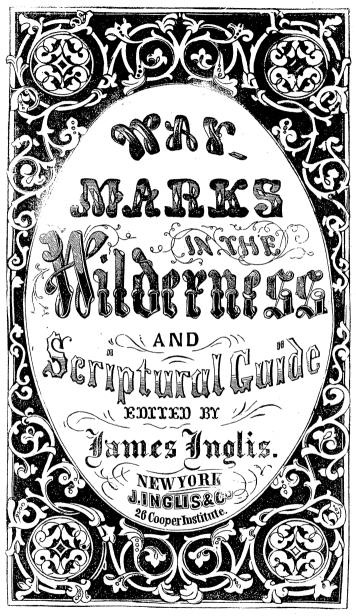
Look back into the purposes of God,
And scan Eternity. Trace to their source
His wisdom and His power. Fathom, if thou canst,
His everlasting mercy. Should thy brain
Grow dizzy, and refuse to sound such depths,
Confess thy feebleness, and meekly say,
The well is deep.

The well is deep. Take for thy longest line
The cords of vanity—the rope of sins
Unnumbered. Choose then the heaviest weight;
Take thee thine own poor hardened heart of stone:
Now plumb the depths of God's unbounded love.
Thy lead seems light—thy lengthened line run out—
E'en with such instruments thou hast but plunged
Beneath the surface of the tide. Below,
Far, far below, in depths unfathomable,
Springs undisturbed the ceaseless flow of love,
Embosomed in Eternity. Here rest.
And humbly bend the knee, and own again,
The well is deep.

The well is deep. Mark now the wounded side
Of Him who hung upon the tree. Haste thee
To hide within that cleft; and as the springs
Of living waters from the riven rock
Gush freely forth, ponder the depths of woe
From whence they rise. Behold that broken heart!
Say, canst thou find the measure of His grief?
Hear that loud bitter cry from off the Cross,
"My God, my God, why hast Thou forsaken me?"
Think of those awful words, "I thirst," when He,
The mighty God, tasted the serpent's food,
And ate the dust of death. Search thus His depths
Of woes profound, and worship and exclaim,
The well is deep.

Thus bursts the Well of Life from these three springs:
God's infinite decree; His boundless love;
And all those deep unuttered woes of Christ.
Drink! stranger, drink! and quench thy thirsty soul,
From out of depths which ceaselessly abound.
The more thy need, the fuller still the fount;
The more thy thirst, the deeper still the spring:
No sealed fountain this; no spring shut up;
But, flowing forth to every child of want,
It cries, Come unto me and drink—invites
The heavy-laden to repose—cleanses
Whilst giving life, and gladdens whilst it heals.

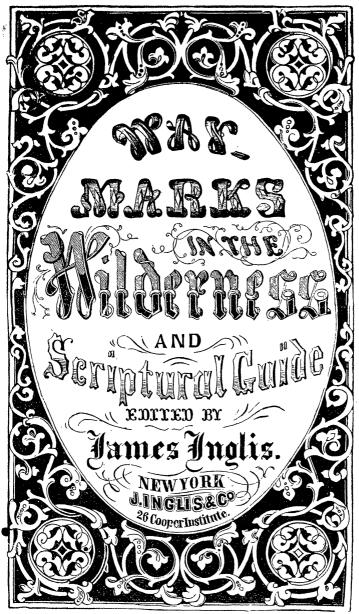
The thoughtless sinner, who, at Jacob's well,
Tasted the living waters fresh from God,
Has yet to learn, through all eternity,
The truth of words she ignorantly spake
Touching Samaria's failing earthly spring—
The well is deep.



**AUGUST**, 1865.

BR

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SEPTEMBER, 1865.

# WAYMARKS IN THE WILDERNESS.

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With the desire of bringing the work within the reach of many who are unaccustomed or who are unable to pay three dollars a year for a religious magazine, we have sought to reduce the subscription price. But there is little prospect of a speedy reduction of the cost of printing. We have therefore concluded to publish only one volume a year. It is still a matter of deliberation whether to continue it as a monthly, reducing the size of each number one half, or to publish a number of the present size quarterly, and reducing the subscription to one dollar a year. The decision will be intimated next month.

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bearing on the Christian life and its relations.

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## REGENERATION.

THE current theology of our churches often differs widely from that of their standards. This remark is not made with reference to the flagrant dishonesty of those who teach doctrines which are formally at variance with the creeds they have subscribed, and who seek to shelter themselves behind the reputable name of a denomination whose faith they have renounced; but rather with reference to the apparently unconscious departure of the common sentiments of religious communities from the doctrines for which they earnestly contend when they are formally assailed, and any avowed departure from which they would treat as the grossest heresy. Thus a stranger might be amazed to listen to the legality which pervades the every-day discourse of Christians, and even the sermons of preachers, whose standards contain the most explicit statement of the doctrine of justification by faith.

On many points it would be extremely difficult to arrive at any definite conclusion as to what is actually held by a church—as to what is their unwritten, in distinction from their published creed. This, indeed, is the great difficulty in dealing with the most influential and prevailing errors. They are floating impressions, which do not assume the form of distinct propositions in contradiction of the truth; but yet they most effect-

ually supplant or counteract the truth in the minds of men. In communities where the bulk of men grow up under the influence of orthodox churches, or at least in familiarity with their teachings, these impressions preoccupy the minds even of those who are not professed Christians, and are held with all the tenacity of early prejudices, and form a highly colored medium, through which the Scriptures themselves are viewed.

Take, for example, the subject of this article, and it would be difficult to obtain a precise answer to the question, What is regeneration as preached from our pulpits and held by our churches? Yet there are probably few men, or even children, in the habit of attending church or Sunday-school, who have not certain impressions which, though vague, are highly influential in all their thoughts about salvation. Let the reader, before proceeding farther, endeavor to put his own answer to the question, What is regeneration? into a distinct form, and it will probably surprise him to find how indefinite his views are on a subject which he knows to be of vital importance, since the Lord has said: "Except a man be born anew, he cannot see the kingdom of God." This is not proposed to the unbelieving reader, who cannot discern spiritual things, but to the Christian reader; for it is our privilege to own that many who cannot give a clear answer to the question, are nevertheless born of God.

Whatever difficulty we might experience in obtaining a definite answer to the question, there are some prevailing impressions on the subject which may be distinctly stated. For example, an impression prevails, even among those who would say to a sinner, "Believe on the Lord Jesus Christ, and thou shalt be

saved," and who profess that they have no thought of acceptance with God except on the ground of the finished work of Christ, that regeneration is a change effected previous to and altogether independent of the reception of the truth; and that it is in virtue of this change so effected, that they are warranted in laying hold on Christ as theirs. There is an impression also prevailing, that this change is always effected in the midst of an excitement more or less violent, which is supposed to characterize a season of spiritual revival. To such an extent does this prevail in some regions. that it is scarcely regarded as possible that a conversion can occur except at such a season; and men will frequently relate that, when awakened to a concern for their souls, they have longed for the recurrence of one of those seasons of excitement, that they might "experience a change," or, as it is frequently expressed, that they might "be brought out." But even where this extreme view is not held, the change is supposed to consist in violent emotions, which afford the means of forming a judgment regarding its reality and genuine-Though this may not be doctrinally exhibited as a prerequisite to the reception of Christ, it will be found to be practically established in the minds of men as an understood preliminary to believing on Him.

A man venerable in years, and honored alike for his private virtues and public services, avowed to a Christian minister his conviction of the divine reality of the Christian life and of the scriptural truth of what are commonly styled the doctrines of grace, evincing at the same time a remarkable familiarity with the Word of God and a deep concern for the salvation of his soul. "What," said the minister, "are your convictions re-

garding the sacrifice of Christ for sin?" With a quick apprehension of that to which the question was designed to lead, he replied: "I must feel very differently from what I do, and I must be very different from what I am, before I can be warranted in professing faith in Him." "Pardon me," said the minister, "but my question was not as to what you feel, nor as to your opinion of yourself; but what are your convictions regarding the sacrifice of Christ for sin? Is it in itself a sufficient ground for the justification of a sinner? or must something be added to it-must something more be done by the sinner, or in the sinner, before God can be just and the justifier of him that believes in Jesus?" "No! no!" he answered, "nothing need be addednothing can be added—it is, if I may say so, infinitely I perfectly understand that God showed that He was satisfied with it when He raised Him from the dead, and placed Him at His own right hand." now," said the minister, "since God is satisfied, and has declared that 'he that believeth in Him is justified from all things,' if you are satisfied with it, who else must be satisfied, or what forbids that you should now receive the forgiveness of sins in His name?" "Ah!" he replied, with evident emotion, "but I must wait, as I have long waited, until I am born again."

There are many, doubtless, who, upon the ground of what they have felt, and what others have recognized as a Christian experience, are flattering themselves that they are born again, who never came so near to a scriptural confession of faith. And it is probable that some such impression stands between many an earnest soul and peace with God. The standards of our churches may not expressly teach them that they must

wait till they are born again, and yet the standards may, in some measure, be responsible for the impression. In attempting to systematize the doctrines of the Bible, men attempt to separate truths which in their nature are inseparable. They treat, for example, of 'regeneration,' and 'faith in Christ,' under separate heads; and, in classifying their proof-texts, they break up the connections of Scripture, and place in separate chapters what the Lord says of the necessity of regeneration, and what He said of the means of regeneration in reply to the question of Nicodemus, How can these things be? They conceal, if they do not deny, the fact that the Word of God-even "the Gospel which is preached unto you "-is the incorruptible seed of the new life, and that those who are born of God are all "the children of God by faith in Christ Jesus."

In the minds of many, the emotions in which they suppose that the work of the Spirit was accomplished form the grounds of their hope to such an extent that, though if they were expressly questioned on the point, they would profess to hold the doctrine of justification by faith, yet unquestioned, they never refer to Christ as the end of the law for righteousness to every one that believeth. They substitute what they regard as the work of the Spirit in them for the work of Christ for them, and "tell their feelings" when they might be expected to confess their faith. From any thing you hear, either in the relation of their experience, or in their addresses to perishing men, you would suppose that they held that the Holy Ghost-of whom the Lord said, "He shall glorify me, for He shall receive of mine and shall show it unto you"—was Himself the Saviour; as though in their Bibles they read: "It is a faithful saying, and worthy of all acceptation, that the Holy Ghost and not Jesus Christ, has come into the world to save sinners." And the perversion of the truth is the more lamentable when you come to learn what they regard as the nature of the Spirit's work. Almost every error produces its opposite, and so we find a growing class of nominal Christians who, in the pride of intellect, despise what they consider irrational enthusiasm, and who virtually deny the office of the Spirit, reducing regeneration to a mere change of principles and a reformation of habits, the result of a rational conviction of the evil which is abandoned, and the excellence which is embraced. So that among those who boast of their superior culture and enlightenment, there is probably no portion of revealed truth about which practical infidelity is more prevalent than that which refers to the necessity of regeneration and the divine power by which it is effected. Nor is there any thing which bears more decisive testimony to the blindness of mankind to spiritual truth and their inveterate hostility to it, than the manner in which our advanced theologians dispose of the explicit testimony of Scripture on this momentous subject.

These are the two extremes; but rising far above both of these classes, we find humble believers who practically know the truth of God, though doctrinally they may misapprehend or misstate it. They speak of regeneration as a change wrought in the old nature—a mighty change, indeed, which can be effected only by the influence of the Spirit of God. Perhaps it would be more correct to say that they regard regeneration as the commencement of a change the progress of which they style sanctification, by which the old ma-

ture is gradually transformed into a holy nature. They freely employ the language of Scripture, which describes men by nature as lost, children of wrath, enemies of God, dead in trespasses and sins; as well as the language in which the great change is represented as being born again, passing from death unto life, being created anew in Christ Jesus. And yet it would seem that it is only by a very bold figure of speech, indeed, that a mere change, improvement, cure, and purification of a depraved nature can be thus represented. practice, it suits their views better to say that a man "has experienced a change," than to say that he is "born anew." They most distinctly recognize the instrumentality of the Word of God, both in the commencement and the progress of this work. They differ widely among themselves as to the discharge of the Spirit's office—whether it is in immediate contact, so to speak, with the soul, or whether it is immediately through the truth addressed to the soul. But however this may be stated in their more formal expositions of doctrine, they preach the Gospel to sinners in a practical acknowledgment of the utter inadequacy of all merely human efforts to make it effectual; they believe the Gospel, which they know and acknowledge to be the wisdom of God and the power of God unto salvation to every one that believeth. It is here that we rejoice to own a common faith with them, and rejoice, too, to be assured that, spite of all our misapprehensions, whosoever believeth that Jesus is the Christ, is born of God. But it is precisely on this ground that we are bold to speak with our brethren, both for their comfort and edification, and for the honor of their God and ours. No error or misapprehension on such a

matter as this can be unimportant; and therefore we entreat them to come to a reëxamination of the testimony of Scripture regarding that nature which, they think, is to be repaired and sanctified in order to a participation in the inheritance of the saints in light.

They are at one with us in the conviction that the truth regarding our fallen nature can only be ascertained from the Word of God. A blind man cannot form any correct notion of his own condition or of the faculty of vision of which he is deprived; blindness to him is a word almost without meaning. The incompetency of the natural man to judge of his own condition is best seen by a comparison of his estimate of it with the plain statements of revelation. The most severe satire on social corruptions, the bitterest scorn of the cynic, the most pathetic lamentations of the most thoughtful moralist over all the miseries of man, never reaches beyond the thought of ignorance that may be enlightened, infirmity that may be remedied, and errors that may be corrected. But we appeal to our brethren who hold that regeneration is but the commencement of a process of sanctification of the old nature—though they may hold that it is a process which can neither be begun nor carried on except by the influence of the Spirit-whether the difference between them and the worldly moralist is, after all, any thing more than a question of degrees of depravity, and of the force required to correct it. They equally acknowledge the presence of moral disease and disorder, and differ only in their view of the malignity of the disease and the extent of the disorder.

But according to the testimony of Scripture, the sinfulness of our nature is not a mere taint which may be

eradicated from a nature fundamentally good; it is not a disease which may be cured, leaving the innate life and vigor of the soul to act without obstruction; it is not that, through some misapprehension or prejudice, a sentiment of hostility to God has crept into a soul which only needs to have the prejudice removed, and its affections will gravitate toward their proper centre. The nature itself is sinful—dead in trespasses and sins the carnal mind is enmity against God. Evil cannot become goodness; darkness cannot become light; death cannot be cured; enmity cannot become love. In the language of John Newton, "an enemy may be reconciled, but enmity is enmity still." We need not, for the sake of those whom we now address, multiply quotations from a Bible with which they are familiar, in which the strength of human language is exhausted, to convey a sense of the complete and incurable ruin of that nature upon which God has passed the sentence of rejection and death for ever.

The attempt to escape the force of Scripture testimony on this point by treating its language as hyperbolical and highly figurative, belongs to a system of criticism which robs the Scriptures of all that distinguishes them from human speculations, and the mature fruit of which is undisguised deism. But besides these plain statements of what this old nature is, those to whom we address ourselves will own that their literal and unqualified truth is implied uniformly throughout the Scriptures, in all that is revealed of our relations to God and spiritual things, and in every view of our salvation. The Gospel is not the exposition of a superior code of ethics, or a clearer revelation of a moral law. On the contrary, the whole Bible teaches

that every such revelation can only condemn and reveal the hopeless ruin of nature. The law itself was not imperfect, but it was weak through the flesh. "For we know," says the Apostle, "that the law is spiritual, but I am carnal sold under sin." It could not give life, and that is what we needed. On the contrary, it is described as "the ministration of condemnation" and "the ministration of death;" by it is the knowledge of sin, and "sin by the commandment becomes exceeding sinful." After such testimony regarding the law of God, how can men speak of any influence improving or sanctifying the flesh? The distinction of the Gospel is, that it reveals God coming not only in infinite grace to pardon the guilty, but in all the might of the Creator, to accomplish a salvation, which implies no mere influence exerted on nature's perversity, no mere aid vouchsafed to nature's infirmity, but a work as truly, originally, and essentially divine as the creation of the universe, and breathing into man's nostrils the breath of life, when man first became a living soul. The law and the Gospel are contrasted as letter and spirit. "The letter killeth, but the spirit giveth life." That which the believer finds in Christ is everlasting life, and that which is accomplished in him is a new creation.

Nicodemus came to Jesus evidently supposing that all that man needed was a teacher. Jesus taught him that what man needed was a Saviour, who could put away sin, and give him everlasting life. "Except a man be born anew he cannot see the kingdom of God," was a startling announcement to one who thought it was enough that he was of the race of Jacob. That this really meant what it express-

ed—the necessity of a new nature—is evident from the fact that it is traced to the Spirit as its origin. Change that old nature, as you may, it could never be said to be born of the Spirit. Under all changes, it remained unalterably true that it was born of the flesh. But in addition to this the necessity for the new birth is argued from the fact, that that which is born of the flesh is flesh. Not only is it a fact that could never be denied, that the old nature was born of the flesh, but it is also a fact that nature can never be changed. Reform it, cultivate, adorn it, refine it as you may, it is still only flesh. It may be crucified, mortified, put off-nay, all this it must be before a man can see the kingdom of God; but sanctified and saved it can never be. It cannot inherit the kingdom of God, 'neither doth corruption inherit incorruption.' It ought to be conclusive on this point that even in the believer up to the last hour of a mortal life, it remains unchanged, and demands his unceasing watchfulness. The statement is as express and clear that "that which is born of the Spirit is spirit." These two are essentially and for ever distinct; they cannot coalesce; the one cannot become the other; they are contrary the one to the other. Not more distinct and opposite are the Spirit of God and the flesh than are those two natures which spring from them respectively; "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And when brought together, in the person of the believer, it is to a necessary and interminable conflict. "The flesh lusteth against the spirit, and the spirit against the flesh." No proof could be more conclusive as to the 11

essential and unchangeable evil of the flesh, which is doomed to destruction.

This view of the utter and irrecoverable ruin of nature places in a stronger light the grace of God, which interposed for our salvation—the great love wherewith He loved us when we were dead in sins. But from the consideration of this, we must advance to a view of what God actually proposed to accomplish for us in Christ. It would be very vain to speculate as to any other manner or measure of salvation which might have been possible with God-whether we might have been saved in such a way as to secure our restoration to the life which Adam forfeited, and our reinstatement in the place from which Adam fell. It is enough for us to know that in that original state man had been tried and had failed; and it was not consistent with the wisdom or goodness of God to renew an experiment in which the failure would have been repeated. As a matter of fact we may say, that nature could not be restored; it was lost, doomed, dead. But God found the occasion in that utter failure and ruin to make the most illustrious display of His love, wisdom, and power, by stooping down to man in all the vileness and ruin of the fall, to raise him up to the very highest place of holiness, perfection, and dominion in the kingdom of His glory, and in the most intimate relations to Himself. No restoration of the old nature, if it were possible, would fit man for that place. The kingdom of God could not be inherited by a nature which might again fail—a life which might again be forfeited. No, the kingdom was to be the inheritance of children, partakers of the divine nature, sharers of an everlasting life; and, accordingly, we are informed

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that "God so loved the world that He gave His onlybegotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." In the execution of this purpose, we are called to "behold what manner of love the Father hath bestowed upon us, that we might be called sons of God."

It is important to observe what disposition is made of the old nature in the execution of this plan. would be impertinent and vain for us to speculate as to whether, if the design of God in our ultimate salvation had been other than it is-had He designed, for example, to rescue us from wrath, and then give us the place of servants rather than of sons—a satisfaction might have been offered to divine justice for sin, in some other form than that in which it was actually made. But in carrying out His glorious plan, "having predestinated us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," we do know that He "sent His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." In our nature He bore our sins, and not only was a complete satisfaction offered to divine justice, but the very doom of nature is executed. "Knowing this," says the Apostle, "that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." We often hear men speak of crucifying the flesh, as though that were some self-inflicted torture, by which its evils were to be gradually subdued and eradicated. But the Scriptures speak of it as accomplished, "our

old man is crucified;" or, as Paul says of himself, as a believer, "I am crucified with Christ." The scene of this crucifixion is not in ourselves, as though we were to undergo a long, slow, lingering death. The scene of it was on Golgotha. The term, as Denham Smith remarks, does not mean that the presence of evil, or even its tormenting energy, is gone, but its doom is passed, the penalty is executed. If it were true that the old man is crucified in the former sense, there would no longer be, what every believer experiences, and what the Scriptures testify regarding the condition of the believer in this life—the sesh lusting against the spirit; there would no longer be occasion to say to the believer, 'Walk in the spirit, and ye shall not fulfil the lust of the flesh;' nor could the believer be called to 'reckon himself dead indeed unto sin;' it would no longer be a matter of reckoning. The flesh is there, but we are to account it not only doomed, but dead; we owe it no service or submission. "Let not sin therefore reign in your mortal body, that ye should obev it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin." But the very language of such a charge is a warning to the believer, that it is there, asserting its claims, seeking to regain its lost dominion, and demanding his ceaseless and prayerful vigilance. We have dwelt upon this point, among other reasons, for the purpose of showing that there are great practical reasons for pressing upon the conviction of believers the scriptural truth that regeneration is not an improvement of the old nature, or a reproduction of the old life.

God sent forth His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; but when.

the sentence had been executed on the cross, a new life sprang forth from the tomb of Joseph of Arimathea. He did not there lay aside humanity, and return to the form of God; but He carried humanity through death to true life. He rose again from the dead, "that same Jesus;" and in a glorified manhood ascended to the right hand of God, there to appear in the presence of God for us. By faith we are one with Him. made sin for us, and we are made the righteousness of God in Him; we were crucified with Him, and we are also raised with Him; we are passed from death unto life, and that life is His. As Paul expresses it: "I am crucified with Christ, nevertheless I live; yet no longer I, but Christ liveth in me; and the life that I now live in the flesh is a life of faith upon the Son of God, who loved me, and gave Himself for me." How can the description of that life, "Christ liveth in me," ever be understood to mean any change in that "old man which is corrupt according to the deceitful lusts," which was crucified with Christ, and which they that are Christ's have put off? It is true eternal life. "The body is dead because of sin, but the spirit is life because of righteousness." Christ received it as the first-born among many brethren, because He wrought out a perfect and everlasting righteousness for us; and, having received it, He stands as a new head of a redeemed humanity, giving eternal life to as many as believe upon Him. We receive it because by faith we are made the righteousness of God in Him. It began in Him when God wrought in Him by His mighty power, to raise Him from the dead; it begins in us by the working of the same mighty power; and so the Apostle prays that we may know "what is the exceeding

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greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." The actual agent in this operation is the Spirit of Holiness; and, therefore, those in whom it is effected are said to be 'born of the Spirit.' It is the beginning of a new life, and that life is 'Christ in us'-a participation in the life which He received for us when He had put away sin by the sacrifice of Himself: a life enjoyed in union with Him, not independently of Him; "for," says the Apostle to believers, "ye have died, and your life is hid with Christ in God." He is our life, and in union with Him we receive the very birth, nature, and being of sons of God. Marvellous grace! We take our place as one with the risen Jesus, one with Him in righteousness, one with Him in life, one with Him in such a sense that He is not ashamed to call us brethren; and therefore in that resurrection He who, in His unbeginning relation to the Father, is the only-begotten, was introduced into the world as "the first begotten." And this is regeneration; the new life is communicated to us: a new nature, of which it is said, "he that is born of God sinneth not," in very wide distinction from that old nature which is nothing but sin.

An examination of the testimony of Scripture regarding the means of regeneration must be deferred. We conclude at present with a comprehensive statement of the truth regarding regeneration itself, with which some of our readers are already familiar. "It is a new birth, the imparting of a new life, the implantation of a new nature, the formation of a new man. The old nature remains in all its distinctness; and the

new nature is introduced in all its distinctness. This new nature has its own habits, its own desires, its own tendencies, its own affections. All these are spiritual, heavenly, divine. Its aspirations are all upward. It is ever breathing after the heavenly source from which it emanated. Regeneration is to the soul what the birth of Isaac was to the household of Abraham. Ishmael remained the same Ishmael; but Isaac was introduced. So the old nature remains the same; but the new is introduced. 'That which is born of the Spirit is spirit.' It partakes of the nature of its source. A child partakes of the nature of its parents, and the believer is made 'a partaker of the divine nature.' 'Of His own will begat He us.'

"In a word, then, regeneration is God's own work, from first to last. God is the Operator; man is the happy, privileged subject. Man's coöperation is not sought in a work which must ever bear the impress of one Almighty hand. God was alone in creation—alone in redemption—and He must be alone in the mysterious and glorious work of regeneration."

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## LECTURES ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA.

BY GEORGE DUFFIELD, D.D.

LECTURE XI.-THE GERM OF POPERY.

REV. 11. 14, 15.

"Bur I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

It is a very common and favorite notion, with those who do not understand the life of faith, that it is a matter of little or no consequence what a man's opinions on the subject of religion may be, provided his conduct, as a member of society, is free from crime. They are willing to concede the utmost liberty here, and are perfectly indifferent as to what may or may not be believed by any one. Whether a man believes in "one God or twenty gods;"—whether he is a Christian, infidel, or sceptic in his sentiments; whether he is a Papist or Protestant in his religion; if he is only sincere in his belief and virtuous in his ways, it is all the same with them. This is what the world calls charity. Nor will they concede any charity to those who evince not an indifference to truth like their own.

Explicit confessions of faith they denounce; any professions of religion they avoid; and all efforts at church discipline, administered for the purpose of correcting the errors and minor vices of men, as they are called, are pronounced odious and tyrannical. Nothing do they dislike more than any distinctive belief, which requires in its profession and maintenance that they should testify against and condemn the religious errors of others.

Such charity and notions are utterly at variance with those of our Lord and Saviour Jesus Christ. He condemned this very spirit of indifferentism or toleration of evil, falsely called charity. V. 14, 15.

The ordinary reader of our English translation would be led to believe that the doctrine of Balaam and the doctrine of the Nicolaitanes were two different forms of error. But a closer and more critical attention to the original, as almost all philological expositors admit, will show that they are identical. Literally, the fifteenth verse reads: "Thus hast even thou." Having described the errorists in Pergamos as holding the doctrines of Balaam—having, in the preceding letter to Ephesus, spoken of the Nicolaitanes, and condemned their works, he notices the fact that, while the Church of Ephesus was endangered by the works of this corrupt class of religious errorists, that of Pergamos was also by their Such, generally, is the course of things. Men begin to err in their conduct, and very soon after they resort to philosophical, theological, or other modes of reasoning, by which they justify, or at least extenuate, that conduct. The Nicolaitanes who had injured the Church of Ephesus by their wrong practices, were molesting that of Pergamos by their corrupt teaching, by which they sought to seduce from the simplicity and purity of the Gospel.

It does not appear from history that there was any distinct sect known by the name of Balaamites in the primitive Church, any more than there is now. Some traces of a sect called Nicolaitanes are to be found, but their practice and teachings rendered them deserving of being characterized by the resemblance they bore to that false prophet who sought the wages of iniquity, and to make his office pander to his covetousness, and reduced the Israelites into idolatry and licentiousness. Teachers of this description, apologists for crime and licentiousness, have been found in every age of the The anti-christian spirit, which displayed itself in the Apostle's days, gradually matured itself into a corrupt system; and in doing so availed itself of what was called the Gnostic philosophy. The Saviour does not name the views and reasonings, or describe the process by which these false teachers corrupted the Church. He merely states the fact that, just as did Balaam direct and employ the regal power of Balak to promote idolatry and licentiousness, so were there those who were seeking to accomplish like results in the Church of Pergamos.

Balaam was a prophet, held in estimation by Balak, King of Moab, and employed by him to promote mischief among Israel, and denounce or ruin the people of God. For this purpose, he used flatteries and rewards. The adulation and the patronage of the court were put in requisition; but the Lord, in His providence, restrained the mouth of the prophet from evil, and instead of a curse he was constrained to pronounce a blessing. Fain would Balaam have denounced Israel to gratify

the high dignitary that had employed him. He loved the wages of unrighteousness, the promotion promised, and would, if he dared, have gone with the prince of Moab. But God rebuked, in a most miraculous way, the iniquity of the prophet. A dumb ass was made to speak, and reprove the madness of Balaam. Four times successively he delivered the unwilling message which God had put into his mouth, and which he could neither modify nor withhold. He predicted the rise and glory of Israel, the protection and blessing of divine providence with them, and the victories and triumphs of their divine and destined king.

This false prophet could not resist the light of God's word: but nevertheless he encouraged the prince of Moab to pursue a plan which would seduce the professing people of God into sin. Balak made sacrifices to his idol gods. Feasting on the sacrifice was a great part of idolatrous worship. Connected with the idol temples were numerous females, who, in honor of their idol deity, prostituted themselves in the groves adjoin-Drunkenness, debauchery, and all manner of lasciviousness, were connected with the ritual worship of idol gods. Multitudes of the Israelites were seduced into these sports. By joining with dissolute women in the heathen sacrifices, they fell into the snare prepared for them, and apostatized from God; so that twenty-four thousand of them died by the plague which the Lord in His anger inflicted on them. Eventually Balaam was slain in the slaughter of the kings of Midian by the children of Israel, and the Moabites perished as a nation.

Such is the history of the false prophet. He taught somewhat of truth, but it was associated with other

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things which ensnared and corrupted the people. Especially was this done by bringing the power and influence of the rich and the great, and those who exercised governmental rule, to lay stumbling-blocks before the people, to invite and lead to an intercourse with them which should not fail to corrupt their morals and destroy the barriers which kept them from participating in the false and corrupting worship of men of unsanctified minds and hearts.

The Apostle Peter, in the second chapter of his Second Epistle, and the Apostle Jude, both speak of the false teachers that should prevail in the Church, "who should privily bring in damnable heresies"—heresies of perdition, apostatizing themselves, filled with covetousness and uncleanness, and, blaspheming dignities, should so corrupt the Church and world as to subject them to the fearful and overwhelming plagues of divine justice. These things the blessed Redeemer has assured us He hates.

Regarding the Church of Pergamos as a symbol or prophetical type of the future development of the character and condition of the churches generally, in the third stage or phase of their history, it very accurately marks that defection from the true religion, which, uniting with immoral and lascivious practices, commenced from the establishment of Christianity by law in the Roman Empire, and the union of church and state under the Emperor Constantine, until the full and perfect development of Popery had taken place. The type here marks the relapse of the churches into idolatry, and the lascivious practices connected with it, which thereupon followed.

It may be thought strange that relapses into idolatry

and the prevalence of lascivious practices should have taken place in the churches. But when we trace the history of all corruptions and apostasies in the Church, we shall find that they have grown out of and have been promoted by false teaching. Not that the great and obvious doctrines of the Bible will be openly and at once denied; but they will be expounded and glossed over, and associated with others which will neutralize their Popery maintains many doctrines of Christianity, and teaches, them; just as did Balaam when he prophesied before Balak, who, while he taught some truth, pursued and recommended a course which cor-It is in the philosophical explanation rupted Israel. of great Bible doctrines, or through ritual forms and prescriptions, that we are to look for the corrupting and seductive influence.

What is called the Gnostic philosophy prepared the way for the rise of Popery and its abominations. word γνωσις was used in the days of the first propagation of Christianity to denote a deeper insight into the nature and connection of various doctrines of religion. The Jews had their mystical sects, in which the truths of religion, vulgarly received as matters of faith, were explained to the initiated on rational or what is called philosophical principles. The ancient pagans had the like sects, and many of the philosophical views and notions of their learned men were introduced by them after their conversion, for the purposes of explaining the doctrines of Christianity. There was an Oriental philosophy, which supported, as it does still, the Sophism, Budhism, and Brahminism of the pagans. There was also, and still is, a Grecian philosophy, known and approved extensively in the early theological schools

in the Christian Church, nor yet expurgated from the Church: so that Aristotle and Plato have for centuries contributed greatly to the exposition of Bible doctrine. We cannot detail the particular notions, nor various phases of the philosophical systems which assumed the name of Gnosticism in the primitive churches. term was generic, and denoted the attempts of reason or imagination. 'The elements of the old Oriental systems of religion-especially the Persian and Hindoostance, also of the Jewish theology, and of the Platonic philosophy—are to be found melted down together. Rome has ever shown how easily she can adopt into her service any and every philosophical system, and even idolatrous forms and customs among the heathen, and ingraft them on her own, so as readily to subserve the amalgamation of pagan errors and rites with Christianity, as practised by her.

It were easy to show how the notions and superstitions of the different pagan nations were adopted and retained by Popery. Endless are the modifications thus produced. Among our own savages, among the Chinese converts made by the Jesuits, among the Mexican and South-American populations, everywhere may be traced the proofs of affiliation between the idolatry relinquished and the Christianity adopted. The Papacy has, from the very first, been following in the way This it has done by blending idolatry and Christianity, and promoting impurity. "Gnosticism surviving in principle, and polytheism in ritual," says a powerful writer of the English Church, "make up together the bastard religion of the middle ages, otherwise called Popery." "The Protestant churches have indignantly shaken off the grosser elements of this

superstition, that is to say, the polytheism of Popery; but they have not, or not all, even to the present day, altogether dispelled the more occult and refined element, namely, the gnosticism of Popery; and, to speak the plain truth, it is nothing else than this same element, this inveterate Gnostic folly, that is now rising to the surface in the Oxford divinity." "It seeks repose in such a notion of the Supreme Being as compromises the moral, by means of a refinement of the natural attributes. Gnosticism reaches its end when it has fashioned a deity allied to the imagination, not to the conscience."

The three features of corruption in the Church, as marked out by the Saviour in his Epistle to that of Pergamos, under the notion of the doctrines of Balaam as taught by the Nicolaitanes, may be stated as follows: First. The ecclesiastical power allied to the civil, and giving way to its corrupting influence; second, the seductions of idolatrous rites; and third, the im-These have all been purities of sexual intercourse. developed by Popery. The Pope, as universal and supreme head of the Church, Christ's vicar on earth, has claimed to control and direct the civil power, and numerous and horrible have been the persecutions instigated by the ecclesiastical dignitaries of the Romish Church, and fatal the corrupting influence of various measures introduced and enforced by the civil authorities acting at their instigation. In this respect, they deserve to be accounted the legitimate successors of Balaam, the false prophet of Moab. One of the scriptural titles given to them is "the false prophet." The whole system of Popery is but one vast stumblingblock, over which the papal nations have stumbled into

idolatry. The worship of the Virgin Mary, the whole system of saint or demon-worship—that is, the worship of dead men and women—the use of images, and the ritual forms of the papal worship, derived in many particulars from the pagan rites of idolatry, all prove the seductive influence of this system, by which pagan idolatry was revived and consecrated and baptized in the Church of Rome. And as to its impurities, they are to be found ever incident to and promoted by the celibacy of the clergy, the vows of virginity, the secret history of convents and nunneries, the influence of the confessional, and the commutations for crime recognized and sanctioned by the system of indulgence and priestly absolution. By the decree of Pope Paul III., impure houses, which we will not name, were licensed, and sixty thousand infamous beings yielded their immense revenues to the Holy Father; and it is so at Rome to this day. One third of the weekly profits from these licensed haunts of infamy flows into the coffers of his Holiness. While marriage is prohibited to her clergy, concubinage has been tolerated; so that the licentiousness of the priesthood has been made a matter of frequent and loud complaint, even by papal writers.

Thus we see that the defections of some in the church of Pergamos furnished to the Saviour's eye the type of Popery in its maturescent condition, as it developed itself in the fifth, sixth, seventh, and eighth centuries.

First. Let us learn that errorists and false prophets are not always utterly devoid of truth.

Second. The corruptions of the Church generally begin in the communion of its members with the world.

Third. There are few better tests of Christianity

than the feeling with which we view those points in our own conduct which may be injurious to our fellow-Christians.

Fourth. A participation in the festive enjoyments and false worship of those who are led away by false teachers is dangerous.

Fifth. How exceedingly guilty are they who cast stumbling-blocks in the way of others!

Sixth. Illicit gratifications of men's sensual appetites are inconsistent with Christian purity.

Seventh. Whatever men may think of attempts to decoy the followers of Christ from the purity of His worship and of the life required from us, they are utterly abhorrent to Christ.

Eighth. Sensuousness in forms of worship is closely allied with sensuality in practice.

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## THOUGHTS ON THE TABERNACLE.

THE COVERINGS OF BADGERS' SKINS.

MUCH question has arisen respecting the animal, in our translation called the badger. The Septuagint renders tachash vanivoliva, or skins of a blue color. Upon comparing the conjectures of many writers on this subject, that suggested by the late Colonel Hamilton Smith seems to be the most probable, namely, that they were skins of a bluish-gray color, from an animal of a stag-goat species, common in the East. Be this as it may, this covering was not measured, and therefore has reference rather to the outward aspect than to the intrinsic costliness of the material. We read of badgers' skins being used for sandals, (Ezek. xvi. 10;) and throughout the details of the tabernacle, these skins were employed for external coverings to protect the vessels on the march from the sun or rain.

Again, referring to the estimate in which the Lord Jesus was held by the unbeliever, we find it written of Him: "He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men. He was despised, and we esteemed Him not." Isa. liii. 2, 3. Persecution, opposition, rejection, a life of sorrow on account of the ruin and misery which He saw around Him; the havoc that sin and Satan had caused; a life

spent in ceaseless watchings, prayings, fastings, and going about doing good, had wrought their results on the blessed Lord; so that in Him there was no beauty to attract the outward eye. And at length when lifted up in shame and ignominy on the tree, bearing, in addition to the buffetings of men and Satan, the outpouring of the wrath of God; men beheld One from whom they would rather hide their faces in dislike, than gaze upon in love and admiration. No one, who looked merely upon the rough badger-skin exterior of the tabernacle, would have conceived that it was the dwelling-place of God. The eye of faith alone beheld in Jesus "the glory as of the Only-Begotten of the Father."

The visage marred, those sorrows deep,
The vinegar and gall,
These were His golden chains of love,
His captive to enthrall.

The priest, who had title, by reason of his consecration through the blood, to enter within the holy place, saw around him only glory and beauty.

The Church of God, in her wilderness journey, strikingly presents the same features as we have been considering in this type. "I am black, but comely," she can say: black, as to outward appearance and the estimate formed by sense; like the tents of Kedar, the rough dark camels' hair dwelling of the wandering shepherd; black, not by reason of evil or sin, but because the sun of persecution and tribulation in the service of Christ had marred all outward beauty: but comely within, as the curtains of Solomon, the curiously wrought tapestry of divers colors, resplendent with the beauty and glory of her Lord.

"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me." Cant. i. 5, 6. In Psa. xlv. the Queen, the king's daughter, is seen after the wilderness journey is passed. The way-worn exterior is no longer presented. It is a resurrection-scene of complete and eternal glory. "Upon thy right hand standeth the queen, in gold of Ophir. The King's daughter is all glorious within, (her palace;) her clothing is of cloth interwoven with gold. She shall be brought unto the King in raiment of needle-work." Even now, Christ's estimate of the Church is, that she is as one pearl of great price, (Matt. xiii.,) for the sake of which He has parted with all, making Himself poor; for He "loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27.

The tabernacle must have appeared, to the eye of a stranger, as a long, dark, coffin-like structure. So also must the ark, that Noah built as a place of refuge, have seemed to men around a strange ungainly black wooden building. Christ, in His death, presents no object of attraction to the natural heart; while to the believer He is, by reason of that very death, altogether lovely. In like manner, the Church of God is as the filth and offscouring of all things to the world. But the Lord is able to say of her: "Thou art all fair, my love: there is no spot in thee."

False prophets in Israel wore a rough garment to

deceive. In modern days, men have affected an outward garb of humility, and separation from the world; while beneath the serge garment and rope of the recluse, or the unadorned vestments of some nominal Christian sects, has lurked a heart of unsubdued pride, and an eager desire for human approbation. to accomplish its own ends, can mortify itself. may be a show of wisdom in will-worship and humility, and neglecting of the body. But by these very things the flesh may be satisfied. The true badger-skin exterior should be the result of the walk and ways of a risen heavenly man, in the midst of an unredeemed wilderness earth. We must be first transformed, by the renewing of the mind, into the likeness of Jesus, and walk according to the rule of the new creature, if we would not be conformed to this world. Gal. vi. The unregenerate earthly man may make a fair show in the flesh-may become a devotee, and thereby pacify his own conscience, and gain the esteem of men. But the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. And the day is fast approaching, when realities will take the place of false appearances. The true follower of Jesus will, by reason of fellowship with God, and a heart set on things above, unconsciously acquire a stranger and pilgrim-like character. He will be little esteemed amongst men, and may have a Galilean name of reproach. But he is a king and priest to God, and will be soon manifest in the glory of his Lord. The blessed Lord Himself was despised, as of Nazareth. But this very name of contumely was one of distinguished holiness, for it implied entire separation to God. 4

## THE DOOR OF THE TABERNACLE.

"And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

"And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."—Exop. xxvi. 36, 37.

"And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework.

"And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold; but their five sockets were of brass."—Exop. xxxvi. 37, 38.

The hanging, which formed the door of the tabernacle, was made of the same materials as the veil, arranged in the same order, "blue, and purple, and scarlet, and fine twined linen." The only difference between the two was, that the latter was of cunning work, Cherubim; the former of needlework, without Cherubim.

The word, here translated needlework, is in some places rendered "work of the embroiderer." Exod. xxxv. 35; xxxviii. 23. Also "divers colors," (1 Chron. xxix. 2; Ezek. xvii. 3,) and once, "curiously wrought." Psa. cxxxix. 15. This word, on the whole, seems to mean, minutely variegated.

And probably the difference between this work and cunning work may be, that in the "door curtain," "gate of the court," and the under girdle of the high-priest, where the word needlework occurs, the colors were skilfully intermixed; but in the veil and curtains a pattern of Cherubim was cunningly or ingeniously embroidered.

The priests, who entered within the door of the tabernacle, alone beheld the cherubim of glory worked

into the veil and roof of the tabernacle, whilst the worshipper in the court saw the same colors intermingled in the door-curtain. May not this be intended to teach us that every worshipper of God recognizes the beauty and perfection of Christ, as God manifest in the flesh: his eye rests upon the door-curtain. But the nearer we approach to God as His priests, the more intimate our fellowship with Him in heavenly placesthe more shall we discern the glories of Jesus, and realize His power, majesty, and strength. He will be the one object that fills our soul, and under the shadow of His wings shall we abide. We behold the same beauteous colors, but the glory of the Cherubim also is displayed. Many a believer does not, as he should, realize his priestly standing before God. Hence worship, prayer, and praise are often delegated to certain consecrated men, who, by common consent, even of many of the Lord's people, are supposed to have a nearer access to God, and a power to handle holy things, which others in God's Church do not possess. But the rending of the veil abolished the standing of an earthly tabernacle; destroyed all distinctions in the flesh; opened heaven itself as the only holy place; and directly Christ entered there in resurrection, "the High-Priest of good things to come," the eternal redemption, which He had obtained, brought every believer equally nigh to God; so that now all are holy brethren, partakers alike of the same heavenly calling as their great High-Priest. Christ is the door of salvation. "I am the door: by me, if any man enter in, he shall be saved." The door; not into an earthly sheepfold, nor into a nominal church, but the door to God; the door into light, truth, life, and holiness.

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With regard to the colors, of which the door-curtain was made, they were the same as those which composed the veil and the curtains. The reader is referred to what has already been written on this subject, under the head of the Veil.

The following are the only places where this hanging is called the door of the tabernacle:

Exod. xxxv.—Where Moses enumerates the things which are to be made, he specifies (v. 15) the hanging for the door at the entering-in of the tabernacle, or, as it might be translated, the door-hanging, for the door of the tabernacle.

Exod. xl. 5.—The hanging, the door of the tabernacle.

- "6.—And thou shalt set the altar of burnt offering before the door of the tabernacle, the tent of the congregation.
- " 28.—And he set up the hanging, the door for the tabernacle.

In all other cases where this hanging is mentioned, it is called either the door of the tent (Exod. xxvi. 36, and xxxvi. 37) or the door of the tent of the congregation. The reason of this may be, that this door afforded an entrance for the congregation, by means of their priests, toward God, who dwelt within the tabernacle, rather than a way of exit for God out of the tabernacle. His place of abode was within that holy building; His glory was displayed there; and His blessed purpose was, to remain uninterruptedly dwelling in the midst of the people.

The door of the tabernacle was to the ordinary Israelite what the holy places were within to the priests the place where God's presence was realized. The altar of burnt offering was set at or before the door of the congregation-tent. Exod xxix 42, and xl. 6. God was to be approached only through sacrifice. The door of entrance into His presence was closely connected with the altar, upon which victims were constantly burning—upon which blood was sprinkled, and at the bottom of which blood was poured. In fact, we may say, an Israelite had no dealings with God, according to the prescribed ritual, except about sacrifice, or through sacrifice. If he came into God's presence, it was to bring either a burnt-offering, a meat-offering, a peace-offering, or a sin-offering.

His three yearly seasons of drawing nigh to God were marked with numerous sacrifices. His basket of first-fruits could be accepted only through the altar. The sweet savor of a lamb slain, ascended morning by morning to God for him from that altar at the door of the tabernacle. And in the evening, when his daily toil ceased, he lay down to rest under the shelter of the slain lamb, again presented to God for him in the same place. His Sabbath was ushered in by additional sacrifices offered to God; and each opening month commenced with fresh memorials of the great truth, that "without shedding of blood there is no remission;" and that there could be no acceptance of any man's person, save through the death of another. Thus the true Israelite would, in spirit, spend his life at the tabernacle-door in the presence of God. So also the believer now is to know nothing in this world but Jesus Christ, and Him crucified; to hear, see, walk, live, in the remembrance of Jesus and the preciousness of His blood, and thus to abide continually before God.

The command to Abram was: "I am the Almighty

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God; walk before me, and be thou perfect." Gen. xvii. 1. "Enoch walked with God." Gen. v. 24. And the precept to Israel was: "Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. xiii. 4. Could we but keep in mind this triple cord of responsibility and blessing—to live in the power and presence of Almighty God, so that we consciously pass our days in His sight, (1 Thess. i. 3;) to walk also in fellowship with Him, that His counsels, His will, might be ours; that we might delight in pleasing Him, and dwell in the light of His countenance; and lastly, to follow His guidance; to know the path He would have us to tread, so that it might be as the path of the just, shining more and more unto the perfect day—could we thus realize by faith our high calling, we should taste somewhat of that fulness of joy which is in His presence, and dwell under the shadow of the Almighty, in security, happiness, and peace. As one of old sang: "I had rather be a door-keeper (margin: I would choose rather to sit at the threshold) in the house of my God, than to dwell in the tents of wickedness." Psa. lxxxiv. 10.

This door-curtain was suspended by hooks of gold, from five pillars of shittim-wood, overlaid with gold, crowned with capitals or chapiters of gold. Thus the manifested beauty and glory of Jesus, as the door of salvation, the way to God, leads us to contemplate Himself, according to the five syllables of His name, recorded in Isa.ix. 6: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

We gaze upon His work on the cross; we hear His

seven utterances from thence; and we turn to see from whence this great sight proceeds, and bow, and worship Him; the mystery—God manifest in the flesh; the Wisdom of God; the Mighty God; the spring and source of all things; the commencement of the everlasting ages; the Prince of Peace.

Each pillar, a type of Him, had its crowning chapiter. And the crowning glory of the Lord is, that He is Prince of Peace; the One by whom it is the purpose of God to reconcile all things to Himself: the One in whom He has even now reconciled us to Himself. We see Jesus, who was for a little while made lower than the angels, crowned with glory and honor.

Each of these door-pillars stood in a socket of brass. The veil-pillars, and the boards of the tabernacle, stood in sockets of silver. The object of this difference may be to exhibit the truth, that Christ is the door by reason of His sufferings in death; brass being used for the altar, on which the sacrifices were consumed; and brass being the metal often used in Scripture, to denote power to endure or sustain the fire.

The following are the references in the Scriptures to the various sacrifices offered before the door, or before the tent of the congregation, before the Lord:

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Burnt-offering of the Herd . . Lev. i. 3.

Peace-offering of the Herd . . " iii. 2.

Peace-offering of a Lamb . . " iii. 8.

Sin-offering for the Priest . . " iv. 4.

Sin-offering for purification child-birth . . . . . . . . " xii. 6.

The Leper and his offerings . . " xiv. 11, 23.
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| The man or woman having had       | •                      |
|-----------------------------------|------------------------|
| an issue, with their offerings    | Lev. xv. 14, 29.       |
| The two goats on Day of Atone-    | •                      |
| ment                              | " xvi. 7.              |
| Law respecting the tent-door,     |                        |
| with reference to all animals     |                        |
| killed for food                   | " xvii. 2, 4, 8, 9.    |
| Trespass-offering                 | " xix. 21.             |
| The Nazarite with his sacrifices  | Num. vi. 10, 13, 18.   |
| The congregation to be gath-      | • •                    |
| ered there on the Consecra-       | -                      |
| tion of the Priesthood            | Lev. viii.             |
| Levites                           | Num. viii. 9.          |
| Seventy Elders                    | " xi. 16.              |
| The Priests to abide there all    |                        |
| the days of their consecration    | Lev. viii.; also x. 7. |
| Offerings on the eighth day,      |                        |
| brought before the tabernacle     | " ix.                  |
| Women assembled there             | Exod. xxxvii. 8.       |
| Assembly gathered at the door     | Num. x. 3.             |
| God standing there                | " xii. 5.              |
| The Glory of the Lord             | " xiv. 10.             |
| Korah, etc., standing in the door | " xvi. 18.             |
| Congregation gathered against     |                        |
| Moses                             | " xvi. 19.             |
| Blood of Red Heifer sprinkled     |                        |
| before the tabernacle             | " xix.                 |
| Moses and Aaron came to the       |                        |
| door                              | " xx. 6.               |
| Daughters of Zelophehad .         | " xxvii. 2.            |
| Pillar of Cloud over the door .   |                        |
| Lots cast before the Lord         | Jos. xix. 51.          |
|                                   | 11                     |

## THE BOARDS AND BARS OF THE TABERNACLE.

- "And thou shalt make boards for the tabernacle of shittim wood standing up.
- "Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.
- "Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.
- "And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.
- "And for the second side of the tabernacle on the north side there shall be twenty boards:
- "And for the sides of the tabernacle westward thou shalt make six boards.
- "And two boards shalt thou make for the corners of the tabernacle in the two sides.
- "And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners,
  - "And they shall be eight boards.
- "And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,
- "And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
- "And the middle bar in the midst of the boards shall reach from end to end."
- "And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold."—Exop. xxvi. 15-29.
- "And he made boards for the tabernacle of shittim wood standing up.
- "The length of a board was ten cubits, and the breadth of a board one cubit and a half.
- "One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
- "And he made boards for the tabernacle; twenty boards for the south side southward:

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- "And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,
- "And for the sides of the tabernacle westward he made six boards,
- "And two boards made he for the corners of the tabernacle in the two sides.
- "And they were coupled beneath, and coupled together at the head thereof, to one ring; thus he did to both of them in both the corners.
  - "And there were eight boards.
- "And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
- "And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
- "And he made the middle bar to shoot through the boards from the one end to the other.
- "And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold."—Exod. xxxvi. 20-34.

The frame-work, or walls of the tabernacle were made of boards of shittim-wood, overlaid with gold; each board stood ten cubits high, and a cubit and a half broad. Twenty of these, standing side by side, formed the south wall of the tabernacle; and twenty. similarly placed, formed the north side. Six were placed at the east end, where also two additional boards stood in the corners, to give increased stability to the structure. The length of the tabernacle would therefore be twenty times a cubit and a half, or thirty cubits; the breadth, six boards of a cubit and a half, or nine cubits. To this must be added the thickness of the boards north and south, which (though not specified in the directions given to Moses) may yet begathered to have been half a cubit. This may be as-

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certained by the following calculation. The first set of curtains was twenty-eight cubits long; and when thrown over the golden boards, there remained a cubit on each side of them uncovered. These two uncovered cubits were completely covered by the next set of curtains, which were thirty cubits long. Exod. xxvi. 13. Allowing, therefore, ten cubits for the height of the boards on the south side, another ten also for those on the north side, making together twenty cubits, we have ten cubits left for the width of the tabernacle. Of this, the six boards at the east end will occupy nine cubits: and allowing a half cubit for the thickness of the boards on the south and north sides respectively. we get exactly the thirty cubits, the full measurement of the goats' hair curtains, which are specified as entirely covering up the tabernacle.

Each of the boards terminated, as to the lower extremity, in two tenons, which were inserted into mortises in two sockets of silver. The boards were also sustained in their upright position, and linked together by five bars of shittim-wood, overlaid with gold, which ran through rings or staples of gold inserted in the boards. The middle bar of the five ran the whole length of the tabernacle, uniting all the twenty boards together. The other four bars, of which two were placed above, and two below the middle bar, are not described as running all the length, but perhaps only extended half the distance, namely, fifteen cubits each. A similar number of bars coupled the boards composing the north side, and also the west end of the tabernacle. On the whole, therefore, there were forty-eight boards, and fifteen bars. All these were made of shittim-wood, overlaid with gold.

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Each board of shittim-wood, overlaid with gold, seems to portray the Lord Jesus Himself, the Son of God, the Son of Man. The shittim-wood, incorruptible wood, being a shadow of that great truth that He "partook of flesh and blood;" "the Seed of the Woman;" "the Second Man;" "from heaven;" yet "the Son of David," "of the fruit of his loins;" and, at the same time, "the Son of the Highest;" born of the virgin, "the Man Christ Jesus;" made "in the likeness of sinful flesh;" though, unlike any other man that ever lived on earth, incorrupt and incorruptible; having a body prepared for him by God, in order that He might die; but without taint of mortality or death in Him.

The gold also presents the other great truth, that He is "the Mighty God;" "the brightness of God's glory;" "the only-begotten of the Father;" "the Son" from everlasting, and to everlasting. Each board of the tabernacle, each bar, each pillar, reiterates again and again these great verities, on which salvation depends, on which the whole basis of Christianity rests, and on which the new creation, with all its glories, subsists, the person of the Lord Jesus Christ, the Son of the Father, made of a woman, God and Man, one Christ.

The boards are like the ribs of truth, the massive frame-work; without which no dwelling-place of God could be created; no meeting-place between God andman provided. If the wood could corrupt, or if the fine gold could become dim; if the taint of mortality or mouldering flesh, be connected, by human theory or speculation, with the glorious Emmanuel; the tabernacle of God must tremble and totter: the great truths.

of salvation are shaken: and a misshapen mass of ruin takes the place of the divinely-ordered palace of the Host High.

Moses was enjoined by God, again and again, to make and rear up the tabernacle with its vessels, according to the pattern showed him in the mount. He was not to speculate on the materials to be used, or the shapes or measurements. All was defined by God; and accurately did he conform to the directions he had received, and the pattern he had seen. So that "as the Lord commanded Moses" is the closing sentence of approval, as each portion successively was erected or arranged by him: and, finally, God manifested His presence in the cloud without, and the glory within, as a token of His full satisfaction in the work of His servant. Emod. xl.

A reasoning and speculative mind is inconsistent with a humble worshipping spirit. God has laid down His own definitions, His measurements and dimensions of truth. The Father alone knoweth the Son. It is our place reverently to bow, and believe what He has recorded touching the Lord Jesus. Uzzah may think that the ark of the Holiest is in danger; David having himself, contrary to God's word, fashioned a new cart to-bear it. But Uzzah was not spared by God, though his motive might appear unobjectionable: and David was at the same time made to tremble, and solemnly rebuked by the sudden judgment.

One result of fashioning creeds and confessions of faith as the vehicles of truth, and not holding God's own word to be sufficient, is, that unholy hands are often stretched out to defend or maintain these arrangements of human wisdom: and coldness and

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deadness of soul, and lifeless profession result, instead of the power and vigor of the truth in the souls of God's children, manifested in their life and conduct. Orthodoxy, as it is called, ever appeals to human writings and human standards, which, however true, can never embrace the fulness of God's word, and which may be held in the head, and subscribed to by the hand, without any living faith or power of the Holy Spirit. When will the children of God learn that *His Word* is sufficiently full, and sufficiently accurate?

The massive frame-work of the golden boards and bars formed a compact structure, over which the curtains and coverings were suspended. They were to the curtains what the poles are to a tent. They upheld and sustained the glorious display of the blue, purple, scarlet, and fine linen cherubim, as also the goats' hair curtains. Thus what the Lord Jesus Himself was and is, namely, Son of God, Son of Man, that He has made manifest in His life, and, above all, in His death on the cross: and His blessed work there, derives all its unspeakable value, and eternal efficacy, from HIM-SELF. It is faith in HIM that is salvation. so loved the world, that He gave His only-begotten Son, that whosoever believeth in HIM should not perish, but have everlasting life." John iii. "He that believeth on the Son hath life." May there not be a tendency to separate too much the work of the Lord Jesus from His person? to preach the death of the blessed Lord, without sufficiently preaching also the Lord Himself? The Apostle determined not to knowany thing among the Corinthians, but Jesus Christ\*-

\* The omission of the "and," which is sanctioned by the late authorities, gives this text additional force, "I determined not to know any thing among you, save Jesus Christ—Him crucified."

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Him crucified. 1 Cor. ii. 2. And his great object of pursuit, for his own personal blessing and joy, was to know him. Phil. iii. 10.

The boards and bars have the same relation to the tabernacle itself, as the truth contained in the first two chapters of the Epistle to the Hebrews has to the rest of the Epistle. In the first and second chapters, the great foundations of faith are laid. The Lord Jesus - Christ is presented to us as the Son; the brightness of God's glory, and the express image of His person; the Son of the Father; God, the Creator—the Sustainer of all things; and who will change all things. He is also presented to us as the Son of Man, partaker of flesh and blood in order to die; the first-born from the dead; all things put under Him; anointed above His fellows; not ashamed to call them brethren. On these great truths respecting Christ, depend all the other great verities connected with the value of His sacrifice; the glory and power of His priesthood; the eternal salvation, the eternal redemption, and the eternal inheritance, which are obtained for us by His own blood. The Apostle also in the Epistle to the Colossians, unfolds the majesty, fulness, and glorious preeminence of the Lord Jesus: because the believers to whom he wrote were in danger of philosophical speculations, and Judaizing teachers. The completeness of their salvation; the loftiness of their standing; and the unbounded treasures of wisdom and knowledge within their reach, all resulted from the dignity, power, and glory of Him who was their Head.

We shall find that every false doctrine, which affects the faith or calling of the believer, may be traced to some misapprehension or error respecting the Lord

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Jesus Himself. If a bar, or board, or ring were wanting, the whole strength of the tabernacle would be weakened. It would cease to be a firm, compact building, fitly framed together.

There is one verse respecting the corner-boards which is of difficult interpretation. It runs thus in our translation: "And two boards shalt thou make for the corners of the tabernacle, in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both: they shall be for the two corners." Exod. xxvi. 23.

"And they were coupled beneath, and coupled together at the head thereof unto one ring. Thus he did to both of them, at both the corners." Exod. xxxvi, 29.

. The latter part of the description may be translated thus:

And they shall be doubled (or twinned) beneath, and together they shall be (finished or perfected) upon its head to the same ring. Thus shall it be for those two; for the two corners they shall be. Exod. xxvi. 24

Exod. xxxvi. 28, is precisely similar.

The word doubled is the same word, whence twin is derived.

The difficulty of this passage is, First, the meaning of the boards being doubled beneath. Secondly, the meaning of the words, upon its head. Thirdly, the same ring: or, to one ring.

The general description of the boards, (Exod. xxvi. 15-17,) and the words, "Thus shalt thou make for all the boards of the tabernacle," and the fact that the

corner-boards are reckoned with the other western boards in verse twenty-five, "they shall be eight boards," would seem to imply, that these corner-boards were the same size and shape as the others. If this be so, they must have stood in the corners of the tabernacle, at the north and south sides, at the western end, and may have been grooved (or twinned) into the other boards from beneath to the top, where a ring or staple may have bound them to the sides and end of the tabernacle. However this may have been, the object of these corner-boards was to add strength to the whole structure, and knit the sides and end together.

Our thoughts naturally turn to the two occasions on which the Lord is spoken of in Scripture, with reference to the corner:

Isa. xxviii. 16: "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation."

Psa. cxviii. 22: "The stone, which the builders refused, is become the head-stone of the corner."

Here we have presented to us a corner-stone as foundation; and a corner-stone crowning the building: the beginning, and the end: the whole strength of the edifice depending on the firmness of the foundation corner-stone; and the whole compactness, and knitting together of the building as one, depending on the head-stone of the corner. God laid the foundation in the death of His Son: He completed the building in His resurrection. The walls of living stone rest securely on this Rock of Ages, and are bound everlastingly together by the top-stone. The corner-boards of the tabernacle may have some reference to these blessed truths.

## THE ATONEMENT MONEY.

"And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them.

"This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord.

"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

"And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls."—Exod. xxx. 11-16.

We have another metal presented to us in the construction of the tabernacle—Silver.

The word in the Hebrew is frequently translated Money. It was, indeed, the precious metal ordinarily in use, in all transactions of buying and selling: and even at this day, in many countries, it is the current money of the merchant. Francs, dollars, thalers, scudi, are all coins of silver: and mercantile transactions are generally calculated in one or other of these coins, in most of the countries of Europe, and indeed of the world.

We have two memorable instances in Scripture where life was bartered for silver—Joseph for twenty, and the Son of God for thirty pieces. The idea, therefore, of price or value especially attaches to this metal. It ranks also with us as one of the precious metals;

and though not displaying the brilliant glory of the gold, it is yet especially beautiful, by reason of its soft purity and unsullied whiteness; and, like the gold, it corrodes not, and wastes not in the fining-pot, though subjected to the intense heat of the furnace.

The silver used in the construction of the tabernacle was all derived from the atonement money.

The whole range of God's truth rests upon two. great verities—the Lord Jesus, the Son of God, the Son of Man, and His work of atonement on the cross. Throughout the history of God's ancient people, type after type, and shadow upon shadow, reiterated the absolute necessity of atonement. And while the law prescribed commandments, to obey which Israel fatally pledged themselves, it at the same time contained abundant ritual observances, which testified to man's incapability and need, and prophesied of One who, while they were yet without strength, should, in due time, die for the ungodly. As a covenant of works, it was a ministration of death. But to one who was really a child of Abraham it must have shone out, like the face of Moses, with a prophetic glory, and have pointed onward to the Lamb of God, in whom all the shadows of good things to come passed into substance.

This type before us, of the atonement-money, preached a very clear and blessed Gospel. It told out the great truth, that birth in the flesh availed nothing. An Israelite might trace up, in unbroken succession, his descent from Abraham, or from one of Jacob's sons. Still, that sufficed him not, if he desired to be entered on the roll as one of God's soldiers and servants. The Jews, in the time of the Lord, could say, "We be Abraham's seed;" and the Samaritan sinner claimed

Jacob as her father. But they were captives of the devil, and of fleshly lusts; and their human pedigree had not raised them out of the dominion of sin. God had therefore enjoined that, whenever Israel were numbered as His people, every man must give a ransom for his soul. The price was fixed by God Himself. Each man, whether poor or rich, must bring the same. One could not pay for another; but every one must tender his own ransom-money, of pure silver and of perfect weight. "Half a shekel, after the shekel of the sanctuary, (a shekel is twenty gerahs;) a half-shekel shall be the offering of the Lord." Exod. xxx. 13. Other Gospel truths here shine out. When the question came to be one of ransom, the poor and the rich, the foolish and the wise, the ignorant and the learned, the immoral and the moral, stood on the same level. Each person was estimated by God at the same price. He proved Himself no respecter of persons. And so it is still. The third chapter of the Epistle to the Romans defines the state of every one in the whole world, and levels the way for the Gospel. John the Baptist prepared the way of the Lord by his voice, calling all to repentance, declaring all to be in one condition, needing change of heart. And the Lord Jesus began to speak of the great salvation to hearts thus prepared. The chapter above referred to makes the path straight for the proclamation of justification through faith in Christ, by pronouncing that all are under sin; that every mouth must be silent; that all the world is guilty before God; and that there is no difference between the religious Jew and the irreligious Gentile; for "all have sinned, and come short of the glory of God."

Another truth enunciated in this type is, that salva-

tion must be an individual, personal matter, between the soul and God. Every man has to bring his own half-shekel. One of the devices of Satan, at the present day—and it is spread far and wide—is the way in which he obscures this truth, by inducing whole communities to believe they are Christians, made such either by baptism, or by some formal profession of religiousness, and placing in the lips of thousands "Our Saviour," and "Our Father," and thus beguiling them into the thought that they are included in a general redemption of mankind, which affects the whole human race. Constantly, therefore, in speaking to persons, we find the reply, Oh! yes, we are all sinners; and Christ has died for us all.

Each individual Israelite had to present himself to the priest, bringing with him his own piece of money as a ransom, and his name would then be entered in God's book. The Lord Jesus, in the sixth of John, says: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Eating and drinking are actions which one cannot perform for another. The food taken into the mouth becomes one's own, and ministers strength and nourishment to the body. So the death of Christ must be appropriated by each to himself. The soul has to say, My Saviour; My Lord; My God. I have been crucified with Christ. Christ loved me, and gave Himself for me. Just as assuredly as the Israelite of old had to eat the manna he had collected for his own sustenance; or according to his eating, to make his count for the lamb.

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## ABIDING IN CHRIST.

THE complaints which supplant the songs of love and joy that ought to dwell on the tongues of the redeemed even here, are, alas! not groundless; and we would not have them attempt to conceal or forget their actual condition in these evil times, by feigned songs. Yet we ask, Why should there be such complaints among those who are called to rejoice in the Lord always? Why should there be such coldness of love, such feebleness in testimony, such failure in service, such joylessness of worship, so little of the power of prayer, so many doubts and fears and tormenting cares, such unrest, darkness, barrenness, and poverty to be bewailed, when the strength and fulness of God is the supply provided for us, when the peace and joy of Christ remain for us, and when it can still be said to us, "All things are yours; and ye are Christ's, and Christ is God's "?

There are many proximate causes which might be enumerated, and these should not be overlooked. It behooves us to search ourselves thoroughly, and judge ourselves unsparingly before the Lord. But in this place we would at once reach out to the ultimate reason, and in doing so we reach the remedy also. The remedy is found in the Lord's loving charge, "Abide in me, and I in you;" and it is evident that the ultimate reason of the lamentable condition of things

among us must be found in the neglect of this charge, for the Lord says: "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

A correspondent asks: "What is the precise meaning of Abiding in Christ?" We might answer by asking, first of all: What is the precise meaning of "coming to Christ"? The Lord in one place makes it equivalent to believing on Him: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." It implies the abandonment of every other rest and refuge, help and hope, for Christ; the severance of all other alliances and dependences for Christ-for a confiding rest in Him, union with Him, and appropriation of Him, in all His fulness; and abiding in Him is continuing there and thus. For we do not come to receive pardon, righteousness, strength, healing, and eternal life as blessings from Christ, which, having received, we can use and enjoy independently of Him. The truth in the case is illustrated by His beautiful simile: "I am the vine, ye are the branches." It is not as though a dead branch were touched by Him into life, and planted to flourish as an independent vine. It is rather grafted on the true vine and incorporated with it; so that the life and fertility of the vine are manifested in the verdure which adorns the branch, and the rich cluster which it bears. So the believer is admonished, "as the branch cannot bear fruit in itself, except it abide in the vine, no more can ve except ve abide in me." And this figure also illustrates the two-fold aspect of the relation, "Abide in me and I in you," the branch in the vine, the life and fertility of the vine in the branch.

We need scarcely say that the fruit borne by the believer as a branch of the true vine, is one and the same thing with what is elsewhere styled the fruit of the Spirit; for, practically, in both aspects of the relation -our abiding in Him and His abiding in us, is by the Spirit, "For by one Spirit we are all baptized into one body;" and as the branches in the vine make one vine, so the members in the body in union with the head make one Christ: and "Hereby we know that He abideth in us, by the Spirit that He hath given us." In speaking of the office of the Spirit, the Lord said: "He shall testify of me; He shall glorify me: for He shall receive of mine and show them unto you." And the fruit of the Spirit is but the manifestation of Christ in us. The charge, "Abide in me and I in you," is not an announcement of the abstract doctrine of our oneness with Christ which we are formally to acknowledge; but it implies a cherished consciousness of the fact; the occupation of the soul not with benefits derived from Him, but with Christ Himself as containing them all; a living trust and dependencewalking in fellowship with him, leaning our helplessness on His ability to save to the uttermost, bringing, our emptiness to Him in whom it pleased the Father that all fulness should dwell. Believer, "all things are yours;" but you can use and enjoy them only as you live and move and have your being IN HIM.

Abide in Him as your righteousness. He does not communicate to believers certain qualities and qualifications in virtue of which they are justified and accepted by themselves. It is not as though a ruined bankrupt were, by the counsels of a wise friend, put in the way of paying his own debts and amassing a

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fortune: but rather as though a princely bridegroom should discharge the obligations of his bankrupt bride, and should then endow her with all his goods, invest her with all his honor, make her the partner of all that he is and has. The twain are one; but all that she is and has is in him. Christ has put away sin by the sacrifice of Himself, and He is our righteousness; to us in Him there is no condemnation; we are accepted in the Beloved: we are made the righteousness of God in Him. "The Lord," says Bunyan, "led me into the knowledge of the mystery of union with Christ-that I was joined to Him-that I was bone of His bone and flesh of His flesh. By this also my faith in Him as my righteousness was the more confirmed; for if He and I were one, then His righteousness was mine, His merits mine, His victory also mine. Now could I see myself in heaven and earth at oncein heaven by my Christ, my risen head, my righteousness and life, though on earth by my body or person."

Abide in Christ as your wisdom. He is not like one of the masters of the schools who have bequeathed to their disciples a system of philosophy or theology, or who have embodied their wisdom and experience in practical maxims to be studied and learned. He is a living fountain of wisdom, and we are called to abide in Him and to let His words abide in us; like Mary still sitting at His feet to learn of Him; not dead learning, to load the memory or engage the intellect, but living truth to sanctify, mould, and guide the heart. Thus abiding in Him and being thus taught by Him, we shall no longer mourn the failure of our testimony and service. There will be an unction from the

Holy One in it all which will make itself owned as the power of God.

Thus abiding in Him, we will never lose sight of His footprints, "as He hath left us an example that we should follow His steps." Such a following will not be an affected mimicry of His acts. saith he abideth in Him ought himself also so to walk even as He walked." Such a walk will be holv as well. as wise, and it will be lowly and loving. seen that the same mind is in us that was also in Christ Jesus. It will be seen that we live, yet not we, but Christ liveth in us. Believer, walk with Him, hand in hand, in loving fellowship. Live in the conscious nearness of the Lord as your living and loving friend. Go nowhere and into no society if, in order to go, you must part company with Christ. And yet you may go anywhere, in fellowship with Him who was repreached as "the friend of sinners," when you go upon the errand of "the Saviour of sinners." Him, and that will be far aloof from the world, or rather it will be far above the world, in conscious oneness with Him who is at God's right hand, your life, your strength, your all.

Abide in Him as your rest and peace. We are taught every day that we must cease from man—even from redeemed man. If we lean upon the creature, we find only disappointment and sorrow. But we can cast not only our burdens but ourselves upon Him. How blessed it is to know practically that the Good Shepherd, when He hath found that which had gone astray, "layeth it upon His shoulders rejoicing"! If we consciously abide there, and He carries both us and our burdens, there can be no more complaints of our feebleness—

of the toil of the journey—of the roughness and steepness of the mountain-path that leads homeward. There is rest in His might, and His peace keeps the heart.

These two are inseparable—our abiding in Christ and His abiding in us. The soul never says exultingly, "My Beloved is mine," without adding lovingly, "and I am His." We never appropriate Christ without acknowledging that we are not our own, but bought with a price. As we live in Him, we live not unto ourselves, but unto Him who died for us and rose again. And this does not mean merely that you are occupied with His service, doing His will, and aiming at His glory, but also that you are simply an instrument in His hand, glorying in your infirmity, that the power of Christ may rest upon you—in yourself no more than an axe or a hammer without a hand to wield it.

Abide in Him, and you will not only have a title to the fulness there is in Him, but you will have the use and enjoyment of it all, as having nothing, yet possessing all things. Yes, believer, "all things are yours;" yet it often seems as though these treasures had been locked up and the key were lost. Here is the key that unlocks them—or rather they stand open, and here is the opening of your hand to receive them: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Could Divine bounty go farther in opening up to you a Divine fulness?

To exhaust this subject would be to exhaust the fulness of God; which is just to say that, at the best, we can only dip our shallow vessel into the ripple along the shore of this infinite. We therefore only add, as

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we break off an unfinished and unending meditation: Abide in Him, and you will dwell in love and joy; and thus you will not only anticipate heaven in your own soul, but reflect something of its radiance on the darkness of earth. When we speak of dwelling in love, we refer to the exceeding great love wherewith He loved us. Many are both torturing and chilling their hearts in vain attempts to analyze their own feelings and affections. A child in years who had learned in another school, when asked if he loved Jesus, answered: "I believe I do love Jesus, but Jesus loves me; that is what I think most of." Oh! how blessed to continue in His love, and to know that His intercession prevails with the Father, "that the love wherewith Thou lovest me may be in them, and I in them"! Then gazing on the Divine glories and perfection without fear in that embrace, the heart glows with adoring love, and can be satisfied with nothing short of the vision of His unveiled glory, the cup of His unhindered love. Dwelling in love, you will love. The heart in its native selfishness is an iceberg locked up in itself and blighting all around it; but in this love, like the iceberg in the summer sun, the heart thaws and dissolves and flows out as the waters of Siloah that go softly, to murmur His praise and refresh the souls of those whom we recognize as the representatives of Him whom we love unseen. Need we say how the will of all who dwell there must become identified with His, and how holy and unblamable a life in Christ must be? "Whosoever abideth in Him sinneth not."

"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."

## ANTICHRIST IN RELATION TO THE JEWISH NATION.

Before proceeding to the examination of the prophecies regarding the connection of Antichrist with the last eventful chapter of the temporal history of the Jewish nation, it may be useful to state briefly some conclusions at which we have arrived in previous chapters of this discussion. Under various designations and descriptions, we have traced, by marks of evident identity, through the prophecies of the Old and New Testament, an extraordinary personage, in whom all the elements of human ungodliness and depravity are to be combined for a final and fatal conflict with Him who, from the day of man's fall, was announced as man's Saviour and Satan's Conqueror. By a distinguishing name, "the Antichrist," he is announced as not merely an opponent of the Christ, but also as one who usurps the claims, place, and prerogatives of Christ; coming, however, not as we might expect such a usurper would do, falsely in the name of God, but openly and avowedly in his own name, as "the coming man" of an infidel humanity; not even in pretence as "the coming One of God." We do not now enter more atlarge upon this peculiar feature of his character and career, as "exalting himself above all that is called God, or that is worshipped; sitting in the temple of God, and showing himself that he is God;" but notice

it now, chiefly, to show that these names, descriptions, and predicted assumptions denote a person very different from any of the tyrants who have oppressed, or the pretenders who have imposed upon mankind in past ages; and, in particular, very different from any system of corrupt Christianity or false religion in which a fulfilment of these predictions has been sought.

We have seen that, throughout the earlier periods of the Christian era, there was a unanimous conviction that these predictions referred not to a system, or successive heads of a system, but to an individual, who should appear after the overthrow and division of the Roman Empire, run a brief and desperate career of wickedness, and then be destroyed by the personal intervention of the Lord Jesus, when He comes to cast out all evil from the earth, and establish His glorious kingdom. Preternatural as are the characteristics and history of this prime agent of Satan, there is yet enough in common to him and all tyrants and persecutors of the people of God, to give an air of plausibility to the attempts, both of Jews and Christians, to heap odium upon their greatest oppressors, by a partial application to them of the prophecies regarding him. So the Jews applied the prophecies in Daniel to Antiochus Epiphanes, and so the persecuted Christians expected the career and doom of Antichrist to be fulfilled in the Emperor Nero. In like manner the Reformers endeavored to accommodate these predictions to the system of popery; and from the period of the Reformation to the present day, the great labor of those who have undertaken the interpretation of prophecy has been to trace the course of the papacy and the concurrent history of Europe in the predicted events of that

period of moral desolation in which the Man of Sin occupies so prominent a place.

What zeal, what patient labor, what learning, what ingenuity have been expended in the attempt, it is very sad to think, since, as we believe, the result of it all is to obscure and distort the condescending revelations by our God of the thing He is about to do in the earth; to withhold from a waiting Church the comfort of her blessed hope; and to teach those who are redeemed from this present evil world to identify their hopes and interests with the fortunes of its ungodly nations—with the idle day-dreams of mortal vanity. The amount of human learning and ingenuity required in the alleged expositions of prophecy is in itself a presumption against the systems in which they are employed: for nothing seems more improbable than that the divine wisdom would wrap up in such mystery a revelation of important truth, intended for the comfort and guidance of a Church into which not many wise men after the flesh, not many mighty, not many noble, But this, which at first sight seems imare called. probable, becomes, in the highest degree, dishonoring to God, when we find that, in the laborious attempt to convert plain intimations into mysteries, the prophecies of Scripture are exhibited as childish riddles and equivocal enigmas, as uncertain in their application as the oracles of Delphos.

The efforts to accommodate the whole body of prophecy to the views and exigencies of a secularized Christianity, have led to results almost as disastrous in tracing the fulfilment of prophecy in the past as in speculating on its future fulfilment. The accomplishment of prophecy has been held up to the world as the

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most irrefragable evidence of the divine origin of Christianity; and doubtless He who declares the end from the beginning, and from ancient times the things that are not yet done—He is God. But as these evidences have been presented, we may say without hesitation, that it is due only to the ignorance of the enemies of revelation regarding that which they assail, that the apologists who rest their cause on such alleged fulfilment of prophecy have not been overwhelmed with confusion.

Take the prophecies which are represented as fulfilled in the return of the Jews from the Babylonish captivity, in the doom of Babylon, or in the destruction of Jerusalem-and in the greater number of instances it will be found that the alleged fulfilment fails in the most important particulars. It is difficult to understand how those who offer these imperfect fulfilments of prophecy as proofs of inspiration can have satisfied their own minds, when, in addition to the particulars which are overlooked, they have been forced to explain away, in the most arbitrary manner, the leading features of the very prophecies which they quote in a literal sense, by the device of what they style a spiritual interpretation, which applies what is said regarding the nation of Israel or the City of Jerusalem to the Church of this dispensation. difficulty is increased when we come to their attempted application of prophecies regarding the enemies of Israel, to the history of Europe and the papacy; and to their futile attempts to find the predicted division of the Roman Empire among ten kings, in the ever-varying divisions and subdivisions of its western or European territory; and to the scheme by which the events of

the last brief and decisive period of temporal history are extended over centuries of commonplace history, by supposing that the prophets of God had resorted to the shallow device of using the word day when they meant a year, or saying forty and two months when they meant twelve centuries.

We beg here to guard ourselves against misapprehension in speaking in such terms of the results of so much learned labor, lest it might seem that, from this lowly place, we were playing the censor, and presuming to sit in judgment upon the motives and aims of men whose praise is in all the churches. We cannot even be suspected of affectation in offering an humble tribute to their learning, genius, and assiduity, which it were arrogance in us to emulate, and to their earnest desire to know the truth of God, which it is our privilege to copy. When we think of the deep-rooted prepossessions against which the students of prophecy have inquired their way, we are grateful to own how much has been accomplished—grateful, above all, for the extent to which, amidst all differences of opinion regarding the course by which the consummation is to be reached, "that blessed hope" has been restored to the hearts of the people of God; and for the numbers who are looking for the glorious appearing of the great God and our Saviour Jesus Christ. We also rejoice to acknowledge that we owe it to the labors of those who have gone before us, if we have found a more advantageous starting-point for our inquiries. If we may, with all reverence, appropriate the language of our Lord, "other men have labored, and we have entered into their labors."

When, in the close of the last century, the attention

of Christians was aroused to the claims of the perishing nations; when at length missionaries were sent out to the heathen; and when, after a trying delay, the hearts of the advocates of missionary enterprise were cheered by tidings of actual conversions among the heathen, prophecy was searched for support of the cherished anticipations of the speedy and universal triumph of a preached Gospel. All that is foretold of the restoration and glory of Israel, was applied to the Church in this dispensation, and all that is said of the reign of Christ and His saints over the earth, was explained as relating to the ascendency of the Church in the absence of her Lord.

The first check was given to this systematic misapplication of prophecy when missionary effort began to be directed to the scattered Jews. The Scriptures were searched for encouragement in this new field of evangelical labor, and it was eagerly asked, whether prophecy held out the prospect of a successful issue of the effort to bring the Jews, as a people, into the The inquirers were slowly and reluctantly forced to the conclusion that the nations of the earth will not be brought into subjection to Christ until the Jews shall bow to His sceptre. But at the same time it was perceived that there is no ground to expect the conversion of that people by missionary labor, nor until the glorious return of their long-rejected Messiah. The fondly-cherished anticipations of a universal triumph of the Gospel were found to have been chiefly based upon a misapplication, to the Church, of passages in the prophets which clearly referred to the millennial blessedness of Israel under the reign of the Son of David; while the promises addressed to the Church

are promises to a suffering Church, which, instead of being elated by the prospect of a gradual triumph, is continually warned of trial and conflict, till, in the last days, perilous times shall come.

With the greater number of those who can, with propriety, be styled students of prophecy, it has long been a settled question, that Israel, as a nation, shall be saved, and all God's promises to the fathers will be fulfilled under the reign of Christ. Jerusalem, so long a by-word in the earth, shall be known as "the city of the great King." His throne will be established there, and it shall be the gathering-point for all nations. Preëminent among these nations shall be the nation of Jehovah's ancient choice—the centre of His earthly government, and the instruments of blessing, through a dominion reaching from sea to sea, and from the rivers to the ends of the earth.

Writers on this subject have, for the most part, taken it up at the point where the Lord, revealed in glory, and triumphant over all enemies, shall gather the outcasts to the joy of His reign. Yet it cannot well be overlooked that there is a chapter of Israel's predicted history yet unfulfilled, darker and more sad than any portion of their past dark, sad history. Leaving the prophecies of the New Testament for the present out of view, and appealing to the whole body of Old Testament prophecy, not only is it invariably as the deliverer of His chosen people that the glorious Messiah is represented as coming, but Jerusalem is constantly pointed out as the scene of His appearing-Jerusalem in the actual possession of the Jews, and the scene of the closing wickedness and the closing sufferings of the nation who have so long abused the patient love

which shall there find its most complete display in their everlasting salvation.

As an example of this, and, we may say, ex uno disce omnia, take the vivid and thrilling delineation of the appearance of the Lord in Zechariah xvi., where it is said: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the The results of His interposition on that day, as recorded in the close of the chapter, leave us in no doubt that this is indeed His second and glorious appearing, to establish His glorious kingdom. Now, what is the immediate occasion of this interposition? The Lord Himself thus declares it: "For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the women ravished, and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against these nations, as when He fought in the day of battle." It would be trifling to inquire what is meant by Jerusalem, or the Mount of Olives, in this prophecy; and it can scarcely be supposed that Jerusalem would be introduced in such a prophecy, except as the capital of Judea, and in the possession of the Jews. But if this were questioned, the preceding context furnishes abundant evidence that the city will in that day be the actual capital of a Jewish state, with its regularly constituted government.

The people, thus reëstablished in their ancient city and territory, are described as exceeding all their previous perversity; and we must direct attention to one remarkable feature of that wickedness, on account of the bearing it will be found to have upon the principal

subject of this essay. Subsequent to their return from the Babylonian captivity, however they may have departed from the living God in other respects, they seemed no longer prone to fall into open idolatry. After the bitter experience of centuries of exile, and all the lessons of what is called the most advanced civilization, it would scarcely be expected that, reëstablished in their own land, in the latest age of the world's progress, they would be found falling again into the infatuation which disgraced their early history. But in all the pictures of the depravity which shall characterize that period of ungodliness, not among the Jews only, but among the nations which lead the van of the world's commerce and civilization. idolatry is a prominent feature. And so we read that in the purification of the land by terrible judgments, which the unexampled wickedness of the people will provoke: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." The language may recall a remarkable prediction of the Lord regarding the Jewish nation. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house, from whence I came out; and when he is come, he findeth it swept and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is EVEN SO SHALL IT BE ALSO worse than the first. UNTO THIS WICKED GENERATION." Matt. xii. 43-45.

The description of the judgments, by which the Lord will visit their iniquities, and lead them to repentance, is not so minute in Zechariah as in some of the other prophets, but the results are very clearly portrayed. "And it shall come to pass, that in all the land, saith the Lord, two parts thereof shall be cut off, and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear I will say, It is my people; and they shall say, The Lord is my God." The nature and occasion of their conversion are distinctly pointed out. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and shall be in bitterness for Him as one is in bitterness for his first-born." Recognizing that same Jesus whom they crucified as indeed the Messiah, a repentant people will find the efficacy of the blood which they shed, as well as the tenderness of the love which they rejected. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jesusalem, for sin and for uncleanness"-even that blood which cleanseth from all sin finding its most signal display in Jerusalen, where its value was first proclaimed.

The tribulation of Jerusalem reaches its climax inthe gathering of all nations against it to battle, an event which we find everywhere represented as furnishing the occasion of the Lord's personal interposition, whether it be announced in the simplest lan-

guage, as in the passage before us, or in the impressive symbols of the Apocalypse, when, from the opened heavens, the Faithful and True comes forth, clothed with a vesture dipped in blood, followed by the armies of heaven; and when the beast and "the kings of the earth, and their armies," are gathered together to "make war against Him that sat on the horse, and against His army." Of whom His army is composed might be gathered from the description, "clothed in fine linen, white and clean "-in Zechariah, without a symbol, "And the Lord my God will come, and all the saints with Thee"—an echo of the prophecy of Enoch, the seventh from Adam: "Behold the Lord cometh with ten thousand (myriads) of His saints." It is not necessary that we should dwell upon the terrors of that day of the Lord, which can be confounded with no other day. Our object at present is simply to bring distinctly before our readers the character and the end of this yet future chapter of the temporal history of the Jews in their ancient capital.

In Waymarks in the Wilderness, Vol. I., page 169, may be found an article on "The Seventy Weeks in Daniel," in which it is shown that the whole period of four hundred and ninety years, in which, as the angel intimates, the temporal history of the Jews will be completed, is divided into three periods. In the first period of forty-nine years, from the going forth of the commandment to restore and to build Jerusalem, the restoration of the city and its wall is completed. The second period of sixty-two hebdomads, or four hundred and thirty-four years, is to be reckoned from the rebuilding of the city. And at the close of this second period, according to the prophecy, a re-

jected Messiah was cut off, the city was destroyed, and the people carried away into captivity. then the city has been trodden under foot of the Gentiles, and the Jews have remained scattered among the nations. These two periods comprise sixty-nine out of the seventy weeks or hebdomads, so that the last period of one week, or seven years, still remains; and it is evident that the Jews must again take a place among the nations before it can be accomplished. We ask attention to what is revealed regarding that last eventful period of the eventful history of the Jews: "And he shall confirm a covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This one week or hebdomad completes the seventy weeks which Gabriel intimates to Daniel, as "determined upon his people, and his holy city." This period of one week is subsequent to the crucifixion of Christ, and the destruction of the city and the sanctuary, after the lapse of sixty-nine weeks. Yet it is a week determined upon the Jews and Jerusalem, and the circumstance predicted, that "in the midst of the week he shall cause the sacrifice and the oblation to cease," implies that the city and sanctuary shall have been rebuilt, and the national worship restored. No one will suppose that this has been fulfilled since the destruction of Jerusalem by the Roman army. And since it is still future, and since it sums up and completes the temporal history of the Jews and Jerusalem, it must relate to the same period described by Zechariah, and

other prophets, which terminates in the gathering of the nations against Jerusalem to battle, and in the glorious appearing of the Lord Himself to overthrow these nations, and bring deliverance to a remnant of His people, purified and repentant, and joyfully acknowledging Him as their Saviour and King.

Regarding this as settled, we find by the intimations of Gabriel that in this closing period of the temporal history of Jerusalem, an important part is to be performed by a personage abruptly introduced as having been named in a preceding sentence. "HE shall confirm a covenant with many for one week." The only antecedent to "he" is "the prince that shall come" —a prince or sovereign of the people that destroyed the city and the sanctuary at the close of the sixtynine weeks; in other words, a sovereign of the Roman Empire. We shall be able to determine more accurately who this personage is by comparing what is here predicted of his course with other passages in the prophets relating to the same eventful period. There are three noticeable particulars of his course as here described:

I. He shall confirm a covenant with many for one week. The many in this clause can be no other than the mass of the Jewish people, of the inhabitants of Jerusalem, for they are the principal subjects of the prophecy. And it consequently appears that the relations between this prince and the inhabitants of Jerusalem shall at the first be relations of apparent friendship and public alliance. Under this treaty, and in the guise of friendship, the prince shall gain an ascendency in Jerusalem, and then when it suits him he will throw away the mask; for we are told:

II. "And in the midst of the week he shall cause the sacrifice and oblation to cease;" that is to say, he will abolish the Jewish national worship. It is proper to notice here, that while it everywhere appears in the prophecies relating to this period, that the temple and the temple ritual will be formally restored by the Jews when they return to Jerusalem to complete this last period of their temporal history, the temple will not be graced by the presence of the Lord, nor will the resumed forms of sacrifice and worship be acknowledged by Him. On the contrary, he looks indignation alike upon their temple and its offerings. "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" While their vain oblations and sacrifices of wickedness are repudiated as crimes. "He that killeth an ox is as if he slew a man: he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isaiah lxvi. 3. With these Christ-rejecting Jews the temple and its ritual are but badges of their national existence, and lie at the foundation of their national constitution, so that to cause them to cease will be the subversion of that constitution, and the token of their subjugation. But the prince has other reasons than the mere subversion of their constitution for this act of usurpation. He thus prepares the way for the next step in his career:

III. "And for the overspreading of abominations he shall make it desolate, even until the consummation,

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and that determined shall be poured upon the desolate." The word "abominations," it is well understood, means idols; and in the margin, instead of "for the overspreading of abominations he shall make it desolate," we read, "upon the battlements shall be the idols of the desolator," a circumstance which other prophecies will more fully explain. At present it is sufficient to notice generally, that when the national worship is set aside by the treacherous usurper, the most degrading idolatry is substituted for it, which brings upon the doomed city the last awful tribulation in which its temporal history closes, and which we have found more particularly described in the prophecies already considered and referred to.

We have, then, these three marked features of the connection of this prince with the Jewish nation and Jerusalem during the closing period of their history: First. His treacherous alliance, maintained during the first part of that period; second, his open hostility to the national worship, and his usurpation of authority in causing the sacrifice and oblation to cease; and third, his introduction of idolatry, in place of the worship of God, which brings down the judgments of God, both upon himself and his victims. These are marks by which we shall trace this personage in other prophecies, in which the history of this eventful time is more fully And we ask the patient attention of our readers to this examination of Old-Testament prophecy regarding the future history of Jerusalem; among other reasons, because it will correct the erroneous application of many predictions both in the Old and in the New Testament, to the Church of Christ, and expose many hurtful delusions regarding the future prospects of the nations of the earth.

We shall find in the prophecies many allusions to the deceitful peace and prosperity of Jerusalem in the first division of this period, under the protection of the covenant here mentioned. But the other two particulars—the subversion of the national worship, and the establishment of idolatry—are marks by which we can more readily and more clearly indentify the prophetic personage by whom these blasphemous and impious deeds are done. In Daniel xii., these two circumstances—the taking away of the daily sacrifice, and setting up the abomination that maketh desolate—are represented as introducing and distinguishing the closing years of this earth's troubled history, at the end of which, as Daniel is assured, "there shall be a time of trouble such as there never was, since there was a nation, even to that time; and at that time, thy people shall be delivered, every one that shall be found written in the book." This will readily associate itself, in the minds of our readers, with those prophecies in the Old Testament, of which we have given an example from Zechariah, and with our Lord's predictions in Matthew xxiv., of the abomination of desolation standing in the holy place, when "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And immediately after it, there shall be awful convulsions of nature, and the sign which heralds the coming of the Son of Man in the clouds of heaven, with power and great glory.

But in Daniel xi., the taking away of the daily sacrifice, and setting up the abominations of desolations, are ascribed to the king who "shall do according to

his will, and he shalt exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished, for that is determined shall be done." And while this description identifies the actor in it with the prince whose connection with the last week of Jewish history is foretold by Gabriel, it also identifies him with "that man of sin, the son of perdition," in 2 Thess. ii., "who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." When we find that the object of all this impiety is self-exaltation self-deification—we understand why it should be said, when he has caused the sacrifice and oblation to cease. "and upon the battlements shall be idols of the desolator"-himself the object of that last and most degrading idolatry, in which the words of the Lord shall be fulfilled, "even so shall it be with this wicked generation." As in all the prophecies of the Old Testament, his career is represented as extending till the end of the indignation, and till that determined shall be done, so, in 2 Thess., we are informed of the end of that wicked one, "whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

This, then, is "the Antichrist," that "man of sin, the son of perdition," who, in the announcement by Gabriel of what remains in the yet unfulfilled week of the seventy weeks which are determined on His people and His holy city, is stated to be a prince of the Roman Empire. In Daniel vii., this same personage is evidently described as a king, who shall arise, "and he

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shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hands until a time and times, and the dividing of times;" that is to say, for three years and a half, which exactly corresponds with the last half of the seven years when the prince shall cause the sacrifice and oblation to cease. Now where does this king arise? In Daniel's vision of four beasts, representing the four universal monarchies, the fourth, or Roman Empire, is represented by a beast, "dreadful and terrible and strong exceedingly," which had ten horns, among which the prophet saw a little horn come up, in which were eyes, like the eyes of a man, and a mouth speaking great The ten horns are explained to be ten kings, which shall arise, and share among them the Roman Empire; and the little horn is the symbol of the king of whom we have spoken, who shall arise after this division of the empire, and shall subdue three of the ten kings. So far, then, we learn that this king shall arise somewhere within the limits of that empire, in which he shall occupy the first place; but, so far, there is nothing to indicate in what part of the empire he shall arise. But whenever he arises, his career of blasphemy and impiety is shown in the same acts of hostility to the people of God, and to the ordinances of His worship; and it ends in his destruction—" and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom. and all dominions shall serve and obey Him."

The Roman Empire embraced the dominions of the three preceding monarchies, and consequently the do-

minions of Persia and Greece. In Daniel viii... these two monarchies are represented by the symbols of a ram and a rough goat. The past history of these kingdoms is rapidly described, but the principal object of the vision is to instruct Daniel what shall be "in the last end of the indignation," which is the very period with which we are now occupied. We are informed that, "in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." He is represented in this vision, just as the king speaking great things against the Most High is represented in the previous vision, under the symbol of a little horn that came forth. By every mark of moral and intellectual character—of blasphemy against God, and self-exaltation; of persecution of the people of God, and attempts to subvert the ordinances of God; till his career is ended by a swift destruction when he stands up against the Prince of princes—we can identify this king as the king who shall arise among the ten kings, who are to share among them the Roman Empire. The former vision taught us generally that the Antichrist shall arise within the limits of the Roman Empire. This teaches us that he shall arise in that portion of the Roman Empire which was included within the kingdoms of Greece and of Persia. Before leaving this chapter, we may remark that, in the predictions of the career of this king, we have not only a reference to the taking away of the daily sacrifice and setting up of the abomination that maketh desolate, which are spoken of as giving character to the last half of the seventieth week; but we have also a description of the treacherous policy by which, under the pretext of a covenant, he shall

gain an ascendency in Jerusalem. "And he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many."

There is another and numerous class of prophecies, which speak still more definitely, if not of the place where this prince shall arise, at least of the grand seat and centre of his matured sovereignty. We cannot, however, enter into a consideration of these until we can find space to recite the passages in the prophets which describe the future glory of Babylon's proud prosperity; for it is plain that Babylon, as well as Jerusalem, has a future. We can but remind our readers of the passage, quoted in a former article, from Isaiah x. 18, in which it is seen that, at the height of his glory, and when he leads the nations against Jerusalem, Antichrist shall bear the titles of King of Assyria and King of Babylon. Earthly dominion shall thus return at last to its original seat, and the last sovereign of the world will accomplish what Alexander the Great planned. Babylon shall be the capital of a universal empire, and all its former prosperity will be outdone. But it must not be forgotten that, whatever the prosperity of this mighty Babylon, and whatever the grandeur of the empire of which it will be the central seat. in its final greatness, as in its first, it is noticed in the prophecies only on account of its relation to Jerusalem. In another article, these relations will be traced in a few important particulars.

## ANTICHRIST TO BE KING OF BABYLON.

In connection with the concluding remarks of the foregoing article, the following quotation is given from Aids to Prophetic Inquiry, by B. W. Newton:

"The thought of Antichrist's connection with Babylon was preserved in the early ages of Christianity; and has not been entirely quenched even in its darkest Cyprian, in the third century, applies to Antichrist that remarkable passage in Isaiah, which describes the greatness and fall of the last king of Babylon: 'Is this the man that made the earth to tremble, that did shake kingdoms?' Isaiah xiv. 16. Jerome, in the fourth century, speaks of Antichrist as about to arise from among the Jews, and to come from Babylon. [Nasciturus de populo Judæorum et de Babylone venturus.—Jerome on Dan. ii.] Cassiodorus. in the sixth century, again suggests the thought of Babylon meaning the Chaldean city. Aretas does Bede, also, in the eighth century, in his remarks on the Apocalypse, hints at the possibility of the Euphratean City being the place of Antichrist's greatness. In the twelfth century, Roger of Hoveden says: 'In the city of Babylon, which was of old, the illustrious and glorious city of the Gentiles, and the head of the kingdom of the Persians, Antichrist will be born—after being born in the kingdom of Babylon. he will come to Jerusalem.' Scrip. Anglicani, p. 681.

"Even as late as the sixteenth century, we find Malvenda in his elaborate treatise on Antichrist, speaking of Babylon as the place from which he is to arise. He connects with this thought the fact of the Jews (from whom he expects Antichrist to spring) having been so long established in the Euphratean regions. He quotes Josephus in proof that two cities of Babylonia (Nearda and Nisibis) had been for a long time the chief depositories of Jewish wealth. Thence, also, the Jews promulgated their Talmud in the latter part of the fifth century. 'Although,' says Malvenda, 'the celebrity of these Talmudic schools did not continue after A.D. 1024, yet it cannot be denied that innumerable Jews are up to the present moment (that is, the sixteenth century) collocated in those regions, and that it still continues the great conservatory of Jewish doctrine.' Malvenda supposes that the long settlement of the Jews in Babylonia will make it more easy for Antichrist, as thence arising, to pretend that he is descended from their royal line. (P. 82.)

"'All,' continues Malvenda, 'are aware that it is a universally-admitted truth, that Antichrist is to be born in the city of Babylon. Jerome, in his commentary on Daniel ii., expressing his own judgment, and the judgment of all the Fathers of the Church, says: "Our writers interpret all these things of Antichrist, who is to arise from the people of the Jews, and tocome from Babylon." Bede, referring to this opinion of Jerome, and of the Fathers, observes, when commenting on the seventeenth of the Revelation: "Some interpreters say that Antichrist, having his origin from Babylon, will overthrow the King of Egypt, Africa, and Ethiopia." Aretas, when explaining the follow-

ing passage in the Apocalypse, "Loose the four angels, who have been bound in the great river Euphrates," says: "The thought is not to be rejected that demons are bound at the Euphrates, since in a short time Antichrist is to proceed thence, arising from among the Hebrews who are in captivity, either those reserved in Jerusalem, or those who have settled in those (Euphratean) districts."

"'The reasons for which it hath pleased God to appoint that Antichrist should arise from Babylon rather than elsewhere. He hath buried deep in the secrets of His own bosom; nor has He, up to the present time, revealed it, as far as can be ascertained, to any among Nevertheless, the erudite and pious meditation of some orthodox believers has alleged following fitting reasons for the Divine decree. In the first place, as Nimrod—the founder of Babel, that is, the Tower of Babylon-a savage tyrant and cruel oppressor of men-was the person who declared open war against God; so it is meet that there should arise from the self-same Babylon, the last and most atrocious persecutor of the Church-Antichrist. Moreover, seeing that Nebuchadnezzar and Antiochus Epiphanestwo monarchs who bore upon the Church with an overwhelming power of destruction, and who were the Antichrists of the Old Testament, and remarkable types of the Antichrist that is to come; seeing, I say, that these monarchs reigned in Babylon, it is fitting that the true Antichrist of the New Testament should arise from the same Babylon.'

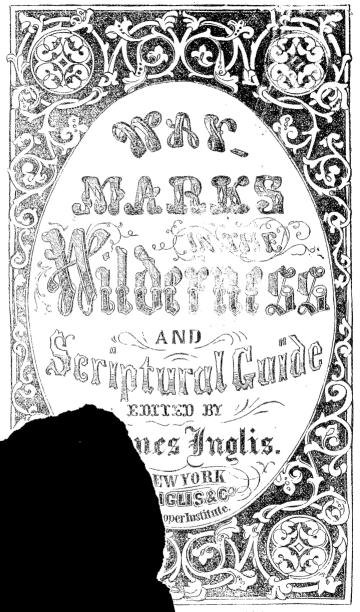
"'Besides, no place can be pointed out more meet for the nativity of Antichrist than Babylon—for it is the City of the Devil—always diametrically opposed to Jerusalem, which is deemed the City of God—the former city, that is, Babylon, being the mother and disseminator of every kind of confusion, idolatry, impiety—a vast sink of every foul pollution, crime, and iniquity—the first city in the world which cut itself off from the worship of the true God—which reared the citadel of universal vice—which perpetually (according to the record of Holy Writ) carries on the mystery of iniquity—and bears imprinted on her brow the inscription of blasphemy against the name of God. The consummation, therefore, of impiousness, which is to have its recapitulation in Antichrist, could not break forth from a place more fitting than Babylon.'

"I made these quotations, not as agreeing with every sentiment they express—much less with the doctrines of the writers on other subjects—I have given them merely to show that the thought not only of the personality of Antichrist, but of his connection with Babylon, has never been entirely extinguished, even by the black corruptions of Romanism. It seems to be reserved for the worldliness of Protestantism to quench this remaining light; and then to cheer men onward in the course which is to end in establishing 'in the land of Shinar' (see Zech. iv.) that system of 'wickedness,' under which Babylon, Israel, and the nations, will ripen for their final doom."

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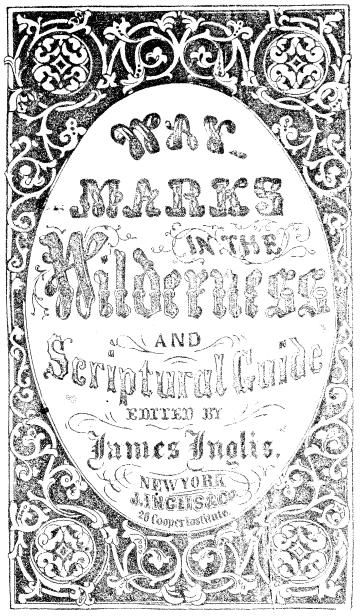


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# WAYMARKS IN THE WILDERNESS.

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### THE MEANS OF REGENERATION.

THE doctrines of revelation form a connected whole, so that an error on any point affects a man's views on every other point. If the error stood isolated and independent, to regard it as trivial or innocuous, would be an insult to the grace and wisdom of Him who has adapted His revelation to our necessities, so that it is all profitable, and there is neither redundancy nor defect in it. But when we consider the influence of one error as extending to every part of the great system of truth, with what prayerful caution should we watch over what we either receive or propagate as the truth of God!

On no subject would the diffusive influence of error be more easily shown than on the fundamental doctrine of regeneration. When we know what a man holds for truth on this subject, we can infer his whole creed. At present we only observe that when regeneration is represented as being a mere change of principles and conduct, or a change effected in our fallen nature—in "the flesh"—the representation strips of meaning every passage of Scripture relating to the believer's sonship, and every passage relating to the life which the believer receives in Christ. Our sonship it reduces to a nominal relationship, giving a certain legal status,

according to the human notion of adoption; instead of exhibiting it as an actual relationship, resulting from "being born of God." Eternal life, which is the gift of God through Jesus Christ our Lord, it reduces to an awakening of the dormant energies, the development of the latent powers, and the rectification of the disordered affections of an already existing life.

Yet the language of Scripture is sufficiently explicit, both as to the condition of the natural man as absolutely destitute of life, and as to the communication to the believer of something which he did not previously possess, through Him who said to the Father: "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

The believer is said to have passed from death unto life, and it is expressly declared: "He that hath the Son hath life, and he that hath not the Son of God hath not life." This life can be enjoyed only in union with Christ, for "this life is in His Son," or still more emphatically: "Christ is our life."

This life is, in other words, the new nature which is styled "spirit," in contrast with the old nature, which is styled "flesh," and which is essentially enmity against God. "So, then, they that are in the flesh cannot please God. But ye (believers) are not in the flesh, but in the spirit; if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." We cannot now speak of the relation between sin and death on the one hand, and between righteousness and life on the other. But let it be observed that He who is "our righteousness" is also "our

life," and then it is evident that the unbeliever is as truly destitute of "the life" as he is destitute of right-eousness, and he is destitute of both because he is "without Christ."

The production of this life in the believer is ascribed to the Holy Spirit, and is spoken of as a creation as plainly as the first production of the world, when God "breathed into man's nostrils the breath of life, and man became a living soul." To create is not to effect a change in something which already exists; and to be born is not to undergo some modification of life, but to be brought into life. To be born anew is to be brought into that eternal life which is in the Son, and which, with reference both to its origin and its character, is called "spirit," in eternal contrariety to "the flesh." These preliminary observations seemed necessary to our examination of the doctrine of Scripture regarding the means of regeneration, because the prevailing misconceptions affect the greater number of those passages from which the doctrine is to be gathered.

In the narratives of the New Testament, where the ruin of man and our need of a Saviour are taught, the illustration is found in the case of some one whom the world would recognize as a representative of human excellence, such as the young ruler, of whom it is said at his coming, "when Jesus saw him He loved him;" but in whom, as he went away sorrowful, it was seen that "with man it is impossible." Where the grace and sufficiency of the Saviour are taught, an example is taken from those whom the world would abandon as the chief of sinners, such as the infamous Zaccheus, whose very presence was regarded as contaminating;

but in whom it was shown that "with God, all things are possible."

Thus, it was to Nicodemus, a man of the Pharisees. and a ruler of the Jews, than whom, probably, no man had more whereof to boast in the flesh, that the Lord addressed the sweeping declaration, "except a man be born again he cannot see the kingdom of God." It is worthy of notice that the highest claims of legality and the loudest boast in the flesh, can never give peace and assurance to the soul. The young ruler and Nicodemus both prove this—they are evidently ill at ease, lest there might be some flaw in their claim-something omitted, or something done amiss. It has been expressed, "if salvation depended upon a movement of the eyelid, no one could ever be assured that it had been correctly done." Nicodemus felt the need of a teacher, but he was taught that he needed not a teacher, but a Saviour; not a rule of life, but life itself; not to be directed, but to be born again.

It is of little consequence to our present inquiry, whether the question, "How can a man be born when he is old?" was the utterance of his ignorant perplexity or of his ignorant scorn. The Lord graciously and patiently taught him that He spoke of the production of a new life, differing in every respect from that which Nicodemus was vainly attempting to discipline for a kingdom, for the enjoyment of which he was as utterly incapacitated as the dead in their graves are for the enjoyment of this world. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." The import of "water" in this explanation may be more satisfactorily considered hereafter. For the present we remark that it cannot

refer to baptism, since it is an explanation of being "born again," and since, if there were no other save the thief on the cross, we know positively of one who shall enter the kingdom of God without being baptized. Among men "there are exceptions to every general rule," because those who utter it are not omniscient and infallible. But if, when the Lord says, "except a man be born of water," He means, except a man be baptized; and we can yet show that there is so much as one exception to it, how could any one be assured that there might not also be exceptions to the declaration that, "Whosoever believeth on Him shall not perish, but have everlasting life"?

The necessity of being thus born is shown by the fact that "that which is born of the flesh is flesh." Train it, torture it, discipline it, adorn it as you please, it is still 'flesh,' and can never be fitted for an inheritance which is incorruptible and undefiled, and which fadeth not away. The flesh is made manifest by its works which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such-like. And surely it is not necessary to argue further that that which is born of the flesh cannot enter the king-Those only who are born of God can dom of God. be heirs of God and joint-heirs with Christ: but they are, by that very fact, made meet for the inheritance. for "that which is born of the Spirit is spirit;" as unchangeably opposite to the flesh as light is to darkness. holiness to sin.

The life produced by the Spirit is indeed inexplicable to human reason. But the testimony of the Lord

may convince a man of its reality, and that without it he cannot enter the kingdom of God. So Nicodemus understood that, though a Hebrew of the Hebrews, as touching the law a Pharisee, touching the righteousness which is of the law, blameless; still, as he was born of the flesh and not of the Spirit, all his cherished hopes were vain. For we do not understand the question, "How can these things be?" as expressing his incredulity, but his felt need; as though he had asked, What must I do to be saved? And it is this question which the Lord answered, after He had reproved the guilty ignorance of a master in Israel, a blind leader of the blind.

The Lord's answer relates to the means by which the Spirit communicates life, which it greatly concerned Nicodemus to know, and not to the secret mode of the Spirit's operation, which created intelligence could never comprehend. The creature's knowledge of the Creator's works never goes beyond this, even in the natural world. Science can only collect the facts of existence; and any attempt to go beyond these is a presumptuous folly which science disclaims. As it has been expressed by a natural philosopher who treats of the limits of our knowledge of nature: "We only know that it is, but what, or how, or why it is, transcends our powers." We can observe and record the facts concerning sowing the seed, its germination in the earth, the springing up of the plant, its progress to maturity, and its decay. But if we attempt to explore that vegetable life beyond these facts, or to discover how and why certain means or causes produce certain results, we at once find that we are beyond our province, and must return, baffled and humbled. Yet

men who are baffled by the mystery of the existence of a blade of grass, will arrogantly demand to know the what, the how, and the why of this divine life, before they will listen to the doctrine of the Lord regarding the necessity of being born again, and regarding the means by which the Divine Agent accomplishes His creative work.

We have no theory or speculation wherewith to gratify such impertinent curiosity, but we have a plain answer to the honest inquirer after salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." Having eternal life is equivalent to being born again. In other words, as in nature, to be born is to be brought into life, so here to be born again is to be brought into eternal life; and, thus, the Lord teaches that whosoever believes in Him is born again. this be kept in mind in considering all the passages which connect faith in Him with the possession of everlasting life. In like manner let it be kept in mind in considering the passages which connect faith in Him with sonship, that to be a son of God is to be born of God: "As many as received Him, to them gave He power to become sons of God, even to them who believe on His name, which were born not of blood nor of the will of the flesh nor of the will of man, but of God."

Whatever, then, is the means of our belief in Him, must be the means of regeneration; and that is the Word of God—the Gospel—the testimony of God concerning His Son. "If we receive the witness of men, the witness of God is greater. For this is the witness

of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record which God gave of His Son—and this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." Our belief in Him is not acknowledging certain facts on historical evidence, not certain general claims as supported by sound reasoning, but it is our reliance on Him as our Saviour, upon the testimony of God that "whosoever believeth on Him shall not perish, but have everlasting life."

The lost are pointed to the Saviour, and the Word of God is: "Believe on the Lord Jesus Christ and thou shalt be saved." The guilty are pointed to the Lamb of God, who takes away the sins of the world, and the message of God is: "He that believeth on Him is justified from all things." Here are men dead in trespasses and sins, destitute of true life; there is Christ, THE LIFE, a full and overflowing fountain of life; and the word of God is: "He that believeth on the Son hath everlasting life." Faith connects the soul with the fountain of life, and the Word of God is the warrant and means of that faith—a mighty word, like that which said, "Let there be light," and light wasthey that hear shall live. This word, therefore, is expressly spoken of in Scripture, as the means of regeneration: "Of His own will begat He us with the word of truth." James i. 18. "Being born again, not of corruptible seed, but of incorruptible-by the Word of God, which liveth and abideth for ever. . . . And

this is the word which by the Gospel is preached unto you." 1 Peter i. 23.

The prevailing misconception of regeneration, that it is a change effected in the old man-in that which the word of God styles "the flesh"—has led to another error regarding the means of regeneration. For, finding in the Scriptures such passages as those we have quoted from James and Peter, those who hold that regeneration is a change effected in the old man, have endeavored to show that the truth revealed in the Gospel is adapted to produce such a change. In doing so, they state much that is scripturally correct regarding the nature and tendency of the truth. They endeavor to show, for example, what must be the influence upon a man's character and conduct of the gospel representations of his natural condition and prospects. He can no longer remain contented in such a condition, and the world can no longer hold out to him the promise of a satisfying portion. The revelation which the Gospel makes of the love of God must subdue his heart, and awaken a responsive love-according to the scriptural maxim: "We love Him because He first loved us." The forgiveness which the Gospel proclaims, must bind the soul by cords of gratitude to our Saviour-God; "having been forgiven much he will love much." The glory which the Gospel promises must far outweigh the attractions of a perishing world; so that, relinquishing the pursuit of present vanities, he must press on to the enjoyment of immortal blessedness. And thus, they argue, the whole life and character must be so changed that the man may well be styled a new man.

Now, however correct and scriptural these representations of the necessary influence of these truths

whenever they are received, those by whom they are made overlook the important fact that the nature upon which the truths are supposed to operate, is utterly incapable of discerning or receiving them, and is as incapable of being moved by the love of God or the attractions of heavenly things, as the dead in their graves are of being moved by the most eloquent address. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is true of believers, that they are influenced by these considerations: but then it is because "they have received not the spirit of the world, but the Spirit which is of God, that they might know the things which are freely given them of God." It is true that believers love Him because He first loved us; but then it is because they are born of God. The love of Christ constraineth them that they live not unto themselves, but unto Him that died for them, and rose again; but then it is because they live. They set their affections upon things above; but then it is because they are risen with Christ.

We may here remark that we are very far from alleging, or even harboring a suspicion that all those who make these representations, and who are laboring under these misconceptions, are themselves strangers to this life. On the contrary, they often speak of the influence of these blessed truths in such a way as to convey an irresistible conviction that they speak from experience, that they do know and believe the love God hath to us, and that they live more or less under the influence of heavenly things. And it is a truth in which we have all reason to rejoice that every believer is justi-

fied, born of God, sanctified, and saved, however imperfect his knowledge or conceptions may be of the salvation which he has found in Christ. How little, for example, must the thief on the cross have known or understood of those great truths which were revealed to Paul and by Paul; but he was as truly born of God, and was as truly an heir of God and a joint heir with Christ. "Whosoever believeth that Jesus is the Christ, is born of God."

This admission will not be understood as rendering it a matter of little moment whether our views of this. or any other truth of God, are clear or obscure, scriptural or philosophical, true or false. The dishonor to God, the torture inflicted upon anxious souls, the lifelong oppression and sorrow to the advocates of them. which have been occasioned by these misconceptions of the doctrine of regeneration, never can be known till the secrets of all hearts are revealed. Not a few of us could tell our own sad experience through years of darkness and doubts, from the very recollection of which we shrink. And it is from such an experience that we come to lift up an humble but earnest testimony to the truth, that while the Word of God is the incorruptible seed of that new birth, the means by which the Spirit of God accomplishes His new creation, regeneration is not in any sense a change effected in our ruined nature by the natural influence and tendency of the truth which presents new motives, new principles, new aims of life. It does all this, but it would present them, in vain, to a nature that is incapable of discerning them, utterly insensible to them, and irreconcilably opposed to them. To be born anew is to be brought into a new life; there is, indeed, a new

creation—and it remains true after that has been accomplished, as before it, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit; and down to the very instant of dissolution, it is true, in the experience of every believer, that the flesh lusteth against the spirit, and the spirit against the flesh.

The Word, which is the means of regeneration, is the Gospel; the testimony of God which is the warrant and means of that faith which makes us one with Christ, who is our life, and in whom we have eternal life. To believe in Him is not more truly to be justified from all things than it is to be born of the Spirit; to have eternal life; to be a son of God. "For," says the Apostle, "ye are all the children of God by faith in Christ Jesus." And it is a blessed thought, that our whole standing and relations; our righteousness and life; our title and claim; our peace, joy, strength, and hope; our all is in Him.

It is as easy to raise curious questions about this, as about any other of the works and ways of God. We have no theory of regeneration to meet these curious questions. We have endeavored simply to state the facts of regeneration as they are revealed to us by Him who alone could reveal them; upon the only authority to which, on such a subject, we can bow. And surely there is no humility to boast of in receiving His testimony without cavil, in receiving the facts without speculating beyond them. Some one, for example, may demand: "And where is the point at which life is produced? Does it precede the act of faith? Is it in the act of believing?" Jesus stood by the grave of Laza-

rus, and cried with a loud voice, "Lazarus, come forth!" and he that was dead came forth. cavilling curiosity might demand at what point was consciousness restored to Lazarus; was it before the words fell upon his ear, else how could he hear the call? Was it as the call fell upon his ear? or was it after the words were pronounced? And who would not be shocked by such profane trifling amidst the sublime solemnity of such a scene? We only know that Jesus uttered His call, and he that was dead So it is enough for us to have His own assurance: "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 unto life. 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."

One important practical result of a distinct apprehension of the doctrine of Scripture on this subject, will be the simplicity and directness of our testimony to perishing men. There is often a bewildering confusion in the manner in which the impenitent are addressed and the awakened are instructed on this subject; the effect of which was expressed by the venerable old man who was mentioned in the former essay on regeneration, who, apart from his conviction of the sufficiency of the sacrifice of Christ for sin, felt that before he had any warrant to look Christward, he must undergo some change which he called being born again. Every one who has any acquaintance with the condition and mental exercises of awakened sinners; or of those who are in any manner concerned about salvation, knows how extensively perplexity and con-

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fusion on this matter prevail. "They are occupied," as it has been expressed, "with the process of regeneration instead of the Word which regenerates." And too frequently those to whom they tell their perplexities are unprepared to tell them that as the Israelites were healed by looking at the serpent which Moses lifted up, the sinner now obtains life, is born again, by simply believing on the Son of Man crucified for our offences and raised again for our justification. He finds eternal life where and when he finds justification. They cannot be separated any more than sin and death can be separated. He that believes in Him is justified from all things, is born of God, has everlasting life. What remains for us is simply to proclaim the Gospel, the Word of God; assured that whenever a sinner receives that simple testimony concerning Jesus, the Christ, the Son of God, and so believes in Him, he is born of God.

The whole Scriptures unite in the testimony that the Spirit of God is the agent, and the Word of God the means of regeneration. And the inquiry might readily be suggested whether, in saying, "Except a man be born of water and the spirit he cannot enter the kingdom of God," the Lord did not refer to this agency and instrumentality. That the work is ascribed to the sole agency of the Spirit, is evident from what follows, in which the Spirit alone is spoken of; and then in answering the question, "How can these things be?" there is no reference to the water, unless it be understood as a figurative expression of the only instrumentality employed by the Spirit in communicating new life. And we might properly inquire whether there is any thing in the Scriptures which countenances this

figurative interpretation of the word water. It must be remembered that the introduction of new life does not destroy the personal identity of the sinner. He is born anew. It is not the introduction of a new person into the world. It is bringing life out of death, holiness out of sin. There is an old man to be put off, as well as a new man to be put on, and consequently there is the idea of purification as well as the idea of quickening, the washing of regeneration as well as renewing of the Holy Ghost. The Word of God is frequently spoken of as the means of this purification. Thus, Peter, in that passage where he speaks to believers of being born again by the Word of God, says: "Seeing ye have purified your souls in obeying the truth." "Ye are clean," said the Lord to His disciples, "through the word that I have spoken to you." Still more directly bearing on the point before us, Paul says, Eph. v. 25: "Christ also loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word." The difficulty which expositors have found in the passage, grows out of the foregone conclusion that the washing of water means baptism; and understanding the Apostle to state that the Lord cleanses His Church by baptism; they do not know how to dispose of the phrase, "by the word." It contradicts the whole tenor of Scripture to say that he cleanses the Church by baptism; it is entirely in harmony with the testimony of Scripture to say that He cleanses it by the Word; while "with the washing of water" is introduced as a lively figure of the process. Nicodemus certainly could not understand any allusion to an outward rite which was not then instituted, and could only have 15

been bewildered by such a reference in this explanation of a great Scripture truth. While, as a master in Israel, he might fairly be expected to understand a figure drawn from the treasury of Scripture in which God speaks of His own work: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi. 25.

In these views of the Scriptural doctrine of regeneration, two things are established beyond cavil, on the Word of God: First. In a state of nature men are absolutely incapable of occupying a place in the kingdom of God. If what may be styled the legal disqualificature of their guilt and condemnation as sinners were removed, and the gates of heaven were flung wide open to them, their nature-educate, train, and mould it as you may—is still essentially sinful, and they are without "the life" which exists there—the nature which is at home there. Heaven, if it could be entered, would, to such a being, prove the most terrible hell. Second. According to the provision which grace has made for the removal of guilt and the communication of life, the message of God to the sinner is: "Believe on the Lord Jesus Christ, and thou shalt be saved." The believer is at once justified from all things, and born of God. He who truly preaches the Gospel is sustained by the assurance that the glorious result is indeed the work of the Holy Spirit: and every sinner saved will recognize the working of His mighty power. But the office of the preacher is simply to point men to "the Son of Man lifted up, that whosoever believeth on Him should not perish, but have everlasting life."

### THOUGHTS ON THE TABERNACLE.

#### THE USE OF THE ATONEMENT MONEY.

- "And thou shalt make twenty boards on the south side southward.
- "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
- "And for the second side of the tabernacle on the north side twenty boards.
- "And their forty sockets of silver; two sockets under one board, and two sockets under another board.
- "And for the sides of the tabernacle westward thou shalt make six boards.
- "And two boards shalt thou make for the corners of the tabernacle in the two sides.
- "They shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board."—Exop. xxvi. 18-25.
- "And he made boards for the tabernacle; twenty boards for the south side southward.
- "And forty sockets of silver he made under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
- "And for the other side of the tabernacle, toward the north corner, he made twenty boards.
- "And their forty sockets of silver; two sockets under one board, and two sockets under another board.
  - "And for the sides of the tabernacle westward he made six boards.
- "And two boards made he for the corners of the tabernacle in the two sides.

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"There were eight boards; and their sockets were sixteen sockets of silver; under every board two sockets."—Exod. xxxvi, 23-80.

- "And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.
- "And a bekah for every man, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty.
- "So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel.
- "Even all they that were numbered were six hundred and three thousand and five hundred and fifty."—Num. i. 45, 46.
- "And of the hundred talents of silver were cast the sockets of the sanctuary and the sockets of the veil; an hundred sockets of the hundred talents; a talent for a socket.
- "And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them."—Exon. xxxix. 25-28.

The silver derived from the atonement-money of the numbered Israelites, was chiefly appropriated to the sockets of the tabernacle. Each board stood upon two sockets, two tenons, at the extremity of each board, dropping into holes or mortices in the two sockets. As the number of the men that paid the ransom-money was 603,550, half of this (namely, 301,775) is the number of shekels, because each man paid half a shekel; and as there were 100 talents, 1775 shekels, the hundred talents forming the hundred sockets, must have been obtained from the 300,000 shekels. That is, 3000 shekels would form a talent or socket, and each socket would contain the ransom-money of 6000 men—3000 shekels—and each board, therefore, stood upon the

ransom-money of 12,000 men—for each board stood in two sockets.

The whole massive frame-work of the tabernacle stood, as to its foundation, upon the atonement-money paid by the hosts of Israel. Each man could affirm, that the very dwelling-place of God rested on the ransom-money which he had paid for his soul. He could look upon the sockets and say: My silver half-shekel has gone to make up the hundred talents of which they are formed. May we not, in like manner, say that the new creation of God—His everlasting dwelling-place in glory—rests upon the redemption of the Church? If one ransomed sinner were to fail of reaching the heavenly city, a living stone would be wanting in the superstructure, and there would also be a defect in the very foundation of the city itself.

Redemption is the basis on which God builds the new heavens and the new earth. The precious value of the blood of Christ will be made manifest in every part of the new creation. All will tell out the costliness of the price that has been paid; and the very dwelling-place of the Most High—heaven itself—owes its stability to the ransom-money that has been provided for the redemption of each individual saint.

The half-shekel was to be of silver—the unalloyed, unadulterated metal. Three things are probably here presented to us in type: the Lord Jesus as God—as the pure and spotless One, and as giving His life a ransom for many. The silver, being a solid, imperishable precious metal, may have this first aspect, its chaste whiteness representing the second, and its being ordinarily employed as money or price, may point out its fitness as a type of the third.

The weight was also defined by God-"the shekel of the sanctuary;" kept as a standard in the tabernacle, and perhaps bearing some stamp or inscription to authenticate it. Its weight was twenty gerahs. The halfshekel, brought by each man who desired to be numbered, was to be compared with this. God kept the just weight and the just balance, and His priest would neither take dross instead of silver, nor receive less weight of the precious metal than was required by the Lord. With confidence the true-hearted Israelite would ring out the silver sound from his half-shekel before the priest; with confidence would he see it put into the balance. And in the blessed Anti-Type, with confidence does the believer sound out, in the ears of God and of the great High-Priest of His sanctuary, his full dependence on Christ and His precious blood! knows that that price is up to the full estimate demanded by God. He has one standard of perfection and purity against which He weighs the hearts, spirits, and actions of men. Every thing short of this standard, every one who fails to reach this sterling value, will be condemned, like the Babylonian prince who was weighed in the balances and found wanting. To come short of the glory of God is to be in the distance and darkness of corruption and death. How wondrous the grace which has provided One in whom we are raised from the depth of human misery, degradation, and ruin, to the height of the throne and glory of the Most High! How passing knowledge that love of God, which has not hesitated to plunge into judgment and wrath His only-begotten Son, and to shed the blood of Christ like water, in order to redeem from filthiness and sin the

worthless and the vile, and to number them among the hosts of light and glory in the courts above!

There is a manifest allusion to the atonement-money in 1 Peter i. 18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." An allusion by way of contrast. What men consider precious metals, and free from impurity and corrosion, God calls "perishable" and "corruptible." He says that gold and silver "canker" and "rust."

The man who amasses wealth is an object of praise and envy. "Men will praise thee when thou doest well to thyself." Psalm xlix. 18. But in this epistle gain is denominated filthy lucre. The redemption which God has paid for us is no amount of corruptible things, as silver and gold. Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. Nothing less than the precious blood of Christ would avail. God has valued our salvation at no less cost than the pouring out of His soul unto death.

The Hebrew word from which the words ransom and atonement are derived has a variety of senses, all bearing on the same truth. Thus we find the word includes the thought of covering over our sin; as a covering of pitch covers over the wood on which it is spread. Gen. vi. 14.

The blood of atonement blots out the page of sin, and hides it from the eye of God. The secret sins, which have stood out in their glaring evil in the light of His countenance, are hidden by the blood sprinkled on the mercy-seat. It also means to appease or pacify.

Thus Jacob sent a present to (atone or) appease his brother Esau. Gen. xxxii. 20. "The wrath of a king is as messengers of death: but a wise man will (atone or) pacify it." Prov. xvi. 14. "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am (atoned or) pacified toward thee." Ezek. xvi. 63.

This is the sense of the word in the New Testament—propitiation—God's wrath being appeared in Christ through the shedding of His blood. 1 John ii. 2, and iv. 10.

Pardon and forgiveness are included in the word. Deut. xxi. 8: "The blood shall be (atoned or) forgiven them."

Hezekiah prayed: "The good Lord (atone or) pardon every one." 2 Chron. xxx. 18. Also, to reconcile.

"A sin-offering brought in (to atone or) to reconcile withal, in the holy place." Lev. vi. 30.

"And when He hath made an end of (atoning or) reconciling the holy place." Lev. xvi. 20.

"Poured the blood at the bottom of the altar, and sanctified it, to make (atonement or) reconciliation upon it." Lev. viii. 15.

"So shall ye (atone or) reconcile the house." Ezek. xlv. 20, also 15 and 17.

In the New Testament also the word atonement is synonymous with reconciliation.

"To make reconciliation for the sins of the people." Heb. ii. 17.

"We have now received the atonement." Rom. v. 11. (Margin—Reconciliation.)

"Reconciling of the world." Rom. xi. 15.

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"That he might reconcile both unto God in one body by the cross." Eph. ii. 16.

"By Him, to reconcile all things to Himself." Col. i. 20.

To put off, or expiate.—"Mischief shall fall upon thee: thou shalt not be able to put it off." (Margin—Expiate.) Isa. xlvii. 11.

To disannul.—"Your covenant with death shall be disannulled." Isa. xxviii. 18.

Ransom, or satisfaction.—"Deliver him from going down into the pit: I have found a ransom." Job xxxiii. 24.

"A great ransom cannot deliver thee." Job xxxvi. 18.

"Nor give to God a ransom for him." Psa. xlix. 7. Satisfaction.—"Ye shall take no satisfaction for the

Satisfaction.—"Ye shall take no satisfaction for the life of a murderer." Num. xxxv. 31.

In the New Testament.—"To give His life a ransom for many." Matt. xx. 28; Mark x. 45.

Lastly: To purge or cleanse.—"Purge away our sins, for Thy name's sake." Psa. lxxix. 9.

- "By mercy and truth, iniquity is purged." Prov. xvi. 6.
  - "This iniquity shall not be purged." Isa. xxii. 14.
- "By this, therefore, shall the iniquity of Jacob be purged." Isa. xxvii. 9.
- ."The land cannot be cleansed of the blood." Num. xxxv. 33.

We shall perceive, from these various quotations, that the same Hebrew word translated *Atonement* signifies also Covering over, Appeasing, Forgiveness, Reconciliation, Expiation, Disannulling, Ransom or Redemption, Satisfaction, and Cleansing.

One sense of our word Atonement is, At-one-ment;

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two opposing parties being brought together in agreement as one. And the means whereby this is effected, the payment of a price, ransom, or satisfaction. So this beautiful type of the half-shekel of silver shadows forth the precious blood of Christ, as the redemption price provided by God. And when the sinner estimates its all-sufficient value in the presence of God, he answers the action of the Israelite in paying down the silver half-shekel, as it is beautifully expressed in 1 Pet. ii. 7, "Unto you which believe, He is precious;" or, as it might be rendered, "He is the preciousness;" your full satisfaction and value also before God.

We have also another important aspect of truth portrayed in this type, namely, that redemption brings us to, and fits us for God. The Israelite who paid his ransom-money, was numbered as a soldier and a servant for God. A place was assigned him in the battle-field, and he had his position in the camp, appointed with reference to the tabernacle, the dwelling-place of God in the midst of the hosts. From henceforth Jehovah was his Leader, his Lord, his King. In like manner, the believer is redeemed to God by the blood of Christ, from the world and from slavery to sin and Satan, that he may be a soldier and a servant of the Most High, to be led, guided, and sustained by Him, who has called him out of darkness into His marvellous light.

Two other words deserve our notice in this passage. Exod. xxx. 13, 14. "Every one that passeth among them that are numbered;" and the word "offering," 13, 15. The allusion, in 13, 14, is to the sheep passing under the rod of the shepherd, as he numbers them. Ezek. xx. 37. "I will cause you to pass under the rod:

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and I will bring you into the bond of the covenant." The priest took the place of a shepherd, counting the sheep of God's hand. And as the true mark of the sheep came under his eye, in the ransom-money offered by each, he entered each in the book of the covenant. So the good Shepherd has laid down His life for the sheep, and they are entered in the Lamb's book of life, because the atonement-price has been paid for each.

The word Offering is a peculiar word in the Hebrew, signifying something that is lifted off the ground and presented on high, and is the word translated heave-offering. All the various offerings brought by the Israelites as contributions for forming the tabernacle, and enumerated, Exod. xxv. 2-7, are called heave-offerings. This atonement-money was a peculiar piece of silver, separated off to God, and lifted, as it were, from the earth, with the special object of being paid into His treasury as a ransom for the soul. So has the Lord Jesus been lifted up, first on the cross, to pour out His blood a ransom for many; and secondly, He has been exalted and made very high, "to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts v. 31.

This ordinance was transgressed by David, as related in 2 Sam. xxiv., 1 Chron. xxi. Israel had settled down in self-contentedness and pride; David, their king and shepherd, himself drinking into the same spirit. Satan, by God's permission, was allowed to tempt the king, and provoke him, by whisperings of vanity and self-exaltation, to number Israel. The desire in David's heart was, not that God might be glorified, and Hispromise made manifest in the vast increase of Hispeo-

ple; but that he, the king, might congratulate himself on the number of his subjects. "Number ye the people, that I may know." "Bring the number of them to me, that I may know it." Joab, to whom the command was given, though himself an ambitious, worldly-minded man, yet was keen-sighted enough to perceive that this desire of his master was not of God. He even had some insight into David's sin. He looked upon Israel as a people belonging to Jehovah, and on David as committing a trespass in having them numbered for himself. But, like all unbelievers, though he could point out the fault, he was not able to direct David to the remedy. He did not allude to the atonement-money.

One result of this numbering was that even cities of the Hivites and the stronghold of Tyre were included in the tale, which could never have been the case had the silver half-shekel been required. At the present day, unconverted inhabitants of earth are too often classed as of the Church of God by reason of the same neglect, namely, that they are not required to confess openly their confidence in the precious blood of Christ, before being reckoned among the hosts of God.

David's heart soon smote him after the numbering was completed. He fully confessed his own sin and folly. He at once cast himself on the mercies of God for pardon, and preferred being dealt with in chastisement immediately from the Lord rather than fall into the hands of men. Accordingly the plague (which had already been threatened in Exod. xxx. 12) broke out amongst the people; and the destroyer staid not his hand until the Lord, listening to the humiliation of David and appeased by the burnt-offering presented at

the threshing-floor of Ornan the Jebusite, said: "It is enough." David, in his intercession, manifests a soul restored to the Lord, and proves that he has discovered his former error; for he speaks of Israel as sheep and as the people of the Lord, whereas he had numbered them as fighting-men, and for his own glory.

Also the price of the spot for the altar is paid in shekels of silver. There may be some reference in this to the atonement-money. The apparent discrepancy between the fifty shekels mentioned as the purchase-money in 2 Sam. xxiv. 24, and the six hundred shekels of gold in 1 Chron. xxi. 25, may be reconciled on the supposition that the former money was paid for the mere spot on which the altar itself was erected; whereas the latter was the purchase-money for the whole place of the threshing-floor.

The blessed words, It is enough, were again, in principle, uttered by Jehovah from heaven when He raised the Lord Jesus from the dead. Satisfaction had been completely made; the sword of vengeance had been buried in the heart of God's own Son; the precious blood had been poured out; the full redemption price had been rendered, and Jesus was raised from the dead; at once the proof of the perfect value of His own death, and to receive the due reward of His loving, faithful obedience. "It is enough" may be a fitting superscription for the half-shekel ransom-money.

It appears that the question asked of Peter, Matt. xvii. 24, "Does not your Master pay tribute?" (or, according to the margin, the didrachma,) had reference to this ransom-money. Probably the payment, which had been instituted, in Exod. xxx., of a half-shekel when the Israelites were numbered, had in course of

time been converted by the Jewish rulers into a kind of poll-tax, payable for the uses of the temple. with his usual readiness, or rather rashness, answered the question in the affirmative, without referring, as he should have done, to the Lord Himself for a reply. And when he was come into the house, Jesus anticipated his request for the ransom money (to the payment of which he had just committed the Lord) by putting the question: "What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?" The Lord thus addresses him as Simon, instead of Peter. The Apostle had relapsed into the natural man, and Jesus uses the name which Peter had received from his earthly parents, instead of the new name given him on his confession of faith.

Peter had forgotten the late glorious scene of the Transfiguration, when the voice had sounded from the excellent glory, "This is my beloved Son; hear ye Him;" and he had committed two errors. Instead of hearkening to Jesus and learning of Him, he had acted on his own self-confident judgment, and instead of owning the Lord as the Son of God, he had lowered Him down to the position of a stranger or captive from whom a ransom was demanded by God.

This serves to explain the Lord's question quoted above. Peter replies to it—to his own condemnation: "Of strangers." Jesus saith unto him: "Then are the children free." Jesus came to declare the Father. "He that hath seen me hath seen the Father." He had come to redeem them that were under the law, that those who believed on Him might receive the adoption of sons. Liberty of sonship, and not the bondage of serv-

antship, not the slavery of bondmen confined under rigid commandments, was the liberty that Christ came to proclaim. The law, even in its type of the atonement-money, did not intimate the blessing of sonship. Grace and truth, which came by Jesus Christ, placed the believer in the freedom of new birth. As many as received Christ were born of God. But Peter had not yet received the spirit of sonship. The Holy Ghost had not yet been sent from the risen Christ, and thus the Apostle mingled up and confounded adoption and bondage, and lowered the Son down to the position of a stranger.

This is an instructive lesson to our souls; for the spirit of bondage is constantly working within us. It is of the flesh—of nature. It springs from Simon, the son of Jonas, instead of from Peter, a child of God. If we have known God, or rather are known of God, we are no longer aliens or strangers, but children and heirs; and the spirit of slavery cannot dwell with the spirit of the son. Law and grace can never be united.

The Lord Jesus, having claimed for Himself and Peter the liberty of children, adds: "Notwithstanding, lest we should offend them, go thou to the sea and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money, (a stater:) that take and give unto them for me and thee." Thus one piece of silver, brought up from the depth of the sea, was paid into God's treasury, in which piece Jesus and Peter were both included. There seems to be a wonderful significance in this. The sea yielded up the precious ransommoney. The depths, with their billows and waves of wrath and death, were, so to speak, the birthplace of

atonement. Jesus rose not alone, but inseparably linked on with His Church; one with Him in all His own preciousness; presented in Him to God in glory; laid up and hidden in God's treasury above.

Whatever God's demand against Peter, the blessed Lord was involved in the same demand. Peter's responsibility became Christ's—"for me and thee;" and thus is Jesus now in the presence of God for us, to answer every liability; to render payment in the full for all our infirmities and sins; to save to the very end all that come unto God by Him. He has bound us up with Himself in one bundle of life; and we can never look upon Him now without also beholding, in union with Him, the whole ransomed Church of God, one precious piece of silver in God's temple above.

The unspeakable value of the cross will be proclaimed throughout eternity, from every part, from every glorious feature of the new creation, as well as from every inhabitant of the heavenly city. The kingdom that cannot be moved, derives its stability and firmness from the foundation on which it rests.

The foundation of the temple has truths connected with it, in striking analogy with those typified in the foundations of the tabernacle, of which we have been speaking. Mount Moriah was the spot where the Lord provided for himself a lamb. Two great truths of redemption were manifested; first, in Abraham the father, offering up his only-begotten son: next, in the substitution of the ram provided by God instead of the sentenced victim, Isaac. It was therefore a place whereon redemption was stamped in marked features: Moriah, the land of vision, where this great sight was

to be seen: Jehovah-jireh also, the Lord will provide Himself a lamb.

Besides this, the same spot was afterwards the threshing-floor of Ornan the Jebusite; a place from whence wheat was gathered into the barn. It was here also that the angel of the Lord sheathed his weapon of slaughter, by reason of the burnt sacrifice, and the word enough pronounced by God. Thus the foundation of the temple was laid on a rock, remarkable as having been a place where a substitute had been provided by God; where the sword of judgment and justice had been sheathed; and where a sufficient atonement had been made.

The silver sockets of the tabernacle proclaimed the same truths. And it will be found that God has laid the beams of His chambers of glory above, in the deep waters of death, which rolled over the soul of His blessed Son, the Lamb of God; the Rock laid as a foundation.

'The corner foundation-stone has been already alluded to, when considering the corner-boards. It may be well, however, again to refer to the passages in Isaiah and the Epistle of Peter, as we are contemplating the sockets of the tabernacle, the foundations on which that building of God rested. The whole passage in Isa. xxviii. v. 14-19, should be read together.

"Hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore, thus saith

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the Lord GOD: Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies; and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation, only to understand the report."

The spiritual rulers of Israel, like the Pharisees in the days of the Lord, had built up a refuge of their own, an elaborate structure of self-righteousness, resting on a foundation of pride and self-will, and constructed of religious observances, and conformity to the traditions and commandments of men—a refuge of lies, a hiding-place of falsehood, and having no other than a sandy foundation. Matt. vii. 26. The superstructure and the foundation were alike as to materials: vain, rotten, unstable; the work of man from beginning to end.

In contrast with this, God laid in Zion the mountain of holiness, for a foundation, a stone, the firmness and everlasting stability of which He had tried, like silver tried in the furnace: a precious corner, the costliness and value of which, God alone could estimate, according to His own weight and balance, the shekel of the sanctuary—a sure foundation: no superficial sandy surface; but a foundation of rock, laid in the depths, firm, immovable, the Rock of Ages. All that is erected

on this, partakes of the same lasting character. He that believeth shall not make haste, shall not be ashamed or confounded, shall not be shaken by the storm or tempest. Faith rests on this sure foundation. in contrast with works which rest on the sand. Directly God laid his foundation-stone, which is Jesus Christ, He takes the line and plummet into His own hands, and measures and tests the uprightness of every edifice of man. "Judgment also will I lay to the line, righteousness to the plummet." He has one, and one only standard, THE RIGHTEOUS ONE. All that comes short of this height of perfection, all that deviates from this tested uprightness, will be tried in judgment. The floods of God's wrath will come: the torrents will descend from above: the hurricane of His fury will beat: and all that is not of Christ, and on Christ, will fall and perish in hopeless confusion. "The hail shall. sweep away the refuge of lies; and the waters shall overflow the hiding-place. When the overflowing scourge shall pass through, then ye shall be trodden down by it." God has promised to shake all things that can be shaken, that we may be assured of the eternal stability of Him on whom our souls rest-the eternal preciousness of His blood-the sufficient and everlasting righteousness of Him in whom we are accepted-the solid foundation on which God's everlasting tabernacle rests.

In 1 Peter ii. 4-8, three separate passages of the Old Testament are put together: Isaiah xxviii. 16; Ps. cxviii. 22; Isa. viii. 14. "The living stone, elect, precious, laid in Zion:" "the stone disallowed indeed of men, but made the head of the corner:" "and a

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stone of stumbling, and a rock of offence, even to them which stumble at the word."

An allusion having been made, 1 Peter i. 19, to the precious blood of Christ, as the true redemptionprice, in contrast with silver and gold, as atonementmoney: the Spirit of God in the Apostle seems to have contemplated Isaiah xxviii, in connection with the vain conversation, received by tradition from the fathersthe refuge of lies, and hiding-place of falsehood, of verse 15. Another allusion to the same chapter occurs also a little further on. "As new-born babes, desire the sincere milk of the word." 1 Pet. ii. 2. "Whom shall be teach knowledge? And whom shall be make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Isa. xxviii. 9. Again, it appears there is a reason for linking on · Isaiah xxviii. with Isaiah viii. 14, besides the fact of the stone being spoken of in both places. In chapter xxviii. 13, the effect upon Israel generally, of the line upon line, and precept upon precept, concerning Christ, would be to cause them to go and fall backward, and be broken, and snared, and taken: as in chap, viii, 14, it had been declared, that Christ should be for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. "And many among them shall stumble and fall, and be broken, and be snared, and be taken."

It is deeply interesting thus to trace the wonderful connection of the Scriptures together, and the one pervading mind and spirit who indited the whole.

As in the case of the structure built upon sand, the same worthlessness and instability were stamped, as well on the building, as on the foundation: so the living stones, built upon the living Stone, partake of the value, preciousness, life, and durability of their foundation.

When the Lord Jesus was on earth, He was openly refused by the Jewish builders. ("His own received Him not." "We will not have this man to reign over us." "Not this man, but Barabbas.") They esteemed Him not: but God raised up this disallowed Stone, and crowned Him with glory and honor; setting Him over the works of His hands; putting all in subjection under His feet; and giving Him to be the head over all things to the Church.

Moreover: Christ crucified was and is the stumbling-stone to the Jews. Rejected by them when on earth, and still more abhorred by them by reason of His death, He is at this day the rock of offence, the gin and snare, in which they have been snared and taken. They have fallen upon that stone, and been broken.

But not only is it so as to that nation. Disobedience, or unbelief of the word, (which are synonymous terms,) characterizes the masses of Gentiles around us. Christendom occupies much the same place as to the stone, as did the Jewish nation of old. Christ is still disallowed as the sole foundation laid by God. He is not "the preciousness," and the only preciousness, to many that call themselves by His name. His death, the shame and obloquy of His cross, the shedding of His blood as a ransom, are still causes of offence to very many nominal Christians. And in high places in the land, among those who are the builders of the day, the atonement is disallowed; the Word of God is impugned; and refuges of lies, and coverts of falsehood, are erected on all sides. But the storm is not

far distant. Soon will the stone fall, and grind to powder those who have thus disallowed Him, God's precious chosen One. Soon will the Gentile image be crushed to atoms under the foot of the King of kings; and like the chaff of the summer threshing-floors, driven by the wind, not a vestige will remain of the proud, scornful nations of Cristendom. The day of visitation is coming, when God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent: ("Where is the wise? where is the scribe? where is the disputer of this world?")—a day of such an overflowing scourge, that it shall be a vexation, only to understand the report.

One concluding remark respecting the silver sockets. The goats'-hair curtains would exactly reach the silver foundations, in which the boards were fixed. Thus the whole tent of the congregation would proclaim one blessed testimony; namely, that atonement had been made; that a full price had been paid and accepted by God; that a sufficient sin-offering had been slain; and therefore a place of reconciliation, a meeting place between God and the people had been established; in which He could abide in the midst of them, notwith-standing their waywardness, murmurings, and shortcomings; and to which they might with confidence draw nigh at any time.

The number 12 is remarkably connected with the boards and sockets. There were 48 boards, or four twelves; these stood in 96 sockets, or eight twelves: and each board rested on the atonement-money of 12,000 Israelites.

The four pillars of the veil stood on the remaining four silver sockets; which with the 96, made up the 100.

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## HUMAN AUTHORITY IN RELIGION.

THE prepossessions of early life, and "the traditions of the elders" are not necessarily on the side of error, though such is the tendency of human nature to corrupt the truth of God, that they may always be liable to suspicion. But even when they affirm the truth, it is not enough to say that they form an insufficient basis of faith. Truth, though in its own nature divine, is no better to the soul so receiving it, than a prejudice, or at the best a human opinion, and cannot save or sanctify. The proof of this is seen in the lifeless orthodoxy of some of the reformed churches, who boast of their heroic and martyred founders, very much as the degenerate aristocracies of the old world glory in the historic renown of ancestors, whose names they inherit, without their virtues. As every man must for himself come to the Saviour of sinners, that he may have life, so every believer must come for himself to the Word of God for the truth by which that life is to be nourished; and it is only when received as the word of the living God, that it effectually works in them that believe.

Every quickened soul that has come to the Scriptures as an inquirer after truth, "earnestly desiring the sincere milk of the Word, that ye may grow thereby," knows that these prepossessions and traditions present

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the most formidable obstacles to progress in the truth. The most arduous, as well as the truly painful labor of the inquirer is to unlearn, when, in addition to the blinding influence of error, and the humiliation of discovering that we have been glorving in our shame, it seems as though in renouncing error, we are dishonoring the venerated and beloved names by whose supposed sanction it has been held. And yet, unquestionably, the example of those servants of God, whose memory we might most fear to dishonor, is all on the side of a simple and fearless reception of the truth of God, against the highest human authority and the most hoary antiquity. It was in doing so that they gained the eminence or the martyr's crown which makes their influence and memory sacred in our esteem. Frequently, also, the sanction of our most cherished notions by these "fathers," is taken for granted. At any rate, it is certain that in a country such as ours, which boasts of its superior Christian enlightenment, we accumulate a mass of confused and unscriptural notions, we scarcely know from what sources; and perhaps it would not be too much to say that nearly the whole theological system of thousands of professing Christians was embraced before they were, even in profession, Christians.

On the other hand, it is altogether a possible thing to throw off the bonds of tradition, and trample upon early prepossessions in the mere arrogance of self-assertion, in an affectation of mental independence, or from a mere love of novelty and a cheap notoriety within a man's own little circle. This will commonly issue in a more or less insolent denial of the truth, and an enlistment under the banner of some of the infidel sects; but it may, in some instances, lead to a professed ad-

herence to unpopular truth, and it would not be too much to suppose that it has conducted men to the stake. It will not be supposed that we would willingly foster, even on the side of truth, a disposition as dishonoring to God, and as disastrous to man, as the most slavish subjection to authority and tradition. In fact, such adherents have always proved the greatest hindrance to the cause of truth. It is only when the Spirit of God, laying us under a holy awe of the majesty and authority of God, and inspiring us with an ardent desire to know His truth, rids us of the thraldom of man, and binds us in loving loyalty to the throne of God, that we can truly take the place of disciples, either to unlearn or to learn.

In nothing, probably, have some of us discovered more painfully how hard it is to unlearn, than in relinquishing the charming dream of a temporal millennium; though, at the same time, in nothing have we found more joyfully how blessed it is to learn the truth of God, than in exchanging man's dream of a good time coming, without Christ, for the divine certainty of Christ's coming the second time, without sin, unto salvation. For the most part, those who are looking for that blessed hope, have inquired their way through a tangled maze of prepossessions and prejudices, to the clear light in which they stand, waiting and rejoicing, when all around is dark and threatening. They bear testimony that much of the Word of God which before was obscure or meaningless, has now become luminous and precious. While the truths in which they formerly rejoiced have been invested with fresh charms, a thousand heavenly promises and prospects have been opened up to them in their exalted relations as sons of God, and therefore heirs of God—joint heirs with Christ. The dark history of this world, the ways of Providence, the proud prosperity of the ungodly, the multiplied afflictions of the children of God, the long conflict of the Church, their own trials, toils, and sorrows—all, in short, that is otherwise perplexing, depressing, and humiliating in our present condition, has been illumined by the projected beams of an approaching morning of joy; in the dark places where they walk there is now a light shining; and the future, which to the eye of nature is wrapped in a darkness as deep as it is terrible, is now, to the opened eye of faith, bright with glory, honor, and immortality.

We may here pause to address a word of exhortation to those who have been graciously led into the joy of this hope, regarding their obligations to the sharers of a common faith who do not yet know what is the hope of our high calling. The experience of your present joy, and the remembrance of the path by which you reached it, bind you to unwearied diligence, but also to unwearied long-suffering and meekness, in bearing testimony of this truth. Your own slow and reluctant progress may well teach you patience, and the preciousness of the hope you have attained may well strengthen you to perseverance in your endeavors. Those who have been most obstinate in their own prejudices against the truth, are most apt, when these prejudices have been overcome, in the impetuous ardor of a young hope, if unrestrained by grace, to attempt to dragoon their brethren into the acknowledgment of the truth; and, if their zeal is not met with an immediate acquiescence, they are disposed to abandon those who hesitate as hopeless, and, in a spirit very un-

like Him for whom we look, to denounce them as ene-Brethren, it is not thus that we were dealt with in our slowness of heart to believe; and it is not thus we are to show our fidelity to the truth which we have You cannot awaken that blessed hope in any heart, though it is your privilege to bear testimony to Him who can. And remember, that, while you stand ready to give to every one that asks you a reason of the hope that is in you, with meekness and fear, a most important part of your testimony must be in your life, rather than on your lips. Your own spiritual comfort and advancement, the honor of the hope you profess, and, above all, the glory of an absent Lord, demand that you walk worthy of the high vocation wherewith He hath called you; and you owe it to these brethren, as well as to their Lord and yours, that you show that this hope in Him is influential, quickening, and purifving.

But to return. We are not to suppose that, because we have been introduced into the blessedness of this hope, we are done either with the pain of unlearning or the joy of learning. Too often the very joy of truth discovered, arrests the progress of the inquirer, and he refuses to advance beyond his first discoveries. Nay, errors which become associated in his mind with the truth, become hallowed by the association, and the difficulty of unlearning is greatly increased. For example, the quickening certainty that the coming of the Lord draws near is associated, in many minds, with certain reckonings of time based upon the application of prophecy to the history of the past eighteen centuries. To question the correctness of such an application, or of the calculations based upon it, seems to them

to assail the hope itself; and we need not wonder if inquiry on the subject is resisted as resolutely as inquiry into the correctness of the popular notions of a millennium, was once resisted.

Now let it be borne in mind that the power and preciousness of this hope is impaired in our souls, in as far as we hold it dependent on any human scheme of prophetic interpretation, as much as it would be impaired if we held it as a human tradition. of His second coming is of practical value only when it is held on the simple authority of the Word of God, opened up and applied to the heart in the same way as the faith of His first coming became a soul-satisfying Dear as that hope is, and much as we desire to see all the children of God rejoicing in it, we would not lift a finger, if thereby we could see all the Christians of America made millenarians on mere grounds of natural conviction, by the force of logic, or the charm of eloquence. Theoretical, sentimental, political, traditional, or sectarian millenarianism is as worthless and God-dishonoring as any popular delusion.

When the hope of the Gospel is held upon the same ground as the faith of the Gospel, we may surely dare to learn the whole counsel of God, without consulting first for the safety of any scheme of prophetic interpretation. A system of interpretation is to be suspected which occupies the mind with itself, or turns the eye in any direction save to the Word of God. Every true teacher will lead us to the Word of God, instead of saving us the trouble of going there. And if, through the divine blessing on his teaching, we have learned any thing truly, we will see it in the Word of God, and

not merely in his teaching; in speaking of it, we will appeal to the Word, and not to the teacher.

Our readers may perhaps find the illustration of this in the impression once made upon their minds by some favorite exposition of the Apocalypse. They were charmed by the ingenuity and vraisemblance with which the visions of that book were applied to historical personages and events, or were made to foreshadow the political destiny of the principal kingdoms of Europe. They accepted it as an exposition, but they were conscious all the while that the Apocalypse was not in any way opened up to their spiritual discernment. They could see nothing of all which they received in the mysterious visions; they could only, by an act of memory, recall how they were interpreted and applied by their favorite author; and wondered by what process he could possibly reach an application so ingenious. They might think themselves happy that they had read that exposition; but they came no nearer to knowing for themselves the truth of the assurance: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

Even in the case of true teachers, given and endowed by the Spirit of God; and even in learning the truth of God, in distinction from all human systems, we are constantly in danger of allowing some influence to come between the soul and the Word—of allowing the human instrument to hide, however unintentionally on his part, the divine Agent who condescends to use the instrument. How soon the Spirit of God had occasion to demand of an infant church: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" When

the mind rests on the instrument, not only is progress in the truth arrested, but the living power of truth already attained dies out of the enslaved heart. The most precious truth becomes little more than a party distinction, for which they may zealously contend, but contend, alas! in the worst spirit of religious partisanship. No matter who the man may be who occupies the place which belongs to the Spirit of God—though it were Paul, or Cephas, or Apollos—in the heart so occupied, the unity of the spirit can no longer be kept in the bonds of peace; and the people among whom such an influence is wielded, are, in the worst sense of the term, a sect; the sectarian spirit only intensified by its smallness.

We need not go to past ages and remote reformations for examples of this-though, alas! the history of the Church, from the date of Paul's Epistle to the Corinthians, is crowded with examples. We have living instances, and may find them where the sadness of the discovery touches us most closely—even among those whom we have known when their souls were all aglow with the radiance of this blessed hope-in actual separation from a doomed world and all its lying hopes, waiting for our gathering together unto Him, and walking together in love, as those who expected soon to be companions in the glory of His presence. They have not renounced that hope as a delusion, nor formally abandoned aught which they then acknowledged as the truth of God. But, in spirit and in walk, how changed they are!

They now find plausible excuses for worldly pursuits and conformities which then seemed all distasteful to them. They find the very elements of sectarian

strife in that which formerly seemed to lead them to the most loving recognition of our spiritual oneness in Him, with whom they expected soon to be manifestly one in glory. We find them, not only making a sectarian distinction of this very hope as against Christians who have not yet known the joy of it, but divided into factions, maintaining unseemly strife on insignificant opinions of men; and sometimes, in their opposition to one another, driven into opposite but dangerous extremes of speculation and error. They are zealously affected, but not well. Their zeal is expended on any thing rather than on that which we might expect would chiefly occupy those who believe that the shades of a terrible night are fast gathering upon the world's abused day of grace. They are engaged in keen disputatious strife about words, perverse disputings, often degenerating into evil surmisings, petty calumnies, whispering, backbiting: all probably under the pretext of fidelity and godly jealousy.

When all this is traced to its source, it is found that human authority has come between the soul and the authority of God. The teacher, whether by his own ambition or their subserviency, has become the leader. They have forgotten the charge: "And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." At the very least, teachers and taught who have fallen into this snare—though they may not be engaged in the strife of factions, because they are held aloof from them by some other sectarian attachment—are resting satisfied with the amount of knowledge already attained; and that knowledge has lost all power to move them. In their

deadness and indifference we find them listlessly repeating the old professions, in phrases which have become stereotyped, but the former fruits have disappeared with the former fervor.

Brethren in the sympathy of this blessed hope! we are taught that human authority cannot maintain the power of it over the soul. We cannot be fed and satisfied by the doctrine and systems of men. We cannot arrest our inquiries after truth at any stage of our progress, and be sustained to-day in spiritual vigor by the discoveries of truth which yesterday refreshed and gladdened us. The great body of prophecy invites our humble, prayerful study. To a great extent, it is still concealed from our view by the accumulated rubbish of ages of neglect and perversion. We must not wait to see what some favorite teacher may yet bring forth from the mine, or what novelty will lend interest to the next work of a favorite writer. Do not permit your indolence to pass under the mask of humility. There is no presumption in going to the Word of God with a deep conviction of the insufficiency of human wisdom to explore or expound it. True humility will go there in confiding submission to the guidance of the Spirit, whose aids are vouchsafed to the humblest, and only to the humble.

The individual believer can never know the preciousness of the truth, until he is brought into quickening contact with it in the Word of God. And we shall never see a God-glorifying display of the power of this hope among those who profess it, so long as it is taken at second hand, or is fed only with the views of men, however gifted; so long as the study of human interpretations takes the place of the study of prophe-

cy, and the teacher given by the Spirit, is taken for the Spirit Himself. The true teacher in this, as in other departments of divine truth, would rather be represented by Mr. Robinson, of whom it is reported, that, in parting with those whom he had taught, "He charged us before God and His blessed angels, if God should reveal any thing to us by any other instrument of His, to be as ready to receive it as any truth of his ministry: for he was very confident that the Lord had yet more light and truth to break out of His holy word." With reference to all that any of those who have gone before us in this field of inquiry have discovered, while we abate nothing of true gratitude for their labors, and respect for their name or memory, let us yet humbly say:

"We limit not the truth of God to our poor reach of mind, By notions of our day and sect, crude, partial, and confined. No; let a new, a better hope within our heart be stirred, The Lord hath yet more light and truth to break forth from His Word.

Who dares to bind to his dull sense the oracles of heaven,
For all the nations, tongues, and climes, and all the ages given!
A universe how much unknown! an ocean unexplored!
The Lord has yet more light and truth to break forth from
His Word."

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## CONVERTS FROM INFIDELITY.

THE grand cause of infidelity is found in the sorrowful fact that "the carnal mind is enmity against God," and every Christian is, in one sense, a convert from infidelity. To Him who alone can call us out of darkness into His marvellous light, it is not a more arduous task to subdue and quicken the proudest, ablest, and most impious of the open opposers of the truth, than to lead to the cross the most amiable and docile child in the bosom of a Christian family. Still, to us, the former presents a far more impressive display of His grace. And we trust that His grace may be magnified in the hearts of our readers, by the perusal of the two following narratives.

These narratives show, as the history of every conversion from open infidelity or avowed atheism will show, that the Gospel carries with it the proof of its truth, and, consequently, of its divinity; and that it is hid only to those who wilfully close their eyes against the light. Men are converted, not by human arguments and external evidence, but by the Gospel itself, as its own proof. We do not mean to say that the replies of the defenders of revelation to the ever-varying assaults of its enemies are useless; but their use is not to convert souls. Even for the defence of the Gospel against the progress of infidel sentiments, nothing is so

effectual as to state the Gospel itself, in purity and simplicity.

Nothing is more remarkable in the opposition of infidels to the Gospel, than their profound ignorance of that which they oppose. Some of them, indeed, display a certain familiarity with the Scriptures, the result of a compulsory perusal of them in childhood and youth. And some of them have displayed some industry in their search for objections to the historical accuracy of the Bible. But we all know by experience, that familiarity with the letter of Scripture is quite compatible with ignorance of the Gospel. Infidels who exhibit the greatest familiarity with the Bible, are generally men whose vices drive them to seek some refuge from the condemnation which flashes from every page of it, or they are men whose intellectual pride seeks to escape the humiliation of the truth. And whether the distortion be deliberate, or be the result of the bias of their minds, it is certain that the object of their antipathy and their attacks is always a hideous caricature of the truth which Scripture reveals. The greater number have received their impressions of what the Gospel is, from its avowed enemies, or its false friends. For it is the sad truth, that no malignant purpose of open enemies could exhibit a more complete perversion of the Gospel than is presented in the ordinary discourses of many of its professed teachers, or in the avowed sentiments of many of its professed adherents.

In some countries, the name of Christianity is known only in connection with degrading superstitions; and there men think that the avoid of infidelity is a necessary vindication of their claims to intelligence. In countries, both Catholic and Protestant, where religion

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is established by law, and its ministers are the paid tools of corrupt or despotic governments, Christianity comes to be regarded as hostile to the rights and liberties of the people; and there men think that the avowal of infidelity is necessary to vindicate their love of liberty; and think that opposition to Christianity is opposition to tyranny and corrupt government.

One of these narratives belongs to a period in the history of England when the influence of the French Revolution was felt not more distinctly in the movement in favor of popular rights, than in the attempt to promote that movement, not merely by the overthrow of the established Church as a national establishment. but by the overthrow of religion itself. It was the period regarding which Sir James Mackintosh appeals to a political opponent: "Does he not know that all the fanatical atheists of Europe (and England is not free from the pest) almost publicly boast that in thirty years, no man in a civilized country will believe in Has he never heard that the miners in Cornwall were instigated to sell their clothes, in order to purchase the impious ravings of Tom Paine? or that they were gratuitously distributed among the people of Scotland, with such fatal effect that a large body of that once religious people made a bonfire of their Bibles, in honor of the new apostle? Has he been informed that the London Corresponding Society deliberated whether they ought not to uncitizenize Tom Paine for surreptitiously professing some belief in the existence of a God? Does he know that the same Society resolved, that the belief of a God was so pernicious an opinion as to be an exception to the general principle of toleration?"

The subject of this narrative was not so much a victim of this infidel conspiracy, as a leader in it—one of the most dangerous of the opponents of a Tory Ministry, who, more impious, even, than their opponents, endeavored to strengthen themselves in their iniquitous course, by the pretended sanctions of religion—one of the ablest of these radical leaders, who did not scruple to use the most sacred things as the instruments of his ribald satires; not merely an infidel in the ordinary acceptation, but an Atheist. According to his own confession: "I saw much of the clever skeptics of those days, but I could not rest in Deism; I became an Atheist, as I believe every consistent reasoner must, who rejects Christianity. I was an Atheist for thirty years."

The proximate cause of his infidelity brings a lesson which comes home more closely to ourselves than the political occasions in which it found a sphere. We have already alluded to the misrepresentations of the Gospel by its professed friends. And how much may be heard in pulpits, and professedly Christian assemblies, over which Paul, if he were among us, would utter again his grief and surprise, to find among those who professed Christ, another thing, which is no Gospel, but a perversion of the Gospel of Christ; and he would repeat, as indeed, he continually repeats, in the face of these perversions, his solemn protest: "But though we, or an angel from heaven, preach any other gospel than that which we have preached to you, let him be accursed." These perversions are readily apprehended by the carnal mind, and are made the pretext of hostility to the truth; while they doubtless be-

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wilder many a soul that cannot be charged with seeking a pretext for rejecting it.

In addition to this, we must urge upon the consideration of Christians the disastrous impressions that are made upon the young and susceptible by the unguarded conversation and inconsistent conduct of those who lay claim to the highest orthodoxy. The inconsistencies of life which the young are quick to discover, afford them at least the excuse for the conclusion that Christianity is a monstrous system of hypocrisy. Even in the case of Christians whose godly lives may, in the main, compel the respect of those who are most intimately acquainted with them, one fertile source of injurious impressions upon the minds of the unconverted, is the spirit which they display in matters that are regarded as strictly religious. We refer to the sectarian divisions and controversies of Christians. Their sectarian zeal may often conceal from themselves the true character of their language and their conduct; and that, which to themselves may be disguised as fidelity to principle and zeal for the truth, may be seen by their unconverted child, as a bitter censoriousness and a malignant partisanship, which provokes the thought—If this is Christianity, it is something worse than the spirit of the world.

The history of the beginning of the infidelity of that leader of Atheists of whom we have spoken, furnishes a most impressive warning on this subject to Christian parents. According to his own testimony, in his later years, his father was a pious and excellent man, but a zealous adherent of a small sect who were in the habit of speaking much and bitterly against John Wesley. They frequently called him a child of the devil, "and

I had," says he, "a most terrific idea of this child of the devil." While yet under six years of age, he was sent to a small select-school, kept by a pious old lady, who, by her kind and gentle ways, won his affections, and exercised a happy influence over a very wayward nature. His greatest happiness was to be allowed to sit on a little stool by the side of her old carved, wooden arm-chair. His first great sorrow was when she fell sick, and he could not go to school. The grief of it affected the child so, that on the third day, a servant was told to take him to see her. "There," he says, "lay my old teacher; how altered! death was on her face, but I loved her all the same. stool was placed near her bolster, and I sat down in silence. Presently she said to her attendant: 'Is he coming?' The servant went to the window, and said, 'No.' I sat in silence, overawed, and wondering who it could be. Soon after a double knock was heard, and the attendant said: 'O madam! Mr. Wesley is come!' Then I was to see the child of the devil. I crept to the window, to watch; and could only see a pair of black legs, with great silver buckles. The door was opened, steps came down the kitchen-stairs, each step increasing my terror, then came in a venerable old man, with, it seemed to me, the countenance of an angel, shining silver hair waving on his shoulders, with a beautiful fair and fresh complexion, and the sweetest This, then, was the child of the devil! went up to the bed-I trembled for my poor teacher, but he took her hand and spoke so kindly to her, and she seemed so glad. After much talking, he uncovered the table, and I saw the bread and wine as I had often seen them at my father's chapel; and then he knelt

down and prayed. After it was over he turned to me. laid his hand on my head, and said: 'God bless you, my child, and make you a good man.' Was this the child of the devil? I never saw Mr. Wesley again. My teacher died: but from that hour I never believed any thing my father said, or any thing I heard at chapel. I felt, though I could not have expressed it, how wretched such enmity was between Christians; and so I lost all confidence in my good father, and in all his religious friends, and so in all religion." It tended in the same direction that, in his father's discipline, the ordinary penance for a slight fault was to get by heart a chapter in the Bible. Sitting one day on the garretstairs, poring over the penal chapter, he threw the book down the whole flight, saying: "When I am my own master I will never open you." And too well he kept his word, for, according to his own acknowledgment, for thirty years he never looked into it.

We now pass over many years—years of great sin and great sorrow, to present another chapter of the life whose inauspicious dawning is here portrayed.

The name of Miss Rolleston is familiar to few of our readers; but there are a few, some of them occupying positions of eminence, who valued her correspondence, appreciated her genius and worth, and who now cherish her memory. She was an English lady of good family, and of many and rare accomplishments; but, better than all, she was a child of God. She painted with sufficient skill to be able to sell her pictures at prices which enabled her to practise a generous beneficence. She had made attainments in science, and especially in astronomy, which secured for her recognition by the most distinguished savans of Europe.

Her writings on religious topics may be found in our libraries, though none of them have been reprinted here.

"In the spring of 1832," she says, in a communication before us, "being resident in a village near London, I observed, daily, in the garden of an adjoining cottage, a fatherly-looking person, with the appearance of a respectable retired tradesman, evidently an invalid, but every morning seated in a little arbor, with a small table before him, and a large family Bible on it, in which he read much, at intervals walking up and down the garden, conversing with his children. gardens were only separated by a trellis-work; the quiet inmates of the one cottage, therefore, unavoidably heard much of the conversation of the large family occupying the other, who lived a great deal in the open air. This affectionate father was frequent and earnest in striving to impress his children with the importance of religion, and to instruct them in its principles. strong sense and energetic simplicity of his language was very soon remarked; so was his early rising, and devoted study of his Bible, and his constant practice of taking his family to a place of worship, generally three times on the Sunday."

An acquaintance, growing out of the interchange of neighborly courtesies, speedily revealed their fellowship in the Gospel. More intimate acquaintance awakened admiration of a work of grace in the simple-minded, humble Christian, in whom there was nothing-left to suggest the thought of a previous life of distinguished enmity to the faith in which he now rejoiced, or of a former disposition, which he thus characterized in lines written on his birthday:

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"The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy Word, or aid Thy foes,
Is quelled, my God, by Thee!
Thy will, and not my will be done;
My heart be ever Thine!
Confessing Thee, the mighty 'Word,'
I hail thee, Christ, my God, my Lord,
And make Thy name my sign."

His whole deportment was so different from any thing that could have been imagined by those who only knew his previous public career, that long after Miss Rolleston knew the name of her neighbor, she never thought of identifying it with one of whom she had heard only evil. "One day," says Miss Rolleston, "a lady visitor said: 'Do you know who is your next-door neighbor?' 'A Mr. Hone,' I replied. 'Hone!' said she, as if she had said Guy Fawkes, or Napoleon Bonaparte: 'William Hone—the Hone—the author of The House that Jack Built!' 'I am glad to hear it,' said I; 'he is, then, a brand plucked from the burning, for he is a true Christian!'"

Some of our readers will be as much taken by surprise as this lady was, to know that William Hone was a Christian. For his name is familiar to all who know any thing of the political history of England fifty years ago, and wherever his name has spread, it has gone coupled not more uniformly with the fame of the most fearless defence of liberty, than with the infamy of his blasphemous scorn of all sacred things, and his active hostility to the Christian faith.

To those who are not acquainted with that history, we may say that William Hone was a bookseller in

London. Without business tact, and unsuccessful as a bookseller, he attained great popularity as a writer; and, indeed, an influence second to that of no other advocate of radical reform, and of no opponent of the Tory administration of his day. He was celebrated as one of the first satirical writers. His *Political House that Jack Built*, a parody on a well-known nursery rhyme, went through upward of fifty editions. The fame of George Cruikshank was first established by his illustrations of this and other works of Hone.

The great event of his public life, and that which contributed much to change its after-current, was his prosecution for blasphemy by the Tory administration of the day. The occasion of the prosecution was the publication of one of his political satires, in the form of the Liturgy of the Church of England. How sincere their zeal for the honor of religion must have been, will be evident to all who know the personal character of the members of a cabinet, among whom was George Canning, the author of parodies on Scripture itself. They thought they had found an opportunity of crushing a dangerous opponent, or at least, of covering him with infamy. To him, the situation in which he was placed was indeed serious. He was already poor, and this completed his ruin. He resolved to defend himself: amongst other reasons, because he doubted the courage of any member of the bar against Lord Ellenborough, before whom he was tried, and was confident of his On three successive days, he spoke in his defence for six, seven, and eight hours, alone and unsupported, in the hearing, it is supposed, of twenty thousand people, who shouted, "Long live the honest jury!" when

a verdict of acquittal was brought in, against the best efforts of the court to secure his conviction.

A subscription was made for him, to testify the gratitude of the people for the ablest defence of the liberty of the press. But the triumph cost him dearly. It is said that the fatigue and anxiety of the trial hastened the death of Lord Ellenborough. The health of Hone himself was permanently impaired, by the excessive exertion and excitement. The subscription, though liberal, did him little good, and was soon squandered. And in later years, all that remained to him of the triumph that made him celebrated, was the humbling thought that it was gained at the cost of reverence for the God he had been taught to love. Whenever he spoke of it, it was with the deepest self-abasement, and bitter lamentations over the injurious effects of the publications that led to it.

We may only say further regarding his public life, that after his conversion, viewing that interference with politics which had brought him fame and money, inconsistent with Christianity, he applied himself with great industry to literary labors, the results of which are: The Every-Day Book, The Yearly Book, and The Table Book; of which Southey says, in a letter to a friend: "I have not seen any miscellaneous books that are so well worth having; brim-full of curious matter, and with an abundance of the very best woodcuts."

We have no particular account of the exercises of this man's soul in passing from the ranks of Atheism to the place of an humble disciple of Christ. Among other publications which led him to be regarded as one of the most determined enemies of revelation, were The Apocryphal Gospels, which, however, he republished rather as antiquarian curiosities. Of these, he said to Miss Rolleston: "When I found what an outcry there was against me, I said to myself, 'What have I done?' and I set to work to read the canonical Gospels, and," he added, solemnly raising his hands, "Oh! what a flood of light burst in upon me! And thus I became a convert to Christianity on conviction—to the very doctrines which I had heard in early life, when their effect was so sadly neutralized by the uncharitable enmities entertained by those who held them."

One of the most cherished purposes of his later life was to write an account of "God's dealings with his soul, as a testimony to His truth." "But," he writes to Miss Rolleston, "assisted as I am by His support, without the shadow of the fear of man, my conflicts in attempting this apparent trifle are indescribable." This conflict was never overcome, though he continually reverted to the purpose. "It has been my frequent and earnest prayer to God, to enable me to do this," he writes to another friend. "It has never entered my mind, even as a shadow, that I can do any thing for Him; but whatever He enables me to do, I would do to His glory. In the dark season of trial, my faith in Him was unshaken. He keeps me constantly to Now that He has wonderfully raised me up to the power of using my pen, I pray that He may direct it to tell of His mercy to me, and by what means He has brought me to acknowledge Him, the Lord our righteousness, God blessed for ever." The purpose was never accomplished, but God was glorified by the cheerful resignation with which he bowed to this last great disappointment of his life. His autobiography

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could have added nothing to our knowledge of the fact that in his case also, the entrance of God's Word gave light. "When I knew him," says Miss Rolleston, "no doubt ever clouded his faith; no speculation ever led him from the enjoyment of that sense of salvation by Christ alone, in which he rested. He did not then occupy himself with 'evidences,' as he told me he had long known all that had been brought forward by the principal writers on that subject, and would say: 'I do not need them.' He would speak of a bright and steadfast inward conviction; 'the light' that broke in upon him from the Gospel, 'shining more and more unto the perfect day!'"

His last years were years of affliction-continually increasing bodily infirmities, poverty, and all its attendant trials. Through it all he lived in simple trust, with great confidence in God as the hearer of prayer, and a joyful discovery of the love and wisdom of a Father's chastisement. The recollection of his long godlessness, and the blasphemous satires which brought on him such bitter affliction, humbled, but could not overwhelm him. When alluding to them, he was wont to say: "Christ Jesus came into the world to save sinners, of whom I am chief." "He is very gracious to me," he wrote to a friend, "and I acknowledge, with humble gratitude, what He has been pleased to do for For Him I can do nothing, and for myself I. my soul. can do nothing. I have been led to prove this, and to have full assurance that this is the highest knowledge to which a sinful creature can attain."

Miss Rolleston was at a distance during his last illness, and there was no other friend to record the particulars of his dying testimony. We have only this

general notice by one of his daughters, in a letter to Miss Rolleston, when the end was evidently approaching: "My father is gradually sinking, and it reminds me of such a sunset as we often see at this season, where, after a bright, calm day, the glorious luminary sinks serenely, without a cloud to obscure the last rays of his departing light. And surely, dear madam, the Lord is doing a work in this. I have sometimes hoped that it might be the will of God to raise him up to eminent usefulness; but I now firmly believe that a greater and more blessed lesson will be taught in the long afflictions, and by the dying-bed of my beloved father, and that father William Hone, than could have been taught by his life; and this I believe, only because it is God's own work, and He is doing that which seemeth good in His sight. Even so, Father."

In the beginning of November, 1842, William Hone, known even now to thousands, only as "the arch blasphemer," fell asleep in Jesus; another trophy of redeeming love. But from the reflections which the narrative suggests, we must hasten to place beside it the record of the still more impressive conversion of Richard Pannell Davy.

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### THE ROCK NEVER MOVED.

REMARKABLE for vigor of mind and body, and for a bold and generous disposition, Richard Davy had great influence among his companions. He was a deist, professing ardent admiration of the perfections of God revealed in nature, and utterly rejecting the Bible as a revelation from God. His natural religion had no influence to restrain his vices, and he was habitually profane and intemperate.

His vigorous constitution was soon impaired. ing a serious illness, he was visited by a servant of God who had previously spoken to him of his sin, and of salvation through the blood of Christ. After repeated conversations, he owned that he could no longer deny the truth of the Bible, but continued obstinately to resist its testimony to the divinity of Christ and to His sacrifice for sin. He professed to believe that "God is love," but refused to see the glorious manifestation of this truth on the cross of Christ. He professed to admire the death of Christ as the conclusive proof of His virtuous devotedness and integrity, and as furnishing a most impressive example to us; but when the sacrifice of Christ was presented as necessary to meet God's holy claims against the sinner, this was rejected as inconsistent with the love of God and His readiness to pardon and save.

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The unguarded expressions of preachers may be partly responsible for the impression which Richard, in common with many deists, had of the doctrine of the atonement, as though it represented God as demanding a sacrifice, and Christ as interposing on our behalf, while they overlook or conceal the truth that God Himself provided the sacrifice, and that the measure of His love can only be known in what He did for sinners through Christ. It was thus that Richard Davy, when brought to the brink of the grave by his vices, expatiated on the love of God, the purity of Jesus, and the happy results of a virtuous life, in opposition to the Gospel of the grace of God. Surely "the heart is deceitful above all things, and desperately wicked: who can know it?"

The Gospel teaches that God, against whom we had rebelled, has given His Son to die for sinners, and having at once manifested His great love and declared His righteousness, He is now beseeching His rebellious creatures to be reconciled to Him through the sacrifice which He has provided at such infinite cost. And not only is He offering mercy, free forgiveness, through the blood of His Son, but the manner of His mercy is such that all who believe on Jesus become sons of God and shall soon be like their Lord. This is the salvation which God is now publishing in the Gospel, and it may well be asked: "How shall we escape if we neglect so great salvation?"

Reader, do you thus know the love of God? Have you believed His testimony concerning His Son? Have you thus, like the prodigal in the parable, found yourself in the embrace of a Father's love, all your sins forgiven, and all that God can give made yours for

ever? This is the portion of all believers. They are reconciled to God. They have tasted His love. God has now become the fountain of their never-failing joy. God is their rock, their excellency, their glory. And resting in this immeasurable blessedness, they can look back, and around, and forward to all their foes, and say: "If God be for us, who can be against us?"

This is the Gospel which was preached to Richard Dayy. At length his objections seemed to be silenced and his attention arrested. Sometimes tears would roll down the cheeks of the resolute and lion-hearted man, as his visitor dwelt on the glorious display of the love of God when He is seen pointing His impotent enemies to the cross of His Son as His own provision for their salvation, and finding His joy in pardoning and enriching the greatest sinners in such a way that no shadow is cast upon His holiness. His natural feelings were moved, perhaps his conscience was touched, but he was not saved. His health was soon so far restored that he was enabled to resume his occupation. There was at first a great change in his conduct and manners. But it will not seem surprising that, after a few months, he relapsed into his former courses, and seemed to plunge deeper into dissipation to escape the stings of an outraged conscience.

Such a career was necessarily brief. He was again laid upon a sick-bed, dangerously ill. His former visitor, whom in the interval of folly and sin he had carefully shunned, once more sought him with the message of life. He now heard that message with utter indifference, making no objections, but listening to it as to a tale that had been told. The only thing that seemed to arouse him was any suggestion regarding the probably

fatal issue of his illness, to which he would not for a moment listen.

One night he betrayed great uneasiness, and when his wife asked him if he felt worse, he said: "I have been very wicked, and now I fear God has forsaken me." As his agitation increased, he entreated her to send in haste for Mr. D., the minister who had showed so great interest in his welfare. Then seeming to be swallowed up in terrors, he uttered a piercing cry, of which a person in an adjoining house, whom it awoke from sleep, said that he could not have believed it possible for any human being to utter such an appalling sound.

Mr. D., on reaching the house, found him stretched out at full length on his bed, his eyes closed, and his mouth wide open, uttering the most fearful cries and groans. His whole appearance was expressive of extreme terror. He looked like a man who felt that he was seized by some power hitherto unknown to him—a power alike irresistible and terrible. He seemed quite unconscious of all around him. His breathing grew shorter and shorter. The signs of instant death were thick upon him; yet he continued thus for seven hours—sometimes violently convulsed, sometimes so low that the struggle seemed to be ended in death.

What a place was this for a minister of Christ, remembering the man's fearful life, listening to his piteous cry, seeing him in the very grip of death, and waiting in vain through these seven awful hours for some moment of returning consciousness! "And yet," says Mr. D., "what could I do? I turned to God; I felt that He alone could help. I felt assured that in Christ Jesus all was provided that such an one as he needed

to save him from hell and fit him for heaven. I asked God to be pleased, in His mercy, to apply the blood of Jesus to this perishing one. And then I called the name of Jesus into his ear. I think I hardly uttered any other words than 'Jesus, Jesus!' 'Christ—believe on Christ!' 'Trust in the blood of Jesus!' It seemed hopeless to cry. But it was all I could do—as if I saw a drowning man and a rope floating near, on which I called him to lay hold. His ears were most probably filled with the gurgling waters, so that it was too late to shout. Yet shout I might, and shout I did."

At last he lay nearly motionless. A light was held close to his open eyes without any effect being produced. All had withdrawn from the painful scene save the servant of God, who, in his lonely watch, thought he heard the footsteps of the dying man's brother, who had been sent for, and stepped to the door to listen. At the door he turned to look, and the man, who lay like a corpse on the bed, suddenly raised his hand and beckoned with his finger. was by his side in an instant, and found that consciousness was indeed restored. After some inquiries about what had taken place, he said: "I remember nothing since I told Grace to send for you; but, oh! it was very terrible then! If ever any one saw hell without going into it, I did. It was right open before me. And the devil was here too, close by my side; and when I tried to cry to God, he tried to stop me. seemed as though he was stuffing my mouth. In that struggle I lost my senses. But I am different now. I'm happy. I've peace with God now." "And," adds Mr. D., "he looked so. His large, intelligent face beamed with happy light."

After fully putting it to the test whether these were the words of a man in the full possession of his reason, Mr. D. says: "His mind was as clear and his manner as prompt and as self-possessed as I ever saw it. isfied of this, I said: 'Well, now, Richard, tell me what you mean by saying that you are happy, and that you are going to heaven? How can you speak of going to heaven and of being happy?' 'Oh!' said he. with emphasis, 'it's all through Christ-through His blood—it's this that has washed away my sins.' 'Richard,' I said, 'this is a solemn and important moment. I have been standing over you for hours, watching for your last breath, but God has been pleased to give you back your senses again, for how long I cannot tell. Do let me, then, again ask you, as a dying man, and in the presence of God, what you mean by telling me that you have peace in your soul, and that you are going to heaven? For you know what a sinner you have been.' He replied with peculiar solemnity and earnestness of manner: 'I know that I have but a very short time in this world, perhaps not five minutes, but I believe in Jesus, the Son of the living God, and my trust is entirely in His merits and in His blood; and '-this he said as if anxious to impress me with the reality as well as the blessedness of it-'my sins are all forgiven, I have peace with God.'

"He presently asked me to pray with him at once, as he thought his time here was very short, and his senses might not be continued to him. It will not be wondered at, that, when I responded to his request, I found myself rather pouring out thanksgivings than presenting supplications."

On seeing his wife and children, he again professed his faith in the precious blood of Christ, and his peace

and happiness in the prospect of immediate death. He sent for the men over whom he had acted as foreman, and impressively urged on them the sufficiency of the Saviour and His blood, telling them of his own peace and hope. His life was prolonged for several days, during which, as his strength permitted, he bore testimony to all who saw him of the preciousness of the blood of Jesus, and sometimes seemed lost in wonder at the grace which God had shown in his conversion.

One evening, when asked about his state, he said: "I can hardly tell; I would rather recollect my thoughts a little and ask myself a few questions before I say any thing. I hope God will give me some sleep to-night, and then in the morning I will speak to you about my state of mind." In the morning, when the inquiry was repeated, he looked up cheerfully and said: "It is all right! It is all right here," putting his hand on his breast. "I am happy. Christ had not moved, though I was so tossed about. The Rock never moved, and He is my trust."

His wish to depart was now as marked as his desire to live had formerly been. On the night of his death, he asked for some tea, and when it was brought by one who had waited upon him with great kindness, he said: "I hope you will not be offended, but I should like Grace to give me that." On his wife coming into the room and handing him the cup of tea, he said: "My dear, I wished you to give me this, for it is the last thing I shall ever take in this world." Having drank it, he asked her to kiss him, and having bidden her farewell, he composed himself as if to sleep. He lay thus, frequently in the attitude of prayer, until he peacefully breathed his last, most literally falling asleep in Jesus, without a sound or a struggle. The last

words he was heard to utter were: "Lord, receive the soul of Richard Pannell Davy."

By what, save by the blood of the cross, could this sinner have been rescued from hell and made meet for heaven? And what was the link between his soul and that blood? Faith. He believed and was saved. God, by His almighty and gracious power, opened his heart to receive His own testimony to the blood of His Son—that very testimony which he had so stoutly rejected—and instantly the work was done. The Creator called a new creation into existence amidst this awful chaos of iniquity and death. And what was this poor sinner's fitness for Christ? What but his sin, his guilt, his black, heaped-up, aggravated sins! His vile iniquities made him fit for Jesus crucified, and Jesus crucified made him fit for heaven.

But what has he grasped who, thus lays hold on the cross of Jesus? Eternal safety, a hiding-place and refuge which no avenger can invade. But this is not all. The cross has treasures as well as strength-bread of life, robes of glory, peace, joy, and a crown; the bosom of the Father, the throne, the love of Jesus; an inheritance comprehending all things—a kingdom that has no end. In that kingdom, far as the eye of faith can reach, nothing is seen but blessedness and beauty. There all things are of God-God the builder of its city, God the light of its glory, God the fountain of all its joy, the spring of all its energy. How blessed to survey a creation on no spot of which the mark of man's fingers is seen, and into which nothing that defileth shall ever enter. Such is the creation into which the cross of Jesus is the doorway—such the inheritance of the innumerable host of sinners who pass through that blood-stained portal.

8



### BABYLON OF THE FUTURE.

Among the perils to which the truth has been exposed by the injudicious zeal of its advocates, not the least serious are the grounds upon which they have frequently based their defence of it, and the alleged evidences by which they have attempted to prove its divine origin and authority. The injurious consequences of these mistakes, to many minds, arise from a common habit of regarding the opposite as proved, when the arguments and evidences by which a proposition is sustained have been overthrown. This is strikingly exemplified in the progress of heresies. Take, for example, the manner in which Mormonism has gained adherents Its emissaries, concealing the obnoxious features of their own system, direct their efforts against the corruptions and errors of existing ecclesiastical systems; and thus attract to their discussions thoughtful people, who have already been staggered by obvious defects in the system to which they have a hereditary attachment. Scriptural arguments are employed with great tact by these emissaries; and the successful exposure of errors in that which they assail, is taken, without farther consideration, for the demonstration of the truth of their own system.

This illogical blunder will be found to affect men in their inquiries after truth, far more extensively than

would have been thought possible, before attention was directed to it. It is thus that infidelity achieves its success among the unreflecting—not by proving any thing on its own side, for it has nothing to prove; not by proving the falsehood of Christianity, for that is impossible; but by refuting the feeble arguments of injudicious defenders, or exposing the fallacy of some evidences on which the apologists of revelation think proper to rest its claims.

In direct opposition to the voice of Scripture, it has been held that the chief, if not the only use of prophecy is to furnish, in its fulfilment, an accumulating body of testimony to the truth of the Gospel; as though it had not been a demonstrated certainty through all the ages past. Upon this assumption, it is also taken for granted that the great body of prophecy has already been fulfilled, and then the apologists have assumed the task of showing how history interprets prophecy and proves its divinity. We can easily suppose what must be the impression upon the mind of an intelligent unbeliever, when the recognized advocates of Christianity offer, as a proof of its divine origin, the alleged fulfilment of the vision of the opening of the sixth seal, by the events of the reign of Constantine, referred to in a previous number of this journal.

We have volumes of evidences of Christianity from the fulfilment of prophecy, which are equally unfit to stand the test of a dispassionate examination. But it is most unfair that the Scriptures should be held responsible for such folly. So far from resting their own claims on any such grounds, they reject all such support. They do not even hint that prophecy is given for any such purpose. In the case of the alleged fulfil-

ment of prophecy in modern history, they cannot be, in any sense, implicated. But if the prophecies of Isaiah, for example, had been given for such a purpose, and if a large portion of them had been fulfilled in the previous history of Judea, Babylon, and neighboring countries, it is surely a most singular circumstance that there is not so much as a hint of it in the whole New There are many references to the fulfilment of the Messianic prophecies in the New Testament; but these other prophecies are never alluded to, except as they are interwoven with fresh predictions of events then necessarily future. Our present object in considering the prophecies regarding the judgment of Babylon, is not to show the injustice done to the cause of truth by representing them as fulfilled; but we do not regret that this is incidental to the task we have undertaken.

On the very surface of these arguments, derived from the alleged fulfilment of the prophecies in question, it is evident that the apologists do not take any vision as a whole, and attempt to show that the destruction of Babylon occurred in its proper predicted connection. and with its predicted results. They do not show, sentence by sentence, how the history corresponds with the prophecy. They rather announce their subjectthe doom of Babylon-and then cull detached expressions from the prophecies which seem most readily to fit the historical record. Fragmentary as their quotations are, it always appears a great straining of language to make a plausible application of them to the event; and, at the best, the language appears very extravagant as a description of its alleged accomplish-"Oriental exaggeration," "bold poetic imagery," are the irreverent phrases by which the want of exactness is accounted for. This objection may be turned against us in the desultory method pursued in what follows; but it must be remembered that we are not now engaged in the exposition or application of the prophecies, but simply in showing that the predicted doom of Babylon has not yet been fulfilled; and this, too, only as preliminary to our examination of the prophecies regarding the Antichrist.

Our proposition is, that the prophecies regarding the final destruction of Babylon are not, in fact, fulfilled. The history of its past fall, the transference of the imperial power to the Persian conqueror, the gradual decay of the city, and its present condition, scarcely, in a single particular, correspond with the predictions of the Old Testament—to say nothing, at present, of those of the New Testament. In point of fact, there are other ruined or extinct cities of antiquity, to whose fall these prophecies might more plausibly be applied. And it will not be alleged that the prophecies of the Bible are so vague in their character, or that any such vague fulfilment of prophecies could be adduced as proofs of their inspiration.

We select for examination three prophecies from which phrases and sentences are most frequently selected by the apologists, as portraying the past downfall of Babylon.

The first is Isaiah xiii., in which it is intimated that the purpose of the Lord in mustering the hosts against Babylon, is "to destroy the whole land;" "to lay the land desolate, and destroy the sinners out of it." In that desolation, "a man shall be more precious than fine gold;" "every one that is found shall be pierced

through;" "their children shall be dashed to pieces before their eyes;" "their houses shall be spoiled, and their wives ravished." "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged."

The second is Isaiah xxi., which is frequently quoted as containing a remarkable prophecy of Belshazzar's impious feast—"Prepare the table, watch in the tower, eat, drink; arise, ye princes, and anoint the shield;" a summons alleged to refer to the surprise of the city by the troops of Cyrus. In a subsequent verse, the watchman from the tower announces: "Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground." With reference to this, the ransomed Israelites praise God: "For Thou hast made of a city a heap, of a defenced city a ruin; a palace of strangers to be no city; it shall never be built."

The third is Jeremiah 1. and li., from which the apologists quote most largely. We must request the reader to peruse the chapters, marking the minute particularity of ruin—sudden, utter, and appalling ruin.

It is not necessary to go beyond the Scriptures themselves for the historical proof that these prophe-

cies have not been fulfilled. In Daniel v. we have an account of Belshazzar's feast, and the simple record of the catastrophe. "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." According to the prophecies to which we have referred, the king of Babylon, instead of feasting with his nobles in his palace, and falling by the sword of the conqueror, is absent from the city at the time of its capture, on an expedition against Jerusalem, and we are told: "One post shall run to meet another, and one messenger to meet another, to show to the king of Babylon that his city is taken at one end."

In the account of Daniel there is nothing to indicate the predicted panic and confusion which precede the capture, or the unsparing pillage and massacre, the unbridled cruelty, the sudden and complete destruction of the city and its temples, or the desolation of the whole land, which are so vividly described both by Isaiah and Jeremiah. The silence of the narrative, however unaccountable, if Daniel witnessed them, would not prove that these things did not occur. when we betake ourselves to that history which they say is the best interpreter of prophecy, we find that instead of panic and terror, followed by indiscriminate slaughter and unsparing destruction, the population of the city, in fancied security, had abandoned themselves to the reckless dissipation of a heathen festival, and so quietly was the capture made, that it was not till an advanced hour of the next day that the inhabitants of the more remote parts of the city learned that their king was slain, and that the kingdom had passed into the hands of Cyrus. Cyrus was satisfied with the

death of the king and such of the nobles and military leaders as would have been most likely to disturb his conquest. He endeavored at once to reörganize the government, and instead of blotting Babylon out of the list of cities, he at once made it the seat of the new government, and placed Darius there as his viceroy.

It is true that successive kings of Persia carried away enormous treasures from the temples, but the gods and their worshippers were left undisturbed. The city was carefully preserved, instead of being suddenly destroyed and left in heaps, "as God overthrew. Sodom and Gomorrah;" it remained in splendor, beyond the fall of the Medo-Persian empire itself. Quintus Curtius gives an animated description of the triumphal entry of Alexander the Great, when the immense population of the city, headed by the magi, Chaldeans, and knights, in their splendid equipments, hastened to salute their new master. They conducted him through continuous rows of silver altars, on which the most costly incense burned, strewing the way with crowns and flowers, to the magnificent palace. After speaking of the household treasures of Darius, the historian adds: "For the rest, the beauty of the city and its age turned the eyes, not only of the king, but of every one. upon itself; and that with good reason."

It is true that in the lapse of centuries, with the revolutions of empire and the westward march of power, commerce, and civilization, Babylon gradually declined. But down to a comparatively modern era, it continued to be a place of some importance. Even in its ultimate decay, there are circumstances, which of themselves would be sufficient to show that the prophecies are not fulfilled; for minute particulars are

given in the prophecies, as though for the very purpose of preventing the misapplication which our historical apologists make. Such, for example, is the prediction: "There shall not be taken from thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever." Mr. Layard, speaking of the successor of Alexander choosing a site for his capital, near Babylon, says: "He founded a new city, calling it Seleucia, after his own name, and partly constructed it out of materials taken from Babylon." Subsequently, it supplied materials for two other capitals, and down to the present day, the heaps of ruins which cover the plain of Babylon, furnish the neighboring country with building materials.

Another of these minute and peculiar circumstances in the predicted desolation of Babylon, is: "No man shall dwell there;" "the land shall be desolate without an inhabitant: a dry land and a wilderness, wherein no man dwelleth, neither doth any son of man pass thereby." When cities have been razed by the ploughshare of conquest, or have fallen into decay in the ordinary vicissitudes of human affairs, the principal features of ruin are common to them all. But it is not in the ordinary course of things that no stone should be taken from the ruins for the construction of new buildings. On the contrary, the remains of former edifices are almost invariably the quarries from which the modern and insignificant towns and villages which occupy the sites of the great cities of antiquity, are constructed. The carven and sculptured stones which adorned their temples and palaces may be found in the humble walls of the most wretched hovels; and, in opposition to the prophecies, the existing ruins of ancient Babylon form

no exception to the common fate of fallen greatness. In like manner, however complete may have been the desolation which has swept over cities and territories, obliterating for the time being every trace of culture and civilization, there is nothing in the nature of the case which renders that desolation perpetual; and probably no spot of earth could be pointed out which has once been the scene of human industry and arts, of which it can be said that after the besom of destruction passed over it, no man dwells there, and still less, nor any son of man passes thereby. At any rate, the site of ancient Babylon and the surrounding plain is not yet marked by such a preternatural doom.

To say nothing of the teeming population who, for centuries after the fall of Babylon, have lived upon the most fertile valley of the East—crowded the streets of its flourishing cities—and conducted the vast commerce which has covered the Euphrates with ships and the desert with caravans; and to say nothing of the thousands of Arabs who, in later times, have pitched their tents there; and the travellers who have explored these regions; the ancient site of Babylon is to-day dotted with towns and villages—the homes of a permanent population. The largest of these towns, Hillah, situated in the very centre of the ruins, out of which also it is built, has a population of ten thousand.

Mr. Layard, speaking of the productiveness of the soil of Mesopotamia, says: "Although greatly changed by the neglect of man, those portions of it which are still cultivated, as the country about Hillah, (Babylon,) show that the region has all the fertility ascribed to it by Herodotus."

## WAYMARKS

IN

# THE WILDERNESS,

AND

### SCRIPTURAL GUIDE.

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VOLUME III.

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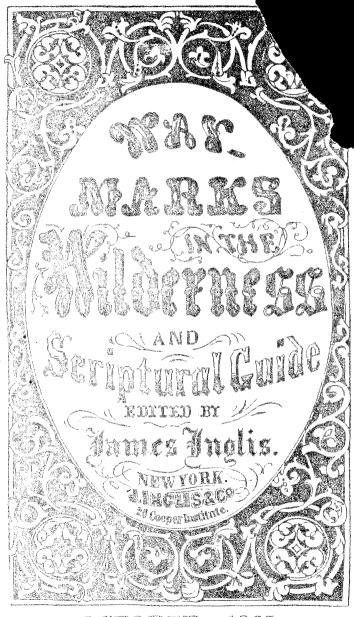
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