

A  
LETTER TO A FRIEND  
ON THE  
EVIDENCES AND THEORY  
OF  
CHRISTIANITY.

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## PREFACE.

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THE following letter is published at the request of the friend to whom it was addressed, and in the hope that its brevity may prove a recommendation to some who have neither time nor inclination for the study of works of greater length and higher pretensions. In admitting, however, this hope, the writer would earnestly refer to the "Introduction to the Critical Study and Knowledge of the Holy Scriptures," by the Rev. T. Hartwell Horne, as a library of information on all points connected with the evidences of the Christian religion, and the illustration of the Bible ; and also to the works of the Rev.

Henry Blunt, as embodying and enforcing, in a popular form, in pure English, and with perfect freedom from sectarian prejudice, the theory and practice of that religion.

August 11, 1841.



# A LETTER,

*&c.*

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MY DEAR SIR,

THE conversation I had the pleasure of having with you last Saturday has been dwelling on my mind ever since, and now induces me to trouble you with a letter, which I apprehend may extend to rather an unwarrantable length. But as you evinced deep interest in its subject, and received with indulgence the few observations I then made, I take the liberty to write them out, and lay them before you at greater length, and more connectedly than I could then express them. You will forgive me, I am sure, for commencing, as I do, from the platform of natural

religion : I do so, to avail myself of the presumptive argument in favour of revelation,—to me a very striking one. And I have dwelt equally upon every link of the argument, from conviction that belief is much more readily conceded to many of the distinctive tenets of Christianity, after their reasonableness and necessity have been recognised in their connexion with, and dependency upon, the rest of the system. You will wonder perhaps at my not sending you a single work on the evidences and theory of Christianity. But no one work that I am acquainted with, of moderate compass, treats of the whole argument consecutively, and in the peculiar manner in which I wish to lay it before you. I will, therefore, now proceed, without further apology ; and pray forgive me if I appear, in the course of reasoning, at all dogmatical, which is very far from my intention.

That God is good, (which his very name implies in our old Teutonic tongue,)

is clearly deducible from the open page of creation in general, and from the physiology of the mind and body of man in particular, as well as from a thousand provisions of adaptation made for his existence and comfort in the world he lives in, evidently showing him to have been the object of care and providence before creation.<sup>(1)</sup> God has also implanted in the human breast an intimate assurance of continued personal existence after the death of the body ; a belief by no means inefficient as a motive of action, common to every human tribe on the face of the earth, and found in no other order of the visible creation. Man, therefore, even had no special revelation ever been made to him, would, I conceive, in the first instance by the light of reason, in the second by intuition, come to the conclusion, that he is the creature of a God of beneficence, and that it is his destiny to survive the body, and the state of things in which he finds himself temporarily a sojourner. <sup>(2)</sup>

Yet looking around us, and into our own hearts, and comparing the condition of man with that of the various tribes of sentient creatures around him, each perfect in its way, and fulfilling the ends of its being, we find him in a state evidently degraded,—moral evil (in other words, discordance with what our conscience testifies to be the divine will,) everywhere prevailing; while in the moral government of the world, thus constituted, we discern dim but certain indications that justice, no less than goodness, is an attribute of the Deity, and awaken to the apprehension that the system of reward and punishment, which we observe already to prevail *partially* here below, may be carried to perfection, and find its completion in that unknown state to which we feel that we are tending.—And if so, conscious as we all are of guilt and ingratitude, what cause have we to tremble!

Yet, on the other hand, convinced that it was the original intention of God to make us happy, and observing that he

appears still to keep that intention in view in spite of our degraded state and utter undesert—an impression arises, which involuntarily strengthens into hope and presumption, that in his boundless resources of wisdom and power, he may find a means or medium of reconciling his justice and his goodness in the final accomplishment of that original intention.

Still, our whole moral and physical being, our position here, our destiny hereafter, the true relation of God to us, and of ourselves to God, and especially the ever-recurring uncertainty how, without sacrifice of an essential attribute of God, man can be just before his Maker—form altogether an enigma, so dark, so uncertain, so bewildering, and involving such fearful consequences of weal or woe through all futurity, that the cry of man to heaven has gone up in all ages, imploring its solution.

That God has withheld such a solution is most improbable from the consideration above alluded to, that his merciful regard

is not wholly withdrawn from man, while that he has provided one is thus suggested with increased probability: and this impression, like the one it is founded upon, gradually strengthens into hope and presumption, and naturally allies itself with it.

And here let us pause a moment to reflect, that, since we cannot solve the enigma by our own unassisted reason, the truths revealed to us by God must necessarily be of a very exalted nature, and probably, in their full nature and bearings, above our comprehension, and must therefore be sanctioned by evidence so extraordinary as at once to convince us that they are oracles from the Deity; these reflections, if duly naturalised in the mind, will engender in it that degree of *faith*, which a revelation from a superior power, when once it is proved to be such, rightfully claims from us. We must, in short, be prepared to hear, receive, and act upon, mysterious truths, “undreamt of in our philosophy.”

Does there then exist a communication from God to man, solving the enigma of human life, and affording a remedy for its sufferings, such as reason encourages us to look for at the hands of God?

There *does* exist a book, or rather a series of books, arranged together in one volume, and called collectively and emphatically THE BIBLE, which professes to be the oracle we want.

A strong argument may be drawn in its favour from its containing the only theological system which, in consistency with the character of God as deduced by natural religion, and with the deep-felt exigency of man, answers, as it were, to the above-mentioned presumption, that such a communication must exist.

Still, this is not absolutely sufficient, and we require to be convinced, that the Bible is a direct communication from God himself. If this can be proved, our acceptance of the truths revealed in it follows, or ought to follow, as a matter of course.<sup>(3)</sup>

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The Holy Scriptures (as the Bible is otherwise called) are divided into two distinct series, the books of the Old and New Testament.

The canon of the Old Testament (thirty-nine books, exclusive of those styled Apocryphal) was fully established before the time of Josephus, the contemporary of the fall of Jerusalem; and the authenticity of the Pentateuch, or five books of Moses, the substruction on which the rest is built, was admitted by Porphyry, one of the earliest and ablest opponents of Christianity, who considered Moses to have lived before the Trojan war. (<sup>4</sup>)

Of the divine origin of the Pentateuch a remarkable proof occurs in the specific prophecy of the ultimate dispersion of the Jews, and of their existence among all nations as a distinct people, commingling with none, but remaining in all "a reproach and a curse," as they do to this day. The book of Deuteronomy, in which this prophecy occurs, was trans-



lated into Greek at Alexandria, above three hundred years before the Jewish polity was overthrown. That the Jews do so exist at the present day is known to every one. The direct inference is, that the work in which such a superhuman foreknowledge is displayed must be divine.

Similarly, through the remaining books of the Old Testament are scattered various prophecies respecting the fate of the Jews themselves, and of certain nations grouped around them, which at the time when these books were translated into Greek (to take the latest possible period) were in existence, and more or less flourishing, as is provable by profane history. The exact fulfilment of these predictions at the present day has been unconsciously borne testimony to by a host of travellers and historians; some sceptical altogether, others intent merely on antiquarian or geographical research. The inference, like that in favour of the Pentateuch, is irresistible. (5)

The Old Testament, however, (and from this consideration an important argument is deducible, in support of the divinity of the New,) by no means professes to be a complete revelation of the will of God, or to establish an universal religion : on the contrary, to be merely the basement on which, at a future day, the perfect temple of true religion is to be reared. Throughout the Pentateuch and the remaining books, constant allusions are made to the mediatorial intervention between God and man of a Deliverer, named THE MESSIAH, in the description of whose person and character the most exalted and the humblest attributes are united. He is described in some places as “a Law-giver,” as “Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace ;” in others, as “a child,” “a servant,” as “despised and rejected of men, a man of sorrows, and acquainted with grief,” as being “brought as a lamb to the slaughter,” “stricken, smitten of God, and afflicted.” And

both characters are united in the following distinct prediction : “ Thus saith Jehovah . . . . To him whose person is despised, whom the nation holds in abhorrence, to the subject of rulers, kings shall see him and rise up : princes, and they shall worship him ! ” (6) But nowhere in the Old Testament do we read of this mysterious personage having actually come. On the contrary, at the close, as at the beginning, it still points to futurity as the period when the types and prophecies of which it is the record are to find their complete fulfilment in him. The Old Testament, therefore, this work of God, is confessedly imperfect.

Here again reason steps in with the presumption, that—as the just and good God cannot have been mocking us with expectations which are not to be realised,—as it would be against his nature to abandon capriciously an enterprise he has once undertaken,—as the period pointed to in the Old Testament as that of the Messiah’s advent is (as will be shown hereafter) long

past,—as no such personage is at present existing visibly on the earth,—as he must consequently have come and gone,—and as, therefore, competent testimony is our only means of knowledge as to his character and history, and the duties incumbent on us in consequence of his intervention—we may, on all these considerations, fairly expect a *conclusion* to the work of which the first part is before us, equally originating from God, analogous therefore to the former portion, though probably still more wondrous in its discoveries, and therefore attested in a yet more striking (though possibly dissimilar) manner.

Hence, therefore, as before, but with a still surer expectation of an affirmative reply, results the question—is such a conclusion extant?

The New Testament is put into our hands as the answer. And, when we find on examination that it is entirely conformable to the idea of such a conclusion as we are led to expect; that the narrative harmonises in the minutest particulars

with the preceding scriptures ; and, moreover, that if it be rejected, no other work whatever exists that can be assumed in its stead as answering to that idea—it is not irrational to suppose that in the New Testament we *have* the conclusion in question.

However, here again we must examine more minutely into the claims of the New Testament to be received as this conclusion.

The New Testament consists of the Gospels, the Acts, the Epistles, and the Apocalypse, or Book of Revelations. The “Gospels,” are, in other words, so many biographies of an individual Jew, by name Jesus Christ, who asserted himself to be the Son of God, and the predicted Messiah and Saviour of the world, worked miracles to confirm that assertion, was crucified by the Jews, but rose from the dead, and, after appearing repeatedly to his disciples, ascended to heaven, there to remain until he shall come again in glory, to reward his faithful followers, punish his enemies,

and assume universal empire. The "Acts" record the first establishment and diffusion of the religion revealed by Jesus Christ, commonly called Christianity. The "Epistles" are so many letters, written by his apostles, or missionary disciples, inculcating the precepts and doctrines of that religion. And the "Apocalypse" is a prophetic narrative of the fortunes of the christian church, and of the world in general, from the age of the apostles to the close of time.

That these books are genuine, and that none which ever belonged to the canon of the New Testament have been lost, is proved by an uninterrupted series of quotations from them, by writers for and against Christianity, from the present time backwards to the very days in which the authors lived. Every one of the said quotations occurs in the New Testament as at present in our hands, and none are made which are not found therein. Add to this, the correspondence of all the most ancient manuscripts and of the oldest versions.

With respect to the authenticity and credibility of the Gospel narrative :—We are accustomed to acquiesce in the existence, and give credit to the character and legislation of Lycurgus and Solon, yet no contemporary accounts exist of them. Whereas, the existence, character, and legislation of the christian lawgiver are directly attested by four independent contemporary witnesses, and indirectly by several others, all minutely agreeing.

That the authors of these Gospels (and the argument, with slight alteration, may be applied to the rest of the New Testament) were Jews, is clear from the Hebraisms with which their Greek abounds ; that they wrote with a perfect knowledge of the facts they relate, is evident from their circumstantiality, their undesigned coincidences, and the minute agreement of their geographical and historical allusions with the accounts of contemporary historians ; that they were sincere is indubitable from the sufferings they underwent, and the sacrifices that



they made, in the cause of what they believed to be truth ; that what they told *was* truth in all respects, even the most miraculous, is to be *presumed* from the unparalleled candour and honesty with which they record their own failings, and from their moral character never having been impeached by their keenest opponents, and may be considered *established* by the facts, that the witnesses of the miracles asserted were alive at the time they published their works, and that the bitterest enemies of Christianity admitted the reality of these miracles ; and also by the evident incompetency of any one of them to *invent* the character of the individual whose life they chronicle, a character which has been acknowledged by sceptics and infidels to be the most sublime and beautiful ever exhibited among mankind. On the contrary, not one of the evangelists has fully appreciated that character, its perfect compass, harmony, and unity, being apparently beyond the single apprehension of any one of them. It is not therefore from one, but



from collation of the four Gospels, and indeed of the whole New Testament, that we are enabled to deduce the character of Jesus Christ. (7)

And the style in which the narrative is delivered is a strong corroborative argument. Throughout the Old Testament, as long as the notes of preparation had to be sounded, the utmost beauty of language, the highest flights and flourishes of poetry, were employed to do honour to the approach of the Deliverer. But when he appears on the scene, all is hushed before the majesty of his presence: except when used by our Saviour himself, not a trope or metaphor is to be found in the Gospels; there is no poetical embellishment, no attempt to work on the passions, no specific character is even drawn of him: awe-stricken, and conscious that human speech falls far short of their high argument, the evangelists give a plain, simple, matter-of-fact statement of what they have seen and heard, and leave the reader to draw his own conclusion.

And what is this conclusion ? The prophecies, scattered throughout the Old Testament, meet in Jesus Christ, as a suffering Messiah, (for as a triumphant one he has yet to come,) with the most accurate fulfilment, not only in his personal character, but in the most minute particulars relative to his life and sufferings ; while the miracles recorded of him (which rest on stronger testimony, positive and presumptive, than perhaps any other facts in history,) can only be accounted for on the supposition of his divinity—a divinity which, be it remarked, we are prepared to acknowledge by the express predictions of the Old Testament. And, even if all this body of evidence were wanting, his own specific and circumstantial prophecy (to cite one only) regarding the approaching destruction of Jerusalem—(which was published in three of the four Gospels, several years before that event took place, and of the prior publicity of which the evidence was so strong that it was unchallenged by Julian, by Por-

phyry, and by Celsus,) is proof incontestible of the foreknowledge of the being who uttered it, and therefore of his divinity. For it must be remarked, that Christ's predictions and injunctions are never prefaced by "Thus saith the Lord," as in the Old Testament, but he speaks with the absolute authority and affirmation of God.

Yet, in recognising the divinity of Christ, we must by no means lose sight of his humanity. One of the most striking peculiarities of the Gospels is the fearless and artless manner in which the evangelists attribute to him, almost in the same breath, the actions and language of the man and those of the Deity; language and actions which can be explained only on the admission of the great truth on which the whole Bible and the salvation of man hinges, that Jesus Christ was God incarnate.

The very existence and prevalence, moreover, of Christianity cannot be accounted for on rational principles, unless

by its celestial origin. The false religions that it had to contend against in the east and west, and in later ages in the north, had prevailed through their pandering either to the sensuality or the pride of man; and in occupation of these his master-passions they were thus, so far as human agency is concerned, omnipotent. But that a system so diametrically opposed to the natural bias of human nature as Christianity should have obtained the footing it did, and has ever since maintained, is incomprehensible, unless it originated from the Deity.

Nor, under the conviction that God is good, should the peculiar tendency of Christianity to promote the happiness of mankind, public and private, as demonstrable from the records of history and the common experience of life, be overlooked as evidence in this matter.

Much more might be urged on this subject; but I think the above will be deemed sufficient to establish the divine origin of the Scriptures. (8)

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The next and most important question is,—that origin being admitted,—what is their proper object and purpose?

Not, I apprehend, to announce to us the existence of God, or the destiny of man to survive his present state of existence,—for these ideas may be considered innate in the human mind, or else, so universally true and congenial to his nature, that, having once at the creation been imparted to him, it is morally impossible for him ever, under any circumstances, (I speak of him here collectively, not individually,) wholly to lose sight of them. No race of human beings, I believe, has been ever met with, however degraded, whose creed did not at least embrace these two tenets. They lie, too, at the very foundation of natural religion, and may be deduced by reason from the mere study of a daisy or a caterpillar. Though on various occasions specifically asserted, I consider them, therefore, to be taken for granted throughout the sacred writings.

The specific object, then, of the Bible is, first, to republish authoritatively, and confirm, as it were, with the hand and seal of God, those truths respecting his character, his moral government of the world, and the destiny of man to a future life, which we include under the name of natural religion, and which, fallen and guilty as we are, leave us in a state of painful uncertainty, bordering alternately on hope and despair, as to our future happiness or misery ; secondly, to account for our present wretchedness by announcing the lofty dignity from which we have fallen, and to reveal a mode of reinstatement in our original privileges mercifully provided for us by God, in which new and mysterious properties of the Divine Being are disclosed, and the duties consequently incumbent on us pointed out and enforced ; and thirdly, to set before us such incentives of present comfort and future happiness as may induce us to close with the invitation thus held out to us.

Yet it must be premised that the Scriptures are not to be considered as a revelation of the whole grand scheme of the divine government of man, as already partially displayed to superior intelligences on the wide theatre of the material universe, and far less as it exists in the infinite mind of God ; but only of such portions of it as it is necessary for his salvation to know here on earth, and of certain individual points which, like stars on the distant horizon, are just within his apprehension, though far beyond his comprehension. These latter mysteries are partially divulged as a trial for his faith, fuller knowledge being reserved for futurity. (9)

Nor must he be discouraged at finding this revelation not merely a partial, but (so to speak) an unscientific one, scattered over the whole Bible, “ here a little, and there a little,” without systematic arrangement, and in a form and manner intended, doubtless, as in the analogous book of nature, to interest and exercise



his inquisitive and critical faculties, and thus secure his attachment to the science of theology, at the same time that his mind is at once elevated by the contemplation of the great truths revealed by it, and humbled by that of the vast chasms of ignorance into whose recesses his vision is as yet too weak to penetrate. To the theological, indeed, far more than the student of natural science, is the dying ejaculation of Sir Isaac Newton appropriate ; “ I feel as if I had been standing all my life, a little child, on the shore of the boundless ocean of truth, picking up a few shells !” <sup>(10)</sup>

From the Bible, then, we learn, first, that Goodness, Holiness, Justice, and Truth, are absolute and inalienable attributes of God ; that “ in Him there is no variability, neither shadow of turning ;” and that, therefore, these attributes can in no wise clash with each other, nor can any one of them, so to speak, be suspended in favour of the others,—but that they are ever in full, unrelaxable exercise.

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Further, we learn the triune nature of the Godhead,—that a Trinity in Unity and Unity in Trinity is to be worshipped, consisting of God the Father, represented as the *Originator* of all things ; God the Son, by whose *agency* the worlds were made, and mankind created and redeemed ; and God the Holy Spirit, proceeding from the Father and the Son, who is represented as the *Giver of life*, the Dispenser to man of those spiritual gifts which the Son has purchased for him of the Father by his obedience and atonement. This doctrine (which is of the utmost importance to the harmony of the whole system of Christianity) pervades the Bible from the beginning to the end. To enumerate and classify all the passages which illustrate it (many of which are not perceptible in the English translation) would fill a volume. I will only here remark, that the doctrine of at least a *plurality of persons*, and an *unity of essence*, is conveyed in the very first verse of Genesis ; “ In the beginning, God

created the heavens and the earth." The word translated " God " in our version is " Elohim," " Gods," the *plural* of " Eloh," (the same word as the modern Arabic Allah,)—but the verb " created " is, in the Hebrew, in the *singular* number. <sup>(11)</sup> The name Jehovah, commonly translated " the Lord," and understood of the second Person of the Trinity, the Son and Word of God, is not used till the narrative of the creation is finished. I may add, that a tradition of the doctrine of the Trinity (which could only have been derived from primitive revelation) seems to have existed among all the early nations, and especially among the Egyptians, (the earliest established polity of the postdiluvian world, of which we possess any accurate knowledge,) whose whole theogony was arranged in triads. <sup>(12)</sup> But this was polytheism.

We also learn from the Bible that at some remote period an apostasy took place among the immortal host, in consequence of which the rebel spirits were

cast out from heaven ; and that they and their leader, emphatically surnamed “ Satan,” or “ the enemy,” are unceasing in their efforts to contravene the beneficent intentions of God. Man, therefore, as his favoured creature, is especially the object of their malevolence.

Immediately after the description of the material and brute creation, we are informed that God created man “ in his own image,” pure and spotless,

“ Sufficient to have stood, yet free to fall.”

He appointed him a residence and an employment in his service, as occupant and gardener of Eden ; a spot so modelled, there is reason to suppose, as to resemble heaven ; “ a place chosen,” as it has been beautifully expressed, “ like the temple under the Law, and the Church under the Gospel, for the residence of God with man ; a place designed to represent and furnish its happy tenants with ideas of heavenly things ; a place sacred to contemplation and devo-

tion ;—in one word, the primitive temple and church, formed and consecrated for the use of man in his state of innocence. There, undisturbed by care, and as yet unassailed by temptation, all his faculties perfect, and his appetites in subjection, he walked with God as a man walketh with his friend, and enjoyed communion with heaven, though his abode was upon earth. He studied the works of God, as they came fresh from the hands of the Work-master, and in the creation, as in a glass, he was taught to behold the glories of the Creator. Trained in the school of Eden, by the material elements of a visible world, to the knowledge of one that is immaterial and invisible, he found himself excited by the beauty of the picture to aspire after the transcendent excellence of the divine original.” (13) Such was paradise ; a state of happiness unmingled. But it was held on one condition, as a test of man’s obedience,—that he should not eat of the fruit of a certain tree which grew in the garden,—

the penalty of transgression being death. It was not unjust that the holy and good Creator should demand perfect obedience from a creature whom He had formed competent to render that obedience. Adam, however, did eat of the tree, at the instigation of Eve, his wife, who had been beguiled by Satan, under the form of a serpent, as here by implication, and elsewhere expressly, affirmed. Having eaten, they became conscious of good and evil, but in a very different manner from what they expected; the propensity to moral evil, latent in their constitution, became developed, and the taint of corruption has descended from them to their whole posterity. Subjection to temporal death followed as a matter of course. But this was not all; the wrath of God, or eternal death, became their due in consequence of their disobedience; and the holiness, justice, and truth of God were, in apparent league against his goodness, pledged for its infliction.

Expulsion from Eden, condemnation

to earn their bread by the sweat of their brow, temporal death, and, last and worst, eternal death, may appear at first sight a harsh punishment for what may similarly appear a slight offence. But the fact is, (and this has been well put by Dr. Hales, the chronologer,) situated as Adam and Eve were, in their primitive state of innocence and seclusion from society, what opportunity or what temptation had they to violate the Law of God in any one of those principles familiar to us, since the republication of that Law to the Israelites, as the Ten Commandments? “No other God than one knew they, their Creator, and therefore they had no inducement to polytheism, idolatry, or profanation of his name or sabbaths; no earthly parents had they to dishonour, no neighbours to injure by murder, adultery, theft, or perjury; where all was their sole property and dominion, no room had they for covetousness. Nothing, therefore, but the privation of some appetite, the restriction of some gratifica-



tion within their reach, could easily have been proposed as a test of their obedience." (14) Their condemnation therefore was just.

Corroborative proofs of this history of the fall, in its outline and details, understood as plain literal matters of fact, exist in the traditions of a golden age, and of the degeneracy of man, common to almost all nations; in the Ophite worship, or adoration of malignant deities incarnate in the serpent form, almost universal over the globe; in the obscure expectation, preserved in the Hindoo, Grecian, and Scandinavian mythologies, of a divine avenger, destined to deliver man by slaying the serpent; in the degraded and reptile state of the serpent tribe; in the disgust and almost instinctive abhorrence with which mankind in general regard it; in the necessity incumbent on man alone, the lord of creation, to labour for his bread; in the suffering attendant on the parturition of woman, unshared by the brute creation; and in that sensibility to shame

on account of nakedness which all mankind have shared in since that memorable evening when Adam and Eve, being "ashamed, because they knew that they were naked," "sewed fig-leaves together, and made themselves aprons." <sup>(15)</sup>

Adam and Eve, then, were driven out of paradise, and death was recorded against them. But they were not driven out without a hope of pardon and reinstatement in their high privileges. Pandora had opened the fatal box, but Hope remained behind,—a tradition evidently allusive to this early transaction in the history of mankind. God's goodness had devised a mode of reconciling man to himself, without compromise to his equally essential attributes of holiness, truth, and justice. He vouchsafed a promise to the unhappy pair, that "the seed of the woman" (her offspring) "should bruise the serpent's head." This promise was, in fact, primarily directed as a threat to Satan, whose malevolence thus providentially recoiled on himself.



That Adam and Eve expected the speedy fulfilment of this promise is probable from the exclamation recorded of Eve on the birth of her first-born, Cain, "I have gotten the man," (in our translation, *a man*,) "from the Lord." But the manifestation of the promised "seed" was to be long delayed. And till he should arrive, God appointed *sacrifice* to be offered, that through the death of an innocent victim, as a type or figure of the great atonement to be made by the spotless "Lamb of God," thus "slain for us from the beginning of the world," man might be reconciled to his Maker by prospective faith in that atonement. And sacrifice, though coupled with utter oblivion of its figurative meaning, has consequently been found to prevail in every country and among every people of the world.

That sacrifice was instituted before the expulsion of the offending pair from paradise, and immediately subsequent to the sentence pronounced on them by God,

is deduced with strong probability from the consideration, that as the permission to use animal food was not granted till after the flood, and as the Lord clothed them with skins before expelling them, those skins must have been the skins of animals which they had offered up in sacrifice. At all events, we find sacrifice for sin clearly established a few years afterwards. The distinction between Cain's offering and that of Abel, which rendered the one acceptable and the other distasteful in the sight of God, was, that Abel, in offering a lamb, acknowledged his sinfulness and faith in the promised atonement ; while Cain, in only offering the fruits of the earth, negatively affirmed his sinlessness and independence of that atonement. The religion of the one was (by anticipation) Christianity ; that of the other Deism, or mere natural religion, by which man cannot be saved. This view is confirmed by the expression of Cain, " My sin is too great to be forgiven," (as the passage translated, " My

punishment is greater than I can bear," may be also rendered) <sup>(16)</sup>— a sullen rejection of the salvation provided by God ; for his sin, though heinous, was by no means too great to be forgiven, and grace (unless, indeed, his heart had been judicially hardened) still lay open to him on recourse to the means recommended to him by the Almighty in his merciful expostulation previous to the murder, " If thou doest not well, sin (i. e. ' a sin-offering ' ) lieth (more literally ' coucheth ' ) at the door." But obdurate pride seems to have been his ruin. <sup>(17)</sup>

The history of the antediluvian world is very briefly told. We are not, however, without a specific testimony to immortality, in the translation of the patriarch Enoch alive to heaven. In spite of this, however, and the preaching of Noah for one hundred and twenty years, the world became so corrupt, that God determined to destroy it, which He did by a deluge, preserving Noah and his family, the solitary believers left, in an ark, or ship,

for the purpose of repeopling the earth. By Noah's three sons, Japhet, (the Iapetus of the Greeks, and their and our ancestor,) Shem and Ham, and their wives, the earth was accordingly repopled.

That the flood actually occurred, scientific proof exists in the discoveries of geology ; that it occurred in punishment of human wickedness, and that Noah and his family were preserved in the ark, is corroborated in the strongest manner by the traditions of all nations, some of which (as those preserved by Lucian, Plutarch, Ovid, those of the Celts, of the Babylonians, of the Persians, Hindoos, Chinese, Mexicans, the Sandwich Islanders, &c.) very closely approximate to the Mosaic account ;—and that the whole existing human race are descended from Noah's three sons, as asserted in Scripture, is supported by the etymological and geographical facts, that the known languages naturally fall into three great classes, the African or Ham-ite, the Shem-itic, and the Indo-European, or

Japhet-an,—each class being distinct from the other, though there are many particular words in each which are common to one of the other two, and sometimes to all three, proving their common origin;—and that the only central point from which these three great divisions of the human race could have emigrated, without crossing and thwarting each other's courses, is that very district of Asia to which the Scriptures point as the residence of the patriarch, their ancestor, after the deluge. To which may be added, the argument derived from the prevalence of the arbitrary and unastronomical division of time into weeks, and of the reverence paid to the seventh day, among nations belonging to each of these three great stocks,—nations so remote from each other (that of Pegu, for instance, from Guinea) as to preclude all rational probability of their having intercommunicated since the departure of their respective ancestors eastward and westward from the plain of Shinar. (<sup>18</sup>)

The worship of the true God was preserved by the descendants of Noah for many ages in the several countries where they settled. Of this patriarchal religion, as it existed in its purity, we have a beautiful example in the book of Job. That this book was composed long before the time of Moses, or even Abraham, is presumed from the fact of its containing no allusion (otherwise so apposite) to the plagues of Egypt and the passage of the Red Sea under Moses, or to the destruction of Sodom and Gomorrah in the time of Abraham; from no notice occurring in it of any description of idolatry except the Zabian worship of the heavenly host, whereas in Egypt (which the author was evidently acquainted with) image-worship existed before the time of Abraham, as proved by the modern discoveries there; from the specification of Taurus and Scorpio, as the cardinal constellations of spring and autumn, which, by the calculation backward of the precession of the equinoxes, fixes its date to B. c. 2337;



and from the age attained by Job himself, which was greater than that which mankind usually reached in the time of Abraham. <sup>(19)</sup>—I should have remarked before, that the gradual diminution of human life, subsequent to the fall, was remembered in tradition ages afterwards :

“ Post ignem ætheriâ domo  
Subductam, macies ac nova febrium  
Terris incubuit cohors ;  
Semotique priùs tarda necessitas  
Lethi corripuit gradum.”

That this patriarchal religion was (like that of Adam and Noah) anticipatively christianity, is clear from Job's celebrated profession of faith : “ I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Here the resurrection of the body is expressly affirmed. But the passage is remarkable on another account. Job speaks of his Redeemer as *living*, and yet at the



close of his trial sacrifice was offered,—a proof that the seed of the woman had not then come ; a proof too—may it not be strongly argued?—that that Redeemer, when he actually appeared, was no mere man, but an incarnation of the Deity.

A remarkable and interesting inference may also be drawn from the fact, that “the Lord gave Job,” after his trial, “twice as much as he had before,” (or, literally in the original, as translated in the margin of the Bible, “added all that had been to Job unto the double,”) to wit, fourteen thousand sheep, instead of the seven thousand he had lost, six thousand camels for three thousand, “and a thousand yoke of oxen, and a thousand she-asses,” in the same proportion. “He had also seven sons and three daughters.” The question is natural, Why were not his children doubled too? And the answer, on reflection, is obvious—Because those he had been deprived of were “not lost, but gone before;” though parted from him in *this*, they existed to

him, awaiting his arrival, in another world. <sup>(20)</sup>

Though Abraham himself appears to have been born an idolater, true religion was not extinct in his days, nor indeed for long after him. Melchizedek, king of Salem, his contemporary, was “the priest of the most high God,” to whom he “gave tithes of all,” <sup>(21)</sup> and Balaam, the Chaldean prophet, in the time of Moses, though a wicked man, professed to worship the true God. But the glimmerings of the truth were fast fading away and being replaced by the darkness of paganism, when God called Abraham, and re-established with him, and with his son and grandson, Isaac and Jacob, successively, that direct covenant which he had previously entered into with Noah and Adam before them, and which existed between God and the posterity of Israel till the advent of Jesus Christ, and has existed ever since with Christians, as the spiritual Israel, to this day.

The object of God in thus selecting the

descendants of Jacob, the son of Isaac, the son of Abraham, and forming them into a distinct nation and body politic, (to the exclusion of the Edomites, Ishmaelites, Midianites, and other tribes, descended from the respective brothers of these patriarchs,) was to narrow, visibly and by degrees, to one family of mankind the promise of their future Deliverer, and meanwhile to secure, amid the corruption of the world, the preservation of the true religion among that one people by his personal manifestation to them in signs and wonders, and by fencing them in by every possible repulsive means from contamination through foreign admixture.

The history of Joseph is well known, and the manner in which (according to prophecy) the family of Israel were brought into Egypt. Shortly before their arrival (according to the most approved chronological calculations) the Egyptians had succeeded in expelling the shepherd kings, a nomade race of Scythian origin,

who had oppressed them for some hundred years. This accounts for the incidental assertion of Moses, that every shepherd was “an abomination to the Egyptians;” and this prejudice continued for ages afterwards, as depicted in the bas-reliefs and paintings still to be seen in Egypt. The district of Goshen, which, according to the Bible, was assigned to the Israelites, was, we know from profane history, that from which these Scythian invaders had been expelled; and was therefore in all probability lying vacant at the moment of their arrival. The pastoral Israelites were thus, by God’s providence, preserved a distinct tribe among the idolatrous Egyptians, with whom, in the natural course of things, they would otherwise have mixed by intermarriage and been lost. <sup>(22)</sup> In process of time they multiplied, and were grievously oppressed. God then interposed, and enabled Moses to perform a succession of miracles which convinced both the Egyptians and his own country-

men (the most sceptical nation, apparently, that ever existed) that he was indeed an accredited messenger of the Deity, and which ultimately induced Pharaoh to permit the departure of the Israelites. The evening before his consent was obtained, the Passover was instituted, a solemn sacrifice and feast, *commemorative* of the destroying angel *passing over* the houses of those who observed it that terrible night, while every house that neglected it was visited by death ; and *prefigurative* also of the great future sacrifice of the "Lamb of God," by which those who accept its proffered benefits are spared and saved. The Passover was appointed to be kept year after year until that sacrifice should be consummated. The Lord's Supper is the Christian's substitute for it, as appointed by our Saviour the night before he was crucified : "Do this in remembrance of me." And the continuous commemoration, even to the present day, of these two ordinances (and as much might be said of

the similar antitypes, Circumcision and Baptism) among Jews and Christians throughout the world, is a proof of the credibility of the Scripture narrative, no less remarkable than those already cited.

After their miraculous passage of the Red Sea, (of which traditions lingered among the inhabitants of Memphis and Heliopolis as late as the second century,) the Israelites were led through the wilderness to Mount Sinai, where they received from God the ten commandments embodying the *moral* law, (under which man was created, and which is consequently still binding upon him,) and the *ceremonial*—a politico-religious system, typical, in all its minutiae, of Christ and Christianity, <sup>(23)</sup> and which was superseded by our Saviour. This system, as enunciated in the five books of Moses, the Israelites accepted; they retained it till the destruction of their polity, and still tenaciously cling to and observe it to the utmost of their power during their



dispersion,—facts from which, taken in connexion with its extreme severity, results an argument of overwhelming force as to the reality of the miracles on which that system is based, since it is clear that no generation of Jews, except the one which witnessed the miracles, could have been the first to acknowledge its divine authority. At least, the maintenance of the contrary opinion involves the supposition, that a book asserting that the British people had been captives in France, had been miraculously brought through the sea to England five centuries ago, and have ever since been in the habit of going once a year to London to celebrate a great national feast, instituted in remembrance of their escape, could obtain credence in the present day, in the face of popular knowledge and experience to the contrary of such assertions—especially when they are brought forward as the basement of a code of laws and observances opposed to the natural tendencies of fallen man, but which he



is required, on the authority of the miraculous event thus appealed to, to receive and obey under penalty of death—a manifest absurdity. And this argument, it is obvious, might equally be applied in the case of the miracles recorded in the New Testament. (<sup>24</sup>)

After being detained by God for forty years wandering in the desert, the Israelites crossed the Jordan, its waters being miraculously divided for their passage, (<sup>25</sup>) occupied the land of Canaan, and dwelt there for many centuries, frequently falling into idolatry and every description of sin, (for which a large portion of them, ten tribes, were eventually carried into captivity beyond the Euphrates, and have ever since been lost to our recognition on the map of the world;) but a remnant (the tribes of Judah and Benjamin) still preserved for the great purpose God had in view in his original adoption of the nation.

As respects the doctrine of immortality, (which I have already mentioned as to

my apprehension assumed for granted throughout the Old Testament,) various direct and indirect evidences of its being the belief of the Jews during this interval, are scattered throughout the later books. Of these the strongest is the translation of the prophet Elijah, a case similar to that of the antediluvian Enoch. Nor can we otherwise account for the comfort derived by David, on hearing of the death of his child, from the reflection, "I shall go to him, but he shall not return to me,"—an expression analogous to that so repeatedly used by Moses in describing the deaths of the early patriarchs, "He was gathered to his people,"—words which, in their application alike to Abraham, to Israel, and to Moses, whose mortal remains await the resurrection of the just at intervals so widely apart, of themselves imply immortality. Indeed, the very existence of the Sadducees, as a sect of the Jews, proves the national belief in the doctrine. And if we wish further testimony, we have it from that

“ cloud of witnesses” of all ages, enumerated by St. Paul, who having “ died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth,” now look down from the “ everlasting hills,” the amphitheatre of heaven, on the arena of Christianity, where their spiritual descendants, animated with the same zeal, and winged with the same hope, “ run with patience the race that is set before them, looking” (as they did) “ unto Jesus, the author and finisher of their faith”—the merciful Judge, who, not for one alone, but for each sincere aspirant for the goal, holds forth the palm of victory, the crown of everlasting life. <sup>(26)</sup>

The future human birth of the “ seed of the woman,” the “ Redeemer,” who had been “ living ” in Job’s time, having been successively limited to the race of Abraham, (I might have mentioned Seth and Shem before him,) Isaac, Jacob, and

Judah, was last of all promised to that of David. Various prophecies were uttered concerning him, both as respected his human and divine nature, the place of his birth, minute incidents of his life and death, &c., growing clearer and clearer as the time for his manifestation drew nigh. <sup>(27)</sup> A specific note of time had long before been given in the death-bed prophecy of Jacob, "The sceptre" (or civil government) "shall not depart from Judah, nor a lawgiver from between his feet," (i. e. of his offspring,) "until Shiloh" (the apostle) "come, and unto him shall the gathering of the people be." A passage which may be more critically translated,—

" The sceptre shall not depart from Judah,  
 Nor a teacher from between his feet,  
 Until Shiloh come,  
 And [until] to him a congregation of peoples."

Of which, (the first and third lines, and the second and fourth corresponding, according to the usual alternation in He-

brew poetry) the meaning may be paraphrased as implying the existence of the civil government of Judah until Shiloh came, and the duration of its ecclesiastical polity till a “ congregation of peoples,” or a multitude of individuals of all nations, should have been gathered to him as believers. <sup>(28)</sup> Meanwhile, the daily sacrifice, and the great atonement on the day of the passover, continued uninterruptedly year after year, century after century.

At last the appointed time arrived, and all things in God’s providence conspired in ushering it in. The old mythologies of Egypt and Etruria, of Greece and Rome, had sunk into decrepitude ; the idol gods tottered on their pedestals, the temple of the universe stood vacant, as it were, without a deity. Rome, the last of the universal monarchies, had already cast her gigantic shadow across the earth ; the Greek language, the richest and most flexible that ever existed, had long been

silently diffusing itself over the civilised globe ; the nations were at peace—

“ No war or battle’s sound  
Was heard the world around,  
The idle spear and sword were high up-hung ;  
The hooked chariot stood  
Unstained with hostile blood,  
The trumpet spoke not to the armed throng ;  
And kings sat still with awful eye,  
As if they surely knew their sovran Lord was by.”

—This is no mere figure of poetry. From whatever source it may have arisen, a strange and thrilling expectation of the advent of a mighty personage who should assume universal empire, and be a blessing to the human race, actually possessed the minds of men. And well indeed might a secret awe pervade creation, animate and inanimate ! The sacrifice prefigured by a spotless lamb ever since the last evening that Adam and Eve spent in paradise, this grand and most mysterious propitiatory sacrifice was to be offered up for the sin of mankind. The mere offering of sacrifices was an



acknowledgment that man, corrupt and impure from the womb, could make no such atonement. Yet the blood of bulls and of goats could not, we are assured, cleanse sin. It was necessary, therefore, (if we may use the expression,) that God should interpose—as indeed he had promised to do.

God accordingly *did* interpose. And as each Person of the Trinity had originally engaged in the creation of man, so each Person re-engaged in this interposition for his restoration. At the will of God the Father, and through the mysterious operation of God the Holy Ghost, God the Son became incarnate as the promised “seed of the woman,” was immaculately conceived, and born as Jesus Christ, the child of the blessed Virgin Mary. In Him, alone of all the human race descended from Adam, there was no taint of original sin, no inherited corruption. <sup>(29)</sup>

It is a matter of profane history, that eleven years after the birth of our Sa-



viour, Judæa was made a Roman province, was thenceforward governed by a Roman deputy, and that the judicial power of life and death was taken away from the Jews. "The sceptre had departed from Judah." Consequently, according to the prophecy of Jacob, Shiloh must have already come. But the Jews, overlooking the prophecies respecting a suffering Messiah for those which foretell his future glory, wilfully shut their eyes to the divinity of Him who was among them.

The history of Jesus Christ is familiar to all, and his spotless and beautiful character has extorted the admiration of those who disbelieved his divinity, and have thus made him a "liar" and an impostor, since it is morally impossible to deny the testimony to the fact, that he *asserted* himself to be the Son of God. <sup>(30)</sup>

He commenced his public ministry as the "prophet," or teacher of righteousness, about the age of thirty; and for three years and a half unceasingly dis-

played his perfections and his miraculous powers. He was at last betrayed by one of his own disciples, and condemned at the *instigation* of the Jews (for, “the sceptre” having “departed,” they could not themselves condemn him) to the most ignominious of all deaths, that assigned to the vilest criminals, crucifixion. He was accordingly crucified. The Jews were not aware of the significancy of what they did, but he expired on the very day and at the very hour that the paschal lamb was appointed to be slain,—on the day of the Passover, and “at the ninth hour,” or “between the evenings,” as the original ordinance is expressed in the Hebrew of Moses, which Josephus explains, in treating of that feast, by the words, “*απο της εννατης ωρης εως ενδεκατης*,” “from the ninth until the eleventh hour.”

Christ thus, as our High Priest and Intercessor, made atonement for our guilt by offering himself as a sacrifice to God on the “altar of the cross,” redeeming

us from the curse under which we had fallen through transgression of the law. But this was not sufficient. It was requisite, for our assurance, that God the Father should show, before men and angels, that he accepted the atonement, and in Christ our surety justified, or declared us blameless and innocent, as if we had fulfilled the law. He therefore raised him from the dead on the third day, as "the first fruits of them that slept." Christ's resurrection is the guarantee of our own—to blissful immortality. <sup>(31)</sup> He appeared subsequently to hundreds, many of whom (independent of the apostles and evangelists) were living witnesses of the fact when the books of the New Testament were published.

After manifesting himself at intervals during forty days on earth, he ascended into heaven in the presence of the eleven apostles. And almost his last words were an injunction to them to "preach the gospel to all nations, beginning at

Jerusalem." They, however, were slow to understand the extent of the blessing contemplated, and confined their ministrations exclusively to their own countrymen, till their views were enlarged by a special revelation to St. Peter, and the subsequent mission of St. Paul to the Gentiles, or heathen world. Jerusalem was destroyed A. D. 71, and the ecclesiastical polity of the Jews broken up for ever. But long before that time a "congregation," gathered out of every nation—(even, as we are led to believe by an epigram of Martial, from the "*penitus toto divisos orbe Britannos*")—had believed on Shiloh, the "apostle and high priest of our profession." The Holy Ghost had been promised by Christ to enlighten and instruct his people after his departure. Under his unfailing guidance, the Gospels, Acts, Epistles, and Apocalypse, which form the canon of the New Testament, were written, one by one, by the individuals whose names they bear; the Gospels narrating the life of

our Saviour, and the Epistles enforcing the doctrines of Christianity in their full expansion and application to human life and conduct. From the latter, more especially and explicitly, though by no means exclusively, we learn the nature and object of the Gospel, the blessings, present and future, conferred by it on man, and the appointed mode of appropriating those blessings.

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First, then, as to the nature and object of the Gospel. And here you will forgive a little repetition for the sake of precision.

God, being holy, requires from his creatures perfect obedience to his law; the penalty of transgression being eternal death. But man, although created "in the image of God," is confessedly a fallen creature. The law, therefore,—for God is just and true, as well as good,—condemns him.

But the goodness of God has devised a means for the pardon and justification of

man, and for his preferment to a degree of happiness exceeding (there are grounds for believing) that which would have been his portion had Adam never fallen ; and this consistently with his justice and his truth.

He sent his Son, born (as regards his human nature) of a woman, yet supernaturally pure, and having in him no taint of inherited or original sin, to dwell among mankind. Jesus Christ rendered throughout his life perfect obedience to the law in every the minutest particular, and then voluntarily offered up his life as a propitiatory sacrifice for the sin of man ; the divine dignity, mysteriously associated with his humanity, adding an incalculable value to that obedience and that sacrifice.

God therefore graciously accepts that obedience and that sacrifice, and, for the sake of Christ, offers remission of sins and eternal life to as many as believe in his Son's name, and thankfully receive the free salvation he has wrought out for them.



Thus the apparently conflicting attributes of God are reconciled; “mercy and truth kiss each other;” sin is punished, and the sinner justified and saved. <sup>(31)</sup>

We are justified, then, or “accounted righteous before God,” solely for the merits of Christ, through faith in those merits as all-sufficient for our salvation. Doubtless we are justified *by* faith also, (an expression frequently used in Scripture,) but instrumentally only, as the drowning mariner picked up at sea is saved by the rope flung out to him from the vessel that sails by. Christ is to us that vessel, the Ark of our salvation, ploughing the billows of this miserable mortal life, on which one after other we venture our frail shallops, and suffer shipwreck; but that Ark is ever in sight, and the rope whereby we may be drawn to it and be saved, is ever hanging out, and within our reach. On Christ, therefore, alone, must our dependence be, “for



wisdom, righteousness, sanctification, and complete redemption ;” not on the intrinsically worthless though indispensable instrument which connects us with him. <sup>(33)</sup>

By faith, then, thus understood, we recognize Christ in his threefold office of “ prophet, priest, and king,” as our Redeemer from perdition, our Reconciler to God, our spiritual Teacher, and lawful Sovereign ; and so recognizing and taking refuge in Him, we acknowledge ourselves bound, by gratitude and love, to do his will to eschew sin and seek after holiness, to promote God’s glory and the good of mankind, with our whole heart and soul, for evermore.

The process is simple. We believe ; therefore we love Him in whom we believe ; therefore we strive to please Him whom we love.

Good works, therefore, are the fruit or natural consequence of true faith. But faith, as we have seen, is merely a means,

and cannot of itself save us,—nay, it is not our own to boast of, but is given us of God. Much less, therefore, can good works save us. Still they are indispensable in the exact degree that faith is indispensable, since, if wanting, that true and lively faith from which they spring, and of which they are the evidence, is wanting too ; and such being the case, we have no part in Christ, since “ without faith it is impossible to please God.”

This important distinction, (most important, in order to preclude, on the one hand, the delusion of mistaking human merit for the cause of acceptance with God, and, on the other, that of resting satisfied with that barren faith, untestified by works, which we may hold in common with Satan and his angels,) is illustrated by an analogy indicated in Scripture between human and vegetable nature.

A tree, transplanted from a barren to a fertile soil, derives life and vigour from

the ground in which it is rooted and the air which it imbibes, and manifests that life by the fruit it produces. The fruit is a consequence and an evidence, not the cause, of the life of the tree, and if that fruit be wanting, the mandate goes forth, "Cut it down; why cumbereth it the ground?" Yet, though not the originating cause of the life of the tree, the fruit is treasured up by the gardener; the tree is "known of its fruits," and held in honour accordingly.

In the very same manner a human being, "rooted and grounded" in Christ, and imbibing the blessed influences of the Holy Spirit, produces the "fruits of faith," which are the consequence and evidence, not the cause, of his spiritual life; if they be wanting, he is considered spiritually dead, and, as in the analogous instance, the mandate goes forth, "Cut him down; why cumbereth he the ground?" Yet, though not the originating cause of the spiritual life of the Christian, the fruit he produces is valued

and treasured up by Christ his Redeemer, and he receives for it in heaven a proportionate reward—of grace, or favour, though not of debt. “Blessed are the dead who die in the Lord, . . . and their works do follow them!”

We are justified, therefore, to adopt the admirable summary of Archbishop Cranmer, (<sup>34</sup>) “of God freely, by his mercy, without our deserts, through true and lively faith;” or, as St. Paul expresses it, “faith which worketh by love.” Faith is the instrument, Christ the meritorious cause of our salvation.

Having cleared our way thus far, we shall now have less difficulty in understanding those passages which abound in Scripture, such as St. Paul’s aphorism, “If any man be in Christ, he is *a new creature*,” and others, intimating that a total change takes place in the moral nature of man, as the consequence of rightly believing in Jesus. Marvellous as it may appear, this is indeed the truth.

We believe in Christ ; therefore we love Him, and become conformed to his likeness.

The change of character thus produced, styled in Scripture *μετανοια*, or, “ conversion,” is so radically complete, and so absolutely necessary, that Christ himself tells us, “ Unless a man be born again,” (or, more literally, “ anew,”) “ he cannot see the kingdom of God.” And that such should be the case, is both reasonable and inevitable, on assent to the preceding propositions touching the respective natures and relative position of God and man.

Man, as already observed, was created in the image of God. His reason, his imagination, his understanding, and his will, were all in harmony with each other and with the Deity. But, in consequence of Adam’s fall, this harmony has been disturbed, and a principle of disunion introduced, the consequence of which is, that man, as now born into the world, is at enmity with God and with himself;

the antagonist elements of his being pulling him in opposite directions, like wild horses attached to the limbs of a criminal. Jesus Christ is the only human being since the fall of Adam whose character has exhibited the harmony of human nature in its original perfection. The object of Christianity is to conform man to the image of Christ, and thus restore that harmony;—not that it can ever be fully restored in this life, while our spirits are linked to this “body of sin,” but the will, the inclination is changed, and after this *μετανοια* we no longer acquiesce in the moral discord which we endured, or delighted in before.

And that this “new birth” of the soul *must*, in the nature of things, take place on earth, will be clear on a very simple consideration. The tree, we are told, lies (in a spiritual sense) as it falls. The change that will take place in every human spirit, on dropping its mortal coil, is one of *degree*, not of *difference*; the moral qualities, which are necessarily developed



only partially here, either for good or evil, will then expand at once to their full proportion, either in the one or the other direction; the impious will not become holy, nor the impure pure; but, on the contrary, each will remain in *quality* what he was before, only with immeasurably increased *intensity of existence*, and (if permitted) of *action*. If, therefore, as we have reason to believe, harmony prevails in heaven, and if the love of God be the key-note of that harmony, the mainspring of existence in that upper world, a spirit that has not here below undergone that renovation, and been restored, in degree, to the original harmony of creation, but, on the contrary, should find itself, on a sudden introduction to the presence of God, at moral enmity with the Supreme Being, and with all its affections cleaving to the earth it has quitted,—that spirit would be utterly unable to relish, nay, if permitted (I had almost said, condemned) to dwell there, would loathe the enjoyments and



society of heaven, as utterly uncongenial to its nature, and fly to hell by preference.

I have repeated the words "in degree" more than once in the above sentences. I must repeat them once more. The conversion, the transformation, the regeneration, the renovation, the new birth, (for all these words are sometimes used indifferently to express nearly the same idea,) though necessarily begun on earth, must ever on earth be imperfect. An example of absolute perfection is set before us in Christ, but we never come up to that pattern. Still it is so lovely, that, fascinated and delighted, we ever strive and follow after it, though for ever compelled to lag behind, confessing that, in comparison with his immaculate purity, we are "utterly unclean," and daily and hourly seeking pardon, through his merits, for our shortcomings and omissions in the service of God.

This change, this renovation, however,

in its beginning, progress, and end, may be objected to as against the common course of human nature. Undoubtedly so—as human nature is at present constituted. Nothing less than a supernatural influence can effect it.

But as the Trinity in Unity has, in the Person of the Father, provided, and, in the Person of the Son, worked out, a remedy for human misery; is it probable that it will leave its work unaccomplished, that remedy unapplied? The presumption is to the contrary; and, accordingly, we find that Scripture expressly affirms the agency of the Holy Spirit in the application of the remedy, not merely, in the first instance, by the bestowal on us of that faith whereby, instrumentally, we appropriate the blessings of salvation, but ever afterwards, mysteriously dwelling in the Christian, whose body is therefore asserted to be “the temple of the Holy Ghost,” and required to be kept in accordant purity,—dwelling in him henceforward, assisting him in his warfare

against sin, and his prosecution of holiness, even unto the close of life. <sup>(35)</sup>

Yet, on the other hand, while fully admitting that the salvation of every human being is from first to last the work of God, we must beware of imputing favouritism to the Deity, in the supposition that the remedy is only partially applied, or that stronger influence is exerted on one man than another, in order to win him to heaven.

On the contrary we know, with absolute assurance from the lips of God, that Christ's atonement was offered for ALL, and that its benefits are open to ALL, without any exception or reservation whatever. "Come unto me, *all* ye who labour and are heavy laden, and I will give you rest," was the Saviour's own invitation during his ministry on earth; as, "Go ye into all the world, and preach the Gospel to *every creature*," was his parting commission to his apostles; and the sense in which the apostles understood that commission is evident from the brief

summary of their testimony bequeathed to us by St. John, "The blood of Jesus Christ cleanseth from *all* sin!" (<sup>36</sup>)

God even condescends to expostulate, I may say, implores mankind, to accept eternal life. His Spirit strives with every man, drawing him towards Christ, till he either yields, or provokes God to harden him judicially, as He did in the case of Pharaoh. God therefore puts it in the power of every one to choose whether he will serve Him or not, and it is each man's own individual fault if he is not saved. Much may still be mysterious and obscure, yet we already see enough to conclude with perfect confidence that, when the veil is uplifted from our eyes in another world, justice (in the very same sense that we attach to the idea here) will appear to have been from first to last a regulating principle in the Divine economy towards mankind.

Lastly, (it would need no enforcement, were we as mindful as we ought to be,

that, like the banished angels, but oh! how differently dealt with! we have “lost our first estate” of primal innocence, and have nothing wherewith to stay the avenging arm of Heaven save the helpless cry of “Mercy, mercy!”) salvation by Christ is offered, and is to be received “freely,” as a gratuitous, unmerited gift. The single, sole, primary, and ultimate cause of acceptance with God is the merit of Christ. The moment that *human* merit is depended upon, (be it of works, be it of faith, be it even of the sanctification worked by God in the heart,) the moral law, which has been satisfied in our behalf by Christ, and to which we are described as “dead” while we are “alive in him,” revives in all its condemnatory rigour. The glory of the Gospel is its delivering us from the bondage of the law. Light and air are not bestowed on man so freely, so unreservedly, as the benefits of the Gospel are on *every one*, (young or old, rich or poor, wise or simple, on the child barely con-

scious of sin, or on the parricide,) on *every one*, who seeks them from God through his Redeemer.

How, then, is an interest in this salvation, with all its accompanying blessings, to be obtained? What are the “means of grace?” Prayer, the study of God’s word, public worship, and the sacraments.

The most unlimited promises are made to those who pray to God through Christ. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” “All things whatsoever ye shall ask in prayer, believing, ye shall receive.” When once a prayer of two words, of one word, a mere silent aspiration of the heart, has ascended to heaven in sincerity and truth, the Holy Spirit has been already at work in that heart, and will continue to influence it, unless



“grieved,” and forced to depart, by wilful neglect of its admonitions.

Prayer, too, must accompany the study of the Scriptures, which without it will be but a sealed volume, and with it will be found our sure guide to the knowledge of the will of God, full of comfort in every difficulty and perplexity. <sup>(36)</sup> Public worship, too, is indispensable, for collectively, no less than individually, are all men bound and privileged to approach their Maker with supplication and praise.

And of high and vital importance are the two sacraments of Baptism and the Lord’s Supper :—Baptism, the rite, antitypical to the Hebraic circumcision, and figurative, by the immersion and emersion of the new-born infant from the “laver of regeneration,” of that “death unto sin and new birth” (or resurrection) “unto righteousness,” which the Holy Spirit works in the Christian ; the rite by which, externally and visibly, he is introduced within the pale of the Church, and made a covenanted partaker of its spiritual pri-



vileges, and by which, internally and invisibly, a seed (as it were) of Divine grace is conveyed to him, which, though it may lie dormant for years, retains its vitality, and will germinate in the quickening beams of the Sun of Righteousness, whenever the strong axe of conviction breaks through the ice of unbelief with which the atmosphere of the world is apt to incrust the heart in which it lies:—

And the Lord's Supper, the antitype to the Jewish Passover; the rite commemorative of the death of Christ as a sacrifice for sin, and invaluable as a means or channel by which that spiritual food, the body and blood of Christ, is "verily and indeed taken and received by the faithful" servants of Jesus, "whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality,"—a rite which all who are in earnest in the desire of this consummation, and aware of the freedom with which they are invited to partake of it, continually resort to, from the first

hour of conviction of sin, to the last moment of consciousness on the brink of eternity. Many, indeed, are deterred from receiving this holy sacrament by a sense of their "unworthiness." But the truth is, that a sense of unworthiness is the best possible preparation for its reception; inasmuch as it is not any merit on our part, but a deep sorrow and compunction for sin, and dependence on Christ for pardon, and for grace to resist sin in future, which are pre-requisite to render us "worthy," or in a fit state, to approach the Lord's Table. All *human* "worthiness," weighed in the balance with God's requirements, must (if we fall back on the law) kick the beam.

Such are the "means of grace:" through the neglect of any one of them spiritual life decays.

Hitherto, inestimable as they are, we have chiefly considered what may be called the negative blessings purchased for us by Christ, viz. forgiveness of sins

and exemption from eternal punishment. But over and above these, there are blessings of a positive nature to be noticed.

And first, as respects earth, the scene of our probation. We are provided with a staff which will never fail us in the direct and efficient support which our unseen Redeemer affords us throughout our pilgrimage; and, to encourage us and beguile the length of the journey, we are vouchsafed, like Moses from the heights of Pisgah, a glimpse, distant and necessarily indistinct, but lovely withal and cheering to our eyes, of the "promised land" of our inheritance beyond the dark Jordan, the river of death, that rolls between it and us.

To affirm that Christianity secures us from sufferings in this world would be absurd, but they are all softened and alleviated by the knowledge that they are sent for our benefit, to wean our hearts from earthly ties, and fix them on God; by the consciousness that under our sharpest trials we are in the hands of a

very merciful Saviour, who in his human nature is able to sympathize with, and in his divine nature to relieve them, who, having been “in all points tempted like as we are, yet without sin,” “is able to succour them that are tempted,” and who “will not suffer us to be tempted beyond what we are able to bear;”—by the reflection that it would be unreasonable for us (as some one has beautifully expressed it) to expect to wear a crown of roses where He wore a crown of thorns; by the indwelling and assistance of the Holy Spirit, already alluded to; and by the confident anticipation, through the merits of Christ, of future happiness. Moreover, in all the troubles and through the whole mortal career of the Christian, internal peace is his constant guest, and communion with God by prayer and praise, his constant privilege; while the continual sense of the presence and providence of his Redeemer emboldens him cheerfully “to fight the good fight of faith,” in humble affiance on the gracious

promise, "I will never leave thee, nor forsake thee!"

But it is to the world unseen that the finger of the Gospel points as the scene of the crowning glories of redemption. We cannot, it is true, uplift the veil, or form any adequate conception of the "good things" reserved for us beyond it, and which, we are told, surpass what has "entered into the heart of man to conceive." But that the moral affections will there find a definite and all-sufficing object, and that perfection will be the measure of bliss to each individual spirit according to its capacity, we know; while that the intellect, in its various departments—the imagination, with all its susceptibilities to grandeur and beauty—whatever, in short, distinguishes man, as connected with animal organisation, from the brutes that perish, will there find food for inquiry and expatiation in the boundless field of creation, in the works and attributes of God,—and that human nature, emancipated from every clog of earth, will

expand in that brighter sky to that full and equable proportion of excellence, dignity, and power, of which hints only are afforded us here below, growing continually in conformity to God, and not improbably assisting in the operations of the Divine economy—are presumptions deducible by the fairest analogy from the present constitution of the human mind and body, both of which (be it remembered) are destined eventually, after the resurrection, to be re-united with the parted spirit in perfection and immortality. <sup>(37)</sup>

And that familiarity with the noblest and most exalted beings of the universe will by no means impair our natural affections to those whom we have loved on earth; but that, on the contrary, they will be our intimate associates for ever, we are mercifully assured by Him who knew what was in the heart of man, and has sanctified the tears shed over departed friends by his own example at the grave of Lazarus. <sup>(38)</sup>

There is, moreover, a peculiar element



of bliss in the happiness of the redeemed in heaven, more exquisite by far than even the angels, who never fell, can appreciate. They are *ισαγγελοι*, like or equal to the angels, in all other respects, but in this their superiors. The angels are still the same spotless beings they were when first created. They can never enter into those feelings of personal love and gratitude with which Christians who have been rescued from perdition regard their Saviour. In a description of the court of heaven in the Apocalypse, in which, in the eastern manner, degrees of favour may be considered as indicated by propinquity to the sovereign, the angels are represented as standing in a circle round the throne, but the redeemed *within* that circle, and directly in front of it.<sup>(39)</sup> Man, even in his earthly condition, is a being, in the eyes of the unseen world, of most exalted dignity, as the redeemed of Christ, the heir of immortality. The angels are represented as taking the deepest interest in his welfare, as rejoicing “in the



presence of God, over one sinner that repenteth," as being "ministering spirits to the heirs of salvation," as conveying them, after their emancipation by death, to the paradise of God. <sup>(40)</sup>

And let us reflect that this bliss is "for ever and ever." No possibility of falling away—"No more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." After all, it is by negatives only, that, in our present state of sorrow and imperfection, we can in any degree adequately realize the promised bliss of heaven.

On the other hand, reverting to the analogical argument, the increased developement that all the faculties of man will undergo at the resurrection, taken in connexion with the appalling denunciations of eternal torments to those who reject the Saviour, or who die in mere forgetfulness of God—"The wicked shall be cast into hell, and all the people that forget God!"—lead us to the conclu-

sion, that the susceptibility of the creature, so raised, to *suffering*, will be at least commensurate to his capability of *bliss*. How awful then to reflect that on our adoption or rejection of Jesus Christ as our Saviour in this life (“NOW is the accepted time, NOW is the day of salvation!”) depends the bliss or bale of eternity! Eternity, which after as many myriads of ages have succeeded each other as there exist organised atoms throughout the universe of creation, will still be (so to speak) in its infancy! The holiness, justice, truth, and goodness of God, shall sooner melt into each other and fade away, than the bliss of eternity attain its period or its acmé. To contemplate the reverse of the picture is too painful.

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Thus, my dear sir, at much greater length than I at first intended, have I laid before you the views that I believe to be the soundest, soberest, and most scriptural,

entertained on this interesting subject ; and I earnestly hope that this bird's-eye sketch (for it is nothing more) of the system of Christianity, of its reasonableness as a whole, and of the dependency and harmony of its parts, may not be unacceptable to you at the present moment. I dare say that there are many better proofs and illustrations than I have adduced, and that more reflection might have suggested a better train of argument. But I was anxious to lose no time, and therefore have merely adduced those proofs, and used the reasoning which has made most impression on my own mind. Almost every clause of what I have written (especially in the earlier part of this letter) might be amplified to several pages, and many of the various positions and arguments, fully treated, occupy able volumes.<sup>(41)</sup> In short, I can compare the evidence for Christianity to nothing but the stars of heaven for harmony and multiplicity.

But, before concluding, permit me

once more to repeat what I said yesterday, (indeed you assented to it,) that religion has its seat in the heart, not the intellect. We are too much in the habit of generalising and losing sight of the deep individual interest we severally possess in the blessings of the Gospel. We feel a vague sense of obligation, as members of a vast community, but little of that lively personal gratitude which flows spontaneously from our hearts towards the fellow-creatures to whom we are indebted for mere worldly benefits. Yet should this be? Shall we deny that to God which the common impulses of our nature concede to man? For of all virtues gratitude is held in highest honour among mankind, and the brand of ingratitude is the blackest with which humanity can be stigmatised. If Christ died for the great family of mankind collectively, does this lessen the value of the truth, that he also died, as voluntarily and as freely, for every unit of the myriads which form its aggregate? Away

then with frigid generalisations. If the Son of God, beholding our lost and miserable estate, divested himself of his primeval glory, and took our nature upon him in its lowliest and humblest form—mingled, the pure with the impure, (to whose immaculate innocence the mere sight and contact of sin must have been agony,)—encountered temptations which he could have quelled with a word, in order to show us how to meet and vanquish them in his strength and after his example,—submitted himself to be reviled, buffeted, spit upon, and crucified, not merely to ransom us from hell, but to purchase for us heaven, (for us, his declared enemies!) and finally, by the bequest of his Holy Spirit, dictated for us a faithful record of his ministry, to be “a lamp unto our feet and a light unto our path” in following his footsteps,—and all this (for I must press the point home) as freely, as willingly, for each one of us, as if earth had been, with the exception of that one individual, yourself or me,

one vast desert, without an inhabitant—  
In common gratitude, then, let us take each of these blessings personally home to our hearts, and strive to please him and do his will, as we would that of the meanest fellow-creature to whom (could the supposition be allowed) we were similarly beholden. The course is simple. Once *intellectually* convinced that Christianity is from heaven, that Christ our Saviour was God incarnate, we must become little children in docility and humility, while we pray to Him earnestly and perseveringly to enlighten us, lead us to the truth, and enable us to discern and embrace it, and bring forth the fruits of holiness accordingly. And if we do so pray, manfully exerting ourselves at the same time against our own evil natures, (for we must strive, as it has been admirably said, as if everything depended on our exertions, and pray as if everything depended on our prayers,) we have the faithful promise of God, that he will work in us all that we desire, and will

enable us to respond with grateful alacrity to his emphatic petition addressed severally to each of us, (it is all he asks—it is the least we can accord him in return for his priceless mercies,) “ My son, give me thy HEART !”

Believe me,  
Yours most sincerely,  
&c. &c.



## NOTES.

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### NOTE 1, *Page 3.*

SEE the Bridgewater Treatises, Paley's Natural Theology, &c.

### NOTE 2, *Page 3.*

A future life may also be clearly deduced by Natural Religion; see part I., chapter i., of Butler's Analogy of Religion, Natural and Revealed.

### NOTE 3, *Page 7.*

See the first part and the fifth chapter of part second of Butler's Analogy.

### NOTE 4, *Page 8.*

These positions are sufficient for my purpose. But an elaborate argument, establishing the ex-

istence and reception of the Pentateuch backwards from period to period, up to the time of Moses, may be seen either in the Rev. George Faber's *Horæ Mosaicæ*, or in Dean Graves' *Lectures on the four last books of the Pentateuch*, works of high merit and extreme interest.

NOTE 5, *Page 9.*

See, in illustration of this, Dr. Keith's *Evidence of Prophecy*.

NOTE 6, *Page 11.*

Isaiah xlix. 7. Bishop Lowth's translation.

NOTE 7, *Page 17.*

“It would be more inconceivable that several men should have agreed to fabricate such a book, than that a single personage should have furnished the subject. Never could Jewish authors have invented either this tone of character or this morality. And the Gospel has marks of veracity so great, so striking, and so perfectly inimitable, that the inventor of it would be more astonishing than the hero.” *J. J. Rousseau*, quoted by Dr. Hales, *New Analysis of Chronology, &c.*, vol. iii., p. 274 ; —a storehouse of information.

NOTE 8, *Page 20.*

Most of the points of evidence here enumerated will be found ably illustrated in the Rev. J. H.

Horne's "Introduction to the Critical Study and Knowledge of the Scriptures."

I would also refer to the "History of the Transmission of Ancient Books to Modern Times," 8vo. 1827; and to the "Process of Historical Proof Exemplified and Illustrated, with Observations on the Peculiar Points of the Christian Evidence," 8vo. 1828, by Mr. Isaac Taylor, author of the "Natural History of Enthusiasm," as establishing the proposition, that the proof of the authenticity of the Scriptures, Jewish and Christian, "far exceeds, in every separate part of it, that of the best authenticated record of antiquity;" and this by a comparison between the Greek and Roman authors and the Scriptures in the following particulars:—

1. "The number of manuscripts which passed down through the middle ages.
2. The antiquity of some existing manuscripts.
3. The extent of surface over which copies were diffused at an early date.
4. The importance attached to the books by their possessors.
5. The respect paid to them by copyists of later ages.
6. The wide separation, or the open hostility of those by whom these books were preserved.
7. The visible effects of these books from age to age.
8. The body of references and quotations.\*

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\* "From the Rabbinical paraphrases, and from the works of the christian writers of the first seven centuries, (to come later is unnecessary,) the whole text of the Scriptures might have been recovered, if the originals had since perished." *History, &c.*, p. 214.

9. Early versions.

10. The vernacular extinction of the languages or idioms in which these books were written.

11. The means of comparison with spurious works, or with works intended to share the reputation acquired by others.

12. The strength of the inference from the genuineness to the credibility of the books."

"The antiquity," observes Mr. Taylor, "of the records of the christian faith is substantiated by evidence in a tenfold proportion more various, copious, and conclusive than that which can be adduced in support of any other ancient writings. So that if the question had no other importance belonging to it than what may attach to a purely literary inquiry, or if only the strict justice of the case were regarded, the authenticity of the Jewish and Christian Scriptures would never be controverted till the entire body of classical literature had been proved to be spurious."

NOTE 9, *Page 23.*

"Christianity is a scheme quite beyond our comprehension. . . . The Scripture expressly asserts it to be so. And indeed one cannot read a passage relating to this great *mystery of godliness*, but what immediately runs up into something which shows us our ignorance in it, as everything in nature shows us our ignorance in the constitution of nature. And whoever will seriously consider that part of the christian scheme which is re-

vealed in Scripture, will find so much more unrevealed, as will convince him that, to all the purposes of judging and objecting, we know as little of it as of the constitution of nature. Our ignorance, therefore, is as much an answer to our objections against the perfection of one, as against the perfection of the other.”—*Butler’s Analogy*, part II., chap. iv.

NOTE 10, *Page 24.*

See the chapters entitled “The State of Sacred Science,” the “Hidden World,” the “State of Seclusion,” the “Limits of Revelation,” and the “Vastness of the Material Universe,” in “Saturday Evening,” by the author of the “Natural History of Enthusiasm.”

“There is a great resemblance between the light of nature and of revelation. . . . The hindrances, too, of natural and of supernatural light and knowledge, have been of the same kind. And as, it is owned, the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood, before the *restitution of all things*, and without miraculous interpositions, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the gene-

rality of the world. For this is the way in which all improvements are made ; by thoughtful men's tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena, and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture." —*Butler's Analogy*, part II., chap. iii.

NOTE 11, *Page 26.*

"Creavit Dei," would be the same construction in Latin; "les Dieux créa," in French. And this, observes Dr. Pye Smith, "is the ordinary construction through the whole Hebrew Bible," when the word Elohim is used with reference to the Almighty. See the "Scripture Testimony to the Messiah," 3rd edit. vol. i., p. 464, sqq. And for the Scripture doctrine of the Trinity, Dr. Hales' "Analysis of Chronology," vol. iii., p. 286, sqq. "The doctrine," observes the latter writer, "of the three persons of the Godhead, seems to

have been fully established in the Jewish Church at the coming of Christ. John evidently recorded it as the received doctrine, when he testified that the Father declared Jesus, by a voice from heaven, to be his beloved Son, and the Holy Spirit rested upon him at baptism. The doctrine is found in the Chaldee Paraphrast, and in Philo. The Jews only doubted or denied that Jesus was that Son." p. 288.

NOTE 12, *Page 26.*

See Sir J. Gardner Wilkinson's "Manners and Customs of the Ancient Egyptians," second series, vol. i., p. 185, sqq. Also, as respects the Pagan Trinities, Dr. Hales' Chronology, vol. iv., p. 469, sqq.

NOTE 13, *Page 28.*

Bishop Horne's Discourses, vol. i., p. 68.

NOTE 14, *Page 31.*

"Analysis of Chronology," &c., vol. ii., p. 8.

NOTE 15, *Page 32.*

See the Rev. George Holden's excellent "Dissertation on the Fall of Man, in which the literal sense of the Mosaic account of that event is asserted and vindicated," 8vo. 1823; and the "Horæ Mosaicæ."



NOTE 16, *Page 35.*

See the marginal note in the Bible, and the most ancient versions.

NOTE 17, *Page 35.*

See Archbishop Magee's "Discourses on the Scriptural Doctrines of Atonement and Sacrifice," new edit. 3 vols., 8vo., 1832;—an invaluable work.

NOTE 18, *Page 37.*

See Horne's Introduction, &c., vol. i., pp. 148—161; Faber's *Horæ Mosaicæ*, vol. i. pp. 98—136; and Sir William Jones's ninth Anniversary Discourse, "On the Origin and Families of Nations."

NOTE 19, *Page 39.*

See Hales' Chronology, vol. iii., p. 53, sqq.; and also vol. i., p. 272, sqq., for the reasons that exist for restoring seven hundred years, abstracted by the Jews from the chronology of the Bible, to the duration of the world subsequently to the deluge.

NOTE 20, *Page 40.*

Quoted, from St. Basil's Homily on the Trials of Job, by Dr. Hales, vol. ii., p. 92. This might be used as an argument in proof of the recognition of friends in the world to come.

NOTE 21, *Page 41.*

Melchizedek could not have been Shem, as some suppose, at least if the rectification of the scriptural chronology alluded to in a preceding note be justly founded, of which I think there can be no reasonable doubt.

NOTE 22, *Page 43.*

I have attempted to illustrate this, and the subsequent history of the shepherd kings, in the fourth of my "Letters on Egypt, Edom, and the Holy Land," 3rd edit. vol. i. p. 88, sqq.

NOTE 23, *Page 45.*

On this subject see the excellent works of Graves and Faber.

NOTE 24, *Page 47.*

See Leslie's "Short and Easy Method with the Deists." His four celebrated rules, "which, whenever they can be truly applied to any events, exclude every reasonable doubt of their reality," are, "First, that the facts be of such a nature as that men's senses can clearly and fully judge of them; secondly, that they be performed publicly; thirdly, that not only public monuments be kept up, but that some outward actions be constantly performed

in memory of the facts thus publicly wrought ; and, fourthly, that these monuments be set up, and these actions and observances be instituted, at the very time when these events took place, and continued without interruption afterwards." These rules will be found applied in detail to the Mosaic miracles by Dean Graves, " Lectures," &c. Part I., section vi.

Let me here invite attention to the following observations of Mr. Taylor : " Whenever it is said that the events recorded in the Scriptures are presented to us in a form purposely adapted to exercise our faith, it should always be added, by way of illustrating the exact meaning of the words, that the events recorded by Thucydides and Tacitus are also presented to us in a form adapted to exercise our faith. Yet it would evidently be more exactly proper to say, that this sort of evidence is adapted to give exercise to *reason* ; for *faith* has no part in things which lie within the known boundaries of the mundane system. And facts, intelligible in themselves, though properly miraculous, are, when duly attested, in conformity to the ordinary principles of evidence, as much a part of the mundane system, as the most familiar transactions of ordinary life.

" The Scriptures do indeed make a demand upon our faith ; but it is exclusively in regard to facts which lie above and beyond the world with which

we are conversant, and of which facts we could know nothing by the ordinary means of information. But our assent to miraculous events is demanded purely on the ground of common sense. The facts are as comprehensible as the most ordinary occurrences; and the evidence upon which they are attested implies nothing beyond the well-known principles of human nature. He, then, who does violence to the standing laws of the present system, by rejecting this evidence, displays, not a want of faith, for that is not called for, but a want of reason. To one who affected to question the received account of the death of Julius Cæsar, we should not say, ‘ You want faith,’ but ‘ You want common sense.’ It is the very nature of a miracle to appeal to the evidence of universal experience, in order that, *afterwards*, a demand may be made upon faith in relation to extra-mundane facts.”—*History of the Transmission of Ancient Books to Modern Times*, p. 229.

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The external evidence of the truth of the Mosaic narrative, derived from profane tradition, has necessarily been alluded to but slightly in this letter; it is detailed at large (and most interesting it is) in the first section of the *Horæ Mosaicæ* of Mr. Faber, who sums it up in the following words:

“ Thus have we followed the stream of profane tradition, from the very creation itself, to the period when the Egyptian tyrant was constrained by the mighty arm of God to dismiss the oppressed Israelites : and though we have frequently seen it corrupted with extraneous matter, or gliding beneath the luxuriant foliage of allegory, yet its purity has never been so far debased, as to preclude the possibility of discovering the fountain from which it originally issued.

“ 1. We have observed that nearly every pagan cosmogony, in a manner strictly analogous to the exordium of Genesis, describes darkness and water to be the fundamental principles of the universe ; and sometimes we have even found, that the work of creation is said to have been accomplished in precisely six different periods of time.

“ 2. Proceeding in our researches, we have met with almost a general tradition, that man was once upright and innocent ; but that, through the envy of a malicious demon, he forfeited his pristine integrity, and became the sport of disease and corruption : we have seen the remembrance of that form, which the tempter assumed, preserved with an uncommon degree of accuracy : and we have beheld the universal expectation of some victorious power, some mediatorial deity, who was destined to bruise the head of the vanquished serpent.

“ 3. Next, from the unanimous testimony of the ancient mythologists, we learned that the depravity

of mankind gradually attained to such a height as to provoke the vengeance of Heaven ; that the avenues to divine mercy were closed ; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition, we found all nations entertaining a belief that some pious prince was saved in an ark from the dreadful calamity which desolated a whole world : we observed, that, in many countries, even the number of his companions was recorded with singular accuracy : we met with various evident allusions to the same awful event in the Gentile memorials of the dove and the ship : and we beheld the remembrance of it entering deeply into the mythologic system of every region, whether situated in the Eastern or the Western hemisphere.

“ 4. Advancing next into the confines of the renovated world, we saw the second progenitor of mankind transformed into one of the principal gods of the Pagans, while every important circumstance of his life was accurately detailed. His mythological birth from the ark, in the midst of clouds and tempests ; his skill in husbandry ; his triple offspring ; and the unworthy treatment which he experienced from one of his family : all these passed in review before our eyes, and stamped indelibly the bright characters of truth upon the sacred page of Scripture. We then traced the eventful history of the Cuthic Nimrod and his Babylonian tower, when the vollied thunder of heaven was directed against an

impious race, and when the frantic projects of vain man were defeated by the immediate interference of Omnipotence. Lastly, we met various records of the ancient patriarchs in the writings of profane historians: we saw Greece and China combining to prove the real existence of a seven years' famine in the days of Joseph; and we beheld an uninterrupted tradition of the exodus of Israel preserved in the secluded deserts of Arabia.

"Sufficient, therefore, has now been said to convince any candid inquirer, that the principal facts related in the books of Moses do by no means depend upon his solitary testimony, but that they are supported by the concurrent voice of all nations."—*Horæ Mosaicæ*, sect. i. chapter v. vol. i. p. 192.

NOTE 25, Page 47.

That this was a still greater and more indisputable miracle than the passage of the Red Sea, see Leslie on Deism, and Hales' Chronology, vol. i. p. 412.

NOTE 26, Page 49.

See Bishop Horne's Sermon on "The Christian Race," *Discourses*, &c. vol. iii. p. 201.

NOTE 27, Page 50.

See them enumerated, with their fulfilment, in Horne's Introduction, &c., vol. i. p. 492, seq., or in



Dr. Pye Smith's Scripture Testimony to the Messiah.

NOTE 28, *Page 51.*

Hales' Chronology, vol. ii. pp. 147, 151.

NOTE 29, *Page 53.*

“ We are evidently taught in the Scriptures that our Lord and Saviour Christ consisteth of two several natures ; of his Manhood, being thereby perfect man ; and of his Godhead, being thereby perfect God. It is written, The Word, that is to say, the second person in the Trinity, became flesh. God sending his own Son in the similitude of sinful flesh, fulfilled those things which the law could not. Christ, being in form of God, took on him the form of a servant, and was made like unto man, being found in shape as a man. God was showed in flesh, justified in spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up in glory. Also in another place, There is one God, and one Mediator between God and man, even the man Jesus Christ. These be plain places for the proof and declaration of both natures, united and knit together in one Christ. Let us diligently consider and weigh the works that he did while he lived on earth, and we shall thereby also perceive the self-same thing to be most true. In that he did hunger and thirst, eat and drink, sleep and wake, in that he preached his Gospel to the people,

in that he wept and sorrowed for Jerusalem, in that he paid tribute for himself and Peter, in that he died and suffered death, what other thing did he else declare, but only this, that he was perfect Man, as we are? For which cause he is called in Holy Scripture sometime the Son of David, sometime the Son of Man, sometime the Son of Mary, sometime the Son of Joseph, and so forth. Now, in that he forgave sins, in that he wrought miracles, in that he did cast out devils, in that he healed men with his only word, in that he knew the thoughts of men's hearts, in that he had the seas at his commandment, in that he walked on the water, in that he rose from death to life, in that he ascended into heaven, and so forth, what other thing did he show therein but only that he was perfect God, coequal with the Father as touching his deity? Therefore he saith, The Father and I are all one, which is to be understood of his Godhead. For as touching his Manhood, he saith, The Father is greater than I am. Where are now those Marcionites, that deny Christ to have been born in the flesh, or to have been perfect Man? Where are now those Arians, which deny Christ to have been perfect God, of equal substance with the Father? If there be any such, we may easily reprove them with these testimonies of God's word, and such other; whereunto I am most sure they shall never be able to answer. For the necessity of our salvation did require such a Mediator and Saviour, as under one

person should be a partaker of both natures : it was requisite he should be man ; it was also requisite he should be God. For as the transgression came by man, so was it meet the satisfaction should be made by man. And because death, according to St. Paul, is the just stipend and reward of sin ; therefore, to appease the wrath of God, and to satisfy his justice, it was expedient that our Mediator should be such a one as might take upon him the sins of mankind, and sustain the due punishment thereof, namely, death. Moreover he came in flesh, and in the self-same flesh ascended into heaven, to declare and testify unto us, that all faithful people which stedfastly believe in him shall likewise come unto the same mansion-place, whereunto he, being our chief Captain, is gone before. Last of all, he became man, that we thereby might receive the greater comfort, as well in our prayers as also in our adversity, considering with ourselves that we have a Mediator that is true Man as we are, who also is touched with our infirmities, and was tempted even in like sort as we are. For these, and sundry other causes, it was most needful he should come as he did in the flesh.

“ But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life ; to overcome hell, and purchase heaven ; to remit sins, and give righteousness : therefore it was needful that our Messias, whose proper duty and office that was, should be not only

full and perfect man, but also full and perfect God, to the intent he might more fully and perfectly make satisfaction for mankind. God saith, This is my well-beloved Son, in whom I am well pleased. By which place we learn, that Christ appeased and quenched the wrath of his Father; not in that he was only the Son of Man, but much more in that he was the Son of God."—*Homily of the Nativity.*

NOTE 30, Page 54.

It will be sufficient to cite, as literally translated by Dr. Hales, the eloquent eulogy of Rousseau;—

"I confess to you, also, that the majesty of the Scriptures, and the holiness of the Gospel, touches my heart. View the books of the philosophers, with all their pomp; how little do they appear placed beside this! Is it possible that a book at once so sublime and simple can be the work of man? Is it possible that he whose history it records, can be but a *mere man*? Does he speak in the tone of an enthusiast, or of an ambitious sectary? What mildness and purity in his manners! what persuasive grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what ingenuity, and what justness, in his answers! what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, and without ostentation?

"When Plato paints his imaginary *just man*,

covered with all the infamy of vice, though worthy of all the rewards of virtue, he paints the exact traits of JESUS CHRIST: the resemblance is so striking that all the Fathers perceived it; and indeed, it is not possible to be deceived therein. And what prejudices, what blindness, must possess the man that dares to compare the son of Sophroniscus with the Son of Mary? What an immense distance between them! Socrates, dying without pain, without ignominy, easily supported to the last his character; and if this easy death had not cast a lustre on his life, it might have been doubted whether Socrates, with all his genius, was anything more than a Sophist.\* It may be said, he invented morality; but before him others had practised it; he only said what they had done, and reduced to lessons their examples. Aristides had been just, before Socrates had said what justice was. Leonidas died for his country, before Socrates had made love of country a duty. Sparta was sober, before Socrates had praised sobriety; before he had defined virtue, Greece abounded with virtuous men.

“But where did JESUS, among *his* countrymen, take the pattern of this elevated and pure morality, of which he alone has given both the precepts and the example? From the bosom of the most furious fanaticism, the highest wisdom made herself be heard; and the simplicity of the most heroic virtues honoured the vilest of all the people of the earth.

\* It can hardly be necessary for me to protest against this unjust censure; in other respects the contrast holds.

“The death of *Socrates* philosophizing tranquilly with *his friends*, is the mildest one could wish for ; that of *JESUS*, expiring in torments, blasphemed, reviled, and execrated by *a whole people*, is the most horrible one could dread. *Socrates*, taking the cup of poison, blessed him who presented it, and who wept ; *Jesus*, in the midst of a frightful punishment, prayed for his blood-thirsty executioners. Yes, if the life and death of *Socrates* be that of a *Sage*, the life and death of *JESUS* is that of a *GOD* !”

NOTE 31, *Page* 56.

“As God, in the death of our Lord, did manifest his wrath toward us, and execute his justice upon us, so in raising him thence, correspondently God did express himself appeased, and his law to be satisfied ; as we in his suffering were punished, (the iniquity of us all being laid upon him,) so in his resurrection we were acquitted and restored to grace ; as Christ did merit the remission of our sins and the acceptance of our persons by his passion, so God did consign them to us in his resurrection ; it being that formal act of grace, whereby, having sustained the brunt of God’s displeasure, He was solemnly reinstated in favour, and we representatively, or virtually, in Him ; so that (supposing our due qualifications, and the performance requisite on our parts) we thence become completely justified, having not only a just title to what justification does import, but a real instatement therein confirmed by the resurrection of our Saviour ; whence ‘he was,’



says St. Paul, ‘ delivered for our offences, and raised again for our justification ;’ and, ‘ who then,’ says the same apostle, ‘ shall lay anything to the charge of God’s elect ? It is God that justifieth : who is he that condemneth ? It is Christ that died, yea rather, that is risen again :’ our justification and absolution are, ye see, rather ascribed to the resurrection of Christ than to his death ; for that indeed his death was a ground of bestowing them, but his resurrection did accomplish the collation of them ; for since, does the Apostle argue, God has acknowledged satisfaction done to his justice, by discharging our surety from restraint and from all further prosecution ; since in a manner so notorious God has declared his favour towards our proxy ; what pretence can be alleged against us, what suspicion of displeasure can remain ? Had Christ only *died*, we should not have been condemned, our punishment being already undergone ; yet had we not been fully discharged, without that express warrant and acquittance which his *rising* does imply ; so again may St. Paul be understood to intimate, when he says, ‘ If Christ be not raised, your faith is vain ; ye are yet in your sins ;’ death (or that obligation to die, to which we did all for our transgressions stand devoted) was ‘ condemned,’ and judicially ‘ abolished’ by his death, but it was executed and expunged in his resurrection ; in which ‘ trampling thereon,’ he crushed it to nothing ; wherefore therein mankind revived and received ‘ the gift of



immortality;’ that being a clear pledge and full security, that ‘as in Adam all die, so in Christ shall all be made alive!’... Therein not only the natural body of Christ was raised, but the mystical body also, each member of his church was restored to life, being thoroughly rescued from the bondage of corruption, and translated into a state of immortality; so that ‘God,’ says St. Paul, ‘has quickened us together with Christ, and raised us together, and made us to sit together in heavenly places in Christ Jesus.’

“Hence in our baptism, (wherein justification and a title to eternal life are exhibited to us,) as the death and burial of Christ are symbolically undergone by us, so therein also we do interpretatively rise with him; ‘Being,’ says St. Paul, ‘buried with Christ in baptism, in it we are also raised together with him;’ and ‘baptism,’ St. Peter tells us, being antitype of the passage through the flood, ‘does save us by the resurrection of Christ,’ presented therein.”—*Barrow’s Sermon on the Resurrection*, Works, vol. v. pp. 64—78; or in *Dr. Wordsworth’s Christian Institutes*, vol. ii. p. 376, sqq.

NOTE 32, Page 60.

See *Gal.* iii. 10—14, 24; *Rom.* iii. 19—28, 31.

“Before Christ’s coming into the world, all men universally, in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt

trees, stony ground, full of brambles and briers, lost sheep, prodigal sons, naughty, unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death ; to be short, nothing else but children of perdition, and inheritors of hell-fire. To this doth St. Paul bear witness in divers places of his epistles, and Christ also himself in sundry places of his Gospel. But after that He was once come down from heaven, and had taken our frail nature upon Him, He made all them that would receive Him truly, and believe his Word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. For as St. Peter saith in his first epistle, and second chapter, He bare our sins in his body upon the cross, He healed us, and made us whole by his stripes ; and, whereas before we were sheep going astray, He, by his coming, brought us home again to the true Shepherd and Bishop of our souls, making us a chosen generation, a royal priesthood, an holy nation, a particular people of God, in that He died for our offences and rose for our justification. St. Paul to Timothy, the third chapter ; We were, (saith he) in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness, and so forth.

“ But after the loving-kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy He saved us by the fountain of the new birth, and by the renewing of the Holy Ghost, which He poured upon us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.

“ In these, and such other places, is set out before our eyes, as it were in a glass, the abundant grace of God, received in Christ Jesus, which is so much the more wonderful, because it came not of any desert of ours, but of his mere and tender mercy, even then, when we were his extreme enemies ; but for the better understanding and consideration of this thing, let us behold the end of his coming, so shall we perceive what great commodity and profit his nativity hath brought unto us miserable and sinful creatures. The end of his coming was to save and deliver his people, to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heavy-laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the devil ; last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

“ These were the chief ends wherefore Christ became man ; not for any profit that should come to himself thereby, but only for our sakes, that we might understand the will of God, be partakers of his heavenly light, be delivered out of the devil’s claws, released from the burden of sin, justified through faith in his blood, and, finally, received up into everlasting glory, there to reign with Him for ever. Was not this a great and singular love of Christ towards mankind, that being the express and lively image of God, He would, notwithstanding, humble himself, and take upon Him the form of a servant, and that only to save and redeem us ? O how much are we bound to the goodness of God in this behalf ! How many thanks and praises do we owe unto Him for this our salvation, wrought by his dear and only Son Christ ! who became a pilgrim on earth, to make us citizens in heaven ; who became the Son of man, to make us the sons of God ; who became obedient to the Law, to deliver us from the curse of the Law ; who became poor, to make us rich ; vile, to make us precious ; subject to death, to make us live for ever ! What greater love could we silly creatures desire or wish to have at God’s hands !

“ Therefore, (dearly beloved !) let us not forget this exceeding love of our Lord and Saviour ; let us not show ourselves unmindful or unthankful towards Him ; but let us love Him, fear Him, obey Him, and serve Him. Let us confess Him with

our mouths, praise Him with our tongues, believe on Him with our hearts, and glorify Him with our good works. Christ is the Light, let us receive the Light. Christ is the Truth, let us believe the Truth. Christ is the Way, let us follow the Way. And because He is our only Master, our only Teacher, our only Shepherd, and chief Captain; therefore let us become his servants, his scholars, his sheep, and his soldiers. As for sin, the flesh, the world, and the devil, whose servants and bondslaves we were before Christ's coming, let us utterly cast them off, and defy them, as the chief and only enemies of our soul. And seeing we are once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case than ever we were before. Happy are they, saith the Scripture, that continue to the end. Be faithful (saith God) until death, and I will give thee a crown of life. Again, He saith, in another place, He that putteth his hand unto the plough, and looketh back, is not meet for the kingdom of God. Therefore let us be strong, stedfast, and unmoveable, abounding always in the work of the Lord. Let us receive Christ, not for a time, but for ever; let us believe his Word, not for a time, but for ever; let us become his servants, not for a time, but for ever; in consideration that he hath redeemed and saved us, not for a time, but for ever; and will receive us into his heavenly kingdom, there to reign with Him, not for a time, but for

ever. To Him, therefore, with the Father, and the Holy Ghost, be all honour, praise, and glory, for ever and ever. Amen."—*Homily of the Nativity.*

NOTE 33, Page 61.

“ In our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in the part, nor in the whole, for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might, by his own works, take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto Him, but which we receive of Him; not which we give to Him, but which we take of Him, by his free mercy, and by the only merits of his most dearly-beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ: So that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves,) but the true understanding and meaning



thereof is, that although we hear God's word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto, yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin by baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to Him again. So that as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold, yonder is the Lamb of God, which taketh away the sins of the world: even so, as great and godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by Him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus, It is not I that take away your sins, but it is Christ only, and to Him only I send you for



that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.”—Archbishop Cranmer’s *Sermon on the Salvation of all Mankind, by only Christ our Saviour, from sin and death everlasting. Second Part.* This is the Homily referred to in the eleventh Article of the Church of England, under the title of “the Homily of Justification,” as fully embodying its opinion on this important point. See also Barrow’s *Sermon on Justification by Faith, Works*, vol. iv. p. 117, sqq.; or in Dr. Wordsworth’s *Christian Institutes*, vol. ii. p. 106, sqq.

NOTE 34, *Page 64.*

“Sermon of the Salvation of all Mankind, &c.”

NOTE 35, *Page 70.*

See the “Natural History of Enthusiasm,” Section iii.

NOTE 36, *Page 71.*

That Christ died, not merely for those who are saved, but for those also who perish; or conversely, that those may perish for whom Christ died, is clear from *Romans* xiv. 15; and 1 *Corinthians* viii. 11.

NOTE 37, *Page 74.*

“ And if you be afraid to fall into error by reading of Holy Scripture, I shall show you how you may read without danger of error. Read it humbly, with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that He would direct your reading to good effect. And take upon you to expound it no farther than you can plainly understand it. For (as St. Augustin saith) the knowledge of Holy Scripture is a great, large, and a high place, but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it. . . .

“ And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he be stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to Holy Scriptures, with diligent study and burning desire, it cannot be (saith St. Chrysostom) that he should be left with-

out help. For either God Almighty will send him some godly doctor to teach him, as he did to instruct the eunuch, a nobleman of Ethiope, and treasurer unto Queen Candace, who having affection to read the Scripture, (although he understood it not,) yet, for the desire that he had unto God's Word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read; or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant." —*Homily "of the Knowledge of Holy Scripture."* *Second part.*

NOTE 38, *Page 80.*

See this subject especially discussed in "The Physical Theory of another Life," by the author of the "Natural History of Enthusiasm," "Saturday Evening," &c.

NOTE 39, *Page 80.*

See especially 1 Thessalonians iv. 13—18. But this doctrine is *implied* throughout the Bible; see the various passages, quoted and commented upon by the Rev. C. R. Muston, in his "Recognition in the world to come," pp. 105—143, fourth edition.

NOTE 40, *Page* 81.

*Rev. Henry Blunt's Sermons*, p. 182.

NOTE 41, *Page* 82.

See Bishop Horne's Discourse on the Existence and Employments of the Holy Angels, vol. iv. p. 311.

NOTE 42, *Page* 84.

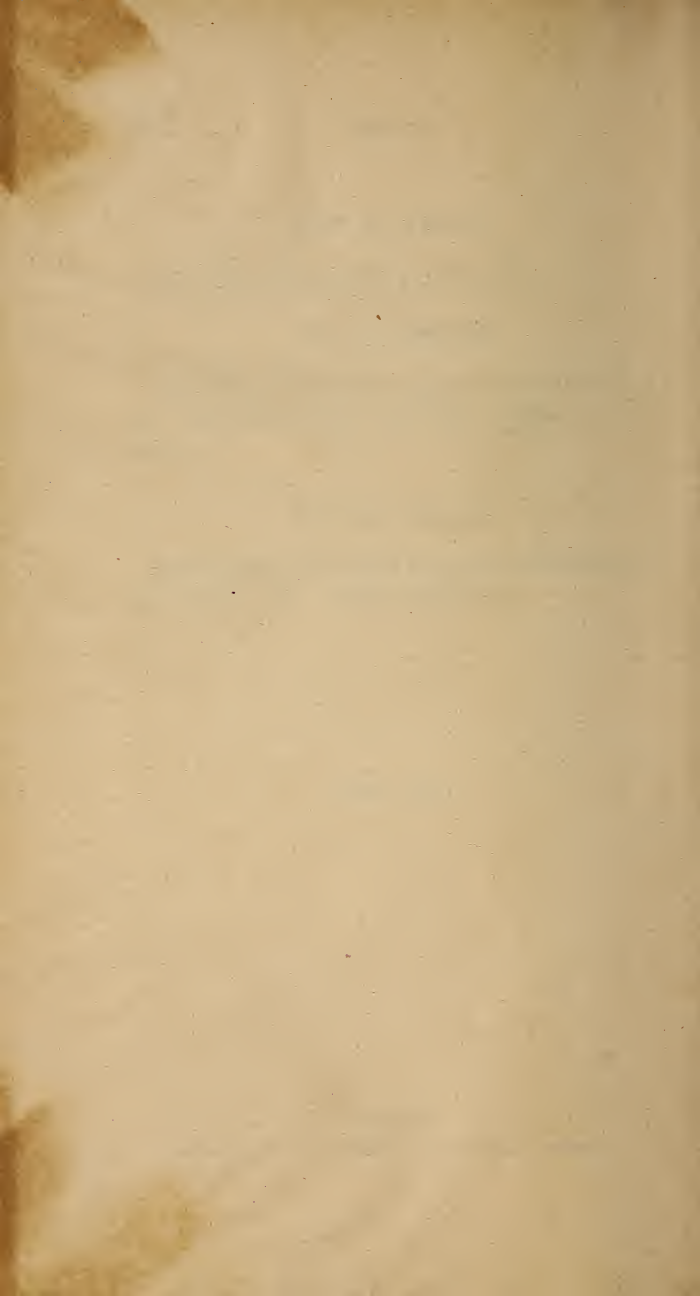
References to these will be found in Mr. Horne's Introduction, &c., so often alluded to.

THE END.

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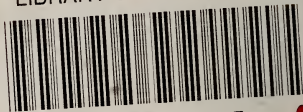
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