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THE

SEVENTH VIAL:

CONSISTING OF

BRIEF COMMENTS

ON

VARIOUS SCRIPTURES;

AND OF

OBSERVATIONS

ON

DIVERS TOPICS.

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BY THE AUTHOR OF

MILLENIAL INSTITUTIONS.

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*James Aitken Wylie*

And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the son of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.—Is. 21 : 9, 10.

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THE  
SEVENTH VIAL.

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I. BENEFITS OF CHRISTIANITY.

1. **WHAT** improvement has Christianity accomplished, during eighteen centuries, in the condition of man? Christianity has brought life and immortality to light; but I would inquire, what improvement has the visible, manifest Christian dispensation wrought, in the moral and social condition of the nations where it has prevailed? Perhaps the silent records of Pompeii, and the living hum of Naples, would alone return a sufficient answer.

At the time when Pompeii was overwhelmed, the inhabitants were assembled at the amphitheatre; a heathen and unchristian amusement, doubtless; but during the past year, the streets of Naples have been red with blood, shed in civil strife. On the classick shores of Sicily, in the "most beautiful city in the world,"\* an infuriated populace turned cannibal, and devoured their victims. In the most polished city of modern Europe the phrenzy began; and the consideration is well nigh sublime, of the rapidity and facility with which the madness of the people extended to other cities; to that of the warlike and absolute Frederic III., to the venerable city of the modern Amphictyons, and to renowned

\* Lander.

Vienna, so fruitful in historic and feudal recollections. How completely must the moral elements have been prepared; by the license of speech and of the press, by idleness and abundance; and not by penury and want. And then the burning castle and chateau, and the flying, shrieking inmates. Murder and cruelty stalked on every side. This view of the nature of the troubles of the year of revolutions, is certainly not the popular one, or was not at first; and it is little material to the purpose of our argument, which view is correct. In either case, an immense amount of evil prevails.

2. Doubtless the genius of Christianity has banished many evils, but have not others as bad followed in the track? Thus the combats of the arena have ceased, but the *wager of battle*, and subsequently the private duel, succeeded; the former, if not originally an invention of Christian people, taken up and adopted by such; and for ages under the especial patronage, both of the church and the civil tribunals; and both bringing tears and desolation to what multitudes of families; and even darkness and perplexity to states and communities.

3. Can any institution or practice of antiquity be mentioned, equal, in respect of violence to first principles, of absurdity and cruelty, all united, to the inquisition?

Were the proscriptions of Marius and Sylla more thoroughly imbued with a worldly, selfish spirit, and furious passions, than the massacres of heretics?

4. Is it to be supposed that the worst governed province of the Roman Empire, and under the worst of pretors, was more wretched than Ireland, under the rule of the model Protestant state of modern Europe? And should it be alleged, and with truth, that the miseries of Ireland *can not* be remedied, it would by no means weaken our argument.

5. But, it will be said, there were no charitable and benevolent institutions in ancient Rome; that there

was not a hospital, notwithstanding her immense population. This may be, but the gratuitous distribution of corn, (notwithstanding the theories of modern economists,) at least prevented present suffering, and relieved present want, primary duties of the Christian system; while in London, notwithstanding their benevolent institutions, and the compulsory and voluntary charity of their prodigious wealth, hundreds, hundreds, die every year of want. The modern hospital, to judge by the reluctance with which they are resorted to, is little better than an indispensable gehenna;\* and the foundling hospital, as it would appear by the statistics, is only a *Christian* mode of doing that which, in China, is done after the methods of the natural man. The state of medical science being considered, there can be little doubt that it was a great blessing to ancient Rome, that hospitals were unknown.

6. The Roman Empire was immersed in idolatry. This is regarded by the religious world, I conclude, as affording of itself, proof of the immeasurable superiority of the present regime, over that which preceded. But I confess I have doubts. It seems to be understood that there are two kinds of idolatry, that which renders religious homage to objects, unworthy or unconscious; and that which places the affections supremely, upon the things of this world. Of the first kind of idolatry there is perhaps more, at the present day, than is generally supposed; for, is a god of the imagination, unscriptural, unworthy, less an idol than one made by the hands? However this may be, that the other kind of idolatry prevails, need not be affirmed.

If the ancients worshipped Jupiter Tonans, do not we worship power—power political, social, material. Are we behind them in the worship of Mammon?—*and cov-*

\* "The marine hospital is a noble edifice externally, and I learned that it is equally well arranged in its various departments; but two officers told me that nothing would induce them to avail themselves of its advantages. How extensively this feeling prevails with regard to such establishments."—The Poetry of Travelling.

*etousness which is idolatry.\** If they worshipped the vices Envy and Calumny, do not we idolize social position, and often in an inverse proportion, somewhat as the Chinese chastise their gods, when not propitious. If they worshipped Liberty as a fair virgin, holding a sceptre in one hand, and a cap in the other, do not we worship for Liberty, an absurd phantom, half jack'o-lantern and half chimæra. If they worshipped all the gods and goddesses of the Pantheon, we worship *one*, equally Protean, more capricious, fantastic and exacting, and not less mischievous, the goddess of fashion. We worship patriotism, at the expense, not only of universal charity, but of justice. Our politicians worship local interests, with a ravening greed, that might remind one of swine worshipping the image of gluttony. We are not entirely guiltless of worshipping a conventionalism, more hurtful than decent or becoming. It is well if we do not prostrate ourselves and crawl in the dust before the idol of public opinion, meaning the opinion of millions, mostly ignorant, and agreeing in nothing but in whiffing about like the wind, and in babbling with ten thousand tongues, like Rumor, or, as if just escaped from the regions of Nox and Chaos.†

It will be objected, that the ancients worshipped our gods also, but that we do not worship theirs. The answer is, that their idolatry was the sin of ignorance; but that ours is superinduced upon light and knowledge, and constant teachings, and the most affecting inducements to a life of piety.

7. Virgil exclaims :

“ O happy swains, if they their bliss but knew.”

They did not know it, by reason of obtuseness, and want of acquaintance with the world; but we do all in our power, by inappropriate education, to disqualify our swains for the condition in which God has placed them; and then, in addition, do all we can to render them dis-

\* Colos. 3 : 5.

† Milton, II. 951.

contented, by still urging them onward to something beyond. Is it a fact, that the average life of farmers, in this country is less, by five years, than in England; and that the difference is owing to that ever restless activity, and spirit of adventure, and desire of change, proper, more especially, to the New England character. Indiscriminate reading, (in addition to universal education,) comprising, of course, much that is hurtful, is however, gradually pervading every part of the Christian world.

8. A distinguished writer observes, that the following persons were all living at once, in ancient Rome: viz., Julius Cæsar, Pompey, Brutus, Cato, Atticus, Livy, Cicero, Horace, Virgil, Hortensius, Augustus, and Marcus Varro. Would it be possible to find twelve such men in any city of modern Europe? And some of them, let us trust, like Enoch, walked with God.

9. The state of the arts, in the time of ancient Rome was highly advanced; especially, after the arts of Greece had been transfused into the Roman commonwealth; and it may be questioned whether any elevation to which they have attained since, has been more favorable to mental activity, or social refinement; and whether the discoveries and improvements of later times, have tended, on the whole, notwithstanding the concurrent influences of Christianity, to increase the sum of human happiness, or to aid in moral, as distinguished from mental, culture. What an inappreciable amount of cruelty and crime has been consequent on the discovery of the mariner's compass.

10. After all we are not perhaps, in possession of the means for forming a very accurate estimate of the relative social and moral condition of the ancient and modern world; the *statistique* is wanting. But if we turn to China, we shall find, it is believed, by indisputable facts, that the amount of crime is far less than in the most favoured Christian lands. Should it be urged that this is owing to their admirable police, we must sup-

pose, that the Celestial Empire, heathen, understands better the subject of police, and how to repress open vice, than the most intelligent Christian nations.

11. Of the great object of Christianity, to qualify mankind for a future state of being, I shall speak hereafter. Has its more immediate purpose been achieved, the reformation of the human family, their restoration to a state of virtue and innocence, of peace and happiness? Alas, both history and observation reply in the negative. And the founder of the Christian system understood too well, the travail of the human soul, the strife of conflicting elements, and the might of opposing influences, to give encouragement that the consummation, spoken of in such glowing language by the ancient prophets, and indicated emphatically, in his own teachings, was near. In that memorable prophecy, which is preserved by three of the evangelists, he describes the tempestuous and weary progress of the Christian faith, in an evil world. How different would have been his language, had he been an ordinary impostor, or a heated enthusiast. And yet the angels sang, *Glory to God in the highest, and on earth peace, good-will toward men.* And we are given to understand, that the time will come, when God will manifest himself after a new manner; when the influences of Christianity will be no longer nominal, but real, vital. And not only so, but the time and the place, of the commencement of this new progress, are pointed out by tokens scarcely equivocal. The prophet Isaiah, in speaking of the permanent establishment of those model institutions, whose influence is to pervade the world, says: *And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces;*

*and the rebuke of his people shall be taken away from off all the earth : for the Lord hath spoken it.\**

## II. THE KINGDOM OF GOD.

12. That modification of society, political, civil, social and religious, which is alluded to, as see last of 11, is called, in various places of scripture, the kingdom of God, and the kingdom of heaven. Luke 17 : 20, 21. *And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here ; or, lo there ! for, behold, the kingdom of God is within you. Alternative reading, among you.* The meaning of this somewhat obscure passage is supposed to be, that, at that time, the kingdom of God existed in the mind and person of the speaker, of Christ himself. From the time of Christ and the apostles, to the present, the kingdom of God has continued to exist in the church, but in an inert state ; so to speak, in a state of *partial abeyance*. It certainly has not existed, during this period, in that effective and vigorous form, (incipient or otherwise,) which is implied in the prophetic teachings of the Saviour. Because it is spoken of as proceeding, at a time remote from that of Christ and the apostles, from the smallest beginnings ; as coming, not with observation ; as being for a time hidden. The day thereof is represented as coming as a snare ; and in reference to it, all are exhorted, earnestly and urgently, to watch. Much of the confusion and uncertainty, connected with this subject, is supposed to have arisen from an entire misapprehension of the prophecy of the Saviour, which has been alluded to.† It will be an object of this work to show, that the kingdom of God, or kingdom of heaven,

\* Is. 25 : 6—8.

† See 19, 20, &c.

to conform more strictly to the scripture nomenclature, has existed, now, during a brief period of years, in the initial state ; and that the late revolution in France—(of Feb., 1848)—was the signal, or commencement, of a series of changes, which is to result in the final and permanent establishment of THE KINGDOM OF GOD.

### III. THE THREE MEASURES OF MEAL.

13. Matt. 13 : 33. *Another parable spake he unto them ; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* It will be seen, as we proceed, that the language of this, and other similar announcements, although in the present tense, is prospective. See, for the present, Luke 21 : 31, with context.

14. In the year 1833, I published a small work, entitled *Millennial Institutions*.† It is a comment on the fortieth chapter of Ezekiel. It supposes that the “frame of a city,” there described, is a map of the old world. That the six courts of which it consists, are so arranged as to represent Europe, Asia and Africa. One entire court, the north court, verses 35—49, is appropriated to England. The architectural emblems of the frame of a city are thus combined with geographical tokens. United they are supposed to represent those civil and social institutions, and religious, so far as they are inseparably connected, on which the millenium is to be founded. The emblems at the east gate, which includes the eastern portions of the Chinese empire, indicate that civil government will be paternal. It is, however, in the north court, representing England, that most of the architectural emblems are found ; and which are supposed to signify, in the entire connection, that

† Pamphlet, 8 vo., pp. 160. It was distributed gratuitously, and not offered for sale.

the only government, which will prevail, in the millenium, will be constitutional monarchy. That the church will be a national establishment, connected with the civil government.

The civil and ecclesiastical institutions of England are supposed to be, in a general point of view, the model on which the civil and ecclesiastical polity of the millenium will be constructed. Alterations will doubtless be required; but it is in the social organization that the principal changes are to be expected. One of the altars at the north gate—see ver. 39—42—is found to be, either directly upon or very near the site of New Lanark, the place of Mr. Owen's celebrated socialist experiment; using the term socialist, in its more general acceptation. The inference, naturally to be deduced from this singular and striking fact, that is, that the form of society, which has been called the social system, is to prevail, subject to such variations as may adapt it to the exigencies of the different classes of society, is abundantly confirmed, in numerous other places of scripture.

The prominence, which is thus given to England, evinces that it is to be a chief centre of millennial influence, example and power. Palestine, which also has a distinguished place in the delineation, is, after the restoration and conversion of the Jews, to be another.

It is inferred that without doubt, England is that nation of which it is said, Matt. 21: 43, addressing the Jews, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Other particulars might be mentioned, of less or more importance; and an array of proofs and illustrations might be adduced from scripture, but the above is believed to be sufficient for my present purpose.

As soon as the work of which I have been speaking was published, copies were sent to England. The reception which it appeared to meet with, was unexpect-

ed, surprising, startling. I shall return to this subject hereafter.\*

15. Some years after the above, in 1839, I deemed it incumbent upon me to give to England, to those in authority, a *note of warning*. It consisted of a sheet of original music. There were four pieces, entitled, respectively, Judgment, Refuge, St. Michael's New, Warning. The words of the first mentioned, were the well known stanza, beginning with the line,

In robes of Judgment lo ! he comes.

The warning was comprised in the words of the fourth piece, entitled Warning. They consisted of a very free version of parts of Ezek. 2, 3.

Thus saith the Lord, the mighty God,  
The wicked sure shall die :  
Leave the broad road by thousands trod ;  
Haste, save thee, quickly fly.

Ye righteous once, whose devious feet  
Have left the narrow way,  
Return, th' avenger ere you meet :  
Haste ! haste ! make no delay.

The warning, I have reason to believe, soon reached England ; but whether it found its way to any considerable number of those who were more particularly interested, is not known. It will be seen, that the warning was most abundantly needed. It was not supposed that it would be attended to.

16. In the year 1842, I published a second pamphlet, being a comment on Is. 23, with Ezek. 26 : 7—21, and Zech. 14 : 16—21. It goes on to prove that *Tarshish*, ver. 1, &c., is England ; and the *daughter of Tarshish*, ver. 10, Ireland. That it was designed, see ver. 15, 16, that Ireland should be known—*remembered*—as an ex-

\* See 74, b—d.

tension and continuation of ancient Tyre; by the identity of the Irish language with the ancient Phœnician; that Ireland, as well as England, was to act an important part in the establishment of millennial institutions; and that it was rendered highly probable, by a manifest token, that the time for the commencement of the social system, in Ireland, was near. The pamphlet, concluded as follows: "Connected with the reconstruction of the religious edifice in England, are things of such dread and solemn moment, that they can be revealed only to a few of the chief depositories of power and trust in the nation. It remains to be seen, whether England, repenting truly of her manifold, her great, her aggravated, transgressions, will avail herself of the opportunity—perhaps the last—afforded by the fleeting moments of a frail existence, to secure that knowledge, which alone can enable her to reach her high destiny; which alone can render her the mountain of the LORD's house. If I am properly sought, if my life be continued, and if that Divine aid be vouchsafed, without which I can do nothing, I may peradventure, for a brief period, be found."

Copies of this pamphlet were sent to England. Of its reception I shall speak hereafter.

17. My study of the prophetic scriptures commenced in 1827. During most of the period since, there has been a succession of providences and judgments, apparently connected with my own history, and with the progress of my labours. I shall now go on to mention the most considerable of these, because if such a connexion can be established, it will tend to give a more decided character to the result of my labours, and to ulterior proceedings.\* I will here observe, that on the supposition of such a connexion, I am led to believe, that the publications are alluded to in the scrip-

\* See Note (A).

ture parable of the three measures of meal. Bread is called in scripture the staff of life. Meal, or bread stuff, is perhaps the most appropriate symbol, or representative, of the food of man. Measures for meal, being measures of capacity, unlike measures of application, are employed in one mode only ; they are filled to the brim. The measure of meal, then, is a most suitable emblem of the entire abundance of the social system. An outline of the millennial theory was *hid* in the three publications. Not that the various particulars, so far as explained, were not given with sufficient clearness ; but who would read, and consider, and attend, and believe, and remember. The first of the pamphlets excited perhaps, a degree of interest and curiosity, of expectation, even ; but such impressions were probably of a transient, or at most, of an uncertain character. Many of those who were more particularly interested to understand and bear in mind, probably believed, years since, *that it had all gone by* ; and I deem it by no means impossible, that I am, myself, the only one, who has continued to believe that God would come, and endeavored to watch for the coming.

#### IV. THE SIGN OF THE SON OF MAN.

18. The first of the pamphlets was published about the beginning of summer, 1833. During the night of the twelfth of November following, the inhabitants of this portion of the globe were astonished by the phenomenon of the November meteors. This phenomenon, as it is called, is believed to have been, collectively with other particulars, the *sign of the Son of man*, Matt. 24 : 30. It has been observed,\* that this most memorable prophecy is believed to have been hitherto, misunderstood. It will come within my plan to give a brief exposition of this prophecy ; and the observations,

\* See 12.

which I have to make upon the subject just mentioned, will be best given in course. I shall take, as the basis of the exposition, the version of the prophecy, given by St. Matthew; and refer to the parallel passages, or variations,† as may be needful.

#### V. MATTHEW XXIV.

##### SIGN OF THE SON OF MAN—THE COMING.

19. Verse 1—3 AND Jesus went out, and departed from the temple: and his disciples came *to him*, for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And, as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

Here are three questions; at what time would the temple be thus completely destroyed, what would be the sign of Christ's coming, and what the sign of the end of the world. The first of the questions is not answered. By the end of the world is meant, the end of the Roman and heathen world; of that world which oppressed the Jews; and also, perhaps, of the ancient Jewish ceremony.

4—8 And Jesus answered, and said unto them, Take heed that no man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows.

† By variations is not meant discrepancies. The original discourse was probably much more extended than either of the reports. The several topics were expanded, amplified, and *varied*; and the different reporters gave different particulars, &c., &c., Thus, in Matt. 24: 29, and Luke 21: 25, notwithstanding the verbal resemblance, different circumstances, as we shall see, are spoken of. In the first instance it is a figurative sun, moon and stars, and in the other, the literal sun, moon and stars. Compare, also, Matt. 24: 27, with Luke 17: 24; Matt. 24: 15, with Luke 21: 20.

In the ordinary course of events, these various particulars would require a considerable time for their development; and yet they are called but *the beginning of sorrows*.

9—14 Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my names' sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And, because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

As the end, spoken of in verse 14, is certainly not the destruction of Jerusalem, and dispersion of the Jews, it is extremely improbable that the *preaching of the gospel in all the world*, refers *exclusively*, to the labours of the apostolick age, though this has been generally supposed. It is known that the church of Rome feels itself bound to have a missionary in every nation; and that, in some sort, it rests its claim to the title of Catholick or Universal Church, upon this labor of beneficence. Yet it is certain that missionary labours have been extended, in our own time, beyond former limits; as to nations dwelling in the isles of the sea, to whom there can not be the least suspicion that the gospel was preached in the time of the apostles; perhaps to *all nations*, (not including petty tribes,) with the exception of some in central Africa. May not these have been visited in the early ages of the church? But it is perhaps not required, that the gospel should have been preached in all nations, at the time of *the beginning of the end*; for the *world*, ver. 3, is tenacious of existence; and the closing struggle is to occupy an extended period. Another supposition still is, that the coloured races of interior Africa, so little known, and with such imperfect and fluctuating national organization, as is probable, are regarded, in the comprehensive language of the prophecy, as one nation. However this subject may

be explained, it will be evident, as we proceed, that the time of the end is exceedingly near; not precisely in the sense intended in the disciples' question, but in that of Christ's answer.

20.—15—20 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) Then let them which be in Judea flee unto the mountains: Let him which is on the house-top not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck, in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day.

It is remarkable, that notwithstanding the caution given in verse 15, *whoso readeth let him understand*, this portion of the prophecy has been heretofore, entirely misunderstood; and that in such a manner, as materially to vitiate the received exposition.\* The passage referred to in Daniel, is as follows. Dan. 9: 27. *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate; even until the consummation, and that determined, shall be poured upon the desolate.* That is, in the midst of the (prophetical) week, the Romans shall cause the sacrifice and oblation to cease, by suspending the worship of the temple; and, in preparation for the overspreading of abominations he shall make Jerusalem desolate; even until the consummation, and that determined, shall be poured upon the (already) desolate. This was done when Judea and Jerusalem were overrun and captured by the Saracenic Mahometans. The *abomination of desolation*, then, that is, desolation in its worst and ultimate form, did not stand in the holy place, when the

\* Commentators have been so possessed with the idea that the destruction of Jerusalem, and the Jewish polity, was principally intended, that the most obvious considerations have been made to give way to this idea. The destruction of Jerusalem is not alluded to, in either of the versions of the prophecy, except in the introductory observation, respecting the temple, and in Luke 21: 20—23.

idolatrous standards of the Roman were planted about the walls of Jerusalem; but when Christianity was superseded by Mahometanism, when the crescent displaced the cross, when, at Khaibar, Mahomet broke the Jewish power, and the Mosque of Omar appeared in place, both of Jewish temple and Christian cathedral.

Ver. 16. *Then let them which be in Judea flee unto the mountains.* It is alleged that the sect of Maronite Christians, in Mount Lebanon, owes its origin, to those who fled from Judea and Jerusalem, at the time of the irruption of the Saracens.

21.—21—26 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is in the SECRET CHAMBERS*; believe it not.

The *tribulation*, spoken of in ver. 21, 22, is that which came, *both upon Jews and Christians*, under the resistless progress, and oppressive sway of the Mahometans. Ver. 22. *And except those days should be shortened there should no flesh be saved.* Had not the advance of the Moslem, in its exterminating career, been stayed, both Judaism and Christianity would have been banished from the earth.

22.—27, 28 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

*a.* The *carcass*, as it is rendered, or *body*, as it is in Luke 17: 37, is obviously a representative of the *world*, concerning the end of which, the disciples inquired, ver. 3; though they had not sufficient knowledge of the then future, to render their inquiry pointed, and specifically correct. The *body*, then, is the world, in the

scripture sense of the term, and also in a local sense, indicating the *world*, at some place, where the end of the WORLD, as opposed to the millennial state, is to commence. And where shall we look for this body, but at some point, where the *world* exists in its most advanced, and exalted, and transcendental state, that is, in France, under the existing government.\* For there we behold the portentous union of the ancient, corrupt and obsolete, though still true, church—NOT LONG TO REMAIN SUCH—with republicanism, rendered as democrattick as the extent and populousness of the country will permit; the most *worldly* of all civil governments. THERE THE EAGLES ARE GATHERED TOGETHER. Gen. Cavaignac is the honourary, and Gen. Changarnier the present, leader of the flock. I trust that with the aid of these gallant eagles—honour to whom honour is due—the Gallican church will soon be enabled to sever itself from Rome; and a national and millennial church be founded; that republicanism will be *picked to the bone*, and a constitutional monarchy, on the millennial model, be established in its room.

b. Ver. 27. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.* When intelligence of the revolution in France, including the struggle of June, and the establishment of the republick, found its way to America, the lightning had shined out of the east, unto the west; the *evidence of this* is to be found, to continue the figure, in the reflection from the clouds of the west; † and the proof of this, again, will appear in these pages. When, with the Divine permission, they are published and reach France, the information which they convey, will afford the regular proof, that the lightning has shined out of the east, unto the west; that the *Son of man* has come, in the sense of this scripture. *Not, it need not be said, visibly; but in the judgments*

\* March, 1839.

† See 28, b.

and providences, which were to precede the setting up of his kingdom; and, peradventure, by an especial Divine presence.

Abundant evidence of the justness of our exposition will appear, as we proceed.\* Some proof will be seen, in the next verses.

23.—29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken:

The *tribulation of those days* is that spoken of in ver. 21, 22; or that brought upon the Jewish and Christian communities, by the wars, and persecutions, and oppressions, of Mahometan nations. The Mahometan power had ceased to be formidable to Christendom, from the time of Eugene; though it still continued so, to some of the minor Christian states, and annoying to others. But this condition of things ceased with the fall of Algiers, in 1830. Then the *tribulation of those days* regularly terminated. And *immediately after*, within one month, if I do not misremember, came on the revolution of the three days. Then indeed, *the sun was darkened*: the national church, as then constituted, and fostered, and revered, at least, to use the oft repeated language of scripture, *with feigned obedience*, in the *leading state of Catholic Christendom*.† Then the moon ceased to give her light: the civil government. And the stars fell from heaven: the nobles. And the powers of the heaven were shaken. Both the church and government lost their *prestige*. The monarchy indeed, ceased, for any permanently valuable objects.

I remember considering—this is no fiction—to the purport, that of all awkward and undesirable situations, that of president of the United States was most so; and that of *citizen king*, next. The government of Louis Philippe was little else, indeed, in the nature of

\* See VII, VIII, XXI.

† The emperor of Germany, I believe, formerly took precedence of all the sovereigns of Europe.

things could be little else, than a democracy, revelling, and wrangling, and battening, under the *shadow* of royalty. Louis Philippe may well be congratulated on being relieved of such a charge. The object of civil government is to give security to person and property, security in all useful and honourable pursuits, tranquility. Legitimate government has a still higher function, to lead men, with paternal care, in God's own right way. The modern and popular theory of government seems to be, that, at best every man should be made a half learned, conceited, captious, discontented, meddling politician; and that, the "*body*" being thus constituted, the government should be carried on by agitation. As to poor religion, that is left, entirely, to take care of itself.

The darkness, and decadency, and shaking, were not confined to the Catholick world. Sometime after the above, the government of Great Britain were *compelled*, by threats and violence, to sanction the reform of parliament. I speak not now of the reform, but of the mode in which it was accomplished. Of the reform I have spoken elsewhere. In the Millenial Institutions I predicted, with entire confidence, that the reform would be of no avail; and the present condition of Great Britain, compared with that, seventeen years since, affords sufficient proof of the justness of my conclusions. In the chief seat of the Protestant power, then, the sun was darkened, for the church itself, was veiled in sympathy and fear; the moon withdrew her shining, was dimmed by earthy mists; the stars fell from their accustomed heaven; and here also, *the powers of the heaven were shaken*. About the same time was published the Millenial Institutions; and by this also, were the very pillars of that terrestrial heaven shaken; and the powers of the heaven throughout Christendom.

24.—30 And then shall appear the sign of the Son of man in heaven.

Here is obviously a change of meaning in the use of

the word heaven. It is not to be supposed that the powers of the literal heaven are shaken, but it is there we look for the sign of the Son of man.—The work entitled *Millennial Institutions* was published in June 1833; the powers of the heaven, as we have seen, were shaken, in the fullest sense of the scripture; all was prepared. During the ensuing November was witnessed the surprising appearance of the November meteors. I shall now endeavour to shew, that this *phenomenon*, with other attendant circumstances, was in truth, the sign of the Son of man. Similar instances had been observed before, but this it will be found, instead of invalidating the proof, affords singular confirmation.

25. A sign of a predicted event, in order to be such, must be known and recognized. What signs have attended the coming of the Son of man heretofore? After the great work of the restoration of the human family had been begun, by the calling of Abraham, and the covenant with him, God appeared, to deliver his children from the bondage of Egypt, to dwell with his chosen people, and, especially, to give the law at Sinai. The appearances, which attended this august event, were as follows. The host of the Israelites, preceded and accompanied by the pillar of a cloud, and the pillar of fire, marched around the southern side of the mountain, and encamped towards the east. Early on the morning of the third day, there was an earthquake. At the same time the Divine presence forsook Edom, much, apparently, as it forsook the Jews, long after, when voices were heard in the temple, saying, Let us go hence; and proceeding southward, manifested itself, far to the north of Sinai, by shining forth from mount Paran. The pillar of a cloud and of fire, which appears to have turned towards the south, without the line of march of the host of Israel, but on the confines of Sinai, and rested there, while Israel marched and encamped towards the east, ascended, but invisibly, to the top of the mountain; while on the right, toward the south,

toward the Red Sea, there was a descent of meteors. As the morning advanced, there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Moses went up into the mount. After the conference had lasted a considerable time, there was a great rain,\* but which perhaps commenced earlier in Edom.

It is admitted on all hands I believe, that God, in the pillar of the cloud and of fire, was the second person of the Trinity; † and as these ascended to the top of the mount, it is to be inferred, that God on the mount, speaking to the people, and conferring with Moses, was the second person of the Trinity, also. Hence he was, prospectively, and in fulfillment of his mission to save the human race, the Son of man, no less than when he appeared as the babe of Bethlehem.

Jud. 5: 4 *Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds ALSO dropped water. ‡*

Deut. 33: 2 *And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fire of law for them. The blazing meteors indicated what dread penalties, what fiery judgments, would attend the violation of the law.*

d. Hab. 3: 3, 4 *God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And*

\* See psal. 68: 9.

† See Ex. 13: 21, 22; 23: 20—22; 33: 9.

‡ Lord when thou wentest out of Seir,  
The heavens pour'd forth a fiery rain;  
And clouds of gloom, mid portents drear,  
With floods of waters swept the plain.

And pale the roat when Israel's foes

\* \* \* \* \*

his *brightness was as the light ; he had horns coming out of his hand : and there was the hiding of his power.* Here, in a different view of the subject, the Divine presence is represented as filling a larger space, as extending beyond the terrors of Sinai ; and the lines of light caused by the descending meteors, are spoken of as *bright beams out of his side.*

26. When God came, as manifest in the flesh, the appearances were these. Certain "wise men," dwelling in the east, conjectured to have been Persian Magi, saw, toward the west, a star of uncommon appearance. Whether it was stationary in the heavens, or whether they merely saw it descend from heaven to earth, does not certainly appear. The most probable supposition perhaps is, that it was stationary for a time, and was then seen to descend. Knowing, though by what means is not specified, that this star indicated the birth of one who was to be king of the Jews, they journeyed westward, to pay him their homage. As they approached the sea their inquiries became more minute, and learning where the object of their search was, and proceeding to visit him, *the star which they saw in the east went before them, till it came and stood over where the young child was.*

Such were the appearances, which attended the coming of the Son of man, in times of old. They have been repeated, not including such as were common, or those, the significance of which was obviously of local, or temporary application, either identically, or with more or less of similitude, within a recent period ; and it will be difficult to avoid the conclusion, that they thus constitute, collectively, the *sign of the Son of man*, as in the text which we are considering.

27. On the night of the 12th of November, 1832, there was a meteoric shower, or appearance, at Mocha, near the mouth of the Red sea, it will be observed, which continued, as appears, during most of the night ; and which is thus described, in the journal of Capt.

Hammond, of the ship *Restitution*, which was in the harbour of Mocha at the time.

“Nov. 13th, 1832. From 1 A. M. until after daylight this morning, there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The sky at the time clear, the stars and moon bright, with streaks of light, and thin white clouds interspersed in the sky. On going on shore in the morning, I inquired of the Arabs if they had noticed the above; they said they had been observing it most of the night. I asked them if the like had ever appeared before. The oldest of them replied that it had not. For the last six days it has been blowing a strong gale from the south—hazy weather, and sand in the air.”

It is a coincidence well worthy of notice, that Capt. Hammond, with the same crew and vessel, the *Restitution*, voyaging from Palermo, was in the bay of *Salem*, on the night of Nov. 12th, 1833, and there witnessed the meteoric appearance of that time.

Six or seven days after the first mentioned above, Nov. 19, 1832, there was an unexampled meteoric exhibition in England, which is thus described by contemporary journals:—

“BRILLIANT PHENOMENA.

“The heavens (says a Portsmouth (Eng.) paper,) presented an extraordinary appearance on Monday last (Nov. 19) shortly after midnight. Thousands of meteors were seen continually darting about in all directions, and the whole atmosphere was very unusually illuminated. The driver of the night London coach, describes the effect as awful, and says it was with difficulty he could get his horses to face it. The same appearance seems to have been observed in various other places. The *York Herald*, speaking of the same night, says: It was

fine and moonlight, when a series of fiery meteors were observed to flit across the heavens, with the rapidity and continuance of a regular discharge from a battery during a severe bombardment. They issued from the west, and in the first half hour of the phenomenon 25 of those balls of fire were counted, shooting along in terrific grandeur, and leaving a train of brilliant white to designate the course of their path. One of these balls had a very peculiar appearance, and seemed to drive a star before it. The whole spectacle was most sublime, and had a powerful effect upon those who witnessed it.”

*God came from Teman, and the holy One from mount Paran.\** *Teman* signifies, the south ; *Paran* signifies, beauty, glory. To England, where is to be established *the mountain of the Lord's house*,† which is to be the *model Zion* of the last days, the city of God, may well be applied the titles beauty and glory.

28. On the night of the twelfth of November, 1833, was witnessed, in this western hemisphere, that signal meteoric display, known as the November meteors. In speaking of this appearance it will be proper to observe, that the heavenly luminaries were given for *signs* ;‡ and the very free use of this word, in scripture, in the popular sense ; the context, even ; and various passages, which appear to have a more specific bearing upon the subject, one of which we shall directly consider, appear to demonstrate, that something is intended, other than astronomical and geographical signs, than mere signs of time and place.§

*a* The meteors then, descended from the constellation Leo,|| in allusion to the Lion of the tribe of Judah ;\*\* they descended from near the star Regulus, known as Cor Leonis, or the Lion's Heart, as recog-

\* See, as cited above, 25, *d.*

† See Is. 2 : 2.

‡ See Gen. 1 : 14.

§ See Is. 7 : 11 ; 38 : 7, 8 ; Luke 21 : 25.

|| One of *the signs*, by way of eminence, it will be observed.

\*\* Rev. 5 : 5, with Deut. 3 : 2, and Hab. 3 : 3, 4.

rising the wounded side with which the Saviour ascended up into heaven; they descended from within the bend of the sickle; to denote that the *harvest of the earth\** was at hand.

*b* There was a phase of this appearance, noticed at Springfield, Massachusetts, which was not, so far as I am aware, observed elsewhere. The following is extracted from the Springfield Republican of Nov. 16. See, in connexion, 22, *b*.

Atmospheric Phenomenon.—The early risers on Wednesday enjoyed a grand and novel sight, which it is said continued from three o'clock till daylight.—When we witnessed it, between five and six, the wind was brisk from the northwest, thermometer at 44, and the stars shone with uncommon brilliance. From the black clouds which were passing swiftly over, were occasionally emitted a large flash of light, and sometimes a cloud would remain brightly illuminated ten or fifteen minutes.

29. The single star of Bethlehem we have repeated, in the “lone star” of Texas, hovering over Corpus Christi,—*body of Christ*—the celebrated spot where the army under command of General Taylor assembled, previous to the invasion of Mexico. But these more terrene appearances will be spoken of in another place.†

30. The evidence that the appearances in the heavens, which have been mentioned, are indeed the sign of the Son of man, is singularly confirmed by the circumstance, that in the version of the prophecy by St. Luke, though nothing is said concerning the *sign of the Son of man*, yet it is said, and, as we shall see, *in respect of this very time*, that there shall be SIGNS in the sun, and in the moon, and in the STARS. It has been observed that the parallelism of the different versions of this

\* See Rev. 14: 14—16; also Matt. 13: 24—30. † See 95.

prophecy, is less exact than has been supposed ; that there are *variations* ; and that while the sun, moon and stars, Matt. 24 : 29, are figurative, those, Luke 21 : 25, are literal.\* The parallelism of the passage which we are considering, Matt. 24 : 30, first of,† with the version in Luke, is as follows.

## Matt. XXIV.

30 *And then shall appear the sign of the Son of man in heaven.*

And then shall all the tribes of the earth mourn.

*No parallel : the same words nearly, last of Matt. 24 : 29, referring to an earlier period.*

## Luke XXI.

25 And there shall be signs in the sun, and in the moon, and in the stars.

And upon the earth distress of nations with perplexity ; the sea and the waves roaring ;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth :

For the powers of heaven shall be shaken.

The parallelism is not perfect, it will be observed ; the two passages in Luke comprising more than those in Matthew.

The explication of those in Luke may be given thus : *And there shall be signs in the sun.* Alluding to the extraordinary series of solar eclipses, five within about seven years and a half, which commenced the year before the first appearance of the meteors.‡ They seem to refer to the obscuration of the national, and other churches, of the earlier millennial nations, during the struggles, which will precede the establishment of millennial institutions. *And in the moon.* This seems to have been accomplished in the recently demonstrated sterile, and volcanic, and ruined, and uninhabitable, na-

\* See 18, last of, and note.

† Beginning as see 24.

‡ The most remarkable of the phenomena that this year (1834) will happen, is the Eclipse of the Sun, on Sunday the thirtieth of November. This is the third of the very uncommon series of five large Eclipses, visible to us in the short term of seven years ; the fourth of this series will take place May 15, 1836, and the last, Sept. 18, 1838.—American Almanac, for 1834.

ture of the moon's surface ; which appears to represent the effete and lifeless character of the governments of the earlier millennial nations. It will be seen that republican government, at least as it exists in America, has no vitality. *And in the stars.* Here we have the meteoric appearances, which have been spoken of, especially that of 1833, when the meteors directed the attention to one of the constellations.

31. There have been other *signs in the stars*, concerning which, as with the *signs in the sun and in the moon*, although we have not the authority of precedent for supposing them to belong to the sign of the Son of man ; yet they seem, by obvious analogy, to be included in the language of St. Luke, which we are considering—and here we seem to find the reason why different portions of the Lord's discourse, were selected by the two evangelists. These signs in the stars are the following :—

1. The general progress of astronomical science should perhaps be mentioned, displaying more and more, the power and providence of God ; and evincing, apparently, that the human family is approaching the period of maturity. 2. The transit of the planet Mercury over the sun's disk, Nov. 7, 1835 ; during the progress, it will be observed, of the Solar eclipses. Mercury is best known perhaps, as the patron of thieves ; and this phenomenon, commencing in the day time, and terminating, about an hour after sun set, may well remind us of the declaration, that *the day of the Lord so cometh as a thief in the night.*\* 3. The resolution, by the greater powers of Lord Rosse's telescope, of a large proportion of the nebulæ, especially of that one in the sword of Orion. What is the meaning of this sign?—The general form of this constellation, the brightest of those visible in our northern hemisphere, bears an obvious resemblance to that of the courts of the “ frame of

\* I Thess. 5 : 2.

a city ;” or more strictly, to that of two of them, side by side. Within are Jacob’s staff, and, pointing towards the staff, the sword of Orion. ‘The name Jacob means a *supplanter*. England as we have seen, (represented by one of the courts of the frame of a city,) temporarily *supplants* the Jews, as being that nation to whom the kingdom of God is, for a time given. May not then, the meaning be expressed thus? The people of England, doubts and obscurities being removed, will advance, in the millennial course, with the *staff of Jacob* in one hand, and the *sword of the tempestuous Orion* in the other.\* 4. Progress, peradventure, in determining the absolute movement of the visible heavens, perhaps around some object in distant space; as a respected friend once said to me, “the throne of God.” 5. The annual periodic return of the meteors, both of November and August, observed since the meteors of November. The able and instructive Paris correspondent of the Living Age — may his shadow never be less — thus speaks of the meteors of August 1838, as observed in Paris. “The shooting stars, expected last month, were vigilantly watched here. M. Coulvier-Gravier saw distinctly the number of the apparitions of the *etoiles filantes* progressively increase, from the 30th of July until the night of the 9th of August, during which it reached its maximum. On that night, from midnight to one o’clock in the morning, eighty-six were seen furrowing the sky, and the observations alone of the nights of the 9th and 10th of August, gave a total of four hundred and fourteen of these meteors.” One of these numbers I cannot but surmise to be of high import to the *Republick of France*. I shall leave it however, to those who study the Scriptures, and who have read the Millennial Institutions, to discover the hidden meaning. Speaking generally, the regular return of the meteors

\* It was formerly supposed that Orion brought tempests at its rising and setting. It rises with the Sun in July. See *Æneid* I. 535, *nimbosus Orion*.

may well inspire feelings of solemnity and awe. It would seem that the great horologe of the heavens were telling off the years after a new manner; so to speak, by a double count; as if it were pealing out, *the time is at hand, watch and pray.*\*

32. In connexion with this division of the subject, I will cite two more verses of the prophecy as in Luke :— ver. 28 *And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.* These things are those mentioned, Luke 21 : 25, 26. See *ante*, the parallel passages. It is obvious that the period of their accomplishment has a regular commencement and termination, that it bears some proportion to the term of the continuance of a generation on earth, though less,† and that the things specified may be recognised at the beginning or soon after. What is the sign of the close of this most interesting period of transition from the time of the ages of the world, to that of the beginning of millennial progress? We shall find abundant reason hereafter, for supposing that the period commenced in 1830, with the revolution of July.‡ The series of eclipses commenced the next year, in 1831. In 1832 were the meteors at Mocha and in England, and in 1833 was the signal meteoric display in America. The first sign of the close of this period, and an indispensable one, is, that all has been fulfilled. In a manner all had been fulfilled at the commencement of the present year: (1849.) If, in addition, there should be given, in the pages of this work, the true history of the meteoric appearances; should it be proved that they have descended from a terrestrial “cloud,” the existence of which has been hitherto little, if at all, known or suspected; and should the relations, *ab initio*, of this globe to the heavenly bodies, be estab-

\* Luke 21 : 36.

† See 37.

‡ See 92, *b, c.*

lished ; *these signs*, from their magnitude and relevancy, and the time which has elapsed since the commencement of the signs in the heavens, will probably be regarded as the last of the signs in the heavens. If, in addition, it should be made to appear, that *judgment is set in the earth* ;\* it will probably be believed, that the interesting and momentous period of which we are speaking, has terminated ; and if it be indeed so, we may be assured that *the kingdom of God is nigh at hand* ; and may expect to see *the Son of man coming in a cloud, with power and great glory* ; † not in the popular sense, assuredly, but in the sense of these scriptures.

33. To proceed with the parallel passages in Luke :— *And upon the earth distress of nations with perplexity ; — — Men's hearts failing them for fear, and for looking after those things which are coming on the earth.* These words, the omission which will be noticed not so strictly included, are the parallel, (though free and more full,) to those in Matthew, *And then shall all the tribes of the earth mourn*, and which will be noticed in the regular place. ‡ *The sea and the waves roaring.* I once believed that this *sea* was the “mooned sea” of democracy, roaring for that social equality, which the scriptures, and the nature of man, which God, the perpetual hills, the everlasting mountains, and the conditions of man's existence, all alike forbid ; and which, if it were possible, (which it is not,) would prove one of the greatest curses, which could be inflicted upon a people, consistently with their retaining the forms of social organization. A careful examination however, of the rhetorical structure, and accidents, of the entire passage, will prove that the sea is a literal sea. There is a roaring of the sea, it will be observed, which is not that of its waves ; and which the roaring of marine whirlpools, and of the tide in narrow friths, &c. hardly suffice to explain, in the metaphorical sense. This roar-

\* Is. 42 : 4.

† Luke 21 : 27.

‡ See 34, a, b, &amp; c.

ing of the sea, other than that of the waves, appears to be, unquestionably, that of the wheels of the ocean steamers. This, of itself gives us something determinate as to time. The roaring resembles that of the waves, in their ordinary moods; and like that ceases not for a moment, night or day. This allusion will not be deemed trivial or disproportionate, when it is recollected, of what vast account, in the affairs of men, at the present day, is the regular and speedy transmission of intelligence; and that the steamer affords the mode of conveyance, for persons as well as intelligence, between America, the source and fountain of modern republicanism, and Europe, the abode of conservatism. This explanation is incidentally confirmed by the circumstance, that both the steamer and its wheels, are spoken of with emphasis, in another place. *For the powers of heaven shall be shaken.* These words nearly, as in Matthew 24 : 29, last of, refer, as has been seen,\* to the *shaking of the heavens*, in 1830—3. Here it is evident from the context, which, as see 33, brings us down to the present period, and a comparison with Matthew, they refer to the shaking, which commenced during the past year, (1848,) and which still continues.

34. We will now return, and proceed with the version of the prophecy as in Matthew.

a. Matt. 24 : 30 —and then shall all the tribes of the earth mourn—

b It would be difficult to mention a *tribe of the earth*, which has not mourned, during the period since the first appearance of the meteors, or rather perhaps, since those of 1833, and the present time. To begin with the great, and hitherto, for the most part, inaccessible desert; the emblem of the world under the individual system;† and on the confines of which the meteors first appeared. The inhabitants mourn the advance of Egypt on the one hand, and of England—at Aden and

\* See 23 and 24.

† See both Millennial Institutions, and Comment on Is. 23.

Suez—on the other. Syria has mourned, by reason of cruel domestic wars, and of foreign wars, carried on within their border. Egypt has mourned for the insolent but resistless interference of the European, and for the death of her beloved soldier, Ibrahim Pasha. Persia mourns her own internal disorders, and the approach of the Russian. The ancient tribe of the Nestorians has mourned with bitter mourning—even the mourning of desolation—her burning villages, and multitudes given to the sword. The Moslem, wherever found, mourns the waning crescent, and the advance of the Giaour. Russia mourns her bootless and murderous war with Circassia. Circassia and Georgia mourn. When the English advanced into Afghanistan, the regions round about mourned. The English arms encountered an unexpected and disastrous reverse, and England mourned. India mourns, and the Further-India, one of the nations of which has been assailed by the power of France. The islands of the sea have mourned; with what mourning, the sunny isles of the western India. Africa mourns with a continual mourning: Algeria and Morocco. In this western world, Mexico, the splendid, the proud, one of the noblest empires on earth, has mourned the humiliation of defeat, and conquest, and dismemberment, and the loss of golden regions. The South American republics could not choose but mourn, sifted as they have been with the revolutionary *sieve of vanity*.\* Brazil, the only nation of the west, with a royal, (imperial,) government, has had less cause perhaps, to mourn than other American nations; but even she has mourned the sorrows of maternal Portugal. The British possessions in America have mourned, and still mourn. America, as she is called, by way of eminence, has mourned the loss of a beloved and popular chief magistrate, a gallant soldier and accomplished statesman, within one month, to a day,

\* Is. 30: 28.

of the time of his inauguration. What a memento of *time*.\* And during that month happened the ominous event of the mysterious loss of the steam ship *President*; an event which, of itself, carried mourning, of an affecting description, into one of the chiefest, and hitherto, most favoured of the *tribes of the earth*, the aristocracy of Great Britain. Need it be said how the great European family of nations has mourned, during the past year. And China, the magnificent, the ancient, whose people comprise one third of the population of the globe, the only nation peradventure, on earth, with a truly paternal government, China has mourned, after a new manner. And where was the thunder when was perpetrated the outrage upon humanity, the violation of the first and chiefest of the Christian precepts, which caused her to mourn? As if the requirements of *national honour* were ever inconsistent with those of moderation, and justice, and mercy. And lastly, Japan mourns those calamities which she sees approaching. In heaven's name let her adhere to her present policy—her only safety, even for a brief period—if haply, when the inevitable hour arrives, the nations called Christian, shall have learned to do to others as they would that others should do to them.

Can the records of history, since this prophecy was given, furnish an instance, when such universal mourning prevailed, within so brief a period? I doubt it.

We have now considered various signs in the heavens, supposed to have been indicated in scripture as the *sign of the Son of man*, and as *signs in the sun, and moon, and stars*. Also, events *upon the earth*, supposed to have been predicted, together with the signs in the heavens, to precede the coming of the Son of man. And here

\* Thirty one days. A year for a day, as according to prophetic *templelogy*, gives us thirty one years; a period equal, with sufficient exactness, to that of the continuance of one generation. See *This generation*, Matt. 24 : 34.

let us pause and inquire, if signs greater than these, more fraught apparently with apposite meaning, and more decidedly attended by appropriate, concurrent events, were to be expected. The subject, as respects the appearances in the heavens, and the corresponding illustrations of scripture, is not exhausted ; but the above, with some particulars hereafter, which our plan requires, mostly in explanation of the preceding, must suffice.

35. Ver. 30.—And they shall see the Son of man coming in the clouds of heaven with power and great glory. Luke 21, 27. And then shall they see the Son of man coming in a CLOUD, with power and great glory.

I have alluded heretofore, to the “*cloud*,” and shall return to the subject hereafter. Should it be inquired if I expect a visible descent, with celestial pomp, of Christ, in his glorified body, with ministering angels, and the spirits of the just, and thronging cherubim ; I reply, I expect nothing of the kind. It seems apparent, that the economy, or dispensation, of the last days, will conform to the wants of a period of comparative knowledge and refinement ; when intelligence is rapidly, and universally disseminated ; and those surprising and direct manifestations, of the Divine, and of angelick presence and power, so appropriate in an earlier and ruder age, so needful in the visible establishment of God’s government in the world, and so useful and satisfactory in all time, as a memorial, are no longer required. This coming seems to be *near, even at the doors*, and will be its own best expositor.

36.—31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

These words, so far as any visible agency is concerned, are to be understood figuratively, of the acts of men. The *gathering of the elect* is the combination or union of the earlier millennial nations ; and, in an initial sense,

(a form of speech often employed in scripture,) that of the social system.

37.—32—35 Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Much learning and ingenuity have been expended upon this passage, on the supposition that the words, *this generation*, related to the existing generation, that of Christ and the apostles. The Greek, *ante*, however, I conclude, would have been as accurately rendered by the word *that*, — *that generation*. The translation as it is however, is sufficiently correct, though a little equivocal. The meaning doubtless is, that *the generation*, which shall witness the signs and events, which are to happen, *immediately after the tribulation of those days*,\* will also witness the *coming of the Son of man*, and the *gathering of the elect*, as in ver. 30, 31.

38.—36—42 But of that day and hour knoweth no *man*; no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be grinding at the mill*; the one shall be taken, and the other left.

Watch, therefore; for ye know not what hour your Lord doth come.

These solemn words require no comment. I will only refer, principally in connexion with ver. 42, to the corresponding passages in Mark and Luke. See Mark 13: 32—37; Luke 21: 34—36.

39.—43 But know this, that, if the good man of the house

\* Ver. 29.

had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

It is believed that these words are of a personal application ; that they relate to events which are past, which cannot be recalled, and about which I had best to say nothing now — God has been to me very merciful, and very gracious.

40.—44—51 Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; And shall begin to smite his fellow-servants, and to eat and drink with the drunken ; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

These words also, are believed to have a personal application ; and I will only add, that I know not that I have said in my heart, *My Lord delayeth his coming*, or that I have *begun to smite my fellow-servants*, or to *eat and drink with the drunken* — I believe I have not.

#### VI. BEFORE HIM BURNS DEVOURING FIRE.

41. The second of the three publications, it will be remembered,\* consisted of original music. The words of one of the pieces, called Judgment, were these :—

In robes of judgment Lo he comes,  
Shakes the wide earth, and cleaves the tombs ;  
Before him burns devouring fire,  
And mountains melt, and seas retire.

The music was published in the summer of 1839. The next winter was rendered memorable by the melancholy event of the loss, by fire, in Long-Island Sound,

\* See 18.

with most of her passengers and crew, of the steamer Lexington. I have expressed my belief respecting "judgments," providences and coincidences, and shall therefore, without apology, or further explanation, proceed to observe, that this afflictive event is to be considered with respect to the following particulars: 1. The extreme infrequency of serious accidents to steamers, in the waters of the eastern States. 2. The name of the unfortunate vessel, the Lexington. 3. The presence, on board, of a distinguished German liberal, who had fled from oppression, real or imaginary, in Europe, to seek an asylum in the land of liberty. This gentleman it was said, was unwilling to take passage on board the Lexington, *deeming her not safe*, but was in some sort constrained, by the impatience of those over whom he had recently become a pastor. If the circumstances were understood, republicans can sometimes be a little tyrannous, as well as the magnates of Europe. The circumstances above are to be viewed in connexion with the leading and important *truth*, which I shall endeavour to establish, that systematic republicanism, the first signal event in the establishment of which, was the battle of Lexington, is one of those objects, which the metaphorical fire, that burns before the presence, at the coming, is to consume and destroy.

The catastrophe of the Lexington was followed, at no great distance of time, by two others, of a similar character, on lake Erie. Connected with one of these events was a circumstance, which appears to me to have been highly significant or suggestive; but circumstances of this kind will not always admit of a formal explanation, and I forbear.

#### VII. PROSPECTIVE.—THE CITY OF CONFUSION.

42. It will be recollected that the last of the series of publications was a comment on the 23d chapter of

Isaiah. The evidence of the recognition of this publication, in the course of God's providence, is found in the events of the past year, (1848,) in connexion with the next chapter of Isaiah. We will turn to that chapter, and consider its predictions, in connexion with those events. For the slight sketch which I have given of the last of the pamphlets, see 16.

#### ISAIAH XXIV.

43.—Ver. 1 BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

The earth will be made empty, not by the extermination of its inhabitants, but by their being scattered abroad; that is, from their dwellings; and this will happen, when the individual form of society gives place to the social; for then houses of a different structure and dimensions will be required. The earth will be made waste, in as much as existing methods of husbandry, divisions of land, agricultural divisions &c., will give place to others. The earth will be turned upside down when, instead of the natural family being the basis of the social arrangement, on which the village is superinduced; the social family or village is the basis of society, upon which the natural family is placed. This explanation is not, of itself, far fetched; but when it is recollected that this chapter is a continuation of the chapter preceding, as is proved by ver. 3, the explanation given, will be found the most obvious and natural one.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

A change will take place, in the tenure of property, which will prove, to some extent, alike to all. The

three first of the contrasts, it will be observed, relate to different conditions in life; and the three last, to various modes of holding and disposing of property.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

*The land*, that is Ireland. Ireland, *as had been intimated in substance, in the preceding chapter*, will partake in this universal change, by which the existing social arrangements will be entirely subverted.

44.—4 The earth mourneth, *and* fadeth away; the world languisheth, *and* fadeth away; the haughty people of the earth do languish.

*a.* The two first propositions of this verse are being verified in the employment of the steam engine, which performs the labour of men, and animals, and of the winds; in the progress of the railway system, of the electric telegraph; in the effects of the augmented and accelerated labours of the press, and those of the progress of thought and invention generally. Probably also, should be mentioned, the advance, in modern times, of geographical discovery; and the progress of man in *subduing the earth*. *The earth as it has existed and appeared, the world as it has been constituted*, from the time of the earliest records of history, mourn, languish and fade away. *The haughty people of the earth*, or *the height of the people of the earth*, as it is in the Hebrew, are the higher orders, and the more intelligent and virtuous inhabitants, of Europe; and more especially, in this connexion, those of England and France. The comment on the 23d of Isaiah was published in 1842, and how these have *languished* since, need not be said. The English and French nations may be called *the height of the people of the earth*; for while one claims superiority on account of her commerce, her manufactures, her wealth, her colonies, her military marine, &c.; the other is confessedly at the head of civilization; and the capabilities of the French character are perhaps greater than those of any other people. The French-

man alone seems to combine, in the highest degree, the powers of the most rigorous induction, with those of imagination and fancy, and an aptitude for the amenities of life ; together with enthusiasm, the poetical temperament often ; and an elasticity of frame, which enables him to support the most protracted labours, whether of body or mind.

5, 6 The earth also is defiled under the inhabitants thereof ; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate ; therefore the inhabitants of the earth are burned, and few men left.

Here is a retrospect, and at a time when a new era is about to commence, a very pertinent one, of a weary period in the history of the human race ; a period extending from the deluge to the present time, and of which, the state of things described in verse 4, may be regarded as *nearly* the close. At the time of the deluge the term of human life was shortened to one tenth ; sickness and infirmity became more rife, and early death more common than before. Oppressed by misery and want, by the multiplied evils of a less perfect and enduring organization, and the ills of his external position, consequent on the changes wrought in the earth at the deluge ; life itself, compared with life before the deluge, to say nothing of life before the fall, little better than disease, surrounded by enemies, *could* man be virtuous. *The earth also is defiled under the inhabitants thereof. Man had transgressed the laws, changed the ordinance, broken the everlasting covenant, before the deluge ; he has continued to transgress the laws, and violate the covenant since ; therefore hath the curse, imposed at the time of the deluge, devoured the earth ; and in this ruined world man may well be called desolate. Therefore the inhabitants of the earth are burned, and few men left : few compared to the myriads that would now exist, but for the deluge, and the changes on the earth's surface, at that period. Neither Leibnitz, nor Newton, nor Gro-*

tius, could have explained this passage, for their age did not possess the *essential idea*, which is, that the external process of life is a real combustion. Previous to the deluge the lamp burned a thousand years ;\* now it burns less than one tenth of that period. The individuals most distinguished in the discoveries and investigations, which led to this truth, were Drs. Priestly and Crawford of England, and Lavoisier of France. Lavoisier also, combined and arranged the scattered facts of chemistry in a beautiful system, long known as the French Chemistry; and which gave scarcely less popular eclat to the early French revolution, as many of us can remember, than the surprising victories of their arms. *Lavoisier was engaged in a series of expensive and laborious experiments on respiration, at the time of his death by the guillotine.* He prayed that his life might be spared for a few days, till he should complete and prepare his experiments for publication, but was denied.

46. Here, a second time in this prophecy, we have an unequivocal allusion to England and France; and here, to France especially, since the commencement of the revolutionary troubles. I will now request the reader, in connexion with the above, to consider attentively, the ensuing verses, 7—12. He will I believe, find it not easy to doubt, that they were intended, by the Spirit of inspiration, as a description of the city of Paris, since the days of February. Of Paris, where, as we have seen,† millennial progress is to commence, with the destruction of the “*body*” of the world; meaning especially, (though not exclusively,) the existing republican government, around which *the eagles are gathered together.*

7—12 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to

\* Noah would probably have lived over a thousand years, had it not been for the deluge.

† See 22.

them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. *There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.*

No comment is required; nor will it be needful to cite the remainder of the chapter; which is a rapid and fragmentary sketch of millennial progress. I will merely give the last verse. *Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*

VIII. ZION—GOD WILL COME—JUDGMENT OF GOD'S PEOPLE.

PSAL. L: VER. 1—6.

47.—Ver. 1 THE mighty God, *even* the LORD, hath spoken and called the earth, from the rising of the sun unto the going down thereof.

This declaration obviously relates to some particular event. The several courts of the *frame of a city*, Ezek. 40, considered as a map, as is shewn in the Millennial Institutions, comprise the entire Eastern Continent, from the shores of China, to the western coast of Europe. The North American Continent is also supposed to be alluded to, as the *utter court*, ver. 37.\* In this publication then, God hath spoken and called the earth, *from the rising of the sun unto the going down thereof.* See next.

2 Out of Zion, the perfection of beauty, God hath shined.

See mount Zion as cited above, last of 46. The term Zion is often used somewhat vaguely, it is probable, even by considerable theological writers. It will help to understand the purport of the word, to remem-

\* See Millennial Institutions, page 121, 23 margin.

der, that the Jewish temple was built on mount Moriah, and David's palace on mount Zion; and where there is nothing decidedly indicative in the context, the word, in all cases perhaps, refers primarily, if not exclusively, to civil government. *Zion, the perfection of beauty*, might mean, in general, the millennial Zion, or the civil government, which is to prevail in the millenium; but here, as is rendered apparent, by the connexion, it means *the model of the millennial Zion*, which is found in the emblematical Zion of the first chapter of the vision of Ezekiel.\* The work entitled Millennial Institutions gave first, as is believed, an exposition of this chapter, tolerably complete, and with little intermixture of error. By means of this work then, *Out of Zion the perfection of beauty, God, in our days, hath shined*.

48.—3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

It is not needful to suppose that the *coming*, as spoken of by different prophetic writers, is in all instances precisely the same, though each may refer to the same general period. The reverse is rather to be supposed. The coming here spoken of, is supposed to be yet future, (though near at hand, the preliminary conditions having been fulfilled,) because it does not appear that the symbolical fire, which precedes the coming, has yet begun its purifying work.

4 He shall call to the heavens from above, and to the earth, (that he may judge his people.)

*b.* The *heavens* appear to be those terrestrial heavens, where dwell the great ones of the earth. God called to the heavens, and to the *earth*, meaning the *people*, the substratum of society, in the revolution of February. He called to other *heavens* and *earth* than those of France. He shall call *from above*. The year after the preceding revolution in France, (1831,) commenced the

\* Ezek. 40—48.

series of eclipses. The next year, (1832,) commenced the meteoric appearances. They have continued since, a sign in the heavens. The meteors descended *from above*; from a place, as we shall see, of God's peculiar abode. *That he may judge his people.* We have seen that the English were the people to whom was to be given the *kingdom of God.*\* They are believed to have been *God's people*, in a peculiar sense, since the time of the reformation. It is believed, from the passage we are considering, in connexion with many other passages of scripture, (some of which will be mentioned,) that this people are now to be *judged.* *That the revolutionary spirit of France will extend to England.* That the time is near, when the existing government will no longer be permitted to be stewards of God's household, when they will be deposed, and another government, more mindful of their obligations to God, on the one hand, and to those whom they govern, on the other, will be established in their place.

49.—5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

To whom is this injunction or command addressed? and who are the *saints*, who have made a covenant with God by sacrifice? In the copy of the bible which I make use of, it is evident, from the pointing, that the translator or editor, regarded this verse as referring to the verse preceding. But this can hardly be. Neither the *heavens* nor the *earth* of ver. 4, will be likely, and especially at an initial period, as this seems to be, to *gather the saints to God.* The one have vanished, and the other require, themselves, to be gathered. The command seems to be addressed to him who is alluded to in verses 1, 2, that is, to the author of the Millennial Institutions. Again, England and France are clearly alluded to in the preceding verses, and in that which follows. I infer therefore that the *saints*, more particu-

\* See 14.

larly intended, are those to be found in these countries. In virtue of this commission then, I call upon all in England and France, who have made a covenant with God by sacrifice, *in the bonds of conscience*, to prepare themselves for the gathering. Their subsequent proceedings will be directed by the course of God's providence. Let them be ready to make still greater sacrifices for Christ's sake, and the gospel's;\* for the establishment of Christ's kingdom. Let them realize that they strive and suffer, not for themselves, but for posterity. Those who would entice them to believe in the realization of fantastick hopes of immediate and enduring felicity, are deceivers or themselves misled. To this there is no exception. The transition from the state of the world, even to the beginning of the millennial state, must require time. The sign of the coming, merely, has been extended, as we have seen, over a period of well nigh twenty years.

That there are numbers, such as have been described, both in France and England, I cannot doubt; whether they be of the Jewish, the Romish, or the protestant faith. Let them seek to know and love one another. Let them seek for the millennial faith. The Jews indeed, are a universal nation, and those whose sojourn is with other people and kindreds, are doubtless to be included. The time is at hand, when *the heart of the fathers is to be turned to their children, and the heart of the children to their fathers*, as in the closing, solemn words of the ancient scriptures. The entire of the two last chapters of Malachi, should be read and studied, in connexion with the scripture we are considering. Mal. 3: 7. *Even from the day of your fathers you are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.* For a considerable number of years I have regarded this passage as having reference to the alleged increasing scepticism, and incredulity of the restoration,

\* Mark 10: 29, 30.

of the more educated Jews, of the present generation. Let me beseech them to *remember the statutes and judgments.*\* I have none of the zeal of proselyting. Let them adhere to the faith of Moses and the prophets, till the evidence for that of Jesus, shall be conclusive. I will cite one more passage from these most interesting scriptures. Mal. 3: 16—18. *Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.*

There is one denomination of christians in England, which I conceive myself bound to mention collectively, as a class. I allude to the Wesleyan Methodists. That these have suffered reproach, and the loss of worldly goods, for conscience' sake, is well known, † but their relations, if I understand their present position, are somewhat peculiar. They are not, like other dissenters, (if indeed, they should, in strictness, be called dissenters,) enemies of the national church, which, with all its faults and errours, is unquestionably, the germ of the millennial church. They seek, neither to subvert nor to spoil her, but are willing to be restored to her bosom, when circumstances shall permit—such at least, has been their position. But I have another reason for mentioning this denomination. The advent of Wesleyanism was preceded by considerable, by unequivocal and highly significant miracles. I cannot doubt that they were ordained, (the Wesleyans,) in the councils of God's providence, for some important purpose, at the present time. I shall

\* Mal. 4: 4.

† Have they not also *made a covenant with God by sacrifice*, in consenting, for the sake of peace and order, to the received mode of holding church property, and of appointing preachers?

refer to this subject hereafter, in another connexion.\*

50.—6 And the heavens shall declare his righteousness : for God *is* judge himself.

The meaning of the term *heavens*, in this section of scripture, seems to have been fixed in verse 4. Neither the ignorance, impatience, precipitancy, threats nor violence of the people, will be permitted to affect injuriously, the institutions of the earlier millennial nations ; but those whom God shall appoint to high stations, will be directed and enlightened, in the course of his providence ; and thence will be diffused among the people, the blessings of MILLENNIAL INSTITUTIONS.

51. I know not how the evidence may affect others, but to my mind it appears, that the preceding pages establish a palpable connexion between the “ signs of the times,” and publick events, of the last twenty years, the prophetic scriptures, which have been adduced, and the publications of which some account has been given. This connexion is apparently such, that I am led to believe, various other scriptures being had in view, that my work, though performed in much weakness, and though very imperfect, has been graciously accepted, and owned, and blessed. If so, I must regard myself as a prophetic character. Here are my credentials, let those who will, judge of their authenticity. Those high in station in England, refused, on a former occasion, to consider them, such as were then offered, and England is about to be judged. The high honour and privilege, of being the first to commence, *legitimately*, millennial progress, is given to her great rival, even to France. Let them be not unmindful of the honour, let them not abuse the privilege. Is. 59 : 18, 19. *According to their recompences, accordingly he will repay, fury to his adversaries, recompence to his enemies ; to the is-*

\* See Note (B).

*lands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.*

Whether I am entitled, under any circumstances, to “speak with authority,” must be principally, determined, in connexion with the above, by other scriptures, which I am proposing hereafter to consider.

#### IX. EXEGESIS.

52. It will be proper, before proceeding, to say, here, a few words on the subject of biblical exegesis.

1. *The English translation of the Scriptures.* When it was determined, in the Divine councils, to give the kingdom of God to a nation other than the Jews, it seems reasonable to suppose, that it would also be provided, that that nation should be supplied with an authentick copy of the scriptures. For this reason alone, I should be inclined to believe, that the English version of the scriptures, is of the highest authority. I employ the epithet *highest*, advisedly. But there are various other considerations, which tend to a similar conclusion. The state of oriental learning, and of the sacred text, at the time of the translation, seems to have been most favourable. The copies and versions on which, whether more or less remotely, on the one hand, or directly, on the other, the present version is founded, *had come down in the middle of the great flood of biblical learning*, whether ancient or revived, while manuscripts, which have been found in obscure creeks and corners since, had enjoyed but a partial and dubious traditional repute. It is easy to *affirm*, and easy to *prove*, that numerous errors exist, in the present version, but are not these general facts of the case, far more reliable, than innumerable minute specifications and inductions, founded on more *modern* authority, of doubtful, however specious origin.

The period of oriental scholarship, at the time of the translation, seems to have been that of mature vigour, while yet the time of fantastick refinement, to which all literatures are subject, had not yet arrived. As respects poetical beauty, and most of the excellences of style, the original versions of the scriptures are perhaps as often improved in the translation, as injured. And still further, there is reason to believe that the original idea is sometimes expressed with more force and point, and even *precision*, in the translation, than it could have been in the original language. There is probably not a little of pretence in the affected admiration of the originals, whether of the scriptures or of the classicks. We hear much of passages to which no translation can do justice, (the existence of which, however, I must be permitted, for the most part to doubt,) but nothing of those in which the original is improved. Under all the circumstances of the case, I am well nigh inclined to believe, that the English authorized version constitutes The Scriptures, *par excellence*. Had any nation, at any given time, possessed the scriptures, in a form absolutely faultless, the mere fluctuations of language would, in course of time, have rendered them, (the written text remaining unchanged,) obscure, perplexed and *erroneous*. Again, had we now the scriptures, in a form absolutely faultless, *as respected any one class of minds*, they would, (considering their great diversity of structure, and immense range of subjects,) be obscure, perplexed and *erroneous*, to all other classes of minds. The ablest statesman can not frame a brief law that shall be understood alike by all, even of intelligent men, to whom the language is native, concurrent and of daily use. And yet God has said, in the scriptures, in a declaration, concerning the general purport of which, most minds will agree. *For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall*

*my word be that goeth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.\**

2. *Rhetorical Structure of the Scriptures.* The rhetorick of the scriptures is precisely the simple, manly rhetorick of Homer and Shakespeare. The minute divisions, and subdivisions,, and classifications, and subtle refinements, of modern exegets, were certainly never dreamed of by the scripture writers themselves ; and exegesis, which partakes of a degree of refinement, altogether *beyond* the critico-rhetorical conceptions and habits, of the authors explained, may well be suspected. What has *modern* biblical criticism accomplished, but to perplex that which was plain before, to unsettle men's minds, and render them sceptical, in greater or less degree, and to diminish their reverence for the scriptures. Such has been its effect in Germany, and such seem its legitimate fruits, at least till it shall be placed under the guidance of a sounder discretion than has hitherto directed it. Men may well become sceptical when it is found, that what with etymological speculations and discoveries, philological subtilities, and rhetorical transformations, any conceivable proposition or absurdity, which can be predicated of a passage of scripture, may be supported by as great an array of learning, and precedents, and references, and what not, as can be brought to bear, in favour of the simple and obvious explanation. Give me, said Archimides, a place to stand on, and I will move the world ; give me, says a German critic, a text, and I will prove *what you will*.

3. As might have been expected, England, and other distinguished nations of the last days, are often alluded to, in the sacred writings, under figures derived from the history, circumstances, and *nomenclature*, of the ancient Hebrews, and of surrounding nations. Such passages are continued metaphors, of a somewhat peculiar cast.

\* Is. 55 : 10, 11.

The *illustrative* fact, circumstance, or series of events, is apparently, the *principal*. This mode of conveying prophetic truth however, will be found, on reflection, the circumstances and *exigencies* of the case being considered, the most simple, obvious and natural, that could have been adopted.

4. The division of the scriptures, by chapters and paragraphs, though often judicious, is probably not always so. A division by subjects, in addition to that by chapters and paragraphs, would have its advantages. It would in various instances, be highly suggestive. The same subject is continued through two or more chapters, oftener probably, than is generally supposed.

5. Where there is an alternative reading I am better satisfied to find a meaning, a use, for each version. The Spirit of prophecy foresaw, that in some instances, the Hebrew idiom would be so far lost, that it would be impossible to determine which of two readings was, *exclusively*, the right one; and thus additional facilities may have been afforded for conveying truth. At any rate, it is a practical fact, that in many instances, each reading seems singularly illustrative.

X. HE THAT LETTETH — THE ACHAN IN THE CAMP —  
THE ACCURSED THING.

II. THESS. II : 1—12.

- 1 53.—Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,  
 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the  
 3 day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition;  
 4 Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.  
 5 Remember ye not, that when I was yet with you, I told you

6 these things? And now ye know what withholdeth, that he  
 7 might be revealed in his time. For the mystery of iniquity  
 doth already work : only he who now letteth *will let*, until he  
 8 be taken out of the way ; And then shall that Wicked be re-  
 vealed, whom the Lord shall consume with the spirit of his  
 mouth, and shall destroy with the brightness of his coming :  
 9 *Even him*, whose coming is after the working of Satan, with  
 10 all power, and signs, and lying wonders, And with all deceiva-  
 bleness of unrighteousness in them that perish ; because they  
 received not the love of the truth, that they might be saved.  
 11 And for this cause God shall send them strong delusion, that  
 12 they should believe a lie ; That they all might be damned who  
 believed not the truth, but had pleasure in unrighteousness.

Who is this dark and mysterious foe, whose presence delays the *day of Christ*, and renders nugatory, in great measure, the promised blessings of the gospel of peace ; and whose removal is attended with an outpouring of transcendent wickedness? I will not yet name his name, for the announcement would be received with derision, and indignant incredulity. I will suffer the scriptures of truth slowly to unfold the dark mantle that shrouds his dread features.

The same *enemy* appears to be spoken of in the parable of the tares.\* He is often alluded to in the Jewish scriptures ; but in the prophet Isaiah, a considerable section, chapters 57—59, is expressly devoted to this subject. These chapters we will now consider ; beginning however, with chapter 56, which is preliminary.

#### XI. ISAIAH LVI.

##### SALVATION AND RIGHTEOUSNESS NEAR—VARIOUS CLASSES OF MEN.

54.—Verse 1, 2 **THUS** saith the Lord, Keep ye judgment, and do justice : for my salvation is near to come, and my righteousness to be revealed. Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it : that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

\* Matt. 13 : 24—30 ; 36—43.

Although this chapter commences a new subject, it appears to recognise the last verses of the chapter preceding, which speak of the period of millennial fruition; while here it is said, *God's salvation is near to come, and his righteousness to be revealed*; evidently alluding, if our chronological inferences, in the preceding pages, are regarded as established, to the present time.

3 Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people:—

Here, and in the connexion, it is evident that God has a peculiar people, in the last days. It was needful he should have, as a nucleus, a central point, around which to gather the nations. Yet it is said, of individuals of other nations, who *have joined themselves to the Lord*, that they should not regard themselves as separated from this people. How kind, and, if I may so speak, I say it with reverence, how considerate, is this announcement.

3—5—neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off.

By *the eunuchs* appears to be meant, those who have no children, whether in barren wedlock, or in celibacy. The number of these, in every community, is such as to constitute them a considerable class. The proportion of unfruitful marriages, if I remember, is about one in twenty-two. Yet let not such despond, and feel as if they had no place in God's house, which is about being builded, for all generations. If they choose the things that please God, and obey his statutes, the influence of their good example, and good deeds, will still extend to future ages, and will be to them a memorial, and give to them a place, in God's house, better than of sons and of daughters.

55.—6, 7 Also the sons of the stranger that join themselves

to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant ; Even them will I bring to my holy mountain, and make them joyful in my house of prayer : their burnt-offerings and their sacrifices *shall be* accepted upon mine altar ; for mine house shall be called An house of prayer for all people.

In verse 3 individual strangers are spoken of ; here it is numbers, communities, or entire nations. As of old, the different tribes of Israel went up to worship at Jerusalem, so, in the last days, the statutes and ordinances, which God will give his chosen nation, are designed to bless, in process of time, *all people*.

8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, besides those that are gathered unto him : Hebrew, *to his gathered*.

It is here apparent, that *God's people*, who are introduced in verse 3, and kept in view in ensuing verses, are not Israel. Again, as it would seem superfluous, after saying that God *gathered the outcasts of Israel*, in other words, *is gathering the outcasts of all Israel*, to add that he will gather *others of Israel*, to those that are already gathered, I conclude that *his gathered*, are that nation, spoken of in preceding verses, and (evidently there regarded as *gathered*,) which, in one sense, has superseded Israel, but in another sense, is gathered to him, that is, England. *God will gather others to Israel, as primary, but mediately to England, who is gathered to Israel already.*

56.—9—12 All ye beasts of the field, come to devour ; *yea*, all ye beasts in the forest. His watchmen *are* blind : they are all ignorant, they *are* all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. *Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand ; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink ; and to-morrow shall be as this day, and much more abundant.*

The words, ver. 10, *His watchmen*, can refer only to the *gathered*, last of ver. 8. If then, the explanation,

given above, of ver. 8, be correct, we shall hardly avoid the conclusion, that the *watchmen*, ver. 10, and the *shepherds*, ver. 11, are the civil rulers of England, and the religious teachers of the established church. I need not say how great a change of views, since the publication of the Millennial Institutions, is here involved; but I repeat, I see not how we shall avoid the conclusion. I could not, without much of repetition and anticipation, give all the reasons for believing, that the explanation given of ver. 8, is the true one; I will only add, here, that much confirmation will be found in the ensuing chapter.

## XII. ISAIAH LVII.

SUBJECT OF X CONTINUED—WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

57.—Verse 1, 2 *THE* righteous perisheth, and no man layeth *it* to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

Unquestionably this is one of the most obscure, and one of the most singularly constructed, paragraphs in scripture. Let it be borne in mind, that the preceding chapter speaks of classes, no less than ten being mentioned, and all, more or less directly, in connexion with England. Unless then, there be evidence of a change of regime, (and the evidence is of a contrary tendency,) it must be supposed that a class, or classes, are spoken of here, and in connexion with England.

*The righteous perisheth, and no man layeth it to heart.* This is not true, in the literal sense, either of England, or of any nation, or any considerable or influential place, in Christendom. It is very improbable that it is

true, even in that approximate sense, which would warrant a general assertion. We must, then, turn to the *nearest* figurative sense, which may be thus expressed. The righteous perisheth, and no man layeth it to heart, *by uncommon external demonstrations of mourning*. This appears to be the meaning; and it will be observed, that there is at once, an implied antithesis. *There are those who, when a distinguished individual of their number dies, do lay it to heart, by uncommon external demonstrations of mourning*. Of whom can this be predicated? There is one class, and but one, so far as I am aware, which pervades, not only England, but all Christendom, of whom this is true, and that is the Masonick Fraternity. *And merciful men are taken away, none considering that the righteous is taken away from the evil to come*. Alternative reading, *that which is evil*. This, again, is not true, but of an evil that is not known, or not heeded, or not regarded as an evil. Now all this is true of the enormous evil of Masonick influence. Most men are entirely oblivious of it; the few who have suspicions, regard it rather as a matter of curiosity and speculation, and do not heed it; and the Masons themselves, of course, do not regard it as an evil.

I shall cite the next verse without the additions of the translators, which appear superfluous. Ver. 2. *He, shall enter into peace*:—alternative reading, *go in peace*: *they, shall rest in their beds, walking his uprightness*—alternative reading, *walking before him*. That is, *he*, the righteous man, dies and enters into his rest. *They*, men of mercy, also die, and are borne to the place of sepulture. As the mourners, the funeral train, return, they observe the monument of the righteous man. His virtues and good deeds are brought to remembrance; and thus his *uprightness walks*, in the minds and hearts of the mourning procession. Or if, as in the alternative reading, they are dwelling upon the virtues of him whom they have just laid in the tomb, the uprightness of the merciful man *walks before him*, that is, before the

righteous man. The more this explanation is considered, the less far fetched, and the more probable, or rather certain, it is believed, it will appear; for it is doubted whether any other *plausible* explanation can be given, which will answer to all the terms, conditions and specifications, of the text.

A shadowy distinction is all along kept up between the righteous and the *truly* merciful; as it would seem, for the purpose of intimating, obliquely, that although the Masons cannot, (as will be seen hereafter,) be righteous, yet they may have those merciful feelings, which are common, more or less, to all men of any degree of cultivation.

58—3 But draw near hither, ye sons of the sorceress —

Here the antithesis, implied in the preceding verses, is clearly brought out. The *sons of the sorceress*, are those, who, all along, are put in opposition to the righteous and the truly merciful. The particle *but* connects the two paragraphs.

Sorcerers are those who accomplish their purposes by the aid of evil spirits.\* Is the Masonick mother, then, a sorceress? We shall see; but first I will say a few words concerning the origin, and early character, of masonry.

Masons of our own time, or some of them, allege that the institution is of great antiquity, dating back as early as the time of Solomon. I decidedly incline to believe that the tradition is correct, there appearing to be evident traces of masonry, at an early period, in various scriptures. Those concerned in the great work of building the temple, would be likely to unite, for social purposes, and those of mutual aid and comfort, as did the officers of the American army, at the close of the revolutionary war; and the subtle and pervading genius of

\* According to the old English law, which made a distinction between conjuration, witchcraft and sorcery, those who practised the latter, had personal conferences with the devil.

Solomon, monarchy being as yet but an experiment, might well devise *a method of regulating society by an invisible influence*, especially as he seems not to have been of a martial disposition, like his father. To this intent they would be governed by information obtained, by the ordinary methods of observation; and second, by minute attention to God's judgments and providences, towards any individual, community, or foreign people, who might happen to be under observation. This I infer from the nature of the case; and these, with an allowed brotherly familiarity, and conventional modes of intercourse, constituted at first probably, all the secrets of masonry. Such an institution may have been tolerated by Divine providence, as was the worship in high places;\* although from the first, from its extreme liability to abuse, it must have been dangerous.

It seems not improbable that Solomon's own weapons were turned against his family, at the time of the revolt of the ten tribes, for *oppression and revolt* are mentioned among the faults of masons.† However this may have been, masonry, in course of time, became vitiated, was rendered altogether mischievous and hurtful, by the adoption, for the purpose of obtaining intelligence, and in addition to the observance of God's judgments and providences, of a mode of divination, practised by the Philistines. From that period the Masons became subject to the influences of our great spiritual enemy; and from that time to the present, masonry has been a chief engine, in the hands of satan, of turning men to all that is evil, and away from all that is good; and of preventing the blessings designed in the atonement, and the promulgation of the gospel.

59.—Is. 2 : 6—9 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also

\* See I Kings 3 : 1—4.

† Is. 59 : 13.

full of horses, neither *is there any* end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

If the chronology, as established in the first pages of this work, be correct, this passage, as appears by the context, relates to the present time, or to a time about commencing. It is not needful to suppose that the words *their land*, ver. 7, relate to Palestine. God has forsaken the people of the house of Jacob, because they are *replenished from the east*—alternative reading, *more than the east*. That is, masonry was derived from the east; but the proportion of Masons, among the Jews of the west, is much greater than among those of the east, hence they are *replenished more than the east*. Here is one of the numerous instances in which both versions of a double reading, are required, to complete the meaning. Is there any thing of which the above can be predicated, with any degree of plausibility, besides masonry. *Usury* may have been indigenous in the west, and prevails there, even less perhaps, than in the east.

*And are soothsayers like the Philistines.* The ellipsis should probably be supplied thus, and *some of them* are soothsayers &c., that is, of the house of Jacob. I find nothing in scripture concerning the soothsaying of the Philistines, but in 1 Sam. 6, which see. And truly, what can be imagined more irreverent, more presumptuous, more dangerous, than such a mode of seeking a knowledge of the future. On the most favourable supposition, (for it is not to be supposed that God will alter the course of events to give an answer to any and every question, which caprice, whim or levity, to say nothing of worldly and malevolent passions, may prompt,) such inquirers must be constantly misled, by a mere ignis fatuus. But if *God have forsaken them*, there is little doubt who will take them up; and if the great enemy of souls have power, to some extent, as he certainly has had, over the elements, or if he have power to influence

the minds of men,\* what should prevent him from leading such according to his pleasure, and making them mere blind instruments of his will.

For years I have been led, *by observation*, to believe that the Masons practise this kind of divining. I have speculated on the possibility of misleading them, as it seemed that the question at issue might often be detected. That this kind of divining is practised, if not by the ignorant and credulous, by men of the highest capacity and acquirements, is undeniable. Sir Walter Scott practised it when he planted a tree, *with reference* to a young person, intending to observe the growth and developement of the tree, and thence to deduce the character, fortunes &c. of the individual. Rousseau practised it, when he threw a stone at a tree, for the purpose of determining whether there was or was not a hell. As might be expected, there is some reason for believing, that the dark places of the earth are not exempt from this mode of evil influence. A Jesuit missionary at Hudson's bay, 1694, speaking of the practices of the indians, near the place where he was stationed, says, "They have grand Jugglers, and like the other indians, a custom of the pipe, which they call calumet. They are accustomed to smoke with reference to the sun, and absent persons, and sometimes with reference to our fort and ship." *There will be found, as we proceed, sufficient evidence, that the Masons practise the mode of intercourse with the powers of darkness, of which we are speaking, OR A WORSE.*

60. To proceed with our text, Is. 2 : 6 : *and they please themselves in the children of strangers*—alternative reading, *abound with the children of strangers*. The Jews are here obviously represented as principals, which, in the present state of western Europe, though it would be true of Masonick intercourse, with those of a different faith, would not be true of the intercourse of acquaintance, friendship and business.

\* See XVI.

7—9 *Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.* The closing words, *therefore forgive them not*, refer, I conclude, to all that precedes; to the *soothsaying*, &c. ver. 6, no less than to what follows. In another place we shall find, that similar representations to those here given, of intercourse with evil spirits, of worldly mindedness, worldly acquisitions, and idolatry of the world, are given of the Masons generally, and especially, of those of England. If then, God have *forsaken* the entire Jewish people, on account of the prevalence of masonry; and if, for this reason, and the prevalence of the world, it is said *forgive them not*, I conclude that much more will he have *forsaken* the English and other Masons; and that of them it will be said emphatically, *forgive them not*.

We will now return to our leading text, Is. 57 : 3,

61.—Ver. 3, (repeated and continued.) But draw near hither, ye sons of the sorceress, *the seed of the adulterer and the whore*.

Fornication, adultery, whoredom, &c. are constantly employed in scripture, to signify that sort of mutual aid and comfort, that collusion, which has for its object, the obtaining unlawful advantage. See next verses.

4 *Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.*

It would be difficult to imagine a pantomime, more perfectly, more graphically, significant of the Masonic language of signs, than *drawing out the tongue*. To suppose that the Masons do not avail themselves of the immense advantage, which their organization and mutual understanding give them, for compassing their ends,

whether of interest, ambition, or revenge, would be to suppose them devoid of the ordinary passions and frailties of men. Still more than this may be presumed. Ill habits gather and strengthen, by opportunity and indulgence. How many, alas, have found themselves debarred from honourable competition, their prospects ruined, their hopes blighted, themselves driven to the direst extremities—even to the last sad extremity—by the artifices of the Masons, by the operation of a subtle and invisible machinery, the very existence of which they had never suspected, the recording angel alone can tell.

*d. 5 Enflaming yourselves with idols under every green tree*—The allusions are evidently to the ancient worship in groves, but the *green tree*, in its modern application, appears to indicate a Christian church, *that portion of it, which has vitality*.\* Even the house of prayer, and the entire economy of Christian worship, are rendered subservient, by the Masons, to the incitements of cupidity. *Slaying the children in the vallies under the clefts of the rocks*. Words of mystery and gloom.

—“a darker departure is near.”

The word *vallies* is supposed to represent, in this connexion, parochial churches. Villages are often built in vallies. The clefts of the rocks are places of retreat, security, asylum. They are commonly damp places, water often drops or trickles down from above. The meaning is supposed to be this, that since the Masons are forsaken of God, since it is commanded to forgive them not, the baptism of the children of Masons is invalid. The children are thus, not only deprived of this inestimable ordinance, but they are also subjected to all

\* Botanically considered, every tree is a family or community, each bud being an individual, capable of reproduction.

the errors incident to such a false position. *They are spiritually slain.* I should be very slow to adopt this interpretation were it not singularly confirmed in another place.†

62.—6 Among the smooth *stones* of the stream is thy portion ; they, they *are* thy lot : even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these ?

The word *stones*, supplied by the translators, is evidently not right, for stones are an accident, and not an essential, of streams. The word should have been *places*. Recollect that the passage relates to the present time, and more especially, (though not exclusively,) to England. The smooth places of streams, then, are those which are navigable, and those which are used for propelling machinery, or *mill ponds*. *This supplement being adopted, the various smooth accidents of the stream will be virtually included.* The smooth stones and smooth trees, for building purposes ; and the smooth banks for landing places, and manufacturing villages. By obvious analogy, other moving power, and other facilities for locomotion, would be included also. We should thus have the steam engine, the canal, the steam vessel, the railway and the locomotive. It is customary, if I understand, when the corner stone of a factory, or manufacturing village, is laid, with Masonick ceremonies, to place valuables under it, and to pour a libation of wine upon it ; but the meat-offering and drink-offering, here mentioned, are probably the corporation dinners, and the libations of wine offered on such occasions. And what a picture of the Masons of England, *and of England*, is here presented. Is not this a people given up to idolatry ? *Should I receive comfort in these ?* says the Most High.

63.—7 Upon a lofty and high mountain hast thou set thy bed : even thither wentest thou up to offer sacrifice.

† See 71. a.

The various grades of masonry may be compared to a pyramid or mountain. *Bed*, see 64, *b*. *Even thither wentest thou up to offer sacrifice*. The meaning seems to be, that the Masons have substituted *Masonick charity*, which is mutual assurance, for Christian charity, which gives, without expectation of reward.

8 Behind the doors also and the posts hast thou set up thy remembrance—

That is, their *remembrance* or memorial, before the world, is *behind*, or *within*, their rites of admission, and their statutes. Posts are used expressly, in Ezekiel's vision, for statutes.\*

64. — 8 — for thou hast discovered *thyself to another* than me, and art gone up : thou hast enlarged thy bed, and made thee a *covenant* with them — alt. read., *hewed it for thyself larger than theirs* — thou lovedst their bed where thou sawest *it*, — alt. read., of where thou sawest *it, thou providest room*.

I believe that the ellipsis, supplied by the words, *thyself to another*, was left, that it might be supplied by a double reading, (as with the alternative readings,) thus, *thyself to another*, or, thou hast discovered *another*. Can there be a particle of doubt, who this *other* than God, whom the Masons, (*perhaps* those in the higher degrees only,) have *discovered*, to whom they have *discovered themselves*, and *gone up*, is? Ephes. 2 : 2 Wherein, in time past, ye walked according to the course of this world, *according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*. Ephes. 6 : 12 For we wrestle not against flesh and blood, but against principalities, against powers, *against the rulers of the darkness of this world, against spiritual wickedness in high places*. Alt. read. of spiritual wickedness in high *places, wicked spirits in high places*. And truly, if masonry be *the darkness of this world*, can it be doubted who are the *ultimate* rulers of that darkness.

*b Thou hast enlarged thy bed, and made thee a cove-*

\* See Ezek. 43 : 8, &c.

nant *with them*. Alt. read. of *made thee* a covenant &c., *hewed it for thyself larger than theirs*. Who is it that *hew their bed*, meaning a private, and commonly an upper, room, as see first of ver. 8, but Masons?

*Thou lovedst their bed where thou sawest it*. Alt. read. of *where thou sawest it, thou providest room*. Does this allude to the Philistinick divination, by which *room is provided, in the minds of the Masons*, for the influences of *wicked spirits*? or to a still more intimate mode of communion, *between the TERRESTRIAL LODGES, AND THOSE OF A HIGHER REGION*? The latter seems rather implied by the words *where thou sawest it*. Observe the reading of the last of the verse, without the additions of the translators: *and made thee with them; thou lovedst their bed where thou sawest*.

If we have not here, (beginning with the words, *for thou hast discovered &c.*.) *direct and conscious intercourse with the devil*, and even *devil worship and collaboration*, it is evidently something perilously near to it. But see the next verse.

65.—9 And thou wentest to the king with ointment—alt. read., And thou *respectedst the king* with ointment—and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

Is the *king*, first of the verse, a terrestrial king, a king of England, as George IV, who was a thorough Mason, or the king of *a still higher region*? I decidedly incline to believe, that both are included; that the first reading is designed for the one, and the alternative reading for the other. The metaphorical language, *ointment*, and *perfumes*, seems, in each case, to describe the glazing over of evil deeds, and adulation of one exalted in power. The words *and didst send thy messengers far off*, relate to a particular transaction. It will be sufficient to convince the Masons of high cast in London, that their *messengers* are recognised, (they were but partially so at the time,) and are not forgotten, to remind them

of a date, that of the year 1821. And whom did they *debase unto hell?*—dread secret.

10 Thou art wearied in the greatness of thy ways; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

The general description had converged, in the preceding verse, to a special, personal one. This continues, for several verses.

*d* By the Millennial Institutions it was established, that a change was about to come over the nations; and that in England, as according to the prophecy, Is. 32: 1, the time was at hand, when *a King should reign in righteousness, and princes should rule in judgment.* This however, by no means suited the purposes of those who in effect, bore rule in England. And what, under these circumstances, did they resolve upon? By an excess of folly, or fatuity, which even now seems but a dream, they resolved, in *high* conclave, doubtless, *that, without becoming righteous, they would appropriate to themselves, the promised millennial blessings, by fraud.* Various considerations doubtless, led to the determination to *set me aside*, or rather, *not to take me up.* It was doubtless well understood not to be probable, that I should lend myself, under any circumstances, *consciously*, to deception and injustice. Not probable that I could *always* be deceived. In short, that for a *willing puppet* I was an *unpromising*, and bid fair to be an *unmanageable, and intractable subject.* It was resolved however, to secure a millennial succession of princes, who would continue to be tools, or *splendid worldly leaders*, in the hands of the Masonick aristocracy. And thus far the plan has *appeared* to succeed admirably. I conclude it is well understood by the *initiated*, by the *knowing ones*, that the two reputed sons of Prince Albert are not his. I conclude it is well understood whose they are. If I am myself misled in this matter, which however I do not suspect, it has doubtless been done by

a vile intrigue of the Masons, and which will, very possibly, recoil on their own heads.

It will now be apparent how it is, that the Masonick aristocracy *are wearied in the greatness of their ways*, while yet they *say not, There is no hope*. How it is that they *have found the life*—alt. read., *living*—*of their hand*; and that *therefore they are not grieved*.

In some history of the American revolution it is said, that Gen. *Montgomery* had little more controul over his tumultuous and disorder'y followers, than that which arose from his own superior arts of persuasion. The government of Great Britain has obviously, for some time, been tending to a similar state; only substituting, for the word *persuasion*, the word *management*. The time is at hand however, as I believe, when all their management, refined and sublimated, by long experience, as it has become; and though aided by the *arch manager* of the *upper lodge*, will avail them but little.

66.—11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

This requires no comment except to observe, that the words, *have not I held my peace even of old*, are believed to refer to the time when Christ was on earth. To what other period shall they be referred? It is highly probable that the *Masons of that time*, led by the great deceiver, were the loudest to cry Crucify him.

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

Heaven forbid that I should presume to judge any man. I have endeavoured to describe the transactions above, and those principally concerned, as they are described in the scriptures. It is proper to observe, that there are other scriptures in which these transactions are alluded to. In common apprehension however, the turpitude of evil deeds depends much upon the degree

of consciousness of evil ; and it would here seem, that those who are spoken of above, have discovered some method of justifying themselves. That they regard themselves, and their works, as *righteous*.

67.—13—16 When thou criest, let thy companies deliver thee : but the wind shall carry them all away ; vanity shall take *them* : but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain ; And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy *place* ; with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth : for the spirit should fail before me, and the souls *which* I have made.

*When thou criest let thy COMPANIES deliver thee.* Can it be doubted for a moment, that these are Masonick lodges? *But the wind shall carry them all away.* It seems probable, that *enlightened* publick opinion will soon, as with the force of a mighty and resistless wind, require the abolition of *masonry*. *Vanity shall take them.* The word supplied by the translators seems here to limit the meaning of the original. That which follows is yet future, and it would be premature, perhaps presumptuous, to offer any opinions concerning it.

68.—17—19 For the iniquity of his covetousness was I wroth, and smote him : I hid me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him : I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips ; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD ; and I will heal him.

These words, as in a former instance, are believed to be of a personal application. A principal reason for this belief is found in the first of ver. 19 : *I create the fruit of the lips.* The various plants of this ruined world suffered, doubtless, at the *second fall of man*, that is, at the time of the deluge, no less than men and animals. Yet there are numerous evidences, in the scripture, that

these are to be restored. During years past I have paid considerable attention to the subject of vegetable physiology ; and am led to believe that I have discovered the clue to processes, which will gradually restore the vegetation of the earth, not only to the antediluvian, but to the paradisaical state. Psal. 72 : 16. *There shall be an handful of corn in the earth upon the top of the mountain ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth.*

20, 21 But the wicked *are* like the troubled sea, when it can not rest, whose waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*

Let us all ponder well these solemn words ; and pray to be delivered from those judgments, which will surely come upon the wicked.

I have concluded to give entire, a reprint of the section of Isaiah, which we are considering ; although, *after the above*, little comment will be required on the next chapter.

### XIII. ISAIAH LVIII.

#### ADMONITION — WHAT ENGLAND AND THE MASONS MAY, WITH GOD'S BLESSING, BECOME.

- 1 CRY aloud, spare not ; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob
- 2 their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God.
- 3 Wherefore have we fasted, *say they*, and thou seest not ? *wherefore* have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and
- 4 exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as
- 5 *ye do this* day, to make your voice to be heard on high. Is it

- such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and
- 6 an acceptable day to the Lord? *Is not* this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break
- 7 every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
- 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy rere-ward.
- 9 Then shalt thou call, and the LORD shall answer, thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and
- 10 speaking vanity; And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in
- 11 obscurity, and thy darkness *be* as the noon-day: And the LORD shall guide thee continually, and satisfy thy soul in drougth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail
- 12 not. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.
- 13 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a Delight, the Holy of the LORD, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor
- 14 speaking *thine own* words; Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

69.—Ver. 1 Cry *aloud, spare not; lift up thy voice like a trumpet*—This injunction I could not but regard, (in the entire connexion,) as addressed to myself. The Hebrew of the words Cry *aloud*, is Cry *with the throat*. I did not therefore feel at liberty to make the communication, in any other mode than that which appeared to be specially pointed out. I accordingly signified to some of the respectable masons in the vicinity, that I was desirous of making a communication, on the subject of masonry, founded on the prophetic scriptures; and

that I had especial reasons for wishing to make it orally. The proposal was received with some favour at first ; but this soon took a turn that was by no means flattering. My Masonick *brethren* did not fail to intimate, very intelligibly, to the effect that my sudden desire to lecture, to a select auditory, with Masonick secrecy, arose from an absurd and purile vanity. This by the way, is an instance to prove, that the tact of the Masons, in estimating character and motive, notwithstanding their great advantages for a knowledge of mankind, is not infallible. Other intimations, still less savoury, were thrown out. On a more comprehensive view of the subject, I came to the conclusion, that I was no longer under obligation to attempt to discourse, *viva voce* ; and that I was at liberty to adopt such a course as would most effectually secure the essential purpose of the *command*, for such I regarded it.

a I continued. — *and show my people their transgression, and the house of Jacob their sins.* That is, the people of England, and the *English Masons* ; the words *house of Jacob*, in virtue of the Hebrew origin of masonry, being supposed to indicate the latter ; and it being evident, from ver. 2, that they constitute together, one people or nation.

And what is *the transgression, the national transgression*, of England, at the present time ? It appears to be, without dispute, that which is set forth so prominently, in verses 10, 11, of the preceding chapter ; and which I have spoken of, Heaven knows, with what reluctance. I very well comprehend that the course I have pursued, will be denounced, as ungentlemanly, barbarous, savage ; whether the allegation be true or false. But on the other hand, here appears to be an express command of the Most High. Could I disregard it ?

*And the house of Jacob their sins.* I have had doubts whether I should limit myself to the statements of scripture, or give also, the result of my own experience. In

my long warfare with the Masons, I have been a not inattentive observer, and should my history be written, I could give incidents, which even in these days of excitement, would be of thrilling interest. In the materials, which I had prepared for this work, (and which, in the course of a few months, accumulated to such an extent, that, could they be all employed, and expanded in the usual manner, they would make an *original work* of imposing dimensions, instead of the moderate pamphlet, to which I must limit myself,) under the head of Errors of Masons, a sufficiently mild term, there were numerous specifications, including, as our mercantile friends would say, a *general assortment*, from direct complicity with the devil, down to murder, *poisoning*, treason, &c., and thence down to any conceivable mean and dirty trick. Not one of these instances was entirely conjectural, but all were more or less confirmed by proof. I know not however, that any advantage would be derived from going into these particulars. *The greater includes the less ; and we shall find enough in scripture perhaps, to warrant any conclusion, as to the variety of the offences of the Masons.*

One question however, will require to be answered. Who is this, it will be asked ? what warefare is this ? and what is an obscure and unknown man to the Masons, or they to him ? In answer I observe, I have proof, that while yet in infancy, the Masons had their eye upon me ; that I was even then under their watchful superintendence. Whether this were owing to some uncommon marks upon my person, or to other circumstances, or to both united, I can not with equal certainty say. Heaven knows what arts of divination the Masons may possess. Who shall say that the *curious arts*, mentioned; Acts 19 : 19, and many others, are not preserved and practised, in the Masonick lodges. According to my observation, the *minuteness* and *vigilance* of their operations are almost startling ; and evince a highly perfect organization. Cuddling with taverners, shoe-

makers, tailors, miniature painters, daguerrian artists, and even unsophisticated young persons; apparently reckless of the consideration, that the most effectual method to instruct these last to do that which is mean, and dishonourable, and *dishonest*, on their own account, is to induce them to do it on account of those whose experience, and standing, and age they may respect. I remember an instance of this description, in which it appeared to me the Masons ought to be hanged, for thus corrupting, and perhaps ruining, an innocent young man. *Any thing* however, to limit, circumscribe, depress, and *regulate* one who happens to be obnoxious to them. I must not however, be unjust to the Masons. I am ready to believe, that when it has not interfered with their own plans, or perhaps has promised to advance them, they have done to me, as *they* would be done by.

70—Ver. 3—*and exact all your labours* : Hebrew, *griefs*. Meaning that the *lex talionis* is the law, rather than the Christian law of forgiveness; or Solomon's prudential or moral law, of letting alone contention before it is meddled with.

Ver. 7—*and that thou hide not thyself from thine own flesh*. May allude to the *secrecy*, and *exclusive charity* of the Masons.

Ver. 9—If thou take away from the midst of thee the yoke, the putting forth of *the finger*, and *speaking vanity*. Can it be doubted for a moment that this is addressed to the Masons? How many "stern republicans" have fought for liberty, and achieved it, not dreaming that they were all the time under the "yoke."

#### XIV. ISAIAH LIX.

##### A MASONICK MILLENIUM.

The chapter preceding relates to the English nation, and the English Masons. This chapter, it is quite ap-

parent, is addressed to the Masons. See ver. 3—7; ver. 8, *they have made them crooked paths*; ver. 12, *For our transgressions are WITH US; and as for our iniquities WE KNOW THEM.*

71. — Ver. 1—8. BEHOLD, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
- 2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.
- 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lyes, your tongue hath muttered
- 4 ed perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lyes; they conceive
- 5 mischief, and bring forth iniquity; They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.
- 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet
- 7 run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there* is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

α This passage will require no comment, except the last of ver. 5:—*and that which is crushed breaketh out into a viper*—alt. read., and *that which is sprinkled* is as if *there brake out a viper*. This last seems to allude, once more, to the baptism of the children of Masons; and appears to confirm the exposition given of the last of ver. 5, of the preceding chapter: viz., *slaying the children in the vallies under the clefts of the rocks*. Of the children of Masons, *The mercies and blessings, covenanted in baptism, are not theirs; and believing themselves to possess them, they become equivocal and dangerous characters*. The alternative reading, or reading in the text, *and that which is crushed breaketh out into a viper*, seems to allude to the innumerable instances in which the hopes and prospects of others are *crushed* by the practises of the Masons, and they are thus turned upon society, with feelings, disappointed. ambit-

tered and envenomed. So true is it, that God will render to every one, according to his own doings.

72.—9—13 Therefore is judgment far from us, neither doth justice overtake us : we wait for light, but behold obscurity ;  
 10 for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes : we stumble at noon-day as in the night ; *we* are in desolate places  
 11 as dead *men*. We roar all like bears, and mourn sore like doves : we look for judgment, but *there is* none ; for salvation, *but* it is far off from us. For our transgressions are multiplied  
 12 before thee, and our sins testify against us : for our transgressions *are* with us ; and *as for* our iniquities, we know  
 13 them : In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

It is here evident that the Masons are looking for *some sort of a millenium*. *They wait for light, but behold obscurity ; for brightness, but walk in darkness. They grope for the wall like the blind, and grope as if they had no eyes. They stumble at noon-day as in the night ; and are in desolate places AS DEAD MEN. They roar all like bears, and mourn sore like doves. They look for judgment but there is none ; for salvation but it is far from them.*

It would not be surprising, considering the incredible inconsistencies and obliquities of the human mind, if the Masons were actually expecting to bring about a millenium, a period of universal order, peace and happiness, and even righteousness, by fraud and deception, and the aid of the devil. There are devil worshippers in the east, who yet *baptize* their children ; and it is *not* surprising, the effect of abstract belief upon the life and character being so inconsiderable, that they appear to be no worse, perhaps rather better, than their neighbours, whether Mahometan or Christian. *Mere* devil worship may be little more than dreaming ; but intercourse, *collusion* with the devil, is perilous, fearful, action. They are dealing with one who is sure to overreach them ; and to turn their doings to his own account, and against themselves. Yet who can tell “what monstrous, what

prodigious things," are engendered in the *chambers of imagery*,\* of the minds of men, doubly lost, like the Masons.

73.—14, 15 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

Should it be said, in common parlance, that *judgment was turned away backward*, it would be understood to mean, that judgment was administered upon the principles of a less enlightened, or less virtuous age. In the present instance, the expression is supposed to mean, that the mission of the Millennial Institutions† was received as the mission of Christ himself was received, eighteen hundred years before. *For truth is fallen in the street.* How applicable, on the supposition of the correctness of the above. The words may also allude to the difficulties I experienced, quite considerable, in procuring each of the pamphlets to be published. These were so great that in consequence, *the Millennial Institutions, published in New York, was not offered for sale.* These difficulties I have attributed to the ever restless, and unceasing activity of the Masons. What do the Masons mean? What do they want?—Let them remember that the self denying Wesleyans, who have *made a covenant with God by sacrifice*,‡ are called and chosen; while themselves, rapacious, grasping, scheming, are rejected.

15 *Yea truth faileth.* What confirmation of the above. *And he that departeth from evil maketh himself a prey*—alt. read., *is accounted mad.* See 74, c.

*And the LORD saw it, and it was evil in his eyes that there was no judgment.* See next.

74.—16—19 And he saw that *there was* no man, and wondered that *their was* no intercessor; therefore his arm brought sal-

\* Ezek 8: 12.

† Including the Warning, and the Comment on Is. 23.

‡ Psal. 50: 5.

17 vation unto him, and his righteousness it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head ; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies ; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun : when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

*After the above, ver 14, 15, God saw that no man* was sufficient for the exigencies of the church and the world ; for truths, new and momentous, which had been laid up in the treasury of his word for the occasion, *and sufficient for the beginning of the regeneration of the world,* had been clearly presented, and had been neglected. *And wondered that there was no intercessor.* Christ is regarded as interceding at the throne of God, for sinners ; but he intercedes not for the Masons, forsaken of God, led blindfolded by the great enemy of God and man, and doing his will. Christ is here represented, the language being adapted to our comprehension, as *wondering* that men could be so perverted, so estranged from the way of peace, such darksome wanderers from the paths of hope. The truth is, there appears to be a fatal defect in all the proceedings of the Masons. In maintaining with each other, on all occasions of miscellaneous intercourse, a left handed understanding ; in acting upon society by an unseen influence, often capriciously, and with little consideration, or sense of responsibility ; and commonly for selfish purposes, they do as they would not be done by. They thus violate habitually, and constantly, the first and chiefest command ; while yet, he who is thus guilty of the least of the commandments is guilty of all. The words above, are supposed also, in the connexion, to have a special reference to those of high station, rank and influence, in England. *After the above, once more, (ver. 14, 15,) no intercession could avail to preserve them from those judgments, which have already been mentioned, which*

are spoken of in an ensuing verse, and which are believed to be near at hand. The words that follow, *therefore his arm brought salvation unto him*, and so to the close of ver. 17, relate to the period of preparation for the judgments, mentioned at ver. 18.

*b* 18 *According to their deeds*—Hebrew, *recompences*—*accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.* Can it be doubted in the least, that the *Islands* spoken of, are the British Isles? These judgments will be brought upon them, not for their *deeds*, but for their *recompences*; those alluded to in ver. 14, 15.

*c* By the publication entitled *Millenial Institutions* it was first made known, that England was that nation to whom was given the *kingdom of God*, after that trust had been temporarily forfeited by the Jews; that England enjoyed the special favour and protection of the Most High; that to England was assigned an honourable precedence and preeminence in the great work of restoring mankind to happiness. The mode in which the work should commence was pointed out. One would think that the author of these *discoveries*, had rendered services to England, little less considerable than those rendered by Columbus, to Castile and Leon. And what was his *recompence*? Neglect, *poisoning*, he was *accounted mad, yet not mad*, for it was deemed expedient to *make him a prey*, contempt. I have not *the slightest reason to doubt*, that an illness, of two months' continuance, which commenced about three months after the publication of the *Millenial Institutions*, was caused by poison, administered under the direction of the Masons in the vicinity, and at the instance of Masons in London. I believe that legal proof, as respects the more immediate agency, could even yet be produced, though I have been extremely cautious not to implicate or expose the direct agents in the affair. I am willing to believe, that *this time*, what-

ever may have been the case on a former occasion, heretofore alluded to,\* they did not intend to kill me. The design might have been to *frighten me into my propriety*, and to keep me quiet. Whatever the motive, nothing but gross ignorance could render the proceeding more excusable than murder. The consequences might have been worse. Ver. 15, above. *And he that departeth from evil maketh himself a prey*. In what manner I have been *made a prey*, has already been explained, to some extent, sufficiently for those who *have ears to hear*.† The last of the recompences, mentioned above, was *contempt*. After the publication of the second pamphlet, something was said, quite intelligible, and apparently by authority, about “*humbug* ;” alluding as was supposed, to a passage in that work, which has been cited in the preceding pages.‡

*d* Such were the *recompences*, and for which, as I believe, God is about to *repay recompence to the islands*.

*e* Ver. 19—*when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him*—alt. read. *put him to flight*. It is here evident that *the enemy* will make a final effort, that a struggle between the powers of light and the powers of darkness is impending ; but the Spirit of the Lord will lift up the standard of truth, and incite those who are on the LORD’s side to do valiantly, and thus *the enemy will be put to flight*. See 75.

20, 21 *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD ; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and forever.*

These words will require no comment.

\* See 65.

† See 65, *d*.

‡ See 16.

## XV. THE MYSTERY OF INIQUITY.

75. The memorable passage of scripture, in which the *mystery of iniquity* is spoken of, has already been cited.\* He who hindered, opposed, *did let*, ver. 7, *was taken out of the way*, by the intoxication produced by the *Contrait Sociale*, and revolutionary principles generally. It was also, manifestly impossible, that a generation of atheists should practise the Philistinick divination, with the expectation that the questions would be answered by God. By formally deposing God, and exalting human reason, by the idolatry of science, and the exaltation of the goddess of reason — the ceremonies, if I recollect aright, were performed in the church of Notre-dame — the spirit of the revolution *opposed and exalted itself above all that is called God or that is worshiped*, and *shewed itself sitting in the temple of God as God*.† Whether, when he who letteth,‡ or *masonry*, is finally, and completely, taken out of the way, there will be a renewed, or continued, fulfillment of the prediction, in a new accession, or outpouring, of wickedness, remains to be seen. The passage however, which we have just considered, last of Is. 59: 19,§ leaves little doubt on the subject.

## XVI. ARE THE MASONS ALL POSSESSED? — SYNAGOGUE OF SATAN.

76. Heaven forbid that in treating a subject of solemn, of awful, import, I should indulge in any improper levity. The words, first above, though familiar and colloquial, express the meaning, more clearly and concisely, perhaps, than any others.

There appear to be two kinds of possession: that of

\* See 53.

† Ver. 4.

‡ Ver. 7.

§ See 74, e.

an indwelling of the evil spirit ; and that in which the two intelligences, at whatever distance, are placed in a connexion, similar to the mesmeric connexion. It is of the latter only, of which I propose to speak. But first, let us consider for a moment, the curious and interesting, though still so obscure subject, of the origin of ideas. \* These appear to be of four kinds: 1. Ideas of perception, in which the idea is conveyed to the mind, through the medium of the senses. 2. Ideas of conception, in which the thoughts succeed each other, in a natural order, determined by the mental constitution, the acquirements and mental habits, of the individual. 3. Ideas of suggestion, in which one mind acts upon another, either without volition, and by mere sympathy ; or by an exertion of the will ; and in both cases, either without intermedium, or by some medium other than the senses. 4. Ideas of contact, or co-presence, as in cases of indwelling possession.\* An ingenious writer speaks of mental secretion, or the secretion of ideas, &c. The expression is founded in obvious analogy, and is of general application ; but is peculiarly happy, as applied to ideas of conception. Ideas of conception again, (of which I shall speak more particularly,) admit of subdivision. In reverie the will is quiescent. In musing the will is languidly active, the faculties occasionally lapsing into reverie. In vigorous application, the will directs the faculties, like a camera, but notwithstanding, the impression, except in case of ideas recalled, is independent of the will. The mesmeric connexion, it scarce need be said, affords examples of ideas of suggestion ; but what shall be said of instances of vaticination, either in the mesmeric trance, or in the case of natural, waking somnambules? like the "witch Williams," as Lord Byron calls her, *perhaps* ; and like the late m<sup>lle</sup> Lenoirmont of Paris ?† Is it possible, in such

\* I believe it is Dr. Fordyce, who was of opinion that numerous cases of madness, in modern times, are caused by this form of possession.

† I have been ready to believe that God, whose ways are not as our ways,

cases, to avoid the conclusion, that the mind is placed in connexion with an intelligence of a higher order than our own?

If so, the question arises whether men, forsaken of God like the Masons, abandoned to evil and darkness,\* have not subjected themselves to the influences of evil spirits, in such a manner, that ideas of suggestion are mistaken by themselves, even in continued trains of thought, for ideas of conception.† There are at least two passages of scripture, which countenance the supposition. One, Is. 57 : 8, has already been considered ‡ The other will be found in Rev. 2 : 24.—*as many as have not this doctrine*, and which have not known the depths of Satan, as they speak. Strange idea, that when one is conversing with an acquaintance, as he supposes, and as the individual himself supposes, he is yet conversing with a demon. Such are the dangers, which surround us, peradventure, in this valley of the shadow of death ; and which only, “the might of him who trod the waves,” can avert.

That the above refers to the Masons, is rendered probable by what we have seen, in connexion with the great antiquity of the Masonick institution ; but there is other proof. The addresses to the seven churches, appear to be designed for the instruction of all the churches, and in all time. *He that hath an ear to hear let him hear what the spirit saith unto the churches.* In those addresses the *synagogue of Satan* is repeatedly spoken of. There may be other synagogues of Satan, probably are ; but surely the Masonick lodge is *the synagogue of Satan*, by way of eminence. Rev. 3 : 9—*them of the synagogue of Satan, which say they are Jews, and are not,*

raised up m'lle Lenoirmont, to the intent, that in a nation of atheists, believing, neither in God, angel nor devil, there might still be a memorial of the unseen world.

\* Is. 59 : 9, 10, as above.

† The form in law proceedings, *at the instigation of the devil*, recognizes something of this kind.

‡ See 64.

*but do lie.* That is, claiming that the institution is derived from Solomon, they call themselves, figuratively, Jews; while yet, (for reasons, which have been sufficiently set forth,) *they are not, but do lie.*

#### XVII. LEVIATHAN, AND THE DRAGON THAT IS IN THE SEA.

77. — Is. 27: 1 In that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent — alt. read., crossing like a bar — even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

The preceding chapter, Is. 26, of which however, my limits will not allow me to attempt an exposition, appears to me to have brought us precisely to the present time. If so, God is about to *punish leviathan, and slay the dragon that is in the sea.*

Unquestionably the literal leviathan, on which the figure is constructed, is the *sea serpent*. To say nothing of previous narratives, and beliefs, and superstitions, and incredulity, the sea serpent, in the year 1817, suddenly appeared in the vicinity of Boston harbour; much at the same time that another distinguished visitant\* was received, with appropriate honours, in the city. The description of Leviathan in the book of Job† affords nothing very conclusive. Perhaps some difficulties will be found in ver. 18—21; but the leviathan of the passage we are considering, appears to be, without dispute, the sea serpent. Leviathan *the piercing serpent*. In the literal or material sense, there is probably no creature of the sea, of the volume of the sea serpent, that can pierce through obstacles, as dense sea weed, &c., like him. Leviathan *crossing like a bar*. I am not minutely informed, but suspect that the length of the sea serpent might be just sufficient to *bar*, the deep and safe ship channel, at the entrance of the harbour. However this may be, it is a curious circumstance, that the

\* The late President Monroe.

† Job 41.

breadth of the entire entrance of the harbour, bears just about the same proportion, to the breadth of the harbour, as the average breadth of the front doors of dwelling houses, of different forms and dimensions, to the breadth of the houses. *Leviathan that crooked serpent.* The sea serpent, so far as I am informed, is the only crooked serpent; other serpents are straight, although Job speaks of the *crooked serpent*, alluding to the undulating movement of the serpent. Psal. 74: 14. *Thou breakest the heads of leviathan in pieces* Probably there is no considerable marine animal, with more than one head; but the bunches of the sea serpent, which have been affirmed to be a string of porpoises, readily suggest the idea of a number of heads.

Unquestionably leviathan is a representative, or token, of the individual system, in which every man, or head of a family, *bars* the doors, &c. &c. See 43.

78.—*and he shall slay the dragon that is in the sea.* The dragon is a winged serpent; hence the *dragon fly*, with its long serpentine body, and powerful wings. It is not improbable that the dragon existed before the deluge, some traditionary recollection of him having been preserved. In our time however, the only dragon is the *flying fish*. The flying fish rises in schulls, into the air; and thus happily represents the Masons *going up*, as see Is. 57: 8; that is, going up to the lodges, and to hold communion with the upper lodges of the air.\* What became of the devils that impelled the two thousand swine into the sea, after the swine were choked? Did they, in a figurative or literal sense, enter into the flying fish?† The ellipsis in our text is to be observed. It was unquestionably designed. The most obvious and natural way of supplying it is as follows. And he shall slay the dragon that *sometimes is, sometimes not*, in the sea.‡

\* See 64. † See Luke 8: 31. Gadarenes signifies *walled, or hedged about*.

‡ See Note (C).

XVIII. HAVE THE MASONS NO HOPE?—HAS GOD CAST  
OFF FOREVER.

79. The mercies of God are over all his works. Even the Masons, in a manner forsaken of God, beyond the ordinary pale of forgiveness, murderers, sorcerers, colleagues of the devil, without intercessor, are not an exception. I shall not at present enter into any argument on the subject; I shall merely state what is believed, and refer to a few passages of scripture; being little solicitous whether the announcement be received with some degree of belief, with neglect and indifference, with pity, with silent scorn, or with hooting incredulity.

I believe then, that I possess the secret of the HIDDEN MANNA, Rev. 2: 17. I believe that is designed expressly for the recovery of the Masons. This ineffable gift will profit the Masons nothing, except as it shall be received in the regular course of God's providence, and in the methods pointed out by him. It cannot be *stolen*. Neither wisdom nor cunning, force nor fraud, will avail in the least. All the gold of California would not buy it, no, not for a single individual. When the appointed time shall arrive, if the Masons, in sufficient numbers, desire it, giving entire evidence of repentance and reformation, I shall be ready, God willing, and on the conditions then to be prescribed, to dispense it to them.

It will be seen, by a passage about to be cited, that the Masons are about to preserve their organization, so long at least, as it can be useful. It will be required however, that they forsake all their evil ways and devices; that they render their organization an instrument, not for accomplishing their own selfish designs, but for promoting the general welfare; that they apply themselves, faithfully, diligently, (as circumstances permit

and opportunity offers,) earnestly, to the pulling down the strong holds of error and darkness, to the founding and establishing of Christ's kingdom.

The passages of scripture to which I shall refer, are the following:—Is. 57 : 18, with context ; 13 : 12 ; 27 : 1—9 ; 32 : 1—8, ver. 2 with Is. 57 : 13.

**XIX. THIS MY SON WAS DEAD, AND IS ALIVE AGAIN ;  
HE WAS LOST AND IS FOUND.**

80. The honourable employments to which the Masons will be appointed, and the favour with which they will be regarded, after they shall have reformed, appear to be set forth in the following passage of scripture.

Is. LXII : 6—12. I have set watchmen upon thy walls  
O Jerusalem, *which* shall never hold their peace day nor  
night : ye that make mention of the LORD keep not silence,  
7 And give him no rest, till he establish, and till he make Jeru-  
salem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of  
*his* strength, Surely I will no more give thy corn *to be* meat  
for thine enemies ; and the sons of the stranger shall not drink  
9 thy wine for the which thou hast labored : But they that have  
gathered it shall eat it, and praise the LORD ; and they that  
have brought it together shall drink it in the courts of my ho-  
liness.

10 Go through, go through the gates ; prepare ye the way of  
the people ; cast up, cast up the high way ; gather out the  
11 stones ; lift up a standard for the people. Behold, the LORD  
hath proclaimed unto the end of the world, Say ye to the  
daughter of Zion, Behold, thy salvation cometh ; behold, his  
12 reward *is* with him, and his work before him. And they shall  
call them, The holy people, The redeemed of the LORD ; AND  
THOU SHALT BE CALLED, SOUGHT OUT, A CITY NOT FORSAKEN.

**XX. ANOTHER THAT LETTETH—THAT MUST BE RE-  
MOVED OUT OF THE WAY.**

81. Republicanism, so named, has existed in the

world from an early period. But republicanism *entire and complete*, that is, republicanism, which admits of no distinctions of rank, and which is founded on comprehensive and philosophical principles, in short, scientifick republicanism, or that which I have heretofore denominated, systematick republicanism, was first known at the establishment of the American constitution. Then began a momentous era in the history of the world; for then first appeared, in early maturity, the great antagonist power of Monarchy, the great antagonist power, for a time, of Millennial Institutions. Little need be said of Despotism. Adapted sufficiently, to the exigencies of the early periods of society, it is evidently on the wane, and destined to pass away.

It is surprising that in the discussions which ensued, after the founding of republicanism in America, among the most intelligent Christian nations, so little reference has been had to the bible. It was to be supposed, considering the tenour of God's dealings with the Jews, that a question of such vital importance to the interests of society, and of religion, as that of the most appropriate form of government, in that glorious period to which all the earlier dispensations were tending, would be determined in the scriptures. And accordingly we find the most unequivocal evidence, and of every description, direct, and implied, positive and negative, that constitutional monarchy is the form of government, which is to prevail in the millenium. An examination of all this evidence would be not unprofitable, but I propose to consider, at present, only a portion of it, of a negative character, in which is set forth the origin and nature of Systematick Republicanism.

This exposition will be found in Revelation, and it will be needful to say a few words as to the proper method of studying and regarding this obscure prophecy. The book of Revelation, beginning at the sixth chapter, consists of a description of various series' of allegorical representations, with brief explanations and

illustrations, of the same allegorical character, interspersed. The regime of allegory, so to speak, is introduced and established, and I know of no rule, or reason, in virtue of which we are at liberty to depart from it, in the least instance. Those particulars, which at first view, seem the most inveterately and refractorily literal, are still to be understood figuratively ;\* for the very sufficient reasons, that there are no means of determining what portion of the *apparent explanations* was suggested to the writer's mind by the emblematical exhibitions, and what portion, *if any*, by other means ; the entire tissue is so interwoven, that if we depart from the figurative explanation in the minutest particular, it will be impossible to draw the line, to determine what is literal, and what is figurative ; to determine this would require a previous knowledge of the meaning of the prophecy.

I shall begin with portions of Revelation which are antecedent to the one more immediately in question ; and which may be regarded as so far preliminary, that they will assist us in determining the serial chronology.

82. Rev. 8 : 10, 11 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ; And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

This star appears to have been Mahomet. He fell from the heaven of religious contemplation, to which he seems to have been much devoted, in the early part of his life ; from the heaven of the Jewish and Christian Scriptures, from which his own gospel is in a considerable measure derived ; perhaps, though let us charitably hope otherwise, from the heaven of conscious truth. *Burning as a lamp.* This falling star yet illuminated a dusky region, with one important doctrine, that of the

\* For example, the number of the name of the beast, Rev. 13 : 18, is not literally 666, but a number which *resembles* it, which suggests the literal number, or is obviously connected with it, &c. &c.

unity of God. It fell upon *the third part of the rivers* of national intercourse ; and upon the *fountains* of religious and secular knowledge, of civilization and refinement. It was appropriately called *Wormwood*, on account of the bitter feelings engendered between the followers of Mahomet and, not only Jews and Christians, but all other religionists whatever ; and which produced the most extensive, and sanguinary, and cruel, wars, and persecutions, and oppressions, that are recorded in history.

83. Rev. 8: 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

This trumpet describes that period, which is known as the dark ages. The *sun*, which in prophecy, often represents religious establishments, or the church, was darkened, and its light deteriorated, by the pretensions, the unhallowed example, the worldly devices, and crude theology, of Rome. The *moon*, or the principles of civil government, in like manner, was obscured, by the violence of feudalism, the encroachments of the church, and the ignorance of a barbarous age. The *stars* also, or the various branches of knowledge, those proper to the more enlightened, and the less enlightened, nations, and orders of society, were darkened, &c. &c.

84. Ver. 13 And I beheld, and heard an angel flying thro ugh the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound !

The *angel flying through the midst of heaven*, represents the increasing light and knowledge, consequent upon the reformation, and the revival of learning. The excesses which ensued, upon the promulgation of the doctrines of religious liberty, and the right of private judgment ; and the consequences of the great inventions of the art of printing, and the mariner's compass, ena-

bled those who could discern the signs of the times, to foresee, (generally, if not specifically,) the evils that were coming upon the earth. Even before the death of Luther, the disorders and confusion, and various mischiefs, of the first of the three woe trumpets, as they are called, were plainly shadowed forth.

REV. IX : VER. 1—11.

REPUBLICANISM AS IT IS.

85.—1 AND the fifth angel sounded, and I saw a star fall from  
 2 heaven unto the earth ; and to him was given the key of the  
 bottomless pit. And he opened the bottomless pit ; and there  
 arose a smoke out of the pit, as the smoke of a great furnace ;  
 and the sun and the air were darkened by reason of the smoke  
 3 of the pit. And there came out of the smoke locusts upon  
 the earth ; and unto them was given power ; as the scorpions  
 4 of the earth have power. And it was commanded them that  
 they should not hurt the grass of the earth, neither any green  
 thing, neither any tree ; but only those men which have not  
 5 the seal of God in their foreheads. And to them it was given  
 that they should not kill them, but that they should be tor-  
 mented five months : and their torment *was* as the torment of  
 6 a scorpion, when he striketh a man. And in those days shall  
 men seek death, and shall not find it ; and shall desire to die,  
 7 and death shall flee from them. And the shapes of the locusts  
*were* like unto horses prepared unto battle ; and on their heads  
 8 *were* as it were crowns like gold, and their faces *were* as the  
 faces of men. And they had hair as the hair of women, and  
 9 their teeth were as *the teeth* of lions. And they had breast-  
 plates as it were breastplates of iron ; and the sound of their  
 wings *was* as the sound of chariots of many horses running  
 10 to battle. And they had tails like unto scorpions ; and there  
 were stings in their tails : and their power *was* to hurt men five  
 11 months. And they had a king over them, *which is* the angel  
 of the bottomless pit, whose name in the Hebrew tongue is  
 Abaddon, but in the Greek tongue hath *his* name Apollyon.

The star of the bottomless pit, may be either Washington, or the leaders of the American revolution generally. If the last, Washington will be regarded as the nucleus of the star. They *fell from heaven* : that is,

they fell from their allegiance to England, the millennial kingdom. The *bottomless pit* is that of error. Not universal error, but error on the subjects of government, and the mutual relations of individuals. The limits will be readily understood, when it is remembered that the *literal* bottomless pit is the prison house of those who disown God's authority, who are rebels to his government, and are *reserved in everlasting chains under darkness, unto the judgment of the great day.*\* In this region it might be expected, that the greatest heresies, on the subjects of legitimate government, and mutual rights, would prevail. The key of the bottomless pit, is that so much abused, and so little understood word, LIBERTY. The *smoke of the pit* consists of those erroneous principles and doctrines, and that incredible amount of falsehood, vituperation, slander, levelism, abuse, denunciation, terrorism, &c. &c., which have been disseminated, in various parts of the world, during the last 73 years, or since the declaration of independence, in the name of liberty; which have been poured forth, like the smoke of one of the great eruptions of Mount Hecla, and which sometimes overspreads and darkens all Europe.

*And the sun and the air were darkened by reason of the smoke of the pit.* It is a cardinal principle with the original republican school, that the state, or civil government, has no concern with religion; that religion may be left to take care of itself.† Thus, and by the license which is fostered and encouraged by such a state of things, and by the wretched consequences of the "voluntary system," the sun is darkened. The spirit of democracy pervades and deteriorates the arrange-

\* Jude 6.

† In those institutions, which were promulgated by God himself, at Sinai, religion was the *chief* concern of the state; and I have yet to learn that any change has taken place in the principles of God's government, or in the nature or condition of man, sufficient to warrant a practical change in this respect. Had we more of the spirit of religion, we should require less legislation, less of law, less numerous armies, fewer ships of war, a less numerous police.

ments of social and domestick life : thus *the air is darkened*. Could the leaders of the American revolution have foreseen the straits and difficulties to which their descendants would be subjected, in the mere matter of domestick servants, by reason of the increasing prevalence of that spirit, I have some doubts whether the revolution would ever have taken place. Unless there be an immigration of Sisters of Charity, it will be impossible to provide for the care of the sick.

86. The locusts, ver. 3, represent the democrattick, periodical press, including the postal arrangements, by which the publications are diffused. This being premised, the metaphors which follow, will be readily understood and applied. That the locusts *have power as the scorpions of the earth have power*, many have experienced. Locusts of *the earth*, observe. But they were not permitted to hurt any dwelling in virtuous and contented lowliness ; nor any imbued with the vital spirit of christianity ; neither could they, notwithstanding the phrenzy of the earlier French revolution, and the prediction of Mr. Jefferson that in fifty years the bible would be obsolete, break up and dissolve parochial divisions.\* They could hurt only those of a *worldly, selfish*, grasping, aspiring character, &c. &c. ; and these they could not *kill*—they could neither *reform* nor *suppress* them ; they could only sting, and vex, and irritate, &c.

Ver. 6 *And in those days shall men seek death, &c.* That is, those who are governed by the genuine democrattick spirit, (notwithstanding their affected love of equality,) struggle to advance themselves in the social scale, so that they shall be *transformed* into new characters, become *other men*, &c. &c. This the masses will be unable to accomplish, &c.

87. Ver. 7—10 These metaphors are of a mixed character. The post horses are harnessed, ready, with

\* *Tree*, See 61, *d*.

their freight, for political battle. Every republican is a sovereign, but conspicuously so are democrattick editors, richly endowed with the attributes of royalty. They acknowledge no superiours. *There is a full and mature development of worldly humanity. And they had hair as the hair of women.* Alluding to the affected candour, courtesy and gentleness, of these worthies. In addition to *stings* they have *teeth*, which have been powerful enough to subvert dominions, and devour the spoil. Their defensive armour protects like iron, though it mostly resembles that of Snowdoun's Knight, in his combat with Evan Dhu, when his weapon proved both sword and shield. There is not a moment, night nor day, when the sound of the horses feet, and of the wheels, could it be brought within the compass of the hearing of a single ear, would not resemble *the sound of chariots of many horses running to battle. The tails like unto scorpions, in which were stings*, are the columns of the newspapers, or those devoted to slander, personal and political abuse, &c. *And their power was to hurt men five months.* This, in prophetic time is one hundred and fifty years, about one half of which period has already elapsed.

Ver. 11 *And they had a king over them*, which is *the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.* As Washington was the star of the bottomless pit, Napoleon was the *angel of the bottomless pit, and king of the locusts.* It was formally announced, if I remember aright by Maret, so long Napoleon's Minister of Foreign Affairs, that the imperial government was not regulated by the notions, (regarded, I conclude, as obsolete and impracticable,) of truth and justice, but by *emerging circumstances.* And in some of the recollections of St. Helena, Napoleon complains that he was constantly obliged to alter his plans, by reason of circumstances that were unforeseen and unexpected. Here then is the *angel of the bottomless pit* confessed. And he continues that angel, as all may see, by the power

and influence of his name. He is *king of the locusts*. That is, (according to the principles of exegesis, which we have set forth, as applicable in the Revelation,) he is *not* their king, he is their *idol*. *Whose name in the Hebrew tongue is Abaddon*. In the present dispensation, the English language answers to the ancient Hebrew; it being the language of God's *chosen people*, and the language as we have endeavored to shew, in which the scriptures are preserved. Of the three syllables of which the word Abaddon consists, two are English, and one is Spanish, in familiar use in the English. But Napoleon was *not*, to the Spaniards, *a bad Don*, for he had *not*, like his brother Joseph, become a spaniard; but he was to them a conqueror, a *bad master*, or invader. 'The Latin language answers to the ancient Greek, it being the language of a conquering people. The Greeks conquered Palestine; the Latins also conquered Palestine; and *reduced England to spiritual bondage*. The Jews adopted the Greek language, the English adopted the Latin language. In the Latin or Italian language, the family of Napoleon being of Italian origin, Napoleon *hath his name, not Apollyon*, but one of a similar sound, Napoleon. Both Abaddon and Apollyon signify *a destroyer*, Napoleon signifies, *lion of the desert*.\*

As I commenced with particulars of the series of which the above is a part, preceding the above, for the purpose, more especially, of deducing the time; I shall, for a similar reason, proceed to the next of the series; and also because it will serve to throw some reflex light upon the above.

REV. IX: VER. 12 — 21.

88. — 12 One woe is past; *and*, behold, there come two woes

\* See Note (D).

- 13 more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before  
 14 God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.  
 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third  
 16 part of men. And the number of the army of the horsemen, were two hundred thousand thousand : and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke,  
 18 and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone,  
 19 which issued out of their mouths. For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear,  
 21 nor walk : Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Ver. 12 *One woe is past ; and, behold, there come two woes more hereafter.* That is, the first woe is well advanced, it is *past*, as to its novelty, its nature is well understood, and its tendencies can be appreciated, when the second woe, (sixth trumpet,) is about to commence.

13—15. *And the sixth angel sounded, &c. &c.* This trumpet describes the advance of European civilization into Asia. The *four angels* appear to be Germany, Russia, France, and England. The progress of European arts, science, literature, forms of government, religion, &c. over Asia, will be attended with much, very much of evil. Yet this progress seems inevitable. *It appears to be permitted.* Yet it is intimated that there will be much to be forgiven — the horns of the altar are places of asylum for those who have sinned not too greatly. It is also intimated, that those concerned ought to be *rich* in faith, and deeds of beneficence.\* *For an*

\* See Rev. 8 : 3, 4.

*hour, and a day, and a month, and a year.* This in literal prophetic time, is near four hundred years. *For to slay the third part of men.* Not to *slay*, but to *transform*; and that, as appears by the antithesis at the close of the chapter, into the likeness of Christians, or of Christians, *after a new manner*; that is, with greater knowledge, and the rites and forms of Christian worship being complied with. A definite proportion of *men* is put for an indefinite proportion of the inhabitants of Asia.

89. — 16— 19 *And the number of the army &c.* We have here a description of the principal means by which the European and Asiatic races will be made conversant with each other. We little expected to behold, in our time, these strange apocalyptick animals, and their riders; still less to see the former trained, harnessed, and employed, (*the riders being hired,*) instead of post horses. Yet all this has been accomplished, in the magnetick telegraph.

It is well known that when the lightning strikes a house or a vessel, the interior is filled with a dense smoke, which all observers agree, emits a pungent sulphurous odour. Here then are the *fire and smoke and brimstone*. The *jacinth*, or hyacinth, is a gem, originally found in Ceylon, so long the stopping place, the point of arrival and departure, for those visiting the east. The composition of the hyacinth entirely *resembles* that of glass, except that the constituents are in a different proportion. It is transparent like glass, and considerably harder. It is doubly refractive. Its prevailing colours are grey and orange-red. The one the colour of the clouds, and the other a hue so often spread along the horizon. One of its names is *jargon*. The *jacinth* represents the glass that supports the telegraph wire.\* *And thus I saw the horses in the vision, and them that sat*

\* Electric light has been observed traversing considerable sections of telegraph wire.

*on them, having breastplates of fire, and of jacinth and brimstone.* They that sat on the horses and those that manage the intelligence. To these the jacinth and electricity combined, are breastplates; they prevent intrusion and interference, preclude from external influence. *And the number of the army of the horsemen were two hundred thousand thousand.* This includes, not only those immediately, but those more or less remotely connected with the telegraph, as the press, over the surface of Asia, for four hundred years. A large definite number is put for an indeterminate one. *And I heard the number of them.* Alluding to the system of intelligence — *I heard the news, &c.* *And the heads of the horses were as the heads of lions.* Indicating the regular writers of copy, writing apparatus, &c. There is perhaps a compound allusion to the mane of the lion, often elevated by furious passions, and to electrometry. *For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads.* The tails it need not be said, are the telegraph wires. The heads of the tails are at the stations, at the termination of the wires. There is an evident allusion to the double copy made out by the clerk, and the machine. *And with them they do hurt.* When it is remembered that most of the intelligence, conveyed by telegraph, is at best of a worldly and exciting character; and that much of it is positively injurious, it may truly be said of it, that it does hurt — but which yet, is inseparably connected with advantages, both present and prospective, which incalculably exceed the evil.

20, 21 *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.* The advance of civilization in Asia, starting from a new point, and under

peculiar aspects, will be attended with results different from those observed in Europe. A portion of the inhabitants\* *will repent*, of those forms of guilt to which they have been accustomed; but new, and more subtle, and refined modes of evil, proper to Asiatick civilization, will spring up in their room.

#### XXI. MILLENIAL PROGRESS COMMENCES.

90. God is seen in the tempest, no less than in the light of Eden. And tempests in the moral, are no less required, than in the material, atmosphere. Millennial progress, it appears, is to commence in storm, and darkness, and blood.

England we have seen, has been ordained the Millennial Kingdom; partly, it may be supposed, on account of her situation.† Yet France is in some respects placed on the vantage ground. The French, more especially, perhaps; are called *the height of the people of the earth*.‡ France is to set an example of *millennial revolution*, which will extend to England.§ In France *the eagles are gathered together*, that are to commence the destruction of that body of the world, that must precede a better order of things.|| There are two considerable passages in the prophetic scriptures, in which the circumstances of France, in past times, and her present mission, are more especially set forth. These we will now consider.

\* Not alluded to as see last of ver. 15.

†Psal. 48: 2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north.

‡ See 44, a.

§ See 48 b.

|| See 22, a.

## ISAIAH XXI: 1—12.

## THE BURDEN OF THE DESERT OF THE SEA.

91. — Ver. 1 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

Overrun with Freemasons; somewhat between the social prairie dog, burrowing in the earth, and the fiery flying serpent; rendered waste and desolate by taxation; scorched by the intolerable heat of foreign competition, combined with unwise legislation; the syrtis of Ireland on one side; and the ever shifting and whirling sands of impulsive and half considered theories, careering over her surface, England for years, has presented the spectacle of the *desert of the sea*. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. It is observable that here are three specifications, and that the *burden of the desert of the sea*, comes from three different points at the south—figuratively or more literally—the circumstances affording obvious coincidences with the text. First, the meteors at Mocha, followed by an uncommon meteoric display in England.\* Then the fall of Algiers was succeeded, in *prophetical connexion*,† by the revolution of the three days in France. France appears to be the *terrible land*, from whence the burden finally comes, in the shape of revolution; that is, effective revolutionary example, &c.‡ France, as well as England, appears to be a *desert*. A desert of infidelity, of barren theories, and of intense wordy mindedness.

92. — ver. 2—4 A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media: all the sighing thereof have I made to cease. Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travail-

\* See 27.

† See 23.

‡ See 48, b.

eth: I was bowed down at the hearing of it, I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me.

Isaiah here speaks, in his own person, of the evils, which he saw, in prophetick vision, coming upon a great people. *The treacherous dealer dealeth treacherously.* I am led to infer, by the dates which follow, ver. 5—7, that these words refer, more especially, to a transaction alluded to as see 69, *d.*\* though the management of the Masons, on various occasions, is probably had in view. *Go up O Elam.* Elam signifies a young man, or virgin. Allusion is here made to the complicated intrigue, described in Isaiah 57: 10, 11.†

*b* 5—7. Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield. For thus hath the LORD said unto me, Go, set a watchman; let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels: and he hearkened diligently with much heed.

*c* *Arise, ye princes, and anoint the shield.* This command is addressed to the princes of reform — of revolution — in England. *It is England that is besieged,* as at ver. 2. Need it be said who is the watchman? *And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels.* Here is described the revolution in France, of July, 1830. The chariot is that of Louis Philippe, the Citizen King. The asses are the more immediate actors in the revolution, and in the scenes which ensued; willing to draw the chariot, in the expectation of being well fed, and in due time transformed into horses at least, peradventure, into winged horses. Of the extravagant expectations of that period, and of the disappointment which could not but follow, little need be said. The camels are those persons of rank, and wealth, and influence, who took part in the revolution, or adhered to it; but who found, that in the revolutionary desert, burdens were still to be borne. The

\* "Cuddling with taverners," &c.

† See 65, 66.

*couple of horsemen* are perhaps La Fayette; and the banker Lafitte. At least the former is unquestionably one of them.

8 *And he cried, A lion* — alternative reading, *as a lion* — *my lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights.* So far as the ideas of the two last of the three publications, so often spoken of, were founded upon the phenomenon of the November meteors; or modified, or so far as mental impulse was given, by this cause,\* the watchman, in those publications, cried, however obscurely and dimly, *A lion*. Aside from considerations of this sort, he cried as a lion. If I was right in supposing, after the publication of the second pamphlet, that intimations were given, from a high source, *not to send any more books to England*, the voice was to some extent recognized. It is probable however, that the most of those whom it especially behooved to hear and understand, if they heard the voice, considered it as bearing little resemblance to the lion's voice.

93.—9, 10. And, behold, here cometh a chariot of men, *with a couple of horsemen*: and he answered and said, *Babylon is fallen, is fallen*; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

As the former chariot was that of the citizen king, this is the chariot of the President of the French Republick, Louis Napoleon. The *men* are the republicans of France, now, as they imagine, disenthralled, and raised to the dignity of MEN. The *couple of horsemen* appear to be the two most distinguished of the rival candidates for the presidency, M. Lamartine, and Gen. Cavaignac. The watchman *answers*, emphatically, in this publication, *Babylon is fallen, is fallen, &c.* That is, the Mystical Babylon of the New Testament,

\* See 28, a. The appearances were susceptible of more than one explanation.

† See Millennial Institutions.

or the individual system.†. This is a common form of expression in the scriptures, when an event is about to take place.\* *O my threshing and the son of my floor: that, which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.* The last of the verse will be accomplished in this publication. How I have performed my allotted work of *threshing*, others will judge. There certainly has been no want of good will; though I trust I have been devoid of malignant and unworthy feelings. *And the son of my floor.* That it is believed that changes are about to take place in France, has been already sufficiently intimated. The individual who is here alluded to, is supposed to be him who is appointed, soon to succeed Louis Napoleon, not as president of the French Republick, but as constitutional Monarch, as Millennial Sovereign, of France. But who is he? There can be little doubt as to the floor, or the grain,† or the threshing; but who is the son of the threshing floor? Is it either of the candidates for the throne of France, now before the world? Is it the Count of Paris, or the Duke of Bordeaux, or the Rev. Eleazer Williams, of Green Bay; who is alleged, and as it appears to me, with very considerable probability, to be the son of Louis sixteenth?‡ Is it one of these, or is there still another? See next.

11, 12 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will enquire, enquire ye: return, come.

\* See Gen. 6: 13; Rev. 14: 8.

† The Masonick lodges appear to be represented by the heads or ears of grain, and larger divisions of the fraternity, by sheaves.

‡ I have been well acquainted with Mr. Williams, ever since the period of boyhood. The resemblance, both of his features and person, to the likenesses of Louis sixteenth, is quite observable. If a Bourbon he could not but be brave; and, himself, with his reputed father and brother, the late Thomas Williams—Tehorah Cauneagan—a chief of the Iroquois, and the late Maj. John Williams, (who lost his life in attempting to save the lives of others,) appeared on the American side, at the battle of Plattsburg. Whether Mr. Williams acted in a military capacity, or as chaplain, I am not informed. My impression however has been, that he had a military command.

This paragraph is obviously connected with the one preceding. *Dumah* signifies *silence, resemblance*. *Seir* signifies *hairy, goat, demon, or devil, tempest*. And are there men in France, faithful and true; lovers of peace, and order, and religion, who have called to the Watchman, out of the tempest, Watchman, what of thenight? Watchman, what of the night? If such there are, to them the Watchman answers, in the very words of the scripture, *The morning cometh, and also the night. If ye will enquire, enquire ye: return, come*. Three conditions however will be indispensable. That the inquiry be responsible, that it be speedy — within the prophetic period — and that it be direct. To prevent the possibility of misapprehension, it is proper that I should observe, that I am not myself a candidate for royalty. Should the throne of France, or of England, be offered to me to-morrow, by the unanimous suffrages of the people, I should not feel myself at liberty to accept.

LUKE XVII: 20—37.

FOR AS THE LIGHTNING, THAT LIGHTENETH OUT OF THE ONE PART UNDER HEAVEN, SHINETH UNTO THE OTHER PART UNDER HEAVEN; SO SHALL ALSO THE SON OF MAN BE IN HIS DAY.

94. — 20, 21 And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here; or, lo there! for, behold, the kingdom of God is within you — alternative reading — among you.

I have already spoken of this passage, and expressed the opinion, that the kingdom of God, here mentioned, is that which existed in the mind and person of the speaker, of Christ himself. The Pharisees certainly inquired, with whatever inadequate conceptions of its nature, concerning a *kingdom of God*, which was not to be found in connexion with the Jewish dispensation;

and the Christian dispensation had not yet commenced. It was only of the kingdom of God, in this embryotic and inceptive state, that it could be said, *it cometh not by observation*; or of which it would *not* be said, *Lo here, and lo there*—This view of the subject will serve to throw some reflex light upon what follows.

95. — 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

This prophecy is doubtless so far parallel with that which we have considered in Matthew, and which it resembles, that it relates to the same time, and the same general circumstances. The words above were accomplished, when, at the commencement of the earlier French revolution, the *days of the Son of man*, were regularly and formally abolished, by the civil authority.

23, 24 And they shall say unto you, See here; or, see there! go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

That is, during the period between the ceasing of the days of the Son of man, as above, and the time when the *lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven*; or rather, the time indicated, Matt. 24: 27;\* if they *say unto you, See here; or, see there! go not after them, nor follow them*.

SO SHALL THE SON OF MAN BE IN HIS DAY. See the entire verse, above. It is said in Matthew, 24: 27, *For as the lightning cometh out of the east, and shineth even unto the west; so shall also THE COMING of the Son of man be.*† See also, Matt. 24: 30; Mark 13: 24—26; Luke 21: 25—27. The statement, which we are

\* See below.

† It will be recollected that the meteoric appearances, which have been spoken of, at Mocha, and in England, preceded the publication of the first of the pamphlets. The signal meteoric display, known as the November meteors, took place, a few months after that publication; and just a year after the first appearance, at Mocha.

considering, though at first view, parallel; at least with that, Matt. 24: 27, differs from that, as well as from all the others. *So shall the Son of man BE in his day.*

e The meteoric appearances, of which we have spoken, not including that in England, are supposed to represent—to *repeat*—the star seen in the east, and the earlier meteoric appearances witnessed at Sinai. The *lone star* of Texas, in connexion with the first above, is supposed to represent the star, — the same they had previously seen — *which went before the wise men, till it came and stood over where the young child was*; while *Corpus Christi*, where the army under General Taylor assembled, previous to the operations against Mexico, *represents the person of Christ, in an immature state.* He was probably near two years old when visited by the wise men.\* To understand this it will be needful to remember, that the church is in various instances called Christ's body.† The name, *Corpus Christi*, is evidently of Catholic origin. It was given, I suppose, to the bay, long before there was a settlement. At the time of its occupation by the American army, Corpus Christi was a village, according to Capt. Henry, of some twenty or thirty houses; the population, to a considerable extent Catholic, and enjoying the occasional ministrations of a Catholic priest.‡ The territory had long been under the dominion of the Catholic King, as a part of the most considerable Catholic state, on the western continent; but which had latterly thrown off its allegiance, and become republican. Corpus Christi was still claimed by this power: but was also claimed, and was *de facto*, under the authority, of the American Republic. There *the eagles were gathered together.*§ Thus it was, (in the entire connexion with the "lone star" and meteors,) that *the lightning lightened out of the one part under hea-*

\* See Matt. 2: 16.

† In the offices of the Catholic church, the term, *Corpus Christi*, means the consecrated host, which, according to the Romish faith, is converted into the real body of Christ.

‡ See Note (E).

§ See 22, a.

*ven.\** That it has *shined unto the other part under heaven*, appears by the perfect reflection from France and Rome.†

96.—25 But first must he suffer many things, and be rejected of this generation.

This phraseology has naturally enough led to the idea, that the entire accomplishment was to be looked for in *the next* generation ; but the inference is quite as legitimate, that this consummation was to be expected in *some other* generation.

97.—26, 27 And as it was in the days of Noe, so shall it be also in the days of the Son of Man : They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ; and the flood came, and destroyed them all.

The *ark*, which seems here to be spoken of, by implication, as being provided for a portion of mankind, is believed to be that which is described, and set forth, in the series of publications commencing with the Millennial Institutions —

28—30 Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded : But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.

I cannot doubt that this passage alludes to masonry, and the Masons. The author of the scriptural exposition of masonry, in the preceding pages, has dwelt with the Masons, as Lot dwelt with the people of Sodom. The implied *fire and brimstone*, are those of the Magnetic Telegraph. In other words, when correct information concerning masonry, shall be disseminated, its destruction, as at present constituted, is sure.

31, 32 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife.

\* See Note (F).

† See 99.

It is worthy of observation perhaps, that the father of the late Lieut. Dale, of the recent exploring expedition, around the shores of the Dead Sea; who took a drawing of the celebrated, and what is most remarkable, lone, single, pillar of salt, which is supposed to mark the spot where Lot's wife was transformed, and died soon after, I believe at Marseilles, was of my age, and a school mate.\*

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Remember this all ye who vacillate for a moment, between expediency and duty.

98.—34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken and the other shall be left.

The nature of the specifications, in this and the two next verses, seems to render it probable, that something more than mere individuals is intended. *There shall be two men in one bed.* If the word *bed* be here used in the same sense as in Is. 57: 8,† which seems probable, the meaning is plain; at least, in connexion with ver. 37, of the passage we are considering. A portion of the Masons in Paris will be deemed worthy, and will be employed by the Most High, in the honourable service of aiding in the original establishment of Millennial Institutions; while a portion will obstinately adhere to the republick, and the existing state of things.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

Alluding to the advocates of the *Social System*, on scriptural principles, on the one hand; and to those of the various forms of *Socialism* on the other.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

This verse is said to be “wanting in most of the Greek copies.” On the supposition of its genuineness,

\* Lieut. Dale died near Bairout.

† See 64, b.

I know of no motive of delicacy, or other reason, which should hinder me from expressing my belief, which is, that here are designated, the President of the French republick, on the one hand, and him whom God will set up in his room, on the other.

99.—37 And they answered, and said unto him, Where, LORD ? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

We have seen, in connexion with Matt. 24 : 28,\* that the eagles are gathered together in Paris. We have also seen, in ver. 24 above,† that the eagles have recently been gathered together at *Corpus Christi*; and that the scenes of that region have been reflected from France and Rome. The *body*, which is described, in the prophecy in Matthew, as about to be destroyed, is that of *the world*, meaning, especially, the republican government, and—very gradually, naturally and spontaneously—the individual form of society, to that extent, at least, indicated in the Millennial Institutions; but here it appears in addition, that the *Catholic body of Christ*, in other words, the Gallican Church, as at present constituted, is also to be destroyed. That is, it seems to be the design of Providence, that the Gallican Church should withdraw or rescind its connexion with the church of Rome; and that a National and Millennial Church should be established in France.

## XXII. THE CREATION—COSMOGONY.

100. There is apparently, at first view, little connexion between the topics of the creation, and present state, of the globe which we inhabit, and of the system to which it belongs, and the various subjects of the preceding pages. A brief exposition of these subjects however, deduced from scripture, I regard as essential

\* See 22, a.

† See 95, e.

to the plan of this work. The reasons for this will be seen as we proceed.

## GENESIS I.

### THE CREATION.

101.—Ver. 1 In the beginning God created the heaven and the earth.

The scriptures speak, directly or by clear implication, of first, second and third heavens; of heaven and the heavens, in various senses, determined by the context; of heaven and the heaven of heavens, meaning the sun, and the region of the fixed stars, and regions still beyond.\* In the present instance, the word *heaven* unquestionably means the sun, which is the ultimate heaven, in the ascending series, of our system. *In the beginning God created the sun and the earth.* But as it is extremely probable that the other bodies, which revolve round the sun, were created at the same time, the declaration may be regarded as equivalent, or nearly so, to the following:—In the beginning God created the Solar System. The element, or elements, of which the several bodies of the solar system are formed, were *caused to exist.*

Placed with precision infinite.

Placed *in situ*, and *in limine*, as near as the final arrangement of the particles would permit. The earth, as see next, was a globe of waters; and several times larger than at present.

Ver. 2 And the earth was without form and void —

Not only had the land—consisting of earth, rocks and minerals—not appeared; but it did not exist, *in a formed state*, beneath the waters. The earth was a world of waters, *without form*, and *void*.

\* See 1 Kings, 8: 27.

Ver. 2, continued — and darkness *was* upon the face of the deep.

*f* Light had not yet beamed from the sun. The light of the fixed stars, the most of which had existed previously; some, it is probable, for countless ages, was shut out, by a concentric sphere, at a moderate distance from the earth, and of inconsiderable thickness, but, as originally formed, opaque; and which I will call the external sphere. The *darkness* was complete.

Ver. 2 continued — and the spirit of God moved upon the face of the waters.

*h* We may be sure that this solemn and august manifestation of the Divine presence and power, was designed for some important purpose. What it was may be inferred from an extraordinary change in the language of the description, after this announcement. At first it is said, *God created*. But the language hereafter, (with exceptions which do not invalidate the rule,) is, *And God said, Let there be, and it was so*. The elements *appear* to have heard and obeyed the command of God. But this could not have happened, unless they had been endowed with intelligence, volition and activity; or, which is far more probable, and which is the theory adopted, unless some subtle, pervading spirit, capable of wielding the elements, had been thus endowed.\* It is well nigh superfluous to add, that material elements, which, by reason of the entire absence of perception, could not hear a zephyr, could no more hear the trump of the archangel, or even the voice of the Almighty. The Almighty could endow them with perceptive faculties; but this would be to render them intelligent; and the Almighty could wield them by an exercise of power, but this would not be voluntary obedience.

\* Unquestionably electricity. See Psal. 104; 4, with Jud. 13: 19, 20; Luke 19: 40. But it is in the first chapters of Ezekiel that a more particular description is given of the "elementary spirits." See Ezek. 1, and especially, (in the connexion,) ver. 13, 14. I have believed that the description, in the New Testament, of the evil spirit, whose name was Legion, and which seems to have been, at the same time, one and many, was designed, (in addition to the description in Ezekiel,) to give us some conception of the mode of existence of these (sinless, yet perhaps not immortal,) ministers of God's will.

In connexion with the above, another inference may be deduced. Plants, animals and man, were alike formed of the earth. The Spirit, whose office it is to quicken, so wrought upon the original elements, as to render them susceptible, in different organic forms, of those various degrees of life and intelligence—I say nothing now of the soul of man—with which we are more especially conversant.

3, 4 And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.

The sun was caused to give light, and the external sphere was rendered transparent, so that, not only the light of the sun, but the reflected light of the moon, and the light of the stars, could find their way to the earth. The light was divided from the darkness; or, as it is much better expressed in the literal translation, *God divided between the light and between the darkness*, by causing the earth to revolve on its axis.

5 And God called the light Day, and the darkness he called night. And the evening and the morning were the first day.

The first day is supposed to have differed from all the others, not in respect of duration, but in respect of the division of light and darkness. For a period of nearly twelve hours after its creation, the earth remained motionless, in profound darkness. During a part of this time, the Spirit of God moved upon the face of the waters; and, as there is reason, from various considerations, to believe, a similar Divine process was going on, upon the surface of the other bodies of the system. A little before the expiration of this period the sun was caused to shine, and the veil which surrounded the earth was changed. Precisely at the expiration of twelve hours, the earth was made to revolve upon its axis, and performed half a revolution; thus bringing evening and morning to the entire surface. *And the evening and the morning were the first day*; or, as it is much more sig-

nificantly and correctly expressed, in the marginal reading, *And the evening was, and the morning was.*

102.—6—8 And God said let there be a firmament — alt. read., *an expansion* — in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament : and it was so. And God called the firmament, Heaven. And the evening and the morning were the second day.

At different depths, around the entire aqueous globe, minute portions of water were converted into atmospheric air ; and rising, formed the atmosphere. They rose, saturated with moisture, which being condensed by the cold, consequent upon the final expansion, surrounded the globe with a cloud, as dense as the atmosphere could sustain. Thus there was *expansion*, or a *firmament*, *in the midst of the waters, and it divided the waters from the waters.\** The atmosphere constituted the *First Heaven.†* During this day the earth made its first regular, or diurnal, revolution, around its axis ; and thus *the evening and the morning were the second day.* See 103, c.

103.—9, 10 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear : and it was so. And God called the dry *land* Earth ; and the gathering together of the waters called he Seas : and God saw that *it was good.*

If natural causes, so far as evolved, were here permitted to operate, as seems probable, we can form some conception of the nature of this process. The gathering of the waters, caused, as at first, by the immediate act of God,‡ would commence at appropriate depths beneath the surface. The waters adjacent would keep pace with

\* I remember to have seen, many years since, an article, by the late Prof. Cooper, (the friend of Dr. Priestley,) the object of which was to prove, that various solid and æriform substances, may be produced, experimentally, from pure water, or from water and I believe light ; and rendering it extremely probable, as a mere matter of chemistry, that all material substances, consist of those elements. I know not that the evidence afforded by the experiments, which Prof. Cooper relates, has ever been set aside. See 115.

† See 101.

‡ See Job 38 : 4 ; Is. 48 : 13.

the receding masses, or, as is perhaps more probable, would be precipitated upon them, and be, in turn, themselves consolidated. In brief space, cataracts, oceans of waters, would be pouring, rushing, upon the surface beneath; the imponderable elements in grand, in sublime and resistless activity; crystalization going on upon a scale commensurate with the magnitude of the globe itself.\* That for which natural causes were insufficient, myriads of angelick powers, newly waked to life; banded, fiery spirits, would zealously, emulously accomplish; and interminable strata, and boundless mountain ranges, would attest the energy and vastness of the united influences.

11—13 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

c It is possible I believe, in every instance, by an attentive consideration of the phraseology, in this description, and in the supplementary account, in the next chapter, to determine what part of the work was accomplished by the direct agency of God, and what by the agency of the spirits. Everything which implies original creation, and the giving of life, even of vegetable life, is the act of God. The diurnal motion of the earth, (as at first,) was produced by the same cause; and also, the secondary creation, (the first of the secondary creations on the earth,) of the *breath of life*; although in the final expansion of the atmosphere, and the dividing of the waters from the waters, the spirits seem to have participated. The ascent of the atmosphere through the waters,

\* Every cloud presents a crystalline arrangement. I have seen the cirrus, extending in lines, north and south, as far as the eye could reach, affording a most admirable perspective. But even this was probably only a small section of the cloudy crystal.

and its adjustment about the globe, were caused by gravitation. And this leads to the circumstance that the powers—I use the term *powers* advisedly, rather than agencies—by which the heavens are held in concert, and their greater revolutions determined, appear to be uniformly ascribed to the spirits. Is. 48: 13. *My hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together.*

In respect of the matter more immediately under consideration, the creation of plants &c., it is said, Gen. 2: 4—6; 9, *The LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground—And out of the ground made the LORD God to grow every tree, &c.* The mist was caused by the heat incident to the consolidation of the waters. The entire space, between the surface of the earth and the enveloping cloud, was filled with a mist, dense and heavy, but of a bland temperature. Of this material God created the grass and the herb. They descended, silently, gently, unstained by earth, like flakes of snow; while innumerable ready hands placed them in the ground; or, in more ordinary and technical language, *set them out*. Had it been otherwise, why is it said, (in addition to the evidence derived from the language of the text, *And God said, &c.*)\* that there was *not* a man to till the ground? The trees appear to have been formed by God, in minute development, in the earth; and to have been nourished, *fanned*, into full growth by the untiring, and ever active help, of the spiritual agencies. It is not said that God *created* the trees, but that he *made them to grow*. Thus the earth was clothed with verdure. During

\* Gen. 1: 11, as see above.

this period the earth completed another revolution, and thus *the evening and the morning were the third day.*

104.—14, 15 And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

It will be recollected that the sun, (or the *heaven*,) was created, that light shone, and that the light was divided from the darkness, on the first day. The language above, then, can only refer to final modification, or to mutual adjustment—one or both. The word which is translated firmament, means, originally, any considerable space; but it has acquired, in the context, a determinate signification, that of a space surrounding a globe, and occupied by an atmosphere or something of the kind. Without discussing the question whether the sun have an atmosphere, in the ordinary acceptation of the term; the more appropriate *firmament* of the sun is its light. In this firmament, on the fourth day, all the lights of the visible heavens were *placed in respect of the earth*, to divide the day from the night, *after a new manner*; and also to be for signs, and for seasons, and for days, and years; and to be for lights in the firmament of the heaven, *by the earth being made to revolve around the sun.* This, as it appears by the language, was the work of the spirits. There is abundant reason to believe that the axis of the earth was originally set at right angles to the plane of the earth's orbit; the days and nights being of equal, and uniform length, throughout the year. Had it been otherwise, had the ecliptic been inclined as now, the extremes of heat and cold, and storms and tempests, would have prevailed, as at present; all which seems entirely inconsistent with the *paradisaical status*. Rain and the rainbow would have been of frequent occurrence, yet the former seems not to have been known till the deluge, and the latter till a short time subsequent.\* The *seasons* were known by

\* See Gen. 9: 17.

the ever changing heavens, and by that slight, and perfectly gradual variation of temperature, caused, four times a year, by the elliptical movement of the earth. As a matter of course, the compound orbital revolution of the moon, the greater revolutions of the planets and their satellites, and the secondary motion of the sun, all began on this day.\* There is no reason to doubt that the revolution of the sun on its axis, that of the moon, the planets &c. commenced on the first day, together with that of the earth; and being, like that, caused by the immediate agency of the Most High.

16, 17 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth,

Here is a comprehensive statement, recognizing, *in the connexion*, the agency of the spirits, as above; and the original creation, by the power of the Most High, of the two great lights, and its final cause, together with that of the stars, *as respects the earth*, to rule the day, and to rule the night, and to give light upon the earth — The various agencies of the heavenly bodies, other than that of giving light, are included in the words, *to rule &c.*; and there is an obvious reference to the constitution of the heavenly bodies, in virtue of which, the growth, progress and actions, of sensitive beings, and vegetation, are in a great measure, determined by them. In verse 17, there is a reference to the *apparent position* of the lights in the heavens, as determined by refraction, which being dependant upon the original constitution of light and the refracting media, is said to be the work of God — *And God set them in the firmament* — although, in ver. 14, 15, their *position*, in the heavens, in view of their secondary motions, and that of the earth, is ascribed to the spirits — *And God said, Let there be &c., and it was so.* The original creation of the lesser light, by the power of God, though it

\* Like the annual motion of the earth, caused by the spirits.

doubtless happened on the first day, is first affirmed in ver. 16. There is still another reason for the statement in that verse. Had *all* the stars been created, on the first day, with the sun and earth, or during the four first days, it would have been said, at the close of the verse, *he made* the stars also. The words *he made* are however omitted. The reason for this ellipsis is, that only a small proportion of the stars, that is the planets, &c., were made during these days—the fixed stars having been created at an indefinite period before.

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that *it was good*.

This verse is a continuation of the subject of ver. 17 ; and the statement differs from that in ver. 16, by recognizing the apparent position of the heavenly bodies.

19 And the evening and the morning were the fourth day.

During the period in which the secondary revolutions of the various bodies of the solar system commenced, as above, the earth completed another revolution on its axis, and thus *the evening and the morning were the fourth day*.

105.—20—23 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind : and God saw that *it was good*. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas ; and let fowl multiply in the earth. And the evening and the morning were the fifth day.

The phraseology, *And God said, and God created*, gives us to understand, that both the power of God, and the agency of the spirits, were employed in this day's work. It seems a not improbable supposition, that portions of the waters were moulded, more or less perfectly, by the spirits ; and that to these forms God imparted life. This was the work of the fifth day.

106.—24, 25 And God said, Let the earth bring forth the liv-

ing creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

The language is here much the same as in the preceding, *And God said, and God made*; and leads to a similar conclusion as to the agencies.

107.—26—28 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

What beings are designed by the word *us*? This passage has been employed in support of the doctrine of the Trinity; but I know of no evidence that the first person of the Trinity was concerned in the creation. It is ascribed to the Son; while the Spirit, as we have seen,\* after the elements were created, prepared them for ulterior or secondary creations. The spirits also, appear to have been employed in the work of each of the preceding days. I conclude therefore that the word *us*, designates the second and third persons of the Trinity, and the spirits.

In the next chapter we find additional particulars. Gen. 2: 7. *And the LORD God formed man of the dust of the ground — Hebrew, formed man, dust of the ground — and breathed into his nostrils the breath of life; and man became a living soul.* The spirits may have moulded the earth of which man was created. *God formed man, dust of the ground, and breathed into his nostrils the breath of life.* That is, the lungs were inflated, as is now often done in cases of asphyxia, or ap-

\* Gen. 1: 2.

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

parent death. Before, man was perfect, *created*, a *soul*, to adopt the phraseology of scripture, but not waked to life. He now became a *living soul*.

It will be observed that MAN, the entire man, consisting of body, heart or spirit, soul, and mind;\* and not merely man's body, was created, as above, out of the ground. How does this comport with the doctrine of the immateriality of spirit? I will not now discuss this doctrine; but it may be safely affirmed, that there is not a passage in scripture, which gives it the slightest countenance.

We find, in the supplementary chapter, the particulars respecting the creation of woman. See Gen. 2: 18—23. The most probable supposition appears to be, that of the rib, which God took out of man, he formed, either an embryo woman, or a perfect woman of miniature size, and that the woman thus formed, was brought to mature development, by the agency of the spirits.

The dominion which was given to man, over the inferior orders of the creation, as see verses 26 and 28, appears to have authorized their subjugation, and employment, for various useful and ornamental purposes, but not the destruction of their lives. See next.

108.—29, 30 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

To man was given, for food, both the herbs and the trees; but to animals, only the *green herb*. This may perhaps be regarded as an argument to prove the absence of winter.

In verse 20 we learn, that the *moving creature*, brought forth by the waters, hath *soul*. In ver. 30,

\* Mark 12: 30.

above, it appears, that every *beast of the earth, and fowl of the air, and every thing that creepeth upon the earth, hath a living soul.* The expression is the same as that employed, Gen. 2; 7, concerning man: *and man became a living soul.* Yet we have reason to believe that there is a radical, essential difference, between the soul of man, and that of the inferior animals. Ecc. 3: 21. *Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.* It appears by the context,\* that natural qualities are being spoken of; and the history of the creation, which we are considering, will perhaps serve to throw light upon this obscure portion of scripture; or they illustrate one another. The more obvious supposition certainly is, that the soul of animals is formed, in part at least, of ponderable elements, and that of man of imponderable; so that the one, by reason of its original constitution, gravitates, and the other ascends.

109. — 31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

*a* Why is there a studied ellipsis before the words, *very good?* Every thing that God had made was *very good*, that is, collectively; but not abstractly, absolutely good. In the midst of the garden was the dread tree of the knowledge of good and evil; and the serpent *was more subtle than any beast of the field which the Lord God had made*; or, if he spake, as moved by aught but his own subtilty, he was liable to evil external influences, and the way for these was accessible.†

*b* Man, as at first created, was unquestionably *designed* for an undying existence; to be at last, perhaps, translated. By the constitution of things he was safe from diseases produced by atmospheric causes, by repletion &c.; and for all sicknesses and hurts, the tree of life, *when it could be applied*, was an effectual remedy; would have been, even after the fatal error of eating of the

\* See verse 18—20.

† See, 130, a.

tree of the knowledge of good and evil;\* but it does not so certainly appear, that he was proof against casualties, as drowning, falling from heights, &c.; and innumerable others that must have arisen in the progress of the arts. Against these it may have been the office of the spirits to warn and to protect him. This may be inferred, because, without some such provision, the purpose of God, in the creation, would seem not to have been fully achieved.† Another office of these agents may have been to keep off an erratic comet; and another to rectify any disturbances in the earth's motions; for surely, the centrifugal and centripetal forces, ordinarily supposed, are not sufficient to ensure uniformity and perpetuity to these. Some third power is wanting.

## GEN. II : VER. 2, 3.

### GOD RESTED ON THE SEVENTH DAY.

110.—Ver. 2, 3 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

In the first verse of this chapter it is said: *Thus the heavens and the earth were finished, and all the host of them*; which gives us clearly to understand that on the seventh day—at or before the close of the sixth day—God *ceased* from all his work which he had made. And in Is. 40: 28, is the following: *Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?* Why then is it here formally announced, that on the seventh day God *rested* from all his

\* See Gen. 3: 22.

† It appears that after the fall the cherubims, or electric spirits, as we shall see, were employed to guard the tree of life. See Gen. 3: 24.

work? A considerable, perhaps the principal reason, I conceive may have been, to give it to be understood, that the new creation, which God had finished, was sufficient for its own movements, for all the purposes for which it was designed. *That it was a perpetual motion, which would go of itself; and not a machine that required the hand of the maker constantly at the wheel.* Is not this supposition far more honourable to the skill and power of the great builder, than that, which is opposed to it? Intelligent supervision would be required, but this was provided for, was a part of the system. After the beautiful creation was marred, ruined as it were, by sin and its consequences, the necessity for this supervision and rectification became, it may be presumed, much more frequent; and even the interposition of the Most High himself was in various instances required.\*

### XXIII. ARE THE HEAVENS INFINITE?

111. If solid extension be possible to infinite power, the *material existence* of the *infinitely numerous* is also possible, for solid extension, whatever its limits, is divisible, *ad infinitum*. Some may be disposed to doubt the actual existence of solid extension, but its possibility will hardly be questioned. If then, the material existence of the infinitely numerous, be possible, *in minimo*, who shall affirm, overwhelming, *incredible*, as is the idea, that it is not possible, *in magno*? Such is the physical argument for the possibility of an infinitude of worlds. The argument derived from the infinite power of God, is supported by the unquestionable fact of the infinite extension of space. If the sun be "the heaven," the abode of the Most High, it is probable that other suns are his abode, in like manner. Is the number of these limited?

It has been suggested,† that the visible heavens are a

\* For a continuation of the subject of Cosmogony, see XXV, XXVI, XXVII.

† I believe, in the "Physical Theory of Another Life."

small portion of an arrangement of stars, in the form of a hollow sphere. The solar system being supposed to be placed between the extremes of the stellar radius, the appearance of the heavens, and especially of the milky way, would be somewhat satisfactorily explained. There are not wanting passages of scripture in confirmation of this idea. 1 Kings 8: 27. *Behold the heaven, and heaven of heavens, cannot contain thee.* If the sun be *the heaven*,\* is not the *heaven of heavens* a yet higher heaven, a *central heaven, in the midst of the visible heavens*, or starry sphere above. Larger perhaps than ten thousand suns; yet at such an unspeakable distance as not to be visible on the earth. The *heaven of heavens cannot contain thee.* There are then, *other heavens of heavens*; other starry spheres, each with its central heaven. Is. 48: 13. *Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens* — alt. read., *the palm of my right hand hath spread out the heavens.* God's *right hand*, to signify that this is one of the largest class of works. But has that right hand — omnipotent — which thus moulded the visible sphere — performed but few such works? Is not rather, the number greater than finite intelligence can reckon up, even a number, infinite? Psal. 68: 32, 33, *O sing praises unto the LORD: To him that rideth upon the heavens of heavens that were of old.* We are here informed *directly*, that the *heavens of heavens*, or central heavens, with their attendant starry spheres, are *numerous*; that they were *of old*, or, as it is to be inferred from the emphatic nature of the declaration, before the creation of the earth. We also learn the astounding fact, that these central heavens, with their attendant starry systems, of number without number, peradventure, are moving towards, or revolving round, still another point

\* "The heaven" in respect of the other bodies of the solar system. It appears extremely probable, that the sun is HEAVEN. Even there God *dwelleth in the light which no man can approach unto* — *The house of many mansions.* How vast its size; its semi-diameter equal to twice the distance between the moon and the earth — *The paradise of God, in the midst of which is the tree of life.* See Rev. 2: 7.

of space, so distant, that the imagination cannot form a dim approximate conception of it.

XXIV. SPIRITUAL BEING—THE DIVINE NATURE—THE  
CHERUBIN.

112. It will be expected perhaps, after the conclusions, at which we have arrived, in relation to spiritual being, that some further exposition should be given. Is not the Divine essence, it will be asked, immaterial, *pure spirit*?

The vague and obscure apprehensions, which prevail on the subject of spiritual existence, may be traced to erroneous and insufficient views of the constitution of material things. It is held, that matter consists, in its elementary or original forms, of minute particles, or corpuscles, which are extended, solid, have mathematical figure and colour. But such particles, if they exist, are infinite aggregates of the original, elementary atoms. *These* are not extended. The points of contact of two solid spheres are *material*, they prevent approximation; yet they are not extended. They are not extended laterally, for that would suppose the spheres to be planes. They are not extended vertically, for that would suppose superposition. A surprising circumstance, connected with these material points is, that an aggregate of any finite number of them, has not the property of extension; for continued extension, however minute, is infinitely divisible. Voltaire supposed, that the porosity of apparently solid bodies was such, that all the matter in the material universe might be reduced to a space, equal to a parallelogram of one square inch and two inches axis. But why stop here? We have only to suppose the number of particles to be finite, and extension vanishes, not into thin air, but into nothingness.

Extension and mathematical figure are certainly not inseparable qualities of matter. The approximate condi-

tion, spoken of above, which it is impossible, by any effort of the imagination, clearly and adequately to distinguish from superposition, especially when considerable numbers of particles are supposed to be in contact, \* renders it doubtful whether impenetrability be such a quality. If it be, it is in a manner of which we have no conception; for all our ideas of solidity, hardness, or impenetrability, suppose extension. Colour, or the property of reflecting light, cannot be affirmed to be an inseparable quality of matter. Not one of the so called inseparable qualities of matter, can be positively affirmed to be such.

The celebrated argument of the great champion of immaterialism, Dr. Clarke, in respect of organization, seems to be manifestly tainted by inadequate and mechanical conceptions of matter. He appears to have no apprehension of the possible result of the reflex and combined influences, of organized particles, differently endowed, and acting in spaces, larger than those occupied by the particles themselves. He says, "We are sure the soul cannot perceive what it is not present to, because nothing can act, or be acted upon, where it is not." Now precisely the reverse of this is the fact. Matter, (in its visible forms, and without superposition,) acts upon matter, *only where it is not*. The strongest case that can be supposed, is that of two particles, or portions of matter, held in contact, by mutual attraction. Yet each of these acts upon the other where it — *itself* — is not.† It may be added, that it is little more difficult to suppose matter to act *at a distance*, than *where it is not*.

The views above, of the constitution of matter, give to it an exceeding air of spirituality. Can any thing be

\* The illustrious Boscovich held that the ultimate, unextended atoms, could not be placed in contact. And it is admitted to be impossible to conceive of the contact of two, or any finite number, of them. Yet it seems intuitively certain, that two solid spheres might be approximated, till further progress should be interrupted by contact.

† This is easily proved, by withdrawing one of the particles. Nothing is withdrawn, (notwithstanding the contact,) from the space occupied by the other.

imagined, *in space*, more spiritual? and it is well observed by Dr. Price, that "if spirit exists at all, it must exist somewhere, as well as in some time." Remove from space that which is extended, and that which is punctual, and what remains? Some of the advocates for a gross materialism have weakened the truth by considering thought as dependent upon motion; not as a remote, or even proximate, cause, but *in actu*, as being identical. As, however, there is no imaginable connexion between motion and attraction; so there is none between motion and thought; and if thought pertain to matter, it is as a property, inherent, or superinduced, or, which is much the same, resulting from organization. And really, there is no more difficulty in supposing thought to pertain to a material, than to an immaterial subsistence, if the latter be possible. The immaterialists are driven to the alternative of admitting that the lower orders of the creation have immaterial, indestructible souls, or, that material organization is capable of a degree of intelligence. And if of one degree why not of another.

Dr. Clarke argues for the "natural immortality of the soul"; and it appears to be generally considered as indestructible. But all that is requisite to fulfil the conditions of an immortal existence is, that a being should be sufficient to resist the adverse influences to which it will be subjected, in the course of God's providence. There is no evidence that the particles of matter, even when subjected to constant attrition, as in the case of water, have undergone the slightest change, since the creation. Dr. Clarke's imaginary difficulty as to the supposed indivisibility of the soul, is very shrewdly answered by Voltaire, though with the usual infusion of the scoffing element. He says, the *life* of a horse is indivisible. It were easy to give other answers, equally to the purpose.\*

\* It is by no means sure that the doctrine of immaterialism is a mere harmless absurdity. If it tend to lessen our confidence in the result of ontological

The above seems to bring us to the point where the subject is taken up in the history of the creation; that is to the assumption that matter, by organization, can be converted into spirit.

The language of the scripture, so far as I have observed, is consistent and uniform. In addition to explicit declarations,\* wherever an inference can be drawn, material properties are ascribed to spiritual being. The very word which is translated spirit, means a vapour, &c.

113. The first chapter of Ezekiel, already referred to,† seems expressly designed, to give us somewhat adequate conceptions, respecting the essential nature of the Divine being; and of that one of the angelick orders, with which, as has been seen, we are more particularly concerned, that is the electrick spirits, or cherubim. I propose, although it will involve some repetition, as respects the electrick spirits, to notice some of the more considerable passages in this chapter, and others of a similar tendency. Ver. 4. *And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire catching itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.* The first electrical appearances are supposed to have been observed, and at an early period, in connexion with *amber*. Electricity derives its name from the Greek word *electron*, or amber. In the whole range of natural objects, amber is the most appropriate symbol of the presence of electricity. It is not enough to inform us, a little vaguely, that the appearance of amber came out of the midst of the whirlwind, cloud, &c., but there is an addition, or partial repetition, to give us expressly to understand, that the

reasoning, and to weaken and dilute our conceptions of spiritual existence, it may be dangerous and hurtful. Among the incredible follies to which it has given rise, is the assertion that motion, in space, is predicable only of things material; (supposing, of course, the existence of things immaterial). As if the souls of men and animals did not accompany the movements of their bodies. No doubt the immaterialists are consistent, after their manner, for how could that move in space, which had no relation to space?

\* As see Psal. 104 : 4.

† See 103, c; also, 101, k, note.

appearance of amber came out of the *midst of the fire*. There also came out of the midst of the fire, *the likeness of four living creatures*. The appearance of these is described in ver. 5—14.

The living creatures were *four*, partly, it may be inferred, in allusion to the *voice of God*, as see ver. 24, in connexion with I Kings 19: 11, 12.

Each of the living creatures consisted of four personalities, united; and each having one foot, cleft, and which *sparkled like the colour of burnished brass*. Alluding to the positive and negative electricity, and signifying that electric light is an accident, and not essential. Their wings—each living creature had four—were *joined one to another, and divided above*; alluding once more to the two electricities, and to electrometry. Ver. 13, 14. *As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.*

In ver. 15—21 is a description of the *wheels*, that were beside the living creatures, and accompanied them in all their movements. *The spirit of the living creatures was in the wheels*. Proving, in addition to the description of the living creatures, themselves, the complex and involved existence of these beings, as see 101, *h*, note. But this is not all. The phraseology in ver. 22, and in chapter 10, ver. 1, 17, and perhaps 15, would rather tend to the supposition that all the four living creatures were united in one existence.

In colour the wheels resembled the *beryl*, which is often nearly of the colour of the sky. Each “wheel” seems to have presented the appearance of two wheels, (or four half wheels,) joined at right angles.\* The

\* See ver. 16, 17; and 10: 9—11.

outer circuit or rings, of the wheels were so high they were dreadful. And their rings were full of eyes round about. The description of the wheels commences in a very singular manner: ver. 15, *Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures.* These appearances—for it is to be presumed that the living creatures, together with the wheels, might have assumed almost any appearance—seem to have been designed—amongst other instruction—to shew, that the combined movements of the heavenly bodies were caused, and are regulated, by the spirits. A passage in confirmation, as respects that sphere, of which our system is a part, has been cited: Is. 48: 13; *Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together.* But there is a passage, (already cited in part, for another purpose,) which seems to shew that the movements and relations of the greater spheres themselves, are caused, determined, and preserved, by the electric spirits. Psal. 68: 32—34. *Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah: To him that rideth upon the heavens of heavens, which were of old; I.O, HE DOTH GIVE HIS VOICE, and that a MIGHTY VOICE. Ascribe ye strength unto God: his excellency is over Israel, AND HIS STRENGTH IS IN THE CLOUDS—alt. read., HEAVENS.*

The sound of the wings of the living creatures was, as the voice of the Almighty.\* That is, like the thunder. They are called cherubims.† Psal. 18: 10. *And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.* The cherub and the wings of the wind, seem to be identical. And what are the wings of the wind, but electricity? The whirlwind, that tears up trees by the roots, is supposed to be almost entirely an electrical phenomenon: that is caused by electricity.

\* Ver. 24; 10: 5.

† Sec 10: 19.

The countenances of the four personalities of each of the living creatures, were those of a man, a lion, an ox and an eagle;\* yet the likeness of the ox appears to have been the more appropriate similitude of the cherub;† in allusion, probably, to the constant service required of the cherubim, after the disturbances introduced into the creation, moral and material, by sin. Ver. 8. *And they had the hands of a man under their wings under their four sides.* Signifying perhaps, that many things are done by an invisible agency, which appear to have been done by the hand of man.

The Ark of the Covenant, or of the *Testimony*, appears to have been a symbol of the *nature* and the *mode*, of the Divine government; *including the constant presence, and unwearied activity, of the cherubim.* The lid or covering of the ark, which was of pure gold, was called the mercy-seat. To this the two cherubim were attached, their faces turned toward each other, and their wings outspread. The border or crown of gold, which kept the mercy-seat in its place, seems to represent civil government, as of Divine appointment. Within was the golden pot of manna, Aaron's rod, that budded, (representing a vital succession of the priesthood, apparently,) and the tables of the covenant. Above was the Schechinah, or visible glory, expressive of the constant superintendence, and occasional interposition, of the Most High. Men are afraid to sin in the presence, and under the observation, of their fellow mortals. How will they dare to sin in the presence, and under the observation, of the cherubic ministers, cognizant of their minutest actions, whom no sophistry can deceive, no force can resist, and no subtilty can elude.‡

114. We now come to that part of the chapter—may we approach it with reverence—which speaks of the essential nature of the Divine being.

*a* Ver. 22. *And the likeness of the firmament upon*

\* Ver. 10.

† See Ezek. 10 : 14.

‡ See Note (G).

*the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.* What is the meaning of this most singular announcement? In the preceding verses there is an account of the *essential nature, and personal appearance*, of the cherubim. In the last of the chapter there is a description of the personal appearance of the Supreme being — perhaps of the second person of the trinity. It seems probable then, that the verse which we are considering, relates to the essential nature of God. *God was in the firmament, notwithstanding the personal appearance above.* Ver. 25 : *And there was a voice from the firmament that was over their heads when they stood, and had let down their wings.* At one time I believed that the *terrible crystal* alluded to, was the landscape isinglass, that singular substance, that gives to the landscape the appearance as if the world were on fire. I supposed that there was an allusion to the symbolical and purifying fire, that prepares for the millennial state. Further consideration however, led to a different conclusion. We are told that iron breaketh in pieces and subdueth all things.\* There is another substance however, a crystal, of which this is more literally true. Naught can resist the diamond. The diamond then is the terrible crystal. The diamond has the property of absorbing and retaining light. There is reason to believe that the light thus absorbed, is arranged, *crystalized, organized*, in a manner not less perfect, perhaps more complex, than that of the particles of the diamond itself. The Divine essence then, consists of organized light. This seems a legitimate conclusion : *The LIKENESS of the firmament upon the heads of the living creature was AS THE COLOUR of the terrible crystal.* The inference is singularly confirmed in another part of the same vision. In the first of chapter 10, is mention of a throne, (similar to that described in chapter 1,) which was *in*, not

\* Dan. 2 : 40.

above, the firmament, that was above the head of the cherubims. There is no description or mention of any personal appearance, yet it is said, *And HE spake, &c.*, meaning from the throne.\*

It is in the last of chapter 1 however, that we find evidence that appears, as explained in chapter 10, to be entirely conclusive. There is a description of the *likeness of a throne*, that was above the firmament, that was over the heads of the living creatures. *And upon the likeness of the throne was the likeness as the appearance of a man above upon it.* After describing this appearance, it is said, *and it had brightness round about.* It is then added: *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD: and, when I saw it, I fell upon my face, and I heard a voice of one that spake.* It will be observed that the *glory* here spoken of, is not that of God's intelligential or moral attributes. It is not that of his knowledge, wisdom, goodness, mercy, justice and truth. It is either that of his essential nature, or that of the visible splendour which surrounds his presence. Can there be a doubt, viewing the subject in the entire connexion, that it is the former. If such a doubt can exist, it will be removed by an attentive examination of Chapter 10. Consider, in connexion with ver. 1, 2, (already referred to,) ver. 4, 18 and 19.

c I will refer to one other proof. The passage, Psal. 18: 10, has already been cited: *And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.* The parrallel passage, 11 Sam. 22: 11, is thus varied: *And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind. That is, as it were. Light was seen, in connexion wit<sup>h</sup> electricity.*

In the Christian scriptures the testimony to the same general purport, is direct and explicit. 1 John, 1: 4, 5.

\* See 126, b.

*And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that GOD IS LIGHT, and in him is no darkness at all.* The apostle's discourse is of a mixed character, but he evidently speaks of the essential attributes of Christ—of God.\* The Saviour, whom you serve and worship, is LIGHT. God is LIGHT. For you, an existence, immortal, glorious, and, in like manner, material, is appointed. Christ has gone to prepare mansions for you, celestial abodes, where everything is adapted to the conditions of your future being, and where, in addition to employments and enjoyments, suited to your intellectual and moral nature, the delights of sense, purified, refined, exalted, hallowed, will be yours, in perpetual, and glorious, and ever advancing youth :—

Their brows with roses and with myrtle bound.

Rejoice then. Let your joy be full. Grieve not to leave the fleeting pleasures of this life, dear, but so imperfect, compared with the joys of a better and enduring, existence. *Here is a heaven worth striving for.*

Unquestionably the teachers of religion, in their zeal to counteract and check the excess and riot of the passions ; and those of them imbued with the heresy of immaterialism, for other reasons ; have spoken of sensual enjoyments as if they were poor and mean, degrading and trivial ; and utterly unworthy of the dignity of a pure and holy and *spiritual* existence. In this much violence has been done to natural feelings and convictions. But let them not fear to speak the truth. Let them leave vain abstractions, and follow the scriptures of truth. Let everything which God has created, have its due place in the scale of relative excellence.

Tell truth and shame the devil.

\* See ver. 1—3.

115. There is still other instruction, in the last verses of the first chapter of this vision; but, of so extraordinary an unexpected a nature, that it could hardly be admitted, were it not confirmed, in other places of scripture. It seems that the appearance, in the likeness of a man, upon the throne, from the loins upward, on the exterior, was of the colour of amber; while within, *answering to the cavity of the lungs and stomach*, was as the appearance of fire. This certainly suggests the idea, that, in connexion with the Divine subsistence, (that being organized light,) electricity, including electric light, (whether that be an essence or a property,) is, in some sort, a pabulum; in a manner, doubtless, of which our gross conceptions enable us to form but a very inadequate idea; but still, the illustration being that selected by the Spirit of truth, we are not at liberty to disregard it. The idea coincides entirely, with the universally received notion, that thunder is the *voice of God* — provided the words conveyed ideas as specifick, as they are in most instances, probably, vague. But there are passages of scripture, which appear to be strictly illustrative. Psal. 18 : 12, 13. *At the brightness that was before him his thick clouds passed; hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. At the brightness that was before him.* That is, the illuminated electricity was *before the LORD, as being his breath*. It caused the clouds to shake out hail, and *coals of fire*. The voice of the Highest, or electricity, hail, and coals of fire, are identical. If all the elements, as we have seen, in the account of the creation, are derived from water, water itself, is derived from electricity.\*

116. The above may help to explain two passages in Revelation, among the most extraordinary and obscure in scripture. It would seem, to reason directly, and *de more hominis*, from the appearances described in Ezek.

\* Psal. 33 : 6. *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

1 : 26—28, that electricity, in addition to being the *voice* or breath of God, is diffused and assimilated, in the Divine nature, as is the vital principle of the air, in the bodies of those to whom it is the breath of life. The Divine subsistence is light, yet in addition to the appearance of amber and of fire, above the loins of him, who sat upon the throne, it is said, *and from the appearance of his loins even downward, I saw as it were the appearance of fire.* Rev. 4 : 5. *And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.* It would seem that the seven Spirits of God are the seven rays, or kinds of light, as organized in the Divine essence, in their connexion with electricity and electric fire. Rev. 1 : 4. *Grace be unto you, and peace, from him which is, and which was, and which is to come : AND FROM THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE.* See next.

*a* It may be doubted whether free, radiant light be of the Divine subsistence, but if not, it appears to bear a relation to it, *in connexion with caloric and electricity*, similar to that of the visual organ, in man, to the *sensorium*, meaning the perceptive, intelligent principle within. See, in connexion with Zech. 4 : 2. ver. 10, *They*—referring to the seven lamps, ver. 2—are *the eyes of the LORD, which run to and fro through the whole earth.*

#### XXV. THE DELUGE.

117. I conclude that the narrative of the deluge is not regarded as a *myth* ; though most of the changes, which were wrought on the earth's surface, at the time of the deluge, are referred to the mythical period.\*

\* If the earth had existed, countless ages, when man was created, why did not Moses state the fact ? Such an account would not, probably, have offended any prejudice ; it would have been more simple, far more intelligible, *not less sublime*, than the account which is given. The question of *waste*, in such vast

The causes, which more immediately led to the deluge, are mentioned in the sixth chapter of Genesis. It appears that the inhabitants of the earth, and the lower orders of the creation, had all corrupted their ways; and that the earth was full of violence. God informed Noah, a just man, that he would bring a flood of waters upon the earth, which should destroy all flesh; and commanded him to build an ark, in which himself and family, and such creatures as God should appoint, might be saved.

The ark was at length completed, the time had arrived. Noah, his wife, his three sons and their wives, and such beasts, and birds, and creeping things, as God had commanded, went into the ark, and God shut them in. Seven days after the command to enter the ark was given, the waters of the flood were upon the earth. The fountains of the great deep were broken up, and the windows of heaven, or as it is in the alternative reading, the floodgates of heaven, were opened.

*b* Unquestionably the ocean is supplied by fountains, at various depths, as well as by rivers on the surface. All things, as we have seen, were originally formed of water. The breaking up of the fountains of the great deep, then, implies, that the rocky and earthy channels of the fountains, were again converted into water. This process, it is not improbable, went on over the entire surface, under the ocean. Forty days the waters continued to rise, the mountains being of the same height as at present, at the rate of towards 700 feet daily. This alone would cause a furious tempest, driving towards the land. Coming over the waters, the air would be charged with moisture; and the pouring and driving

periods and spaces, of comparative barrenness and desolation, is one of degree, which, (in an utilitarian age,) would differently affect different minds. Aside from this, the arguments for the mythical structure of the Mosaic history, derived from those instances in which the sacred writers appear to adapt themselves to the conditions, the range, and prepossessions, of the human intellect, are really so puerile, that it seems very much like trifling, to give them a serious answer.

rain would have no intermission. The electrical disturbances, being great, innumerable gigantick water-spouts travelled over the surface of the stormy-deep;\* attended by the phenomenon known as the bursting of a cloud. *The windows of heaven were opened.* The lightning was incessant, the thunder, without intermission, heard on every side, the darkness, save the glare of the lightning, even at noon day, the deepest gloom of the storm. Such were the wonders, such the terrors, that burst upon the inhabitants of the ancient world; men of a thousand years, whose hearts were like the nether millstone, men without fear, kings of pride; and the giants; and the demi-gods, they that were of old, men of renown.†

To conceive of their surprise we must recollect, that the rain, the fierce winds, the crested and roaring waves, the water-spouts and cataracts, the lightning, thunder and darkness, all were phenomena entirely new. Doubtless the arts had arrived at a high degree of perfection, in the antediluvian period. Solomon probably alludes to this when he says there is nothing new under the sun; but it may be questioned whether navigation, at least with vessels having sails, had made correspondent progress, on account of the absence of all considerable winds. Boats their doubtless were, propelled with oars, and even vessels, of considerable size; but what vessels of ordinary construction, could resist the waves, the lightning and the cataracts? The ark alone, without masts, coated within and without with pitch,‡ and of vast size and strength, seems to have been adapted, (aside from interposition,) for resisting the concussion of the elements.

Fifteen cubits upward did the waters prevail above the highest mountains; and continued an hundred and fifty days. When the time arrived for the waters to be

\* See psal. 42: 7. † See Gen. 6: 2, 4, with Job 38: 7, and Jude, 6, 7.

‡ A non-conductor. See Gen. 6: 14.

allayed, the mode in which it was accomplished is sufficiently obvious. The waters were again converted into stony and earthy substances. This process however, was not limited to the depths of the ocean; it went on over the entire surface of the globe. Hence those rocky and earthy strata in which are found memorials of the ancient world.

118. The deluge was caused by the direct interposition, the "special providence," of the Most High. I have observed no proof, in the narrative itself; nor aught which is conclusive, elsewhere, of the agency of the electric spirits. As the foundation of the earth was laid, that is, as the consolidation of the waters was begun, by the immediate power of God; so the breaking up of the fountains of the great deep was caused, by the same Divine agency. Such is God's language to Noah: *And behold, I, even I, do bring a flood of waters upon the earth.\**

After the flood had been upon the earth an hundred and fifty days, it is said: † *And God made a wind to pass over the earth, and the waters assuaged.* Any ordinary wind would be the effect, and not the cause, of the subsidence of the waters. It is to be inferred however, that this wind, by reason of its electricity, set in motion, and perhaps continued to controul and regulate, those electrical forces, whose action resulted in the present structure of the earth's surface. Psal. 104: 6, 7. *Thou coveredst the earth with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away—The waters were gathered, condensed, distributed, and arranged, as is the moisture of the atmosphere, by atmospheric influences.*

The deluge was strictly a miraculous event; but still, natural causes, so far as they were sufficient, were doubtless permitted to act. It was the Divine purpose

\* Gen. 6: 17.

† Gen. 8: 1.

however, as we shall see, to preserve a memorial of this most signal judgment; and wherever natural causes were not sufficient, other agencies were present. Still, natural causes, acting on a vast scale, doubtless often produce results, which would not readily be anticipated, from minute observation. The formation of the diluvian strata was unquestionably miraculous; but while this was going on, various natural agencies were in activity; and in virtue of these alone, it is not improbable, the different strata, as they were forming, received and enclosed some substances, and expelled or rejected others. Minute differences of specifick gravity, of conducting powers, surface, chemical affinities, &c., would account for this. Hence the regular and uniform distribution of the antediluvian relicks.

119. There are numerous passages in the scriptures, which appear to corroborate the account, given above, of the creation and deluge. I shall not be able however, to consider them, with the exception of one, which will require attention hereafter, for other purposes. Neither can I speak of the difficulties and objections, which might be proposed by geologists. I will only mention, in respect of these, that I know of none, which do not admit of an easy and natural explanation, in accordance with the theory, which has been given; and add a few general observations.

And first, it appears, that igneous agencies, in the formation of the earth's surface, were altogether subsidiary, and, in comparison, of later date. In estimating the extent of these, it should be remembered, that the solid surface of the earth, was not *precipitated from*, but *formed of*, water. In this view of the subject, I perceive no difficulty in supposing, that even basaltick formations may be of aqueous origin, *as well as other crystalline substances*. If aggregates, *very similar*, or *quite similar*, can be formed artificially, on a limited scale, by the aid of heat, what does it prove? It merely proves, that there is a tendency, in this substance, to a certain struc-

ture; but which might, for aught that appears, act as effectively, (in the forming state,) in the aqueous, as in the igneous, fluidity. Ought it not to be made a rule, by geologists, that nothing should be regarded as of igneous origin, which does not, in some way, bear evident traces of the action of fire?\*

2. The deluge subsided, more gradually than it rose, in about four months, or at the rate of somewhat more than 200 feet daily; the degree of rapidity being proportioned to the effects, which it was designed should be produced, by the rush of the waters. These, in numerous instances, would be very considerable. Nothing can be more fallacious than any calculations of the age of the world, or of the period since the deluge, from the alluvion of rivers; for, to say nothing of the enormous deposit, at the time of the subsidence of the waters, the annual deposits, for ages after the deluge, must have been out of all proportion, and beyond the possibility of computation, greater than at present. The supposed traces, on various rocks, of the movement of vast masses of ice, in what has been called the ice period, are much better referred to abrasion, by the receding waters, laden with sand and gravel, of the soft and newly formed rocks.

3. The powers of life and reproduction, in the time before the deluge, were incomparably more vigorous and active, than at present: hence the great accumulations of organic remains, especially of those of animalculæ, in the comparatively brief period of sixteen or seventeen hundred years.

Fourth. It is alleged that the animals, now on the globe, differ specifically, with scarce an exception, from those of the earlier period. Hence it is inferred, that the existing races are a new creation. The scripture history leads to a totally different conclusion. Man was created, originally, herbivorous and fructivorous; the animals were only herbivorous. Before the deluge,

\* This of course supposes the general agency of water to be established.

all flesh had corrupted their ways, and *the earth was filled with violence*. Can it be doubted that man, and many animals, devoured flesh, had become carnivorous? This change of habits was caused by the change in the products of the earth, which followed the curse. The earth brought forth *thorns and thistles*, and those *herbs of the field*,\* which were still proper for food, were probably much deteriorated. *It is extremely probable that this change of habits was attended by a correspondent change of structure*. If so, as the change in the climate and products of the earth, at the deluge, was probably much greater than that which attended the curse, (sufficient to reduce the term of human life to less than one tenth; and doubtless to produce a correspondent change in the existence of animals,) still greater changes of structures might be expected to ensue. On the other hand, if a change of structure did not take place before the deluge, (which is hardly to be supposed,) such a change unquestionably took place then, *or commenced then*, for immediately after the deluge, flesh was given, (and then first given,) for food.† See

**XXVI. THE ATLANTIS — MOUNT ZION BEAUTIFUL FOR SITUATION, THE JOY OF THE WHOLE EARTH.**

120. There are several passages in the psalms, which appear to confirm Plato's account of the existence and

\* See Gen. 3, 18.

† Modern chemistry demonstrates that appropriate food is indispensable for the development and perfection of the various organs and tissues of the body, whether of men or animals; that being withheld, one of three events happens, the organ is changed, or obliterated, or the individual dies, or the race becomes extinct, as the case may be. But it was expressly provided, that the change in food, at the time of the curse, and of the deluge, though *radical and essential*, should not extinguish the races. The other consequences would follow. The stimulus of light is indispensable to the development of the eye. It is said that the fish of subterranean waters, living in entire darkness, and having no use for their eyes, are found without the organ of vision. So of other external causes, heat, cold, moisture, vicissitude, and numerous occult agencies.

submersion of the Atlantis. Plato says, "The Atlantis was a large island in the Western ocean, situate before, or opposite to, the straits of Gades, (Gibraltar.) Out of this island there was an easy passage into some others, which lay near a large continent, exceeding all Lybia and Asia" — "At length the island sunk under water; and, for a long time afterwards, the sea thereabouts was full of flats and shelves" — This island was 30,000 stadia in length, and 20,000 in breadth. The northern part of it had various mountains, which were stored with villages and magnificent habitations. The inhabitants were numerous and powerful, and distinguished both by arts and arms. The government is called a "federative republic."

It is a surprising coincidence, that the distance from the straits of Gibraltar to the American continent, in the same latitude, (determined without regard to minute accuracy,) is between thirty and thirty-one thousand stadia. The other islands of which Plato speaks, towards the west, are still to be found, in the West Indies, and especially, skirting the North-american continent. Plato being entirely accurate thus far, it is to be presumed that he is accurate in respect of the breadth of the Atlantis; and Gades being assumed as the centre, it would extend from the southern part of the great desert to the north of Ireland, on one side; and from St. Domingo to Labrador on the other. Plato speaks of the Atlantis as an Island, and it is not improbable that there was a basin, or inland sea, immediately west of Gades; but it is also probable, that the island came in contact with the main land, or very near it, both north and south.

It is apparent that such a communication, between the east and the west, as the Atlantis, would be required, after the deluge, for peopling the American continent with the larger animals; for peopling it early, with the lesser animals and with man; and for peopling it with the animals of tropical and of colder regions. These objects being accomplished, it suited the Divine purposes

that the communication should be destroyed. This was effected, as appears by the record in the psalms, at the time when the Israelites went out of Egypt.

PSAL. CXIV.

1 When Israel went out of Egypt, the house of Jacob from a  
2 people of strange language, Judah was his sanctuary, and Is-  
3 rael his dominion. The sea saw it, and fled; Jordan was  
4 driven back. The mountains skipped like rams, and the little  
5 hills like lambs. What ailed thee, O thou sea, that thou fled-  
6 dest? thou Jordan, that thou wast driven back? Ye moun-  
7 tains, that ye skipped like rams; and ye little hills, like  
8 lambs? Tremble, thou earth, at the presence of the Lord,  
9 at the presence of the God of Jacob; Which turned the rock  
into a standing water, the flint into a fountain of waters.

121. The language of this psalm has been applied *exclusively*, to the circumstances connected with the departure of the Israelites from Egypt, and the subsequent wanderings in the wilderness and desert; but thus applied, the language appears disproportionate. We do not learn that Sinai, and the mountains adjacent, did *skip like rams*, or that the hills in that region *skipped like lambs*. Yet it appears, by the interrogatory in ver. 5, 6, that the mountains and hills *somewhere*, were thus moved. Ver. 7. *Tremble thou earth*—that is, as we shall see, the entire earth. In ver. 8 we seem to learn the manner in which the submersion of the Atlantis was effected; that is, by the foundations being resolved into water, as were the fixed foundations of the ocean, at the deluge. The superstructure would then fall in.\* The first of ver. 8 appears to refer to one event, the addition, as above, to the *standing water* of the ocean; and the last of the verse, to another, the production, for the numerous Israelites, their flocks and herds, of streams in the wilderness. Psal. 78: 16. *He brought streams also out of the rock, and caused waters to run down like rivers*. Ver. 20. *Behold, he smote the*

\* See 117, b.

*rock, that the waters gushed out, and the streams overflowed.*

PSAL. XLVI: VER. 1—3.

God is our refuge and strength, a very present help in trouble: Therefore will not we fear, though the earth be removed, and though the mountains be carried into the heart of the sea; *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

122. The Mediterranean, in view of its biform shape, its relative size, its position, its importance in connexion with the history of mankind, and the circumstance of its constantly receiving water which it gives out by its æry lungs, and by *two edying streams*,\* may be regarded as the *heart of the sea*. Ver. 2 and 3 are supposed to allude to the breaking away of the mountain barrier, between Calpe and Abyla, which had previously separated the Mediterranean from either land or water, towards the west. The last of ver. 3, *though the mountains shake with the swelling thereof*, may allude to the rise of the Mediterranean, when the waters of the Atlantic rushed in.

PSAL. LXXVII: VER. 13—20.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God  
 14 as *our* God? Thou *art* the God that doest wonders; thou hast  
 15 declared thy strength among the people. Thou hast with *thine*  
 16 arm redeemed thy people, the sons of Jacob and Joseph. Selah.  
 17 The waters saw thee, O God, the waters saw thee; they  
 18 were afraid: the depths also were troubled. The clouds poured  
 19 out water; the skies sent out a sound: thine arrows also  
 20 went abroad. The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock, by the hand of Moses and Aaron.

123. Ver. 13: *Thy way, O God, is in the sanctuary.*

\* On the surface only, on each side of the channel, at the straits of Gibraltar.

That is, God's way is secret, and in righteousness. The declaration, ver. 16, repeated, with the addition, *they were afraid*, seems to allude to the passage of the Red sea and the Jordan. It is then said, *the DEPTHS ALSO were troubled*. Ver. 17, 18, appear to be a sublime description of phenomena far more extensive than those which it might be supposed would accompany the passage of the Red sea. A universal tempest seems to have encircled the globe. *The lightnings lightened the world : the earth trembled and shook*. It is then added : *Thy way is in the sea, AND thy path in the great waters, AND thy footsteps are not known*.

PSAL. LXXIV : VER. 10—17.

10 O God, how long shall the adversary reproach ? shall the  
 11 enemy blaspheme thy name forever ? Why withdrawest thou  
 thy hand, even thy right hand ? pluck *it* out of thy bosom.  
 12 For God *is* my King of old, working salvation in the midst of  
 13 the earth. Thou didst divide the sea by thy strength : thou  
 14 brakest the heads of the dragons in the waters. Thou bra-  
 kest the heads of leviathan in pieces, *and gavest him to be*  
 15 *meat* to the people inhabiting the wilderness. Thou didst  
 cleave the fountain and the flood : thou driedst up mighty  
 16 rivers. The day *is* thine, the night also *is* thine : thou hast  
 17 prepared the light and the sun. Thou hast set all the borders  
 of the earth ; thou hast made summer and winter — alt. read.,  
 made them.

124. This entire psalm might be advantageously studied, in connexion with such of the preceding as relates to the commencement of Millennial Progress. I shall speak however, in this connexion, only of such intimations as are found in the verses, which have been cited.

The psalmist makes mention of a *time of old*, when God was working salvation in the midst of the earth. The *midst of the earth* is the west of Europe, France, Portugal and Spain, and England. These have the old world on one side, and the new on the other. The *sal-*

ration spoken of is supposed to have been the separation of England from the continent, and the formation of the British channel; an event of which, as happening during a violent tempest, it is said there is still an imperfect tradition. Thus was formed *mount Zion, the sides of the north, beautiful for situation, the joy of the whole earth.*\* It need not be said that this event is supposed to have happened at the time of the submersion of the Atlantis, which is mentioned in ensuing verses. In verse 10, mention is made of an adversary that reproaches, of an enemy that blasphemes. Open infidels, and opposers of christianity—It is then said, *Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.* God, or the *glory of the God of Israel*, is represented as coming, *to confirm and establish millennial institutions*, from the way of the east.† In the present connexion, God's *right hand* would be towards England. His *right hand, in his bosom*, would be over France. Observe the connexion between ver. 10, 11, and ver. 12; and in connexion with the *republican institutions* of the Atlantis, observe the emphatic language, at the commencement of ver. 12: *For God is my King of old.*

Ver. 13—15 appear to describe the submersion of the Atlantis, with attendant particulars. The foundations of the Atlantis, as we have seen, were converted into water, when the incumbent earth, and rocks, and mountains, fell in; and thus God did *divide*—Heb., break—the sea by his strength. Thus he *brake the heads of the dragons*—alt. read., *whales*—*in the waters*; and the *heads of leviathan*. The falling masses were themselves converted into water; and thus the body of leviathan was permitted to be carried for *meat to the people inhabiting the wilderness*: perhaps to the same place which his living representative, as we have

\* Psal. 48: 2.

† See Ezek. 43: 2. The gate of the temple, Ezek. 41—48, was towards the east.

seen, has visited, of late years. The circumstances mentioned in ver. 15, are precisely such as would happen at the time of the submersion.

Ver. 16 alludes to the creation; and, as it appears by the connexion, to the establishment, of the boundaries of the earth and the sea, at that time. It is then added, *Thou hast set all the borders of the earth; thou hast made them.* That is, the borders of the earth, *all* the borders of the earth, were finally established, at the time when the Atlantis disappeared.

Let no one speak in future, of the *fabled* Atlantis. Both its existence and destruction appear sufficiently authenticated. They are among the most interesting and important events in the history of mankind; the latter, next to the deluge, the most signal of God's judgments. And if, at the same time, England was set apart to be the future mount Zion, a perpetual seat of royal and millennial government, the plain instruction appears to be, that republican government, however well organized and established, however *apparently* prosperous, however congenial to the natural feelings and wishes, of poor, fallen humanity, is not the form of government best adapted for their permanent well being; is not the form of government, which God has appointed. A still further inference might perhaps, with considerable probability be derived: that republican government, either as being more directly opposed, or as being more insidious, is the great antagonist power of millennial government and institutions.

XXVII. INTERNAL STRUCTURE OF THE EARTH — AND FEAR NOT THEM WHICH KILL THE BODY, BUT ARE NOT ABLE TO KILL THE SOUL; BUT RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL.

125. As the sacred writings give us some intimations

respecting the interior structure of the earth, any professed history of the creation will be imperfect, without some account of those sad regions, which are never visited by the light of day.

The prevailing theory of the central heat has much the same basis as the ancient notion of the great heat, and utter sterility of the torrid zone. It is probable that the central heat reaches its maximum at a moderate depth beneath the surface; and that there the heat is such as was produced by the consolidation of the waters. What this is can not certainly be determined; but it is probably much less than the temperature, which would be required for the fusion of most of the solid materials of the globe.\*

The scriptures represent the place of punishment as being beneath. 'There are a few passages which may serve to give us some idea of the arrangement of the prison-houses. Jude 6. *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.* This conveys the impression of a void space, which is also a region of darkness, and beneath which are the chained. Viewing the form of the earth, it is to be supposed, that the darksome void is a sphere, surrounding a central globe. Job. 38: 16 — 18. *Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare, if thou knowest it all.* Hast thou descended, *like one of the naiads*, by the springs of the sea, to where they reach the depths? Has thou walked from thence in search

\* The latent heat of the vapour of water is perhaps 850 degrees. Is it not probable that the latent heat of water, in its conversion into earth, is less? The heat evolved in the conversion of water into earthy substances, by its combination with other substances, is not improbably greater, by reason of the chemical affinities, than if water alone were solidified.

of the uttermost depth? Hast thou descended from thence to the central prison; and have the gates of this chamber of death been opened unto thee? Hast thou seen the doors of the shadow of death, opening from the firm earth above? *Hast thou perceived the breadth of the earth?* That is, these, the exterior sphere of the earth, the place of darkness, and the central house of death, are the breadth of the earth.

Mention is made of the gates of death. Gates placed on opposite sides of the central prison, would give the idea of the literal bottomless pit, of which the *bottomless pit* of revelation is a figure.

The interior of the central prison is probably alluded to in the following; Jude 13: Wandering stars, to whom is reserved the *blackness of darkness* forever. And in II Pet. 2: 17. To whom the *mist of darkness* is reserved forever.

When Dives called to Abraham, and requested that he would send Lazarus to him, he answered: *And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.* The *gulf* is probably the sphere of darkness, or the place of the shadow of death.

This exterior prison is probably the place of the separate spirits of those who die unreconciled to God, and are awaiting the judgment.

#### XXVII. THE BRIGHT CLOUD.

126. The external sphere as it was denominated, spoken of in the account of the creation,\* and the "cloud" from whence it was supposed the meteors descended,† are regarded as being the same. Of the existence of the external sphere there seems to be very

\* See 101, f.

† See 32.

considerable evidence from natural appearances ; and unequivocal proof in the scriptures. It is supposed to enclose the earth, at the distance of two or three thousand miles ; to be very transparent, somewhat refractive ; and to bear relations to the imponderable elements, similar to those of the materials of the earth's surface.

There appears to be a constant electrical communication going on between the earth, or rather, perhaps, the lower region of the atmosphere, and the external sphere, by the ascent of the aurora borealis, and the descent of meteors ; at least, if the height of the aurora borealis be, as supposed by Euler, several thousand miles. Something of the nature of a supernal cloud, seems to be required for explaining meteoric appearances. A meteoric region, near the earth's track at a particular time, such as has been supposed, might account for the periodic meteors, but not for the casual. The sphere being supposed to accompany the earth in its annual, but not in its diurnal revolution, the circumstance is explained, of no visible change being perceived, during an observation continued for several hours, in the radiating point of the November meteors. The external sphere is even visible in the zodiacal light, a phenomenon hitherto unexplained ; and which, in turn, gives evidence of the existence of the sphere.

*b* It is not sure that the material of the sphere is more attenuated and ethereal than the most solid substances with which we are conversant. *If it have an existence it is visible, it constitutes, to some extent, the visible sky, at the times of the appearance of the zodiacal light. It probably modifies the appearance of the sky at all times, from whatever source the blue appearance of the sky is derived.* The aberration which causes the apparent position of the heavenly bodies to differ from the real, begins at the sphere. It is the firm cope of heaven. For these reasons may it not with propriety be called the sky ? Job 37 : 18. *Hast thou with him spread out the sky, strong as a molton looking glass ?* The received opin-

ion is that the blue appearance of the sky, and of distant mountains, is owing to a blue tinge in the atmosphere; but these appearances would be equally well explained by supposing the atmosphere to be itself colourless, and that the blue colour resides in the substance of the sphere. Ex. 24: 10. *And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone,\** and as it were the body of heaven in his clearness. Compare with Ezek. 1: 22; 26. If the *terrible crystal*, Ezek, 1: 22, be *not* the diamond,† it doubtless is the substance of the sphere, (and I incline to this latter supposition,) for the sphere, as we shall soon see, will be *terrible* to the wicked.

Job. 37: 11. *Also by watering he wearieth the thick cloud; he scattereth his bright cloud—* Heb., *the cloud of his light*. That is, the *thick cloud* is wearied, or exhausted, by the rain; but the *bright cloud* is *not* exhausted, by being *scattered*, as in the descent of the meteors; because the basis of the cloud is firm, and the electricity of the meteors is restored. Ver. 12. *And it is turned round about by his counsels, that they may do whatsoever he commandeth them upon the face of the world in the earth*. Here is a connexion supposed, between the *bright cloud*, and God's *counsels*, which certainly cannot be predicated of ordinary clouds; but which might be ascribed to the bright cloud, if from thence descended the sign of the son of man; the signal of those changes on earth, which are to be the fulfilment of God's purposes, respecting man. 13. *He causeth it to come, whether for correction—* Heb., *a rod*,—*or for his land, or for mercy*. Beginning with the meteors at Mocha, in 1832, the cloud appears to have *come*, in our time, for all the purposes here mentioned. For *correction* or judgment; for *God's land*, England, and ultimately Palestine; and for *mercy*, in the more comprehensive sense of the term, whatever partial and temporary inflictions the violations of God's law, whether by nations or individuals, may require.

\* The sapphire is blue.

† See 114, a.

127. Job 38: 12—15. *Hast thou commanded the morning since thy days, and caused the day-spring to know his place, That it might take hold of the ends of the earth, that the wicked might be shaken out it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is with-holden, and the high arm shall be broken.* The garment on which the illustration above is founded, being the light flowing garment of the east, and proportion being observed, the thickness of the external sphere might be some six or seven miles; while its undulations, answering to the folds of the garment, would equal a thousand or more. What “delectable mountains,” what elysian fields, what bowers of bliss, what vales of paradise. It is said of the *New Jerusalem, And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.* Both a literal and figurative morning and day-spring appear to be alluded to; the former being those which attended the meteors of November 1832, as seen at Mocha;\* and the latter indicating the time when a knowledge of the external sphere, and its relations to the morning light, and to the *sign of the Son of man*, should be disseminated; for then is to commence, peradventure, the morning of a day, in the progress of which, the *wicked shall be shaken out of the earth.* The rays of the morning light, as the sun advances, *take hold of the wings of the earth*, or external sphere; and by refraction are *turned as clay to the seal.* *And the high arm shall be broken.* The form of expression here, inclines me to believe that the language is not general but specific, alluding to events, which are to happen at the time of the commencement of millennial progress in France. The existing authority in France is perhaps called the *high arm*, in view of its exercise in restoring the papacy.

\* The extract from Capt. Hammond's journal, describing the meteors, begins thus: “Nov. 13th, 1832. From 1 A. M. until after day light this morning, there was a very unusual phenomenon in the heavens.”

The external sphere is regarded as being the *third heaven*, mentioned, II. Cor. 12 : 2; the region of the atmosphere being the first heaven, and the void space, or nearly so, beyond, being the second. Also, as being *paradise*, mentioned in ver. 4 of the same chapter; and in Luke 23 : 43; not the *paradise of God*, spoken of in Rev. 2 : 7, which, as has been said, is regarded as being the sun. And also, as being the *heaven* in which John witnessed the apocalyptic vision. Rev. 4 : 1. *After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.\** And lastly, as is to be inferred from the above, as being the place of the separate spirits of the just, previous to the resurrection of the body, and the final judgment.

What an idea, that our friends who have gone before us, having, by faith and patience, by justice and obedience to the truth, obtained the favour of God, are so near us. They are only in the upper story of the dwelling, which we inhabit : or rather, they are in the balcony, while we are like emmets in the court below. We see not them, can we doubt that they see us ?

#### XXIX. THE ROOTS OF THE OCEAN — THE BOOK OF JUDGMENT — HEAVEN'S CHANCERY.

128. It has been said,† that there were numerous passages in the scriptures, which appeared to corroborate the account given of the creation and deluge; but that I should not be able to consider them, with the exception of one, which would require attention for other purposes. This passage is found in Job. 36 : 26—33. It is exceedingly recondite, the allusions being very far sought, by which alone it can be understood.

\* Is this *door* the literal *strait and narrow way* ?

† See 119.

## JOB xxxvi: 26—33.

26 Behold, God is great, and we know *him* not; neither can  
 27 the number of his years be searched out. For he maketh  
 small the drops of water: they pour down rain according to  
 28 the vapour thereof, Which the clouds do drop *and* distil upon  
 29 man abundantly. Also can *any* understand the spreadings of  
 30 the clouds, *or* the noise of his tabernacle? Behold, he spread-  
 eth his light upon it, and covereth the bottom of the sea. For  
 31 by them judgeth he the people; he giveth meat in abundance.  
 32 With clouds he covereth the light; and commandeth it *not to*  
 33 *shine*, by *the cloud* that cometh betwixt. The noise thereof  
 sheweth concerning it, the cattle also concerning the vapour.

129. The word For, at the beginning of ver. 27, is equivalent to *because*. *Behold, God is great, and we know him not; neither can the number of his years be searched out, Because he maketh small the drops of water: &c.* The meaning of the three verses, 26—28, in the more limited sense, appears to be, that the God who maketh small the drops of water, &c., for the convenience of man, *must be* a God, who is great, and the number of whose years cannot be searched out, &c.; but, having in view the injunction in the context, ver. 24, *Remember that thou magnify his work, which men behold*, the more enlarged meaning, obviously suggested, appears to be this, that God, who employs the element of water, reduced to the minutest state of division, by vaporization, or, rendered still smaller by disintegration, for different purposes, conducing to the welfare of man, and in various creations, appropriate to his infinite power, and eternal existence, is indeed, a great God, whose ways we cannot know, and the number of whose years we cannot search out.

*Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the roots of the sea. For by them he judgeth the people.* Can any understand the stratified and crystalline structure of the clouds, or the noise of the thunder, to which — the electricity — they

are owing? There is a studious comparison between the light, as spread out above, upon the clouds, which are God's tabernacle, (or occasional abode,) and the waters, covering the firm foundations of the ocean. *As the movements of electricity in the clouds, produce light; so, in the rocks beneath the ocean, they produce water.* This is obviously to be inferred as the principal meaning, from the last of the citation: *For by them he judgeth the people.* We have seen that the *roots of the ocean*, converted into water, and again converted into tablets of stone, afford perpetual memorials of God's most signal judgment, even his judgment of the old world. These tablets are the **BOOK OF JUDGMENT**, in which is written, in enduring characters, the principles on which God's judgment of the world that now is, will be conducted. *He giveth meat in abundance.* Before the deluge meat was not given for food, but it was given immediately after.\*

*With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.* The design of this passage appears to be to explain, that the light of the sun is not of the Divine subsistence.† It is to be inferred from the last of ver. 29, in connexion with II Sam. 22: 11,‡ that God is present, in some peculiar manner, in the clouds. And I will here observe, that nothing can be more inconsistent with the statements of scripture, than the received idea, that God is in fact, and by some necessity of his nature, omnipresent. The scriptures, on the other hand, represent God as withdrawing his presence from various places. Even the passage so much relied on to prove his omnipresence, properly understood, is of a contrary tendency. Psal. 139: 7, 8. *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there.* Why is the word

\* See Gen. 3. 18, 19, with 9: 2—4. † See 116, a. ‡ See 114, c.

*there*, omitted, at the close of ver. 8, but to signify that the mode of God's *presence*, in heaven and hell, is entirely different. In hell he is not present materially, essentially, but only by perfect knowledge, and resistless power.\*

*The noise thereof sheweth concerning it, the cattle also concerning the vapour* — Heb., *concerning that, which goeth up*. The noise of the clouds showeth that their structure and arrangement are determined by electricity. *The cattle also, concerning that which goeth up*. When the cattle crop the tender grass, (four fifths of which perhaps, is water,) and when they drink, that which is received for sustenance *goeth up*. It is then, in virtue of a wondrous organization, and of various agencies those of gravitation and the imponderable elements, chemical, vital and intelligential, distributed and arranged in a manner consonant to the structure of the system of which it is to become a part. In like manner, that which *went up* at the deluge, whether it were liquid or solid, was distributed and arranged in virtue of different and combined influences, as extensive as the circuit of the globe itself. That this is really the meaning is rendered sufficiently apparent by the context: see, especially, ver. 29 — 31. I incline to believe, that it was designed, that the structure and disposition of the horns, should suggest that the electrical, rather than the chemical, is the true theory of volcanoes.

FOR BY THEM JUDGETH HE THE PEOPLE.

130. It would be difficult to say anything to magnify the importance of these words, if in truth, they express, in the connexion, the principles on which God will judge the world.

\* If space, infinite space, be an attribute of God, he can lay aside the attribute, to a determinate extent. To deny this power would be to limit the omnipotent God, in a manner too absurd to be dwelt upon for a moment. I rather incline to believe however, that neither space nor time has a positive existence; although the terms are convenient for expressing the relations of things, which do exist.

*a* Man, at first, was so constituted, and the circumstances with which he was surrounded were such, that he was liable to but one sin, eating the forbidden fruit. Yet as the tree of knowledge was pronounced very good, along with the other creations of God, it is to be presumed, that had our first parents continued in obedience, during the appointed time of trial, they would have been permitted to eat of it, along with the tree of life, which would have neutralized its evil effects; and that they would thus, in their degree, have known good and evil like gods,\* and not, as the result of their transgression, in shame and dishonour.†

Our first parents sinned by eating of the forbidden fruit. As a consequence their bodies became so changed that they were liable to death. Life itself was a slow death—*dying thou shalt die.*‡ There is little or no evidence however, that sickness and premature death, except as the result of extraordinary causes, were known till after the deluge. Of the nine patriarchs, (other than Enoch, who was translated,) the lives of eight varied from 895 years to 969, the average being 929. Lamech alone died at the age of 777. Immediately after the fall the earth and its products were changed, by reason of the curse; but a much greater change probably, took place, at the time of the deluge. In consequence the life of man was shortened to less than one tenth, and sickness, pain and premature death, became the regular concomitants of living

The entire nature of man was now so changed, that his mental vision had become limited and indistinct, especially liable to be obscured by distance; his passions and appetites irregular and disproportionate, and his purposes weak. But a law of conduct had been given him by his maker; § and still further impressed upon his heart, in an intuitive perception of right and wrong. Thus circumstanced man could not but often transgress. Im-

\* The cherubim: See Gen. 3: 22. † See 109. *a, b.* ‡ Gen. 2: 17. § See Gen. 9: 1—7.

perfection within and without, conditions of existence so different from those of Eden, when all was pronounced very good, rendered him constantly liable to be incited to do that which his sense of natural justice, and of right, disapproved. Still, every descendant of Adam was created in innocence, and continued thus for a period, longer or shorter, dependant on general temperament, hereditary dispositions, training, external circumstances. Ecc. 7: 29. *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.* Matt. 19: 14. *But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.*

The expression, *total depravity*, is singularly unfortunate. It is not found in scripture, nor anything equivalent, nor any such doctrine. No man believes, *practically*, whatever theoretical dogmas he may hold, that his friends and acquaintance, his little children, and those of his neighbours, are *totally* depraved. Nature and common sense are too strong for his theology. When he attempts to adjust, mentally, the terms of intercourse with the unconverted, and totally depraved world without, he invariably proceeds on the supposition, I speak generally, that although "passion and frailty" may be conditions of their being, there is yet, much that is right, much that is conscientious, just, fair and honourable, in their disposition. It is believed that all the passages in scripture, relied on for proving the doctrine of total depravity, without a single exception, are of local or partial, and of temporary application. Two of the most considerable of these are found in psalms 14 and 58.

On reading ver. 2, 3, of psal. 14, they appear somewhat conclusive in favour of the doctrine; but on examining the context, the rest of the psalm, it is evident that the entire psalm relates to a time and place, where infidelity, atheism, virtual or practical, extensively prevail. This is singularly confirmed in psal. 53, which is nearly a duplicate, but with appropriate *variations*, of

psal. 14. Psal. 58 : 3. *The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies.* This again, seems somewhat conclusive in favour of total depravity ; but on studying the rest of the psalm, it is evident that it has reference to a time and place, where wickedness greatly prevails. It is quite apparent that the passage cited, cannot be understood literally ; and the figurative meaning appears to be, that, in consequence of a combination of evil agencies, hereditary tendencies, (for it is no less certain, that tendencies to particular vices are transmitted, gaining strength in a series of generations, than that tendencies to particular diseases are thus transmitted,) bad training and example, and perhaps might be included occult, mesmeric influences — that in consequence of these, and such like, the children, as soon as they well can learn to *speaking lies*, intelligently, thus learn.

I shall not now discuss the vexed question of liberty and necessity. There are a few passages of the scripture, which appear, at first view, to favour the side of limitation, of helpless inability ; but it is undeniable, that, with little exception, (or apparent exception,) the scriptures seem framed on the supposition, that all men *can*, and that many men *do*, perform all that is required of them, for securing God's favour. I use this language in the same ordinary, obvious, common-sense, meaning of the words, that would be employed in speaking of man's practical ability to perform the ordinary duties of life. We shall be met by a few texts, (they are, comparatively, but few,) among which the following is one of the most prominent : John 6 : 44, *No man can come to me, except the Father which hat'i sent me draw him.* This is true, but all men can put themselves in a condition to be drawn ; to pursue the figure, *The ferry-boat is drawn across, from the opposite side, but any man can step in.\**

\* In another point of view man is *drawn*, or otherwise, by the circumstances under which, in the allotments of God's providence, he is placed. But let him prudently, faithfully, wisely, and as he *can*, in the fullest sense of the term, im-

The influences of the Spirit are indispensable for salvation ; and the gift of the Spirit is altogether extrinsic, as independent of man's volition or act, as the gift of sunshine ; but then, the Spirit is promised to all who reform their lives, and prepare their hearts.

The doctrines of *total depravity* and *inability*, like that of immaterialism, may not be altogether harmless. They tend to render religion a mere abstraction, without vital efficacy on the heart and life. Being entirely repugnant to men's practical apprehensions, they do not mingle with the flow of thought and action.

131. The above is obviously preliminary and incidental, to the question, what is the method, what are the principles, of God's FINAL JUDGMENT OF MANKIND.

The status, by reason of which every child of Adam is liable to sin, is not produced by his own act. For this therefore he is not accountable. As with natural infirmities it may be a cause of *shame* ; but it is not, and cannot, be a cause of *remorse*.

In due time however, the child sins. What are then his relations to his Maker? Under a proportionate temptation he would have committed any other sin. Is he not then, guilty of the whole law?\* But is this all? Under a proportionate temptation he would have committed any sin of Adam, or, of any of his posterity. Is he not, then, guilty of all the sin of Adam's race? Rom. 5: 12. *Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned* — alt. read., (and which, on recurring to

prove the advantages, which he possesses. Luke 13: 23, 24. And he said unto them, STRIVE to enter in at the strait gate: for many, I say unto you, will *seek* to enter in, and shall not be able. The encomiums of the Jewish prince, upon wisdom, regard it, not as mere worldly wisdom, not as knowledge, not as *religion*, but as a prudent regard to all the conditions of man's existence, especially those relating to a future state of being. Those who believe, that every movement in the material world, however minute, and every perception *and volition*, in the world of intelligence, is caused by the *immediate* act of God, may well be excused for being perplexed and inconsistent, on ethical questions. See II Tim. 3: 15.

\* See James 2: 10.

the original, appears to be the true reading,) in whom all have sinned. Such is the boundless horizon of sin. But suppose that God, in virtue of his prerogative, as supreme governor of the universe, by reason of his mercy, and of the atonement of Christ, *who died for all,\** should remit this sin, except the sin of Adam, and *actual* transgression; reserving the former, that no man might glory over the venerable founder of the race, who, himself, became, (as there is reason to believe,) reconciled to God. Original or imputed sin, then, the doctrine being properly understood, is, in truth, no less personal than actual transgression.†

132. Sin being universally prevalent, (with the exception above,) in what manner is it required that it should be dealt with, by the supreme governor of the universe? First, it is required that it should be dealt with, whether for *punishment* or *repression*, in a manner consistent with the infinite perfections of that being. Second, justice, as between man and man, requires, that we should do to others as we could wish—that is, reasonably expect—that others should do to us. Does not the same rule hold—I speak it with reverence—as between God and man? Would the perfections of the infinite God allow him to impose an existence, allot circumstances, and exact conditions, which he himself would not accept?‡

The manner in which God actually has dealt with sin, and will, in the final account, is laid down in the scriptures.

\* See II Cor. 5 : 14, 15.

† The ideas of a "covenant of works," of Adam being the federal head of the race, &c. &c. seem utterly inconsistent with our intuitive perceptions of natural justice, and therefore inadmissible.

‡ The figment, or *myth*, of sin being an *infinite evil*, deserving of *infinite punishment*, notwithstanding its *vagueness*, (it being little more than a *verbal specification*,) is perhaps worthy of notice. Sin is committed by *finite* beings, incapable of a clear conception of infinite consequences, against an *infinite* being, who *cannot* be injured by it, and who *will not* permit it to *injure* others—But suppose sin to be worthy of an infinite punishment. Suffering, like space and time, is infinitely divisible. The most inconsiderable degree of suffering, then, however slight and brief, is an *infinite* punishment. But if, on the other hand, an infinite punishment, *in magno, in extenso*, be required, it is *never* inflicted, although its duration should have no limits.

133. The second person of the Trinity, *God himself*, (equal to the self-existent Jehovah, by participation, but not by self-existence,) became man; and suffered an ignominious death. Wherefore? Rom. 5: 8. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* Rom. 3; 24—26. *Being justified freely by his grace, through the redemption that is in Christ Jesus:*

*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.*

Much of the obscurity attending the subject of the atonement appears to have arisen from an impression, that sin could not be forgiven without an equivalent, absolute as if it were meted out by the balances; whereas, it only seems needful, first, that the honour of God's person and government, and the glory of his attributes, (of all his attributes no less than his justice,) should be vindicated; and in any attempt, (well nigh presumptuous,) at estimating this, it should be remembered, that God permitted sin. Second, that sin should be controuled and limited, so that it should only accomplish the purposes for which it was thus permitted. The purposes for which sin was permitted, and evil introduced into the system, appear to have been, to illustrate the various attributes of God, to add to the unspeakable variety of being, consistent with those attributes, and to give scope for their exercise; every form of being shedding direct and reflex influences, upon every other.

The family of man having become sinners, it appears to have been the Divine *purpose* that a portion of them should be forgiven, and restored to God's favour; and that another portion should continue in sin—I will speak now, of the former.

134. In what manner were the sufferings and death

of Christ made efficacious for the forgiveness and recovery of man? II Cor. 5: 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* This statement, so little understood, appears to be strictly philosophical. For what is sin? It consists of a preliminary mental *status*, a volition, and an act. These are strictly personal. They cannot be separated, abstracted, from the individual. *The man becomes sin.* But can this *status*, this volition and act, be transferred to Christ? Certainly not, unless the individuality, the identity, the personality of the man can be thus transferred. But although they cannot be transferred in the natural sense, they can, in a high and pointed, figurative sense. Still more, by the Divine appointment, they can be transferred, in the legal sense.

But previously, a condition is required, that of *faith*, of believing that Christ is the person he is represented in the scriptures to be, the promised Messiah, the son of God, and that he died for the sins of the world. On this condition, the faith being *deliberate, genuine*, not slight, trivial, partial, flighty, forgiveness is promised — Christ is *made sin*, (after the manner above,) for him who believes; the offender is made, *the righteousness of God in Christ.* On condition of continuance in faith, and of obedience, all aids are promised, required for sanctification, and final acceptance with God. The parable of the sower, Matt. 13: 3—9; 18—23, illustrates the characters of those who truly believe and obey, and of those who do not.

The supreme governor of the universe *had a right* to propose this *form of mercy*. It did injustice to no one. It displayed the attributes of God, not less perfectly, than if the transfer of sin had been real, natural, instead of being formular and legal; not less perfectly, the evil nature and tendencies of sin. The property of faith, on which its immediate, natural, efficacy depended, consisted in this, that it brought the mind and heart

to a state meet for forgiveness. For he who believed, *considerately, feelingly*, acknowledged, and realized, that he was a sinner, desired forgiveness, and could not but love him, who had thus given himself a sacrifice, the just for the unjust. The infinite dignity and excellence of the sacrifice, rendered the offering perfect, complete.

The reasons why Christ assumed humanity, appear to have been the following. 1. To make a legal atonement for sin, as above. 2. To provide a compendious method by which man, as a rational and accountable being, could be permitted to return to God; that is, by faith. 3. To evince, in general, to the intelligent universe, that God would impose no form of being, which he would not accept — Thus considered, the voluntary humiliation of Christ is an instance — if I may dare to use the term, in this connexion — of *politeness*, such as the Supreme Being alone could practise; an instance such as his fallen creatures might desire; could they expect it? 4. To set an example — and under varied, and difficult, and trying circumstances — of a perfectly virtuous life. 5. To qualify and entitle himself to become an intercessor, for the family of mankind, with the supreme Jehovah.

135. We now come to a question, obviously suggested by the preceding: Are those only, who actually *hear* and *believe*, to be made partakers of the great salvation? I answer, God forbid. Let not heaven's mercy be thus limited. There is no mysterious, occult virtue in FAITH. It is a means, not an end. Shall not, then, one living outwardly, under the dispensation of ethnical morality, (or, if you please, *religion*,) who acknowledges the being of God, who seeks *wisdom*, who governs himself by the great Christian rule of life, to do to others as he would that others should do to him, and whose life *demonstrates*, that under ordinary christian advantages he would indeed, hear, and believe, and obey; shall not such an one receive the benefits of faith? But still

further, will not any belief, which recognizes the *superiour obligations of justice*, and produces a correspondent influence on the heart and life, have the efficacy of christian faith? Such at least appears to be the language of scripture. Hab. 2: 4. *The just shall live by faith*: that is, not the literal christian faith, but a faith which acknowledges the indispensable requirements of justice.

The scriptures appear to represent, that *any belief, which produces that state of mind and heart, which it is the design of the specifick Christian faith to produce*, is equally efficacious in preparing the individual for the forgiveness of God; and for those spiritual influences, and that providential care, which are required for conducting to happiness; *these last, provided the belief should lead to a deliberate and consistent plan of life.*\* Rom. 4: 3. *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.* I know of no proof that Abraham had the slightest idea of the scheme of redemption, by the atonement of Christ. He merely believed what God had told him, as see Gen. 12; 2, 3. It will be observed, also, that the connexion between *faith*, (such as the faith of Abraham was,) and forgiveness, or imputed righteousness, was not *natural*, but of judicial appointment. His faith *was counted unto him for righteousness.*† The faith incident to the Jewish ritual, appears to have been sufficient, *on condition* that the sacrifices were religiously repeated, year by year, as a matter of prescribed form, although the sacrifices, in themselves, were worthless.‡ Of all the distinguished individuals, mentioned in St. Paul's memorable chapter on faith,§ not one probably, had any clear view of the gospel plan of salvation; yet their various faith is obviously coupled with the more deter-

\* See, below, psal. 50: 23.

† See ver. 1—22, ver. 23—25, suppose a particular case, that of those who have Christian teaching and knowledge.

‡ See Heb. 9: 28; 10: 1—7.

§ Heb. 11.

minate christian faith; and regarded as being equally efficacious. Heb. 11 : 4. *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.* Ver. 6. *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* It might be not easy to assign the precise degree of imperfection, which may attach to faith in God, belief of the existence of a God, and yet the faith be sufficient; yet it would seem, from the passage already cited, Hab. 2 : 4; and another below, Psal. 50 : 23, that every one who, viewing the universe of intelligence and power around him, fixes upon a point beyond which his education and knowledge, however limited, cannot go, and *there* acknowledges *obligation* and *responsibility*, has the faith in God, which is required, Ver. 32. The most considerable instance, which is recorded, of the faith of Jephthah, is that which led him to slay his only child, and offer her for a burnt offering; *believing* himself to have become obligated to do this, by a hasty vow. Yet is the faith of Jephthah mentioned with high approval, and without censure or exception. Ver. 39, 40. *And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.* They received not the promise, (the blessing promised to FAITH,) by reason of their *faith* alone, but on account of its connexion—God having been pleased to accept of their faith, instead of the literal Christian faith—with the legal atonement of Christ.

Psal. 50 : 23. *Whoso offereth praise glorifieth me: and to him that disposeth his way will I shew the salvation of God.* To those who are so far influenced, by their *belief* of the obligations of *justice*, of *right*, that, in consequence, they deliberately, and with due consideration, form to themselves a consistent rule of

life, will be shewn the salvation of God. They have given the highest practical evidence, which the circumstances admit, of the *reality* and *sincerity* of their *faith*; and it may be doubted whether such will be more liable to fall back into sin—having secured the favour and protection of God—than those who, in literal strictness, have adopted the christian faith, and assumed its obligations. Heb. 10: 38. *Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.* Acts. 10: 35. *But in every nation, he that feareth God, and worketh righteousness, is accepted with him.* This declaration appears to relate to an initial faith and righteousness, and to an entire acceptance with God, implying the aids of the Spirit, and of God's providence. Psal. 62: 11, 12. *God hath spoken once, twice have I heard this, that power belongeth unto God. Also unto thee, O LORD, belongeth mercy: for thou renderest to every man according to his work.* God had *spoken* once, in the Jewish dispensation; but the psalmist had *heard* of another, to come, as well as of that; but under both, God would render unto men, not according to their *specifick* belief, but according to the use which they should make of such elements of belief as they professed—*according to their work.* It was *thus*—because of this, *for* having the power of because—that God could be called merciful.

It surely need not be said, that any faith, which produces only a factitious, artificial, hypocritical obedience, or morality, cannot be efficacious.

136. I have spoken of an intuitive perception of right and wrong, *an intuitive perception of natural justice*, &c. Some writers have believed that *conscience* was an intelligent principle, an infallible guide, placed in man's bosom, by his creator. But this view of the subject is surely not the correct one. Every man—I speak not of extraordinary instances of precocious depravity—men in general, especially in early life, perceive intuitively, that *some things* are wrong, and that others are right. Different

men will differ in respect of details, according to education, temperament, &c., as they would concerning other matters, not ethical; but to all, some things are right, and others wrong. Conscience, again, is an intuitive feeling, which, like Amurath's ring, *reminds men of their convictions*. If they attempt to violate these, they are reminded that they are doing wrong; if they faithfully endeavour to act in accordance with them, they are reminded that they are doing right. It is thus that the Gentiles *are a law unto themselves*. *They themselves*, constituted as they are by their Maker, and moulded as they are by the circumstances under which he has placed them, *are to themselves a law*. Rom. 2: 14. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves*.

The conscience of every man is to some extent natural—as relating to the things of natural justice; here men differ but little—and to some extent artificial, dependent on education. Yet the monitions of the artificial conscience are no less obligatory than those of the natural conscience, *unless* they are perversions, induced by a series of violations of the convictions of CONSCIENCE. Because, although the convictions of the artificial conscience may be erroneous, there is no *law*, (in the case supposed,) revealed or natural, to oppose them: Rom. 4: 15. *For where no law is, there is no transgression*. Chapter 5: 13. *For until the law sin was in the world: but sin is not imputed when there is no law*. The case of Jephthah, and a stronger one need not be desired, is an instance in point. Ver. 14. *Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression*. Because, although they had not, many of them, a revealed law, like Adam, they had the law of conscience, written upon their hearts. Over such as violated this law *death reigned*.

137. The leading inference to be deduced from the above, appears to be, that *a proportion* of those who live under the various forms of heathenism—perhaps even the worst of these—are *virtually Christians*. If this be so, the question arises, do not all nations and people live, as an ingenious writer has suggested, under a *virtual Christian dispensation*? It will be found difficult I believe, to answer the question in the negative. Those who are permitted to ascend to the realms of bliss, from the troubled, and lurid, and blood-stained regions of nominal Christendom, will find multitudes there before them, peradventure, better christians than themselves, although they had never heard of the name of Christ. Supposing the question to be answered in the affirmative, two other questions follow : first, what advantage has the actual Christian dispensation over the virtual, and second, are missionary enterprises desirable? I shall not, in connexion with the first question, regard the topics of baptismal *forgiveness*, baptismal *regeneration*, and the essential or inherent efficacy of the elements of the eucharist, *how far they are given instead of the tree of life*; but shall consider the question merely in a practical point of view. And here we are met by the fact, that the disciples of Confucius, and the Buddhists, present a population, considerably more numerous, and, so far as somewhat reliable statisticks are to be depended upon, far more moral, than the Christian population of the globe. *By their fruits shall ye know them*. If these people should be questioned, is their reason to doubt that a very considerable proportion of them, perhaps as great a proportion as in Christian nations, would allege, that their morality was voluntary, founded on propriety, upon *obligation*, not compulsory? *Why should it not be so?*

On turning to the regions of Christendom we observe, first, that the christian belief has failed, in a great measure, of accomplishing its objects. Society has not been reformed. There is reason to doubt whether the state of morals, in Christian Europe, is better than in the an-

cient Roman empire ; and little doubt that it is worse than in China. Second, we perceive that Christians are divided among themselves. Different denominations insist, as *essential*, upon points of *belief* and *practice*, which other denominations neither teach, nor regard as allowable, or even safe. Third, it appears that *an enemy* has sown *tares* in the christian field ; that an institution, which the scripture itself denominates the *synagogue of satan*, is so intimately connected with the Christian church, that the great adversary is enabled, in no inconsiderable degree, to wield the entire Christian world. Do we not learn here, the reason why, in the disposals of God's providence, christianity has been allowed, up to the present time, to prevail only among an inconsiderable proportion, comparatively, of the human race ? Is it desirable that forms of christianity, so inefficacious, so mutilated, and so encumbered, should be disseminated among nations, the most of which are perhaps, essentially as good Christians as ourselves ? What are the obligations which christian nations lie under, to extend their faith ? The injunction, Mark 16 : 15—18, does not apply to the present time, because the signs which were to follow, ceased soon after the Apostolick age. That, Matthew 28 : 18—20, is more specious. If the two evangelists record different conversations, the different instructions do not qualify each other ; and it would appear, that those who feel enabled to teach, as see ver. 20, have, or *have had*, permission.

Matt. 24 : 14. *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.* This, (the preaching of the gospel, &c.,) it would seem, has already been accomplished, especially if, as we have endeavoured to show, *the sign of the Son of man*, ver. 30, has appeared in the heaven, and *the tribes of the earth have mourned*. Have we not then, arrived at the period indicated by one of the older prophets ? See Zeph. 3 : 1—7. Does this passage give a description of the

city of London, at the present time? Does ver. 6 allude, in highly figurative language, to the disclosures of the Millennial Institutions, respecting the Individual and Social systems? If so, the injunction, ver. 8, *Therefore, WAIT YE UPON ME saith the LORD, &c.* applies to the present time. The ellipsis, after the word *determination*, should perhaps be supplied by the words, *has been.* *For my determination has been to gather the nations, THAT I may assemble the kingdoms, &c.* Are the *nations* the sovereign states of the American confederacy? Ver. 9. *For THEN will I turn to the people a pure language — Heb., lip — that they may all call upon the name of the LORD, to serve him with one consent.*

138. We are now prepared to consider, more particularly, the question which has led to these somewhat extended observations, on the fall and its consequences, the atonement, faith, &c. ; that is, in what manner are we to understand the declaration, that, *by the roots of the ocean God judgeth the people.* That *the people*, or world since the deluge, will be judged by the principles, which governed, in the judgment of the old world, appears sufficiently obvious; but what were those principles? In connexion with the curse, pronounced upon the earth, it was made known to Adam, and commanded, (for the announcements seem to partake of the nature both of a declaration and a command,) that, *in the sweat of his face he should eat bread, till he returned unto the ground, and that he should eat the herb of the field.* It was announced, by the Most High himself, that *whosoever should slay Cain, vengeance should be taken upon him seven-fold*; and Lamech, who had probably committed a justifiable homicide, appears to have known that he should be avenged *seventy and seven-fold.* These, so far as we are informed, are all the commands, statutes, imposed upon Adam, and his posterity, in their altered circumstances. Yet they

appear to have had adequate conceptions of the nature of sin in general, of the *moral law*.\*

The reasons assigned for the deluge were the following: That *the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*† That a race of giants had been produced. That *the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* That *the earth was corrupt before God, and was filled with violence.* The earth was corrupt for — because — *all flesh had corrupted his way upon the earth — the earth was filled with violence through them.*

It is observable that although it is said the earth was full of violence, only two homicides are spoken of; and that no mention is made of international or other wars. It seems not improbable, from the formal and circumstantial mention that is made of the severe penalty, which would have been exacted, in the two instances that have been cited, for vindictive or revengeful homicide, that by some means, the custom and practice of war and mutual slaughter was, in a great measure prevented. During the closing years of the antediluvian period, there appears to have been a general prevalence of law and order, and tranquility, otherwise, how could the ark have been built? It may well be doubted whether, in the christian and law-abiding communities of our own time, such a structure, building avowedly for such a purpose, and requiring, in its construction, a correspondent period, would be permitted, by popular

\*See Gen. 4 : 3 — 7.

† The sons of God appear to have been a race of angelick beings, created, *it is very probable*, to inhabit the external sphere. But they sinned, as above; they *kept not their first estate*, — alternative reading, *principality* — *but left their own habitation*, &c. — See Jude 6, 7. — When God laid the corner stone of the earth, on the third day of the creation, *the morning stars sang together, and all the sons of God shouted for joy.* The *morning stars* were probably angels created previously — *they sang together.* The sons of God *shouted for joy* — *they had not yet learned the heavenly harmony.* There is some reason to believe, that the great enemy was one of the morning stars; though he does not seem to be expressly alluded to in the passage, Is. 14 : 12.

license, and individual mischief, and private pique, to say nothing of the vicissitudes of war, ever to be completed. The truth is, it appears that the corruption and violence of the period, were of such a kind, that *all flesh* were concerned in them, and accountable for them. *The earth was corrupt because all flesh has corrupted his way upon the earth. The earth was filled with violence through them.*

It appears, on a review of the circumstances, exceedingly probable, that both men and animals, had acquired a relish for flesh, although it had not been given for food. The animals were probably stronger, and far more intelligent, than after the deluge. Hence, when men fell into the hunter or pastoral state, instead of the agricultural, which had been appointed,\* the earth could not but be filled with violence — *all flesh had corrupted their ways.* It was obviously one of those periods in which, owing to the gradual concentration of evil influences, wickedness prevailed in an extraordinary degree.† Similar instances are mentioned in later times, and the descriptions of which have, unfortunately, been regarded as of universal application. The general, average state of things is represented in the determination of the Most High, after the deluge: Gen. 8 : 21. *And the LORD said in his heart, I will not again curse the ground any more for man's sake ; FOR THE*

\* Abel tended flocks, but there is no reasonable doubt, that they were kept for the fleece, perhaps the milk, &c., and to be offered in sacrifice ; and not for the flesh. See Gen. 6 : 19—21 ; 7 : 2, 3, ; 8, 9 ; 14—16 ; 8 : 20. When God pronounced the curse upon the serpent, it was said, that he should *eat dust all the days of his life.* Gen. 3 : 14. This, it will be observed, was before the deluge ; after that event flesh appears to have been given for food ; and it is remarkable, that at the time when *the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock,* Is. 65 : 25, that at that time, *dust will again be the serpent's meat.* But it will then be no reproach. In that happy period of forgiveness and restoration, the poor serpent will be remembered. The dust will be refined and purified, and will constitute such food as the serpent would prefer. Is not the entire passage an intimation of the wonders which are yet to be expected from chemistry, and perhaps, improved husbandry ?

† Gen. 6 : 12. *And God looked upon the earth, and, behold, it was corrupt : for all flesh had corrupted his way upon the earth.* Were Noah's family, as well as himself, and the animals that were saved with him in the ark, exceptions ? See ver. 9, &c.

IMAGINATION OF MAN'S HEART IS EVIL FROM HIS YOUTH. How different this from the language, heretofore cited, of psal. 58: 3, and which relates to a particular case.

139. It scarce need be said, after the above, that I regard animals as being *rational* and *accountable*. There are few subjects on which there is so much pedantry, on which so many words are employed, without determinate meaning, or at least, without sufficient investigation, as that of the instinct of the lower animals. These, and man no less, appear to be governed by instinct, (in virtue of their mental constitution,) just so far as the circumstances of their condition require, and no further. Beyond this it is reason, judgment, choice, &c. To give an example. It was obviously necessary, in view of climate, the products of different regions, &c., that the architecture of insects, and birds, should be somewhat uniform. Accordingly, the form, and to some extent, within certain limits, the materials, of the various structures, were impressed upon the minds of the builders. But this carried the matter no further than when a person, intending to build a house, is provided by an architect, with a plan. All else is left to his own judgment. So a bird, in building its nest, conforms to the plan, and the ideas of appropriate materials, that are impressed upon its mind. But in all else it exercises judgment, discrimination, &c. Shall it choose this straw or that twig, this spun thread or that harl of silk grass. Shall its nest be placed in this or that tree, &c., &c.

It admits, as I conceive, of very serious doubt, whether a greater proportion of the actions of some animals are determined by instinct than with man. Different minds will arrive at different conclusions, as to the range of intelligence of animals, but it appears to me, that observation is sufficient to afford very considerable evidence, that they have an intuitive apprehension of the existence of a superiour, and spiritual being, who takes cognizance of their actions. That they are perfectly aware of the

certainty of death ; and have an obscure idea of a future state of being. That they have very adequate conceptions of right and wrong. It is, however, with the evidence in scripture, to this effect, with which we are principally concerned.

It appears that animals, down to creeping things, have souls ; and it is quite observable, that their souls are spoken of with the same qualifying epithet, as that employed in speaking of the soul of man.\* • Second, it was announced that God would require of every beast the blood of man. Gen. 9 : 5. *And surely your blood of your lives will I require : at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man.* The collocation and general structure of this sentence, certainly convey the idea, that the beast is made responsible, in the same sense as the man. It was impressed upon the mind of the beast that it would be *improper, wrong*, to shed the blood of man ; and those who violated this intuitive conviction, would be called to account.† Rev. 4 : 13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*

Animals may have an intuitive knowledge of the existence of a superiour, of a *Supreme*, being, of the certainty of death, (which they may also infer from observation,) of a future existence, of right and wrong, and of accountability ; but they can hardly be supposed to have a knowledge of the legal atonement of Christ, and

\* See Gen. 1 : 20, (marginal reading ;) and ver. 30, with chap. 2 : 7.

† I remember to have read a singular narrative, but which had every appearance of truth, of a man who was seized by a lion, and detained a considerable time, but finally, after having been somewhat injured, permitted to depart. The conviction that he was doing wrong, on the one hand, and hunger, on the other, contended in the noble animal's mind for a considerable time, but at last the former prevailed.

its advantages; although, to such animals as have the faculty of *second-sight*, which some certainly appear to possess, this knowledge might be revealed. The language above, then, so far as it applies to living animals, is to be understood, to some extent, figuratively — *it was so as it were*. They had reason to render blessing, and honour, to the Lamb that was slain, on account of the benefits which they were to receive; the good, on account of the measure of *faith* which they possessed, and their correspondent practice, and the bad, in a less degree. The souls of animals however, whether above or beneath, (the latter, probably, in the region called the shadow of death,) might join in this universal ascription of Blessing, and honour, and glory, and power, with understanding.\*

So far as I am informed, no unequivocal specimen of the remains of a human being, has been discovered among the relicks of the time before the deluge. If this be so, the *book of judgment*, written on the rocks and mould of the diluvian period, affords records of the punishment, only of the inferiour orders of the creation. The scriptures however, furnish other records, and together, they enable us to determine in what manner God will *judge the people, by the roots of the ocean*.

140. If a knowledge of the Christian doctrine be not indispensable for all, is it for any? Abstractly considered, this question must be answered in the negative; because, for aught that appears, an atonement might have been offered, a legal provision made, for the restoration of offenders, and its benefits partaken of, without the fact being known, in this state of existence. It appears

\* I recollect to have seen, a few years since, a very pleasing article, which appeared, originally, in the Gentleman's Magazine; and which was worthy of Mr. Urban, in his palmiest days. It proceeded on the supposition, that animals were designed for a future state of being, and retribution, and urged, that on this account, they should be treated with *kindness* and *consideration*. It may be added, that, as they should not be treated with cruelty, on the one hand, so they should not be pampered, on the other. They should be subjected to no treatment, very much at variance with their natural dispositions and habits; to none having a tendency to render them "*vicious*."

however, that it was required, that the principles of God's moral government should be made known, in an emphatic manner ; that its dignity required, that forms should be prescribed for the return of the offender. The Christian scheme moreover, was admirably calculated to promote man's well being, when the incumbrances should be removed ; and perfectly adapted for being a mode of intercourse, between man and his Maker. For these reasons the Christian faith was promulgated, and, up to the present period, allowed, or caused, to prevail to a limited extent ; principally, it would seem, in the way of preparation for better times to come. The ends of justice, again, required that the disobedient should be punished ; hence the denunciations of God's final judgments. To comprehend this no subtle metaphysics are required. It is plain as that a disobedient child should be punished by its parent. The only apparent difficulty, in this branch of the subject, will be spoken of in another place.

Those who have opportunities to examine the pretensions of the Christian faith, are bound, as reasonable beings, bound in prudence, and in proportion to the importance of its claims, to do it ; as they would to investigate the claims of any imposing question. They are bound to bring to the subject a candid and dispassionate frame of mind, but they are not bound to believe ; because belief is independent of the will. Should they be convinced, and should there be no conscientious scruples, they are still further bound to conform to the prescribed rites of the faith. To say nothing of the intrinsic benefits of this, *it has now become* an act of duty, of moral obligation, which *to them* is indispensable.

141. God has been pleased to bestow upon man *two revelations*, respecting matters of the highest concernment. The first is that written upon the mind and conscience, in an intuitive perception of natural justice, of moral obligation, and of various leading truths. It is by this revelation alone, that we are assured of the

all absorbing, all embracing relations, of *space* and *time*, of personal and external existence, including the existence of a God, of *right and wrong*. The written revelation is built upon the natural, and constantly supposes it. If intuitive certainty, I use the word *intuitiva*, in the strict, philosophical, technical sense of the term, can be questioned in one case, it may in all. Those, therefore, who would set aside the *clear, unequivocal* intimations of intuition, on account of any supposed intimations of the written revelation, know not what they do. *Credo quonquam impossibile est*. We should proceed with extreme caution, no doubt; but the principle would render the written revelation itself, the baseless fabric of a vision, the shadow of a shade. This is not "exalting reason above revelation," it is exalting the *primary revelation*, written upon the heart and mind, by the finger of God, above the supposed dictates of the *secondary revelation*, received through languages, the idioms of which are, to some extent lost, through translators and transcribers, *and which then requires to be explained*; for he who imagines he reads the scriptures in the original, does, in fact, read them in a translation, as certainly, and no less, than he who reads them in a professed translation. The one translation is made by the framers of lexicons and grammars, *by one set of scholars*, and the other by another set of scholars. No man thinks in Hebrew or Greek. It is here proper to add, that the professed translation—I now speak of the authorized version—has obvious advantages, over any translation, which an individual can make for himself. It is necessary to say, moreover, that as innumerable explanations of scripture have been given, confidently believed, and rejected; so, in some instances, propositions have been regarded as intuitively certain, which *further analysis* has proved were not so. Among the most considerable of these, is the proposition, heretofore mentioned, that matter acts only where it is.

The appointed method of man's restoration, is as good, it is certain, as could be provided. *Go wash in Jordan, &c.*

142. We may be quite sure that nothing is commanded, which man cannot perform; for the reverse would be palpable injustice. Those who hold that man *can* repent, &c., but is so depraved that he *will* not, may be challenged to prove that this depravity, this perversion of the will, does not constitute *real* inability. The distinction between *moral* and *natural* inability, is altogether frivolous and imaginary; for moral inability is natural inability. It is not *physical* inability, but it is no less *real*, no less *natural*. Our opponents, again, may be challenged to prove that man, under the circumstances supposed, *can* repent. Since the fall man acts, either in obedience to motive, or, in obedience to passion, and in opposition to motive. Where motive and passion concur, the general term of motive includes both. If passion, (which, however it may be disciplined, is in itself involuntary,) act in opposition to repentance, and if the strongest motives that can be presented to the mind, have not sufficient force to induce repentance, what higher proof can be afforded that man, in the circumstances under which he is placed, (whatever he might do under other circumstances,) is not able to repent? Of the only incentives to action, which he has, which are supplied, the one acts in a wrong direction, and the other is insufficient. If passion have become strengthened, or motive weakened, through man's voluntary negligence, such inability is not natural but artificial, superinduced, and man is justly held accountable.

It would not comport with the plan of this work to answer all objections; I will notice but one. Man is commanded to make him a new heart, yet it is said, that God will give him a new heart. This is readily explained. The unregenerate sinner is commanded to forsake all known sin, to become obedient to the requirements of

truth and justice, because they are obligatory, and for fear of punishment, which, in its degree, is a legitimate motive. Let him wait upon God, in *faith*, in patience, in humility, with all prayer and supplication. Let him *thus, and as he can*, make him a new heart; and he has every encouragement to believe, that God will bestow upon him *that other* new heart, which it is the especial office of the Spirit to create or mould within him. That *opposition* to the just and reasonable requirements of God, which entire denominations experience, while other denominations appear to know very little about it, may, in some instances, be owing to idiosyncrasy of mental structure, far oftener to hereditary temperament, but, for the most part, to defective education; and seems to differ, in no respect, essentially, from the opposition, which a bad boy at school feels to studying and behaving like a good boy. In short, it appears to be nothing more than a want of the habit, carefully inculcated and enforced, and strengthened by reflection and discipline, of exercising reasonable self-control.

143. FOR BY THE ROOTS OF THE OCEAN GOD JUDGETH THE PEOPLE. The way is now prepared, I trust, for stating briefly, what is regarded as the purport of this memorable declaration. It is simply this, that God requires every man to act according to conscience, and that those who do not, will be judged, and condemned, as were the men—and animals—of the old world; while those who are obedient, will receive God's favour and blessing, like righteous Noah.

The people—and animals—of the old world, were condemned, because they had "corrupted their ways," *their ways*; and not because they had rejected the gospel of Christ, of which they had probably never heard. Noah, on the other hand, was justified, not through faith in Christ, but because he continued righteous. Those who had a revealed law, were judged under the law, those who had not a law of revelation, were a law unto

themselves. Each was judged by an infallible standard, graduated according to his mental structure, his knowledge, and his moral and physical temperament. In like manner, the people will be judged, in these later ages. Those who endeavour, in their degree, faithfully, sincerely, earnestly to fulfill all righteousness, to be obedient to all truth, may hope that they are in the right way. Those who abandon themselves, habitually, to any one sin, may know that they have corrupted their ways. Let such beware of God's judgments. The balance is turned, at last, by a single grain. God said of those before the flood, *My Spirit shall not always strive with man.*

144. Condemnation is reserved for the wicked. And it is sufficient evidence of the imperfection and insufficiency of the existing Christianity, that the rule or law, in this most important particular, as generally set forth, is unintelligible. It has never yet been explained how the endless, unmitigated suffering of the transgressor, could be reconciled with infinite knowledge, and wisdom, and power, and goodness. The numerous attempts to do this have always been wanting in logical sequence. The question still returns, Why did not *infinite* wisdom, and power, and goodness, prevent this unspeakable amount of misery? Or the question may be varied: Why did they frame a universe of which this was a necessary constituent? We hear much of *satisfying God's justice*; but his other attributes require to be satisfied no less; and if one of them must give way to another, (a case which, of course, is not to be supposed,) would it not more redound to God's glory, that abstract justice should give way to beneficence, than the reverse; especially, since there is still, infinite power to prevent extensive evil consequences. The argument that evil unquestionably exists, and that the existence of a still greater degree would be equally consistent with the Divine attributes, proves absolutely nothing. Partial and temporary evil, inflicted, peradventure, for the sufferer's sake, dif-

fers, so essentially, from interminable, and unmixed evil, *inflicted for the sake of others*, that not the slightest inference can be deduced from the one to the other. Partial and temporary suffering may give a range of enjoyment, which would be impossible without them. *New capacities of enjoyment are formed, which continue to develope*, so that the sufferer himself, and even in the prospect, (if reasonable,) would choose the evil. But of what benefit to the sufferer is existence, united to suffering, without end, compensation, or hope? And where are God's *infinite* wisdom, and power, and goodness, if any of his creatures are subjected to the miseries of such an existence?

Most happily we are not required to answer these questions. The scriptures appear to represent, that an eternal separation will be made between the righteous and the wicked, between those who serve God, and those who serve him not; that the former will be raised to mansions of bliss unspeakable, that the latter will be shut out from the glorious light of the universe; and consigned to regions of wo, if you please, of relative, graduated despair; but still, there is abundant reason to believe, that even to these, existence will be a blessing, a blessing, which they themselves would choose, rather than non-existence.

145. Connected with our subject, the modern doctrine of circumstances, associated as it is with the question of liberty and necessity, may be supposed to present difficulties. The worst man, it will be alleged, if placed under circumstances as favourable as the best, would be not less worthy; and as neither chooses the circumstances of his lot, as they are of Divine appointment, the one is not more guilty than the other. This argument is more specious than solid. The answer to it is, that God is bound, by his perfections, to be *just and good*, to all; but, that he is not bound to be equally favourable to all. If then, the existence of the reprobate be a blessing, which they themselves would choose, they cannot

complain of God, on account of being caused to exist. There would, perhaps, be little advantage in a discussion of the question of liberty and necessity. I will observe however, that it appears intuitively certain, that God ordains circumstances, and foresees results. On the other hand, it is according to the universal sense, experience and belief of mankind, that men determine their actions, by an exertion of the will. This belief is interwoven in the entire tissue of existence. The whole business of life and society is conducted, with all their varied responsibilities, laws are framed, judgments are pronounced, remorse, (a natural sentiment,) is felt, in accordance with it. No man feels remorse who does not believe he might have conducted differently. And this belief is not less efficacious with those who hold theories inconsistent with it, than with others, when they leave speculation, and proceed to practice. Can all this be a delusion? Possibly, so far as the internal evidence is concerned; but it seems certain that God would not promulgate statutes, enforced by the most terrible sanctions, on such a basis, if it were false. Yet this is in fact done, in every page of the bible. It may be regarded then, as *quite certain*, on the one hand, that God disposes events, and on the other, that men govern their actions; whatever difficulty some may find in connecting the two propositions, in bridging the void between. Both are links of one chain, parts of one combination. And it may safely be affirmed, in view of the entire subject, that God *made the wicked for the day of evil*,\* without any impeachment of his justice or goodness.† The *wicked*. As none but the wicked are thus consigned to evil, it is, of course, supposed, that all such have acted in accordance with passion or appetite, and in opposition to motive, to conviction, to conscience. Had they done otherwise, which they had perfect ability to do, (else they would not have been *wicked*.) the evil might have

\* Prov. 16: 4.

† See 133, a, 144.

been avoided. *God rendereth to every man according to his work.\**

146. Notwithstanding the terriffick images that are employed, in describing the final condition of the wicked, there appears no reasonable doubt, on scriptural grounds, that even in the place of punishment, mercy and goodness greatly predominate. We have seen that Christ died for all, that each might be delivered from the sins of all. Can it be that after such compassionate regard, after so much had been accomplished, a portion of the human race, thus favoured, would be abandoned to unceasing anguish? Psal. 145 : 9. *The LORD is good to all; and his tender mercies are over all his works. Ver. 21 — the praise of the LORD; and let all flesh bless his holy name forever and ever.* Psal. 136, *O give thanks unto the LORD; for he is good; for his mercy endureth forever; appears to afford evidence that mercy is extended to all. Ver. 18 — 20. And slew famous kings — Sihon king of the Amorites — And Og king of Bashan: for his mercy endureth for ever.* We shall see that slaying and dispossessing these kings, prepared the way, peradventure, for ultimate mercies to them.

It would seem that the wicked, the reprobate, are finally so subdued to God, that they become, in an appropriate manner, religious. The passage, Rev. 5 : 13, has already been cited: *And EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, AND ALL THAT ARE IN THEM, heard I saying, Blessing and honour, &c., &c.* This, there is reason to believe, is to some extent, prospective. If the meaning of the Greek *ktisma*, which

\* Psal. 62 : 12. If, as has been affirmed, mere *status*, aside from perfect ability to avoid sin, (that is, sin that cannot be forgiven, *the great transgression*, psal. 19 : 13,) be *wickedness*, there are two kinds of wickedness, essentially dissimilar; one that is opposed by our perceptions of natural justice, opposed by conscience, and followed by remorse; and another, that is *not* opposed by our perceptions of natural justice, *not* opposed by conscience, and *not* followed by remorse; but which yet, as it seems, is visited by punishment!

is translated creature, be limited to animals, *these are admitted into heaven*; but if, as is perhaps more probable, its meaning be general, and if the statement be not prospective, but contemporaneous merely, it must include the wicked before the flood, and up to the time of the apostle, and the angels, who are *bound in chains under darkness*. Psal. 145: 10. *All thy works shall praise thee, O LORD*; and thy saints shall bless thee. Yet it is said in the same psalm, ver. 21, (cited above,) *Let all flesh BLESS his holy name forever and ever*. Psal. 148: 7. *Praise the LORD from the earth, ye dragons, and all deeps*. How different are the above from the infuriate rage, and wild reckless blasphemy, usually attributed to the dark realms beneath.

But, it seems that they of these regions, of one of them at least, the shadow of death, have been taught, by the great author of the Christian faith himself; and there is very considerable reason to believe, that provision is made for the stated *religious* instruction of all. I Pet. 3: 18—20. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing; &c., &c.* Notwithstanding the ingenious attempt, (somewhat similar to that to shew that Jephthah did not sacrifice his daughter,) to prove that Christ did *not* go and preach to the spirits in prison, but that the meaning of the passage is, that *Noah* preached, not to spirits, but to men in the flesh, and who were *not* in prison, the passage remains, apparently a plain, obvious statement; and devoid of connexion, unless the more obvious meaning be adopted. *Quickened by the Spirit: by which also he went and preached, &c.* That is, before being raised, the Spirit, that was about to perform that office, conducted him to the spirits in prison. But what connexion is there be-

tween the resurrection of Christ, and the preaching of Noah. Christ went and preached to the spirits in prison; *by which, preaching as he did to the particular class of sinners in question, the example of judgment, by the roots of the ocean, was rendered complete.* I know of no reason to suppose, that he encouraged his auditors to hope, that they could be fully restored to the favour of God. He doubtless inculcated such sentiments and duties, and offered such consolations, as their sad, but not hopeless condition, required and permitted.

This passage appears to be illustrated by another, equally obscure, 1 Cor. 15: 21—29. The term *death*, as employed in ver. 21, 22, means that total and final extinction of being, which it was the natural effect of the forbidden fruit to produce. But as employed in ver. 26, the term is a comprehensive one, including the above, the *first death*, or present existence, which is a continued death—*dying thou shalt die*—natural death, and the second death. Death in all its forms, Christ will put under his feet, will destroy as the last enemy, as an enemy to all men. See the entire connexion. Now if a portion of the human race were to be subjected to ceaseless anguish, the death naturally caused by the forbidden fruit, instead of an enemy, would be their only friend. If the *second death* were only a mighty and terrific agent of punitive justice, it would not be death that Christ would put under his feet, as an enemy, but the subjects of that death. Ver. 29. *Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?* This verse appears, in the connexion, to explain itself, and the meaning seems to be this. Those who are baptized, but who subsequently fall into sin, and are lost, are, *in accordance with the Divine purpose*, to become, whether by reason of the inherent efficacy of baptism, or of the Divine appointment, or in virtue of both; teachers and leaders to their sinful brethren. The word *else*, at the

beginning of the verse, has a compound relation, to ver. 28, to what precedes, and to the last of ver. 29. If the dead rise not at all, what do these do, *why are they baptized for the dead?* The answer is plain. But the relation of the word *else* to the verse preceding, is not so obvious. It appears to be this. That the *lost*, (I employ such terms as are in use,) when the kingdom of Christ is rendered to the infinite, self-existent Jehovah, *will remain under the dispensation of natural religion.* Although they have received great benefits from the death—legal atonement—and probably, from the intercession; of Christ; they cannot be exalted to the relations with God, of those who are made full partakers of these advantages.\* I will cite but one more passage to prove, that they who die in impenitence, will be brought to worship God. Phil. 2 : 9—11. *Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

147. As in the present state of existence the moral qualities, and the happiness or misery, of those who are subjected to the second death, will be determined, in a great degree, by material condition. We are told that in the place of punishment *their worm dieth not, and the fire is not quenched; that there shall be weeping, and wailing, and gnashing of teeth.* But is it not so here, in the region of the first death? Even here *the worm*

\* The explanation of this passage, proposed originally, by Sir Richard Ellis, and adopted by Doddridge and Scott, see Scott's bible, though the most plausible perhaps, that has been offered, is by no means satisfactory. It is one of those innumerable interpretations of scripture, which have considerable, perhaps sufficient, resemblance, but which are wanting in *point* or *reasonable purpose*, and in *proportion*. According to this explanation, there is no apparent connexion between the word *else*, ver. 29, and the verse preceding; and the whole is perhaps, rendered suspicious, by the circumstance, that the first considerable persecution, that in the reign of Nero, did not happen, till several years after the date assigned for this epistle to the Corinthians.

*dieth not* — and *the fire is not quenched*. What numbers, every day, every hour, are hurt by fire, are writhing with agonies, caused by that element. And these inflictions, like all others, consequent on the fall, and the curse, are, to some extent, punitive. But there is another sense in which, in the present state of being, the fire is not quenched. It will be remembered that it is said, that *the inhabitants of the earth are burned*,\* in allusion, apparently, to the circumstance, that our present existence, our life, is a burning; is itself, *a fire that is not quenched*, till the period of the first death terminates. Matt. 13 : 41, 42. *The Son of man shall send forth his angels, and they shall gather out of his kingdom ALL THINGS THAT OFFEND — alt. read., ALL SCANDALS — AND THEM WHICH DO INIQUITY, and shall cast them into a furnace of fire.* Is not the meaning this, that the second death is a regular and natural continuation of the present mode of existence, with its attendant circumstances? That such is the case, as respects the fire that is not quenched, appears, undeniably, (in connexion with the above,) from the passage, Mark 9 : 48 — 50. *Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good : but if the salt have lost his saltness, wherewith will ye season it?* Every one, in the present state of being, is preserved in life, by fire, the process of life is a burning, fire is the salt that preserves and continues that life. And that salt is good, for it gives every one an opportunity to secure a better mode of existence. But if the salt have lost its saltness, which it will at death, unless its savour be renewed by the Spirit of God, wherewith shall it be seasoned? The answer is found in the words, *and every sacrifice shall be salted with salt.* Every child of Adam, at death, is a sacrifice to God's jus-

\* Is. 24 : 6. *Therefore hath the curse devoured the earth and they that dwell therein are desolate ; therefore the inhabitants of the earth are burned, and few men left.*

tice ; but every one, at the resurrection, is anew salted with salt, that is, with the fire which animates and continues their future existence. But how different the result, in those instances where the salt of this life has been renewed, and in those where it has not. In the one case it is a glorious life, adapted to the regions of the heavens, and which will be made perfect, in due time, by partaking of the *tree of life, which is in the midst of the paradise of God.*\* John the Baptist, speaking of Christ, says : *He shall baptize you with the Holy Ghost, and with fire.* Psal. 104 : 4. *Who maketh his angels spirits, his ministers a flaming fire.* Those, on the other hand, in whom the *salt hath lost its saltness*, will yet live, a life spiritual and immortal, not liable to be destroyed by any influences to which it will be subjected ; but still, subject to infirmity, and the imperfections of the present mode of existence.

We now learn beyond question apparently, what is meant by the *furnace of fire*. Those to whom it becomes a place of abode, will require support and nourishment. The flame of existence will require fuel. The forlorn and desponding child of Adam must still live by the sweat of his brow. But how different the *herb of the field*, and the tree, of these sad regions, from the "immortal amaranth" and tree of life, flourishing in the realms of light. In the former, as in those who cultivate them, are the seeds of the living death, requiring constant renewal, by the agency of *fire*. So of all organized existence, all life. Hence the *furnace of fire*. †

In those passages of scripture in which the *destruction* of the sinner is affirmed, the language appears to be relative, equivalent, in its degree, to the colloquial phrases implying ruin ; advantages are lost, disadvantages incurred. That this is the true meaning appears from the passage, (not to refer again to various others,) in which it is said, that some shall be beaten with few stripes.

\* See Rev. 2 : 7. † Rev. 19 : 20 ; 20 : 10, 14, *lake of fire*.

In the parable of the rich man and Lazarus it is observable, that Abraham still calls Dives Son. Did Dives expect some healing efficacy from the single drop of water?—The *great gulf* of which Abraham speaks, appears to have been the *shadow of death*.\*

It has been affirmed, that should there be a resurrection at the foot of the gallows, one of the first acts of the victims of justice would be, to enact those very laws under which themselves suffered. In hell there must, in self defence, be a due enforcement of law and order. *God is there*, and will not suffer the strong to oppress the weak, beyond the measure of their deserts. If, as is said, and as is doubtless true, in some conditions of society, not many rich, not many mighty are saved, the inhabitants will be men, who, in their own day, were wiser than the children of light. Men accustomed to convert the most disastrous events to their advantage, with energy and perseverance; men who will not abandon themselves *only* to weeping and wailing, while aught remains to be done. The place to which they are consigned is one of the outskirts of God's creation, a "region dolorous," beset with "many a frozen, many a fiery alp;" but there will be fiery spirits, and spirits steeped in ice, to contend with the uncongenial soil, to subdue it, and, at last, *with Christ's help*, to render it a paradise. I Cor. 15: 22—26. *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Is not this obviously the second death, destroyed for all? See, as above, ver. 29, &c.*

\* Some critics affirm that in illustrations of this kind, nothing is learned beyond the particular point in question. I do not see the force of their reasoning.

148. Doubtless the realm of woe is a place where there is much serious reflection, much active exertion. A place where the wise and prudent will obtain advantage, and the reckless and abandoned will still suffer loss. When the inhabitants of those gloomy mansions see *Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and themselves thrust out* ;\* when they find themselves *punished with everlasting destruction from the presence of the Lord, and from the glory of his power* ;† there will, there *must*, be weeping, and wailing ; but those who are on a sinking wreck, and toiling for life, have other subjects of attention than the far off home which they have left, never to behold again. One moment may be given to the glory of the tempest around them. But the vessel *will not sink*, whatever they may suffer, who will not strive. But strive they doubtless will, with the energy of *despair*. If the worst be supposed, which however, is not to be supposed, that there is fire above, beneath, around, within, who can tell what perpetual, lethean chloroform may be elicited from the “ burning marl.”

Is their very existence degraded and imperfect, it is still susceptible of much turbid enjoyment. They live however, under a dispensation of death, in a realm of barrenness, in the region of the second death ; and it appears extremely probable, that although their bodies are raised, they will be rendered incapable of natural increase.

Are they shut out, forever, from the glorious light of heaven, what splendid, starry globes of light, will be placed on high, extracted, by cunning labour, from the fiery elements around. Have they awakened to *shame and everlasting contempt*,‡ this is relative ; and habit, new depths of humility, and new zeal for truth, which teaches them it is deserved, will allay the anguish. If there be no hope of final and complete restoration to

\* Luke 13 : 28.

† II Thes. 1 : 9.

‡ Dan. 12 : 2.

God's favour, of being raised to the dignity and purity of angelick natures, they are still ever approaching a state of perfection, though they may never achieve it.

Instead of the inscription which Dante has placed over the portals of hell, should there not be written, *nil desperandum?*



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## NOTES.

### NOTE (A), P. 13.

MAN is so constituted, and *the world is so set in his heart*, that he naturally believes in signs or omens. The universal popularity of Plutarch is perhaps owing, in some degree, to the circumstance that his writings minister to this natural propensity. The same may doubtless be said, in New-England, of the writings of the Mathers, Increase and Cotton. Their writings are still read, and new editions are published, they are still classical, notwithstanding the sneers of the *Scribes* and *Sadducees*, who are in the places that once held them in such honour. I have, myself, a little work of Increase Mather, entitled "The Voice of God in Stormy Winds; Occasioned by the Dreadful and Unparalleled Storm, in the European Nations: Nov. 27th. 1703;" a copy presented by the Rev. Author to an ancestor, which I could not readily be induced to part with. I have known it to be read, and read, and re-read, to the neglect of later works. The storm in question, by the way, was followed, the next year, by the capture of Gibraltar—see *Millennial Institutions*—and appears to have been *Prodromous*, as the excellent author has it, of the rise of the power of Russia. Petersburg was founded in 1704; and the Russian power was finally established, in 1709, at the battle of Pultowa.

The interpretation of signs however, partakes of the imperfection incident to all the ways of man since the fall. In addition, systems of error, sometimes extensive and long continued, enormous, are gradually built up, under which signs are necessarily fallacious, sometimes intentionally deceptive. The Philistic divination, to be mentioned hereafter, is of this latter class. The *signs* appreciable by merely worldly wisdom, are of still another class; although men of the world, or worldly minded men, have sometimes, it is believed, a measure of the true gift, as Balaam had, of the gift of prophecy.

The difference between signs, (or omens,) and *judgments*, is partly of degree; though the latter term commonly, perhaps always, implies an infiction; while the sign may include an infiction or otherwise, indifferently. Of dreams, which are often the vehicle of signs, it may be observed, that as a natural phenomenon, *a dream cometh through the multitude of business, &c.*; but that Providence,

or the ministers of Providence, avail themselves of this phenomenon, in the way of interposition, to convey impressions. For he must either have observed to little purpose, or be devoid of the gift, who is not aware that some dreams are prophetic. Yet it should be added, that *in the multitude of dreams, and many words*, there are *also divers vanities*.\*

Observing this, and the practical uncertainty of the subject, many philosophical minds have latterly come to the conclusion, that there is no connexion between signs, omens, dreams, judgments, and subsequent events. Yet so strong is the natural tendency to this belief, that there are few perhaps, even of the most sceptical, who would not, at times, be liable to be disconcerted by an omen dark, especially in the presence of others; and this liability would probably be stronger, in those who had considerable experience of affairs, than in the young. As only those who have so lived that they can feel a good assurance of the protecting care of the Most High, can be raised above these terrors; so, only the just and upright can hope to be enabled to read correctly, either the "signs of the times," or those tokens, which are of nearer import. Jer. 10 : 2, 3. *Thus saith the LORD, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain; &c.* None, even of Plutarch's men,† had a more profound belief in omens than Napoleon. He also possessed, in a high degree, that faculty of presentiment, which German physiologists call the sixth sense. On one occasion, referring, if I recollect aright, to his own explanation as some singular event, deemed ominous, he said, *My impressions never deceive me*. How different was it, towards the last of his career, after the crying injustice of planning and attempting the subversion of the Spanish monarchy and people, had dimmed the pure ray — so comparatively, at least — of his youthful mind. His conversation with Cardinal Fesch, just previous to the Russian invasion, in which the latter endeavoured to dissuade him from the enterprise, will be recollected.

Those who do not admit the fact of occasional interposition, will see nothing but fortuitous concurrence, in the most striking and extraordinary coincidences. The scriptures however, constantly inculcate the reality of occasional interposition. It seems required, in the moral government of man, since the introduction of moral evil. The uniformity of events affords no proof against it. There is still room for selection. The scriptures represent, that the most stable and uniform of natural processes, the movements of the heavenly bodies, have been twice subject to interposition; and once, when

\* See Ecc. 5 : 3, 7.

† Gen. Paoli used to pat the little Nappy on his head, and say, here is one of Plutarch's men.

the sun went back ten degrees, on the dial of Ahaz, for the purpose of giving a sign.\*

The scriptures COMMAND the keeping of God's judgments. But what are those judgments, which are thus to be kept — observed — but *significant events*, in other words, *omens*? If the keeping of God's judgments is commanded, the observance of *signs*, (including prophetic dreams,) is encouraged. It will be proper to add, that judgments are retrospective, designed to warn against the continuance or repetition of offences. They may also, (it scarce need be added,) in one and the same instance, be tokens of coming events. The judgment of the great tempest, mentioned above, appears to have been of this complex character. Signs, again, may be retrospective, in like manner; or they may be merely, tokens of future events. Both may be intended to warn against courses of conduct, or action, which, though not involving moral delinquency, would be inexpedient or attended with danger.

Deut. 5 : 1 ; 31 — 33 ; 6 : 1 ; 8 : 2 ; 11. *And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep to do them. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do, therefore, as the LORD your God hath commanded you : Ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Ezek. 20 : 18, 19. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols : I am the LORD your God ; walk in my statutes, and keep my judgments and do them. Ezek. 36 : 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezek. 37 : 24, 25. And David my servant shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them.*

\* See Is. 38 : 7, 8.

*And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.* Neh. 9 : 13. *Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgements and true laws, good statutes and commandments.* Psal. 19 : 8—11. *The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightning the eyes: The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb. Moreover by them is thy servant warned; and in keeping of them there is great reward.* It will be seen, on attentively studying the citations above, that they form a connected series, and that not one of them could well be omitted.

Prov. 29 : 18. *Where there is no vision the people perish; but he that keepeth the law happy is he.* If there ever was a period, when there was no vision, and when the people did not keep the law, it was at the commencement of the French revolution. 1 Thess. 5 : 20. *Despise not prophesyings.*

It would seem that the *Christian* world has lived under a dispensation of *prophesyings, visions, dreams, wonders, and signs*, since the day of pentecost; and that *the period for its close is at hand.* See Acts 2 : 16—21, with Joel 2 : 28—32. The passage in Acts evidently refers to the commencement of the period, and that in Joel, *more especially* to its close. Peter, in Acts, speaks of wonders and signs, of blood, and fire, and vapour of smoke. Joel speaks of *blood and fire and pillars of smoke.* The apparently slight difference is not without purpose. The wonders and signs, of *Joel*, as explained by Peter, who is referring more immediately, to the *sound from heaven as of a mighty rushing wind, the cloven tongues like as of fire*, and the *gift of tongues*, appear to have included various, perhaps all, extraordinary appearances of fire and of smoke, in the heavens, extraordinary conflagrations, the shedding of blood in persecutions, and in religious wars, and those of *progress*, as those connected with the American and French revolutions, &c. Also appearances, (real or figurative,) in the *sun and moon.* The appearances of vapour and pillars of smoke, seem to include, first, the phenomena, sometimes most sublime in appearance, and probably causing the dark days, known as *dry fogs*; second, the smoke of gunpowder, and lastly, that of the steam engine. Joel 2 : 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.* The sun representing religions, and the moon civil institutions, this appears to have been realized, figuratively, in modern revolutions; more literally, in appearances of the sun, to be mentioned in another place; and in the

utterly desolate and ruined appearance, *to modern eyes*, as if it were in consequence of a penal infliction, of the moon.\* The *pillars of smoke* of the verse preceding, those ascending from the steam engine, are seen over the sea, and over the land. Is the *great and terrible day of the LORD* near? The period of signs, &c., commenced with the sound, like a mighty rushing wind, and the fiery tongues, of the day of pentecost. I have spoken, above, of its *close*. It should rather be, the consummation, in the commencement of millennial progress, for which the period of signs &c. was to prepare. It does not appear, I believe, but that the signs &c., are continued.

If, as is believed, the American revolution was the first of a series of events, designed by the Most High, to lead to the commencement of millennial progress, it could not, if the speculations above are founded in truth, but be attended by signs. Accordingly it appears, that signs, most appropriate, the biblical view of the subject being considered, and altogether worthy of the dignity and importance of the occasion, were observed. The first of these, which I shall mention, was that known as the Noise in the air. This phenomenon was thus described to me by the late Rev. Dr. H., who was, at the time, a young man of twenty one, living at a place about thirty miles southerly of Boston. For some time previous, a mortal sickness had prevailed in the place, and on the day in question, there were to be two funerals. One of them, that of a young man of the age of Dr. H., and an acquaintance, was appointed for 11 A. M. The service having been performed, the funeral procession had reached the burying ground, and were standing around the grave; when they were suddenly startled by a sound, as loud as a pretty loud peal of thunder, and apparently, directly over head. The day was clear, one of those days known as the Indian summer. Dr. H. described the sound more particularly, as resembling that, which would be caused by tipping a load of stones, each of some two hundred lbs. weight, out of a cart, on to a barn floor. This was in November of 1774, the year before the commencement of the revolution. Another person, living about ten miles from Boston, in another direction, described the sound as resembling that of a number of drums. Still another person, living on Connecticut river, compared the sound to the report of a cannon, followed by musketry, and that by a murmuring. This person said the day was fair, and identified the time, by saying the teams were coming out of the meadow. Still another person described the noise on hearsay, as resembling that caused by the falling of one of the walls of a brick house. The sound was heard, as one person said, all over the United States; as Dr. H. said, all over New-England.

The memorable event, known as the Dark Day, happened, May 19, 1780. It was on this occasion that Mr. Davenport, a member

\* See Note (H).

of the Connecticut Legislature, then in session, moved that lights might be brought, that if the day of judgment were at hand, they might be found in the way of their duty. This phenomenon, and the preceding, viewed in connexion, appear to me to be highly significant of the character of the American revolution, as it is believed to be set forth in prophecy. See XX, 85.

The winter of 1779-80, according to Dr. Webster, the most rigorous ever known in America, may be mentioned as one of the signs of this period. It appears to have been expressive of the *chill* which was to fall upon the social relations, by reason of the blighting influence of republican opinions. This chill has extended to every genial hearth, every work-shop, in New-England. Society, indeed, except as it may be regarded as a huge machine for making money, or for facilitating and giving scope for emulation, appears to be fast verging to the stage of cold collapse.

I will mention but one other *sign*, relating to this period, and of this general character: the tempest of Sept. 1782, about the close of the revolutionary war, in which the *Ville de Paris*, and other vessels, captured by Lord Rodney, in the celebrated sea fight with Count de Grasse, foundered at sea. The *Ville de Paris* was a ship of 110 guns, built by the city of Paris, and presented to Louis XVI; that good city of Paris, which, in a few years, was to howl for his blood. What could be more significant of the connexion between the American and French revolutions? The *Ville de Paris*, in consequence of the American revolutionary war, was first delivered into the hands of its enemies, and then lost in the sea.

There are other signs, of a more permanent nature. The following account of extraordinary appearances at the Natural Bridge in Virginia, is extracted from a work entitled Poetry of Travelling.

“We stood in silent admiration, and slowly and by degrees took our way under the Bridge, on the face of which, as if drawn by a skillful artist, is the form of a spread eagle. Under its left wing is the perfect representation of a lion’s head, the eyes and mouth being distinctly visible: and, singular as it may seem, both these animals present the same appearance from either side of the Bridge. They are delineated by a darker colouring of the rock, and at a little distance beyond is the figure of a bat. Strange it is that the spread eagle, the national emblem of our country, with the lion of England under its wing, should be supporting, as it were, this most stupendous of nature’s arches! What does it mean? Surely it would seem as if the hand of the Divinity had imprinted on tables of stone this emblem of our country’s independence and future supremacy.”

The excellent and amiable authoress, in her zeal for the future supremacy of her country, appears to have forgotten that the bridge had two sides; that if the eagle were on the right, on one side, he was on the left, on the other; to say nothing of the dangerous proximity of such a neighbour, to the eagle, whose only safety would be

found in *flight*. To be serious, it is very extraordinary that such forms should be presented by the rock, at all; still more so, that they should be seen on both sides, *pervading the entire mass of rock between*, as it appears, 75 feet in thickness. The circumstance appears to me to be a most surprising confirmation of the theory of the cherubim, given in this work. See XXIV, 113. Is there, also, an allusion to the *four beasts*, described in the Revelation? of which, the one with a face like a man, is supposed to represent Asia, the cradle of the human race. The one like a calf, Africa; the lion, Europe; and the flying eagle, America.

It is quite observable, that Gen. Washington is associated, by tokens sufficiently infallible, with the most magnificent natural scenery in Virginia, and among the most so in the world. It is said that there is a good resemblance of Gen Washington, naturally delineated on the rocks, at Harper's Ferry. In connexion with the bridge, Patrick Henry, (a cotemporary, and one of the revolutionary governors of Virginia,) used to say, that Washington was the only man he had ever known, who could throw a dollar over the natural bridge. When it is recollected, that the height of the bridge is 215 feet, and its width 75, the surprising, the almost superhuman force, of the arm that could make such a cast, will be admitted. I shall leave it to those who are skilled in such matters, to explain these singular coincidences.

I will mention one other *sign*, of an entirely different character from any of the preceding. Those who have read the work entitled Millennial Institutions, may remember, that it is there supposed, that the two witnesses, Rev. 11 : 3 — 12, are represented by the Talmudic and Caraitic Jews. If so, and if the Christian world have lived, ever since the date of the prophecy, under a dispensation of signs, it is to be supposed, that signs will have been given, in relation to the various powers possessed by the two witnesses, as see ver. 6; especially that of *smiting the earth with all plagues, as often as they will*; a power bestowed, it would seem, in accordance with a rule, the reverse of that which affirms that the curse causeless will not come. The following will, perhaps, be regarded as such a sign. The *plague*, which prevailed, during the reign of the emperor Justinian, commenced in Pelusium, a city within or near the district where the ancient Israelites resided, during their sojourn in Egypt in the year 542, and continued 52 years. It spread over the whole earth, "sparing neither island, cave, nor top of mountain, where mankind inhabited." One of the historians of this pestilence, says that it destroyed in a manner the whole world. The second year after its commencement it reached Constantinople, and prevailed in that city four months. During a part of this time the inhabitants died at the rate of ten thousand daily. *Procopius* relates the following circumstance. "Apparitions of spirits in all shapes human were seen by many, who thought the man they met

*struck them in some part of the body ; and so soon as they saw the spirit, they were seized with the disease."* In one of the most powerful works of fiction ever written, the Wieland of Charles Brockden Brown, this circumstance, somewhat altered — it would scarcely admit of embellishment — or another similar, is made use of with appalling effect.

NOTE (B), P. 49.

Those who are conversant with the early history of the Wesleyans, will perceive that I refer to the extraordinary circumstances, which happened in the family of the elder Mr. Wesley, while his son was yet a youth. A somewhat minute and circumstantial account of them is given in Southey's life of Wesley. Of these incidents it may be safely affirmed, first, that they are, some of them, as decidedly and unequivocally *supernatural*, as the miracles wrought in confirmation of the Christian doctrine ; and second, that they are as well attested. This will be regarded by some as a bold assertion ; but I should have no doubt that any one, capable of judging of the evidence, and who should attentively and candidly investigate the subject, would arrive at the same conclusion. *I should have no doubt that an intelligent jury, after the critical examination of evidence, practiced in courts of law, would so decide.* The conclusion at which Dr. Priestley arrives, in relation to this subject, is absolutely astounding, regarded as the deliberate opinion of a man of great and acknowledged capacity and acquirements. I can only charitably hope, that he was not acquainted with all the facts. It would have been amusing, in no ordinary degree, to have heard the Doctor, a library of learning, and of great ingenuity, attempting to explain to a shrewd lawyer, perfectly conversant with the laws of evidence, in their practical relations, the manner in which some of the circumstances could be reconciled with the idea, that they were "a trick of the servants, assisted by some of the neighbours, for the sake of amusing themselves, and puzzling the family." The distinction, which he makes between *miracles* and *supernatural events*, is altogether frivolous and irrelevant. Most of the miracles wrought in evidence of Christianity, were performed, not even by spirits, but by men ; and the only proof that they were *miraculous* was that they were *supernatural*, so far as could be determined by ordinary experience. When Christ stilled the waves, it was deemed a great miracle. What manner of man is this ? &c. Were the dancing of Mr. Wesley's trencher upon the table, and the rattling of the door latches, any less *miraculous* ? It is *barely possible*, that the calm might have been natural.

It being admitted that these circumstances were supernatural, and

sufficiently confirmed, two questions follow : what was their source, and what their purpose ? In connexion with the first question, it is to be regretted, perhaps, that Mr. Wesley, instead of abuse and vituperation, towards the extraordinary and unwonted inmate of his house, instead of calling it a deaf and dumb devil, (neither of which, by the way, it was,) did not apply the regular scripture test : 1 John, 4 : 1, 2. There is another test, resist the devil and he will flee from thee. So far as this test, as applied, may be depended upon, the spirit was *of God* ; for instead of fleeing at such rebukes as it received, it became more familiar. Mrs. Wesley requested it not to disturb her when employed in devotion, which request was strictly attended to. There were circumstances, connected with glass, with silk, and with metallick substances, which might suggest the idea of electricity — were perhaps designed for this purpose. When the spirit appeared, it was in the form of a rabbit, and of a badger without a head. *These are both animals that burrow.* The spirit was heard to *squeak* and to *chirp*. At the place where these transactions happened, “ quantities of large oaks, firs and other trees, some of which appear to have been burnt, and others cut down, are frequently found, three feet beneath the surface of the earth.” All these circumstances are naturally enough connected with the idea of the elementary or electrick spirits, cherubim, spoken of in the body of this work. It is said, that *Satan himself is transformed into an angel of light.* This spirit manifested itself under circumstances apparently equivocal. *For he that is not against us is on our part.* Mark 9 : 40. I will not undertake to determine how far such a test is applicable, in the present instance ; but I believe that there was nothing in the proceedings of this spirit, whatever its eccentricities, and whatever its object, which was obviously improper.

I will now mention some circumstances, and some considerations, which may serve to elucidate both the questions above ; and leave the reader to judge for himself. It is observable that Epworth, the scene of these transactions, was within the county of Lincolnshire. Those who have read the Millennial Institutions, may remember, that the Wash, of Lincolnshire, represents, naturally, the principal gate of the *north court of the frame of a city*, Ezek. 40. At this gate are the principal architectural emblems of the civil government, and religious establishment, which are to prevail in England, at the commencement of the Millennium. This fact acquires additional significance, viewed in connexion with the singular hostility of the spirit to the then reigning family in England. The accession of George I took place in 1714. The circumstances, which we are considering, happened in the winter of 1715-16.

The more immediate moral tendency of this spiritual visitation, may be inferred from the effect actually produced. Mr. Samuel Wesley, an older brother of John, not at home at the time, thus writes to his Mother. “ Those who are so wise as not to believe any

supernatural occurrences, though ever so well attested, could find a hundred questions to ask about those strange noises, you wrote me an account of; but for my part, I know not what question to put, which, if answered, would confirm me more in the belief of what you tell me. — — — As to my particular opinion, concerning the events foreboded by these noises, I cannot, I must confess, form any. — I think since it was not permitted to speak, all guesses must be vain. The end of spirits' actions is yet more hidden than that of men, and even this latter puzzles the most subtle politicians. That we may be struck so as to prepare seriously for any ill, may, it is possible, be one design of Providence. It is surely our duty and wisdom to do so." It appears, that although the spirit took up its residence with the Wesley family, or became a constant visitant, at the time mentioned above; yet that it had manifested itself, occasionally, to at least one of the family, for a considerable period before. Mr. John Wesley thus writes. "The first time my mother ever heard any unusual noise at Epworth, was long before the disturbance of old Jeffrey. My brother, lately come from London, had one evening a sharp quarrel with my sister Sukey, at which time, my mother happening to be above in her own chamber, the door and windows rung and jarred very loud, and presently several distinct strokes, three by three, were struck. From that night it never failed to give notice in much the same manner, against any signal misfortune, or illness of any belonging to the family." Dr. Priestly argues, "that where no good end was to be answered, we may safely conclude that no miracle was wrought." This argument is defective, in as much as it proceeds on the supposition, that the good end to be answered, must, necessarily, be apparent and immediate; whereas, if the events, collectively, were to be regarded as a *prophecy, carrying with it its own confirmation*, a most obvious supposition certainly, the end might be remote. The fact, that one of the most remarkable circumstances, attending the dispensation, consisted in the singular hostility — such it appeared to be — of the spirit of the reigning family; and that that family had come to the throne, only the year before, under a disputed succession, might have suggested this consideration. But it is by no means impossible, that results, comparatively near, and of great moment, were, in fact achieved. It appears not very improbable, that the effect produced, upon the young and susceptible minds of John and Charles Wesley, by these extraordinary events, may have led to the founding and establishment of Wesleyanism. At any rate, the circumstances above, mentioned by Mr. John Wesley, convey an impressive and affecting admonition, to families, and larger communities, to avoid strife and disunion, as they would, blight and misfortune.

## NOTE (C), P. 86.

*In that day sing ye unto her, A vineyard of red wine. Is. 27 : 2.* That I might not seem to omit aught which appears to be en-joined, I have given to the words above, together with a portion of ver. 6, with which they appear to be connected, a metrical form, and added musical notes. *Jacob*, as in ver. 6, see 69, a.



A vineyard of red wine, of red wine,  
 For Jacob's sere and uprooted tree :  
 In the chosen year cull Eden's vine —  
 Green, rooted once more, behold that tree.

## NOTE (D), P. 96.

Such appears to be the scripture account of the rise of systematic republicanism; and of that form of popular imperial government, engrafted upon it, which seems to have been an object of approval, to all good republicans, in this country at least, no less than republicanism itself. In another place of scripture, in which republicanism, in a more advanced stage, appears to be spoken of, the emblems are still more terrific. And here, doubtless, many, with unfeigned surprise, will inquire, how is this? Wherefore is it that republicanism, *approved of men*, is thus singularly obnoxious to the Divine displeasure? The reasons appear to be manifold. First, because republicanism, more than any other form of government, fosters and encourages that love of the world, which is idolatry, which is so dangerous to the souls of men; and affords fuller scope,

than any other form of government, to that emulation, which is classed by the apostle, with hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like — see Gal. 5 : 19—21 — and which is fatally subversive of the charities and amenities of life. Second, that it inevitably leads to an enormous system of deception, which, again, tends infallibly, to strife, and every evil work. Republican institutions are calculated to stimulate that envy and ill will, in the minds of the poor and uneducated, towards the rich and better informed, which too naturally spring up in the human heart ; but which, under some social forms, have been greatly counteracted, by other and better feelings. Again, republicanism is well nigh inconsistent with that respect, and reverence, and confidence, which when well regulated, are a source of mutual enjoyment, and among the strongest bonds of society.

I would not lightly esteem any man because he was poor, or ignorant, or of lowly condition. One might be all these, and yet be rich in the favour of God. The most ignorant man may understand the affairs with which he is conversant ; the most lowly may be truly respectable in this life ; the poorest may have a glorious inheritance in reversion. No one perhaps, has a more exalted opinion than myself, of the dignity of human nature, and of its high destiny, when unperverted. But false pretence is to be reprehended, in communities as well as in individuals. What are we to think of that deference to “publick opinion,” which is so generally professed, when publick opinion itself is divided, and constantly changing. We condemn the infallibility of the Church of Rome, is publick opinion any more infallible ? I do not speak of “enlightened publick opinion,” but of *that* publick opinion, which is the false idol of the demagogue. Plutarch tells us who was the first demagogue, a distinction little more to be envied than that of Cain.

The American constitution, as I believe, was, originally, bad enough. But bad as it was, it has, in practice, sadly deteriorated from the original theory. The framers of the constitution proceeded on the supposition, that the people could judge of those with whom they were acquainted, of their fitness for official station, as they would judge of a lawyer, a physician, or a mechanic, when they wished to employ one ; but it never entered their minds that the people were all to become politicians and statesmen ; that all legislation was to be conducted in bar rooms and other primary assemblies of the *people* ; that their representatives were to be mere blind tools, passive instruments, of their capricious and changeable will.

Were a numerous body of men to attempt to prove to the *people*, that they were profound divines, learned lawyers, skillful watch-makers, such suggestions would meet the contempt they deserved ; would be attributed to the right source. The cajolery of the peo-

ple, in respect of “*virtue*,” “*intelligence*,” and statesman-like qualities, is no less ridiculous ; but, unfortunately, far more successful. Every one has an interest in political questions, the prominent topics of this kind are few, and *apparently* simple ; but, above all, it is gratifying to the vanity to *seem* to direct, and have influence, in publick affairs.

The vast system of flattery and deception of the people, incident to systematick republicanism, was foreseen, and provided against in the scriptures. There is a portion of sacred writ, which is believed to be propheticall, and to relate to this very present time, which may well claim attention.

## PSAL. XII.

1 Help, LORD, for the godly man ceaseth ; for the faithful fail  
 2 from among the children of men. They speak vanity every one  
 with his neighbour : *with* flattering lips *and* with a double heart  
 3 do they speak. The LORD shall cut off all flattering lips, *and*  
 4 the tongue that speaketh proud things ; Who have said, with  
 our tongue will we prevail ; our lips *are* our own : who *is* lord  
 5 over us ? For the oppression of the poor, for the sighing of  
 the needy, now will I arise, saith the LORD ; I will set *him* in  
 6 safety *from him that* puffeth at him. The words of the LORD *are*  
 pure words ; *as* silver tried in a furnace of earth, purified seven  
 7 times. Thou shalt keep them, O LORD, thou shalt preserve  
 8 them from this generation for ever. The wicked walk on every  
 side, when the vilest men are exalted.

The meaning of the last verse appears to be this. *When the vilest men — vilest of the sons of men*, as it is in the Hebrew — that is, the demagogues, *are exalted, the wicked walk*, in places of power and trust — and with the confidence and assurance — *on every side*. That such is the meaning, see ver. 2 — 4.

## NOTE (E), P. 107.

The following singularly pleasing and graphic account of Corpus Christi, is given by Capt. Henry, of the United States army.

The village of Corpus Christi, or “*Kinney’s Branch*,” as it is generally called, is situated on the western shore of Corpus Christi Bay. The town consists of some twenty or thirty houses, partly situated on a shelf of land, elevated some six or eight feet above the water, about two hundred yards broad, and on a bluff which rises from the plain to the height of one hundred feet. The bay at this point is in the shape of a crescent, extending in a southeast direc-

tion to Padre Island, and northwest to the mouth of the Nueces. The bluff presents a beautiful aspect, the rise being sufficiently gentle to deprive it of all appearance of abruptness, clad with the mesquite-grass, and evergreen bushes scattered in clumps hither and yon in graceful confusion, looking, in its gentle undulations, as if its pleasing irregularities had been fashioned by the hand of man. The bluff and the plain presented, early on the morning after our arrival, quite a pastoral appearance. First came a large drove of cattle, driven by two Mexicans, mounted upon their mustang ponies; then followed at least five hundred goats and sheep, which, dispersing themselves in groups over hilland plain, added much to the beauty of the scene. The shepherd and his trusty dog accompanied them; Fancy placed in his hands the crook, and brought vividly to mind the poetic descriptions of his life. From the top of the bluff the view that burst upon us was magnificent in the extreme. Far off to the east the scene was bounded by the white-caps of the beautiful bay; to the southeast Flower Bluffs stood out in bold relief; in the northeast the distant highlands of Maglone's Bluff were dimly visible; to the northwest, the land near the mouth of the Nueces; in the west, one unlimited plain presented itself, extending to the mountains, the home of the mustang and buffalo, the hunting-ground of the bold Comanche and the fierce Lipan. The scene was charming, and the soft, refreshing sea-breeze, cooling the atmosphere to the temperature of an October's day, made one exclaim, in the enthusiasm of the moment, "It is God's favoured land — the Eden of America." When the enthusiasm subsided, it was not exactly *that*, but it certainly is very beautiful.

#### NOTE (F), P. 107.

Capt. Henry thus speaks of circumstances, which happened while the army were at Corpus Christi.

"Gen. Taylor and staff left on the 23d for San Patricio, to meet the Dragoons. On the 24th we were visited by a terrific thunder-storm, accompanied by torrents of rain. Lieutenant Bragg had one of his negro boys killed instantaneously, and another badly injured, by lightning. The crash was tremendous, and was felt throughout the camp. My arm was shocked as severely as if I had received a discharge of electricity from a heavily-laden battery, and the whole air was impregnated with a smell of sulphur. A child was born at the height of the storm, and should certainly be christened "*Thunder*."

"General Taylor returned on the 25th. His meeting with the Dragoons was somewhat singular. The heavy thunder we had

on the 24th was taken by them for the distant rumbling of cannon. They felt assured we were attacked. "To horse!" was sounded. Men who before were on the sick report found themselves by their horses' sides, and they all gallantly dashed in and swam the Nueces. When they met the general, they were marching by squadrons, with the full belief we were engaged with the enemy."

There was, if I do not misremember, a severe thunder-storm, at Paris, during the affair of June; and which interrupted the contest for several hours. The result of that struggle established the revolution, and made sure the existing state of things — June 1849. Thus, in a more literal sense, *the lightning that lightened out of the one part under heaven, shined unto the other part under heaven.*

NOTE (G), P. 132.

Is there any connexion between the electrick spirits, the cherubim, and the performances of Jugglers? These performances, when compared with miracles, certainly present a difficulty. Many of them appear to be no less supernatural, no less *miraculous*, than the miracles wrought in attestation of Christianity. The same, or a *similar* difficulty, existed of old, in the time of Moses. Pharaoh's magicians repeated some of the signs exhibited by Moses and Aaron. It was a remark of Sir Francis Bacon, that it was desirable that the feats of jugglers should be investigated scientifically; but, so far as I am aware, it has never been done. Even the faculty of the ventriloquist, so far as I am informed, has never been explained. (Those who are ventriloquists, by the way, have often, I believe, the faculties required in legerdemain; and it is worthy of remark, that the spirit, at Mr. Wesley's, *appeared* to have ventriloquial powers. Mr. John Wesley says, "The sound very often seemed in the air in the middle of a room, nor could they ever make any such themselves, by any contrivance.") In default of something better, and, till such an investigation as Lord Bacon proposes shall have been made, I will venture to offer a conjecture on the subject.

It is to the effect, that jugglers, in virtue of a peculiar organization, or gift, are placed in a relation with the electrick spirits, which may be illustrated by the mesmeric connexion; and the practical result of which is, that, up to a certain point, within certain limits, the volitions of the juggler find a ready minister in the spirit. *The juggler is conscious of a power, but can not fully explain it.*

In the prophecy of Joel, (2 : 30) cited in another place, it is said, *And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke.* In Acts it is varied thus, *And I will*

*shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke.* The wonders of fire appear to have consisted, first, of the *cloven tongues, like as of fire*; then are probably to be included, extraordinary appearances of northern lights, of meteors, and of lightning. The *signs* of fire, probably include, volcanic eruptions, extraordinary conflagrations, and the flame of gunpowder. These wonders and signs, are so intimately connected with electricity, that it seems not a very unnatural supposition, that *various acts of the electrick spirits are included*. Extraordinary and unaccountable events, brought about by the agency of these spirits. Psal. 104 : 4. *Who maketh his angels spirits, his ministers a flaming fire.*

The ways of God are not as our ways; and various reasons might be given, for endowing a small proportion of mankind with the powers supposed above. The *unaccountable*, especially in the actions of sentient beings, naturally leads the mind to the supernatural, and spiritual; hence the general belief of witchcraft, in rude nations, and in the early stages of society. The performances of jugglers might keep up a degree of *spiritual mindedness*, where other means would fail. Second, if the machinery, so to speak, of God's government of the world, consist of a peculiar kind or degree of spiritual beings, it seems consonant to the order of the Divine proceedings, to suppose that intimations, (whether, for a long time at least, understood or not,) of the existence and presence of such beings, would be given. The figures of the cherubim, on the ark, appear to have been designed for that purpose. Again, in the prophecy of Joel, alluded to above; or rather in the comment of Peter, it is said, in connexion with the signs and wonders, and referring to the same period, that God would pour out his Spirit upon all flesh. If the performances of jugglers are included in these signs, the circumstance, of itself, affords very considerable proof *that this dispensation of the Spirit extends to all nations*; and consequently, that the theory of virtual Christianity, and its universality, is correct.

Previous to the day of pentecost, the *familiar spirits*, appear to have been evil, and intercourse with them forbidden; but a circumstance is mentioned, which might perhaps be understood as designed to intimate, that at some future period, *during the reign of the prophetic David*, there would be familiar intercourse with spirits, on a different basis.

In the transaction between Saul and the witch of Endor, the woman was surprised and terrified, at a form, which was rendered visible, apparently, in consequence of her incantations. *And when she saw Samuel she cried with a loud voice.* Saul inquired of her *what sawest thou?* She answered, *I saw gods ascending out of the earth.* When Saul inquired, *what form is he of?* she said *An old man cometh up; and he is covered with a mantle.* This was Samuel. The

account is singularly involved, but it appears that the woman first saw Samuel, under circumstances that terrified her; but, it is to be inferred, not ascending. She then saw *gods ascending out of the earth*; and afterwards *an old man came up*, that was Samuel, &c. Did she not first see the body of Samuel, lying in the grave? which, being unexpected, terrified her. She then, I infer, saw cherubim ascending; who were commissioned, by God, to conduct the spirit of Samuel to the grave, where that and the body being reunited, *Samuel* came up, &c.

NOTE (H), P. 5, APPENDIX.

Can it be doubted, that when all was pronounced very good, the moon was a fair world, adapted for the sustenance, and planned as the delightful abode, of a happy population; and that such a population was placed upon it? a race of beings, inferior in dignity, perhaps, to man, and superior to the lower orders of the creation, on the earth. After man had fallen, by reason of sin, the moon, as being secondary and subsidiary to the earth, was involved in the curse; but the inhabitants, instead of being rendered sinful, and liable to death, like the lower animals on the earth, were slain, utterly exterminated; while the lesser planet, itself, was made a region of death, and utter desolation. If, by a knowledge of the state of the moon's surface, and of the circumstances, which render it probable that such a catastrophe has happened, the moon be *turned into blood*; the regime would seem to require that the *darkness* of the sun should be a permanent state, instead of the temporary darkness, of the series of eclipses, referred to in the text. This darkness is perhaps relative, and found in the *darkness* of the sun, compared with the ineffable brightness of the heavens above the sun; the existence of which, is supposed to have been demonstrated, or rendered extremely probable, in this work.



## ERRATA.

Page 17, line 10 from bottom, for Romans read Roman — p. 19, note, for 1839 read 1849 — p. 37, l. 13, for *ante* read *ante* — p. 52, l. 7, after “subdivisions,” dele one of the commas — p. 67, l. 7 fr. bot., for glazing read glozing — p. 68, last line dele “no” — p. 73, l. 7, for purile read puerile — p. 87, l. 7 fr. bot., dele “about” — p. 99, l. 2, for and read are — p. 104, l. 1, the note refers to page 103 — l. 4 fr. bot., note, for rrttempting read attempting — p. 105, l. 3, dele comma after “demon” — p. 118, period after “earth,” last of citation — p. 143, l. 16, for structures read structure — Dele “See” at end of same paragraph — p. 150, last line, for Has read Hast — p. 154, l. 4, read shaken out of it — p. 158, l. 14, 15, comma after “agencies” and “elements”; dele possessive comma after “elements” — p. 169, l. 15 fr. bot., for professed read possessed.

Page 4, notes, l. 3 from bot., for religions read religious — p. 10, l. 12 fr. bot., after “spirit,” for of read to — p. 11, Music, last bar but three, treble, a pause over the first note — p. 13, paragraph after citation from psal. XII, last line but one, dele “the” — p. 13, l. 7 fr. bot., for Branch read Ranch — p. 17, figures, for 239 read 5, notes.