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THE
CONNECTIONS
OF
THE UNIVERSE,

AS SEEN IN THE LIGHT OF GOD'S CREATED AND
WRITTEN REVELATIONS.

“CHRIST ALL IN ALL.”

NEW YORK:
THOMAS N. STANFORD, 637 BROADWAY.
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1857.

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TO
LLOYD W. AND MARIA P. WILLIAMS,
OF
BALTIMORE COUNTY, MARYLAND,
AS
A Token of Gratitude,
FOR A FRIENDSHIP
WHICH HAS BEEN
ONE OF THE MOST AGREEABLE EPISODES
OF HIS LIFE,
BY
THE AUTHOR.

August 20th, 1856.

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P R E F A C E .

THIS volume undertakes to generalize some floating thoughts of the writer on the Revelation which God has made to man, and to trace some of the *connections* of all the mind and matter of the universe.

It aims to show, that God has made three remarkable Revelations of Himself to the intelligent beings of the universe.

First, *Creation*, or the Works of God, by which He made known some of the essential perfections of the Godhead: His incomprehensible power and wisdom. This Revelation is not to man alone, but to every intelligent mind in the universe.

Second, *The Bible*, or the Words of God, another act for the further development of Himself; unfolding His goodness, holiness, and truth. This Reve-

lation unveils to man Divine characteristics already known to higher orders of beings, because it represents God as always the same, and He must be the same to all.

Third, *The Incarnation*, or the Life of God, which is the fullest Revelation of the Creator, that man, as a mortal, is capable of receiving from Him. It makes known the *unspeakable riches* of His exceeding abundant love, justice, and grace in Jesus Christ. This Revelation is also probably known to the inhabitants of all worlds.

Each of these Revelations is but partial to man, because *his world* is but a fraction of the universe; *his Bible* but a fraction of God's words; and *his Incarnation* but a faint shadowing forth of the Life of God.

These incontrovertible facts are an argument and proof, that the three Revelations were not made specially for man, but, that he, as a son of God, and citizen of the universe, has as much revealed to him as is necessary for his present condition.

As man ranges through these Revelations, one after the other, and traces their *connections*, they unfold to him different views of God. And the sum of their analogies and differences picture the Creator to his mind, widen his ideas of Him, and reveal all that he is capable of knowing of Him.

An impenetrable obscurity hangs over each one

of the Revelations. God is *hidden* behind the veil of *matter*; He is *hidden* behind the veil of *words*; He is *hidden* behind the veil of *flesh*. Each Revelation is progressive. The veil grows thinner. At last the Life of God proceeds into *moral action*, and the glory of the Father shines through His Only Begotten Son.

We see in Him how God would do if He were a man on earth like ourselves. This is the compendium of Creation and Revelation to man, to teach him how TO DO, AND TO BE, like his Father and God.

The Bible is the principal source whence information on these subjects is to be obtained. It gives the hint, that all worlds are united by the act of creation, and science corroborates it. It teaches that the universe is the creation of one Infinite Spirit; that man is part spirit, and the higher orders of beings are all spirit, and that both are connected by the relationship of creation by a common Father. And that the planets, suns, and systems are islands in the ocean of space, and some of them theatres of action of intelligent spiritual beings. One universe with many worlds, all created and governed by one God, and inhabited by beings animated with one spirit, some good, some bad, and some on probation.

The grandeur of the universe can be estimated only by viewing it as a whole; and the whole is so vast that it cannot be grasped by the human mind.

All that man can do is to examine the details which come within reach of his observation and intellect.

Science teaches that all matter is compounded into globes or worlds similar to the earth, *connected* by a common gravitation, and governed by a common law. Here it stops. It however seizes some of the details of that law, and discovers some of the *connections* and analogies of the different parts. But it teaches nothing certain of the *connections* or relationship of either the worlds or their inhabitants. All it infers on these points is speculation and conjecture. It creates the highest probability that the distant worlds are parts of a grand whole, and inhabited by beings *having functions of life adapted to their several physical conditions*.

Where science stops, the Holy Scriptures come to its aid; confirm its conjectures; teach that all worlds were created by the one God, to be inhabited; and throw some light on the relationship and employments of their several occupants; and also what is to be the destiny of man, of his world, and all the intelligent creatures of God.

Unbelievers in these Revelations have attempted to show, that the work of creation teaches atheism or pantheism, and that the Bible is a human mythological narrative of fabulous persons. It is here aimed to prove that, when rightly interpreted, they

teach no such thing, but are the result of the wisely directed power of one Infinite and Divine Mind.

The earnest desire of the writer is, that these thoughts may be in strict accordance with the truth and will of God, with the doctrines of Christ's Gospel and Church, and may promote His honor and glory among men.

They have been written at intervals, between other daily employments, and may possibly contain inaccuracies. They are unintentional. Truth is his aim. If they shall be the means of extending the boundaries of knowledge and truth, or of bringing an abler expounder to their defence, one, at least, of his desires, will be attained.

It is not intended as a book for the learned, but as a popular argument for the masses of the people, against the popular infidelity of the age.

BALTIMORE Co., MARYLAND, Oct. 17, 1856.

CONNECTIONS OF THE UNIVERSE.



CHAPTER I.

CREATION ; OR, THE WORKS OF GOD.

“ Verily thou art a God who *hides* thyself.”
The Prophet Isaiah.

BEFORE creation, God existed alone in the unspeakable splendors of the adorable Godhead. The human mind is incapable of imagining that state. Revelation is silent concerning it.

Creation began without any announcement. The vast realm of space lay before God's silent power. It was startled by the voice of the Eternal Word sounding over its dark and unfathomable abysses, calling existences up from nothing. He spake, and sparkling hosts of shining worlds sprang up and glittered over its illimitable field.

Jesus Christ is the beginning and the end of creation. St. John says: "He was in the beginning with God, and all things were made by Him." And St. Paul: "By Him were all things created, that are in heaven, and that are in earth, *visible* and *invisible*." It was modelled *by Him* and *for Him*, was pronounced "good" by Him, and is at last to be gathered *into Him*. It flowed out from Him, and is now flowing back purified, to be hereafter glorified.

Creation is the foundation of the Son of God's human nature. It was born out of it. God predestined Him from all eternity, and He would have had no such nature without creation. All inanimate nature—the planets, suns, and systems, with all their vital and mechanical forces; and all the intelligent beings capable of understanding these works, were created *by* and *for*, "and with a view to Him, and in some way modelled upon Him, and marked with His seal, and are His property in right of the created nature which He has so admirably wedded to the Divine."

Man knows nothing of God but what He has revealed. Creation was the beginning of His acts, to make Himself known outside of the Godhead. It was the unfolding of the *uncreated mind* to other created minds. It was a "supernatural act," and a condescension of the Creator. It was not necessary for His own glory or happiness. He created for the good of others. Pantheists would make God the soul of the universe, but creation gives its own evidence, that He contrived it so as to display

His own power and wisdom, and to make it a blessing to others.

God is every where present in His works, but is not by such a presence as human reason would expect. "It is the glory of God to conceal a thing;" all things. All that can be learned of the Creator from creation alone is so little that He *seems hidden* to His creatures; *so hidden* that no mortal mind can discover any thing certain of His nature, beyond the fact that He is the Possessor of almighty power and wisdom.

From creation alone man could never learn the vast extent of God's immeasurable goodness, justice, and love. He is *hidden in creation*, because it is the beginning of His works. All His processes are silent and inscrutable. They seem slow to man, because he views through the measurement of time that which is progressing by the measurement of eternity. He is hidden, because creation cannot develop the whole of the Divine mind. It teaches nothing certainly of His moral nature. He is hidden, because it is a part of His plan to teach by awakening inquiry. To be found, God has to be looked for by "all manner of deep thought." All increase of knowledge of God increases love of Him. It is so, at least, when we search and make discoveries ourselves. It might not be so if we could acquire the knowledge without effort. This may be one reason why He hides himself. There is nothing in life so delightful as to search after God. When we reverently discover Him, in the mysteries of His works and words, our souls are

filled with joy : we find that which our natures had most longed for.

God's works necessarily seem obscure to man, because it is impossible for a child to understand the wisdom of its Father. The difference between His knowledge and man's ignorance is so great, that His simplest acts appear mysterious to Him. Although they seem obscure, they are made in the plainest manner that the Infinite sees best adapted to the finite mind. The clearest revelations of God are through the seemingly deepest hidings of Himself : for examples in the Incarnation and Crucifixion. But, through all the darkness which hangs around God, man discerns enough to fit him for every condition of his life. The mysteries increase his reverence of God, arouse his intellect, and ennoble him as He studies them.

The innumerable worlds and systems in the heavens, and the vast variety of animal and vegetable life, and mineral forms on earth, attract the attention, awaken curiosity, and lead the mind step by step to the highest conceptions of the Creator's wisdom and power.

There is no reason why creation may not now be comparatively in its infancy. There is nothing in the Bible to oppose the belief, that it began with the different orders of angels and men, and that space is destined to be more gloriously filled with an infinite variety of new beings and worlds before creation is completed. It certainly teaches that there are to be other creations of new heavens and a new earth. All creation, vast as it is, is too

narrow to give intelligent beings a complete idea of God. He is too infinite to be made known by a single revelation, however marvellous. He has therefore made Three, which show different phases of His Divine nature.

God always had His universal empire of glory, before creation began. He created to manifest it. He had from everlasting all power and wisdom, all goodness and justice. But they were *wholly hidden* in the mysterious recesses of His own Being, until He created. He could exercise neither justice nor mercy, and it may have been so with many of His other attributes, until there were objects to call them into action. Without creation, some of these Divine attributes must have been for ever latent, since there would have been no occasion to exercise them.

Creation is His first Revelation. There He shadows forth His power and wisdom. It is His Kingdom of Nature. The Bible is His second Revelation. That reveals His love and mercy, and makes known His Kingdom of Grace. The Incarnation is His third Revelation, and this lets down to man a cord of Light and Life from the Kingdom of Glory, where He reigns. The first reveals His Power, the second His Will, and the third His life and participation in His own creation.

They together show a progressive development of the Divine Nature, and unitedly give a sublime insight into the varied magnificence of His attributes.

The three Revelations bring to view, to the hu-

man understanding, the three Kingdoms over which God reigns, and to which man is subject. They are the Kingdom of Nature, into which he comes by his natural birth ; the Kingdom of Grace, into which he enters by a spiritual baptismal birth ; and the Kingdom of Glory, into the vestibule of which he enters, through the womb of death, to *Eternal Life*.

Thus it is seen in the outset, that there is a marvellous relationship in these three Revelations ; that man could not know his own destiny, without some knowledge of all of them ; and that they indicate progressive stages of growth from inanimate to animate matter, and thence onward from a natural to an *Eternal Life*.

There is another remarkable resemblance between these Revelations. They are all mysterious. Reason perceives that God is *hidden* in them ; Revelation declares that it is so ; and viewed in the light of both reason and revelation He is every where the same. "All creation lies before Him as a vast region, every *point* of which is a hiding-place for Him who made it." But each Revelation connects with and develops the other ; and yet the last and highest stage maintains the original character of mystery. That is, God, though constantly coming into view, is *hidden to the last*, in the Incarnation, behind the veil of *flesh*. Creation, in its last stage known to man, ends in the Incarnation, where *it is lost in God*.

The human mind discovers no boundaries to God's works. Man, with his present capacity, can-

not in his whole life learn enough to compare the three Divine Revelations, or to trace their connections. This capacity and measure of knowledge is reserved to be communicated, when the mortal shall have put on immortality; when he shall have entered the Kingdom of Glory, which will embrace the universe, without one world not in subjection to the Creator.

The greatest earthly fertilizer of man's intellect is the study of whatever may be known of these mysteries. It throws floods of light on the nature of God and man, and the universe: on time and eternity, sin and redemption; on life, and death, and immortality. Meditation on these subjects illumines their obscurities, and opens up their hidden meanings. It carries us backward to the never beginning, and forward to the never ending ages of eternity. It shows that all God's works flow from the immeasurable fulness of His love, pouring itself out as a source of happiness to others. He must have known some evil would attend the mechanism of His vast works; "yet He created." Because He had foreseen and provided beforehand a remedy for the evil, and because the evil would be infinitely small in comparison with the good.

Revelation says, that God created all things by and for His Son: that all creation, with its dominions and principalities, is at last to be made the dwelling-place of "righteousness," and to be consolidated, and Christ is to be subject to Him who put all things under Him. Then the designs of God

in creating will have been accomplished, and “ *God will be all in all.*”

What that means has not been revealed ; and of it man can only humbly conjecture. It doubtless refers to our Lord’s Mediatorial Kingdom, which is built up *on* and *out of* creation, to which man belongs, and which is to be turned over, when completed, to the Kingdom of Glory of the Father Everlasting, which existed before creation.

If man cannot understand what that kingdom is, he can adore and rest happily in the prospect ; since, when a Father of perfect wisdom, holiness, and justice is on the throne of the universe, and man belongs to that empire, he must be satisfied. He can imagine no higher government, and conceive of no higher happiness and dignity, than to be its everlasting subject. And as it is revealed that he is to have a part in its administration, there is nothing beyond to which a holy ambition can aspire.

As creation is one of the means, by which God communicates His goodness and knowledge to man, so also is it, probably, a channel by which He pours them through all worlds. And as God’s glory has been increased, and man’s happiness secured by this act on earth, so is it probable that the same results have been produced among the intelligent beings of all worlds.

In his present state, man is not only born into, *but out of*, the Kingdom of Nature. He is created from the dust, and he grows up (by the use of its vegetables, grains, and fruits,) to the full stature of

a citizen of this kingdom. This is the first stage of his development and progress. And if this were to be his end, to live only this life on earth, there would have been no necessity for a further Revelation.

CHAPTER II.

CREATION, AS SEEN BY REVELATION AND SCIENCE.

"He *hideth* Himself on the right hand, that I cannot see Him."

The Preacher Job.

God has given man no definite account of the creation of His own world. He simply relates, that "In the beginning God created the heavens and the earth."

This is an independent sentence of Divine revelation, and has no immediate connection with what follows. It is a succinct account of the whole primeval work of creation, and relates to periods long prior to all that man calls time. It stands like the order of things it describes, independent and alone. What follows is an expansion of this. The terms heaven and earth designate the common substance, and common matter, of the elements of all created things.

The heavens, being the noblest worlds, are first mentioned in the order of revelation, as they doubtless were in the order of creation. Man knows not what the term means. Reference is frequently

made to them in the Bible, but in such a way that it is impossible to determine their character. A distinction is made between the two kinds of creation, but its nature is hidden from man. It warrants the belief in two kinds of worlds. Man knows of two kinds of beings, the material who live on earth, and the spiritual who live elsewhere. These worlds may differ or exist under somewhat similar distinctions.

The form of the words "beginning" and "heavens" has a meaning. They were designed to teach. The first refers to periods of time beyond all human records, or the remotest described by the most enthusiastic geologist; and the second to the heavenly worlds, in contradistinction to the material like the earth, and the system with which it is connected, which is man's abode, to whom the revelation is specially made.

St. Augustine speaks of the periods called days,* in the English version of the Bible, which relate to preparing the earth for man, and which refer to time and events long after the original creation of matter, as "*six different progresses.*" And the recapitulation of the subsequent work of creation (Gen. ii. 4) calls them "The *Generations* of the heavens and the earth when they were created, in the *day* that the Lord God made the heavens and the earth." This seems to show that the word rendered *day* is a period in the calendar of God and not of man. Generations denote successive offsprings, or ages following one another.

* City of God, Book 20.

The Bible couples the heavens and the earth together in its account of creation ; but it implies, by the phraseology and grammatical construction, that there were a plurality of successive progressions. What they were we know not. There is no light from either revelation intense enough to penetrate the dark abyss.

Human language is an imperfect medium to express Divine mysteries. When man speaks of creation he associates with it the idea of materiality, that which is sensible to human feeling ; yet the most powerful natural agents are imponderable and imperceptible to the senses.

Creation is a manifestation of God ; the theatre on which He exercised His spiritual power. It is the material out of which He created, and is creating immortal beings, and on which He is training and educating them. It is not surprising that man in his present state, partaking so largely of matter, should not be able to understand all its mysteries. If, to any mind, creation seems imperfect, it is not because it is so, but because man himself is imperfect, a fallen being, and his original capability to comprehend it has been impaired.

The natural revelation perfectly agrees with all the comprehensible intimations of the written. Out of inanimate matter God made man. He was an original work, a perfect being, the wisest and noblest, except the Son of God and man, who ever lived. He was created to be lord of the earth. And in him was accomplished, as will be by and by shown, one of the progressive changes through which mat-

ter has gone on, its mysterious progress to perfection and immortality.

In the very beginning, the love, and power, and wisdom of God overflowed, and the result was *creation*. For a moment does not this seem to lift the veil, and give us a glimpse into the depths of the adorable life of God? Blessed be His most holy and dread Name, and blessed be His condescension in the mystery of creation! We need say nothing of the surpassing beauty, or of the varied magnificence of creation. We need not even try to fathom that other incomparable mystery, that God created out of nothing, *matter out of nothing*, "and by a single effort of His own will swung huge solar systems up in the loose void of homeless space;" *spirit out of nothing*, "and has ever since been working created matter into eternal mind, deathless souls out of nothing every minute of the day and night, and every one of these souls by itself is more wonderful and important than the whole of the material world. We need do nothing more than walk on the brink of creation, and look over into the depths of that foregoing eternity, when the Three in One alone was, ever Blessed and Glorious, and muse on the mere fact of the interruption of that eternity by creation, and we shall see how excellent and Divine a mystery it is, *so full of God*, so radiant with His innumerable perfections, and all lying in the golden light of the Sun of Justice, who was not yet to rise for thousands of long expectant years. *That mystery is our mother, for out of it are we come ourselves*, nay, the creation of our own souls but a few years ago was a portion of its perpetual continuity."

The single act of the creation of the earth, shows the power and wisdom of the Creator as undeniably as our whole solar system. And if man had been created with powers of vision incapable of seeing beyond the horizon of his own world, there is enough here to convince him, that there is an Almighty and all Bountiful God; enough to inspire him with love and adoration. But, that he has larger capabilities, not only to see, but also to learn much of other worlds, is a strong indication of the regard of his Creator.

Science teaches that the sun and planets are vast material bodies, similar to the earth, connected by a common law of gravitation, and subject to a common law of rotation on their axes. But the great distance of the nearest satellite, our own moon, and the insurmountable barrier of the intervening space, which no human ingenuity can ever overcome, prevents us from learning much from science alone.

The mind struggles to find some clue in the distant worlds to the origin of matter. Whence it came? Whether inhabited? And if so, what the nature of the inhabitants? And what its and their future destiny? But neither observation nor experience throw any satisfactory light on these mysteries.

Glasses have been invented, which help the eye to travel millions of miles into the outworks of God, millions of miles beyond the sun, and to unveil new worlds in the clusters of light, which, on the outskirts of creation, hide nests of starry worlds from unassisted human vision. Yet, these bring back no

clue to the origin of the matter of the universe, much less as to its inhabitants.

Ideas of the size, density, inclination of their poles, the periods of their revolution, and the atmospheres of other worlds have been obtained ; but of their inhabitants not a *satisfactory conjecture*. The profoundest astronomer is compelled to acknowledge with the pious Psalmist: "Such knowledge is too wonderful for me ; it is high, I cannot attain unto it." All that man can learn of these mysteries is to be gleaned from the Bible.

Man has always known that the earth belonged to a great solar system of worlds ; but modern discoveries prove that the system itself is not an independent or fixed one, but a part of the universe. As our planetary system moves round the sun, so is the sun and all its worlds moving through space with a determined direction and velocity.

Sir. D. Brewster says, "This great cosmical truth, the greatest in astronomy, furnishes a new argument for the plurality of worlds ;" it may be added, that it is a vastly more powerful one for the immensity of creation, and the *unity of matter*.

That the sun is in motion is proven by one of the ways by which the earth's motion round the sun is proven.

The observer notices night by night, that the earth seems to be approaching some stars and receding from others. This difference constantly increases until it returns to the point at which the observation began. This completes her yearly cycle or orbit around the sun. And it is an inference, from

the so-called "proper motion" of the fixed stars, that the sun, by a similar law, is advancing towards a point in the constellation Hercules.*

"To that now dark and mysterious centre," says Sir. D. Brewster, "from which no ray however feeble shines, we may in another age, point our telescopes, detecting, perchance, the great luminary which controls our system, and bend its path into the vast orbit, which man, in the whole cycle of his race (*he means his mortal career*) may never be allowed to round. If the buried relics of primeval life have taught us how brief has been our tenure of this terrestrial paradise, compared with its occupancy by the brutes that perish, the grand sidereal truth which we have been expounding impresses upon us the no less humbling lesson, that from the birth of man to the extinction (mortal) of his race, the system to which he belongs will have described but an infinitesimal arc in that grand cosmical orbit in which it is destined to revolve. If reason ever falters beneath the weight of its own conceptions, it is under this overwhelming idea of time and space."

Some idea of the extent of creation may be inferred from the fact, that "the glorious sun, the centre and soul of our system, is nearly nine hundred thousand miles in diameter, above one hundred times the diameter of our globe, and five hundred times the bulk of all the planets put together."

* Since writing the above, Maedler, who is one of the greatest astronomers that ever lived, and has given the subject of the central sun of the universe special attention, has come to the conclusion, that "Acyone, principal star in the group known as Pleiades," is the grand point around which the whole starry universe is revolving.

And if it were required to pass the sun between the moon and the earth, they would have to be separated to about four times their present distance, to make room for it.

That majestic orb turns on its axis like the earth, but takes over twenty-five days to make one such revolution as the earth makes in a less number of hours. And, "it throws off its light with a velocity of one hundred and ninety two thousand miles in a second," sending billions of billions of rays into space, illumining, refreshing, and adorning many worlds besides our own.

To think of such a body in motion, is overwhelming. But when to this is added, that it is travelling round a centre of its own, so distant as to be undiscernible by the most powerful glasses, the mind gets a larger idea of the immeasurable grandeur of the universe.

When we further reflect, that the most distant known planet in the solar system is "nearly three thousand millions of miles from the sun," and is over one hundred and sixty-five calendar years in going round it, while travelling with incredible speed, a larger view of the subject is obtained.

But when to these the fact is added, that the sun itself, with its majestic train of worlds, is yearly advancing more than one hundred and fifty-four millions of miles towards a distant point in space; and that other solar systems stretch away far beyond the circumference the sun is describing in its yet unknown orbit; and that all these are probably travelling round some central point in the universe,

probably the throne of the Eternal Creator, the mind is paralyzed in its effort to grasp such a whole.

Man is incapable of forming an idea of space, in which God has set in motion His magnificent domain of created worlds, which are accomplishing His almost unknown purposes with the precision of a perfectly Divine mechanism.

It is estimated that the nearest fixed stars are four hundred thousand times further from the earth than it is from the sun. A cannon ball, travelling with the velocity it has when shot from a gun in the earth's atmosphere, would take about *nine millions* of years to reach them. Light, which moves twelve millions of miles a minute, is six years in coming to the earth from them. With such magnitudes the human mind has nothing to institute comparisons.

Ancient history and traditions of mankind indicate that the opinion has always been current, that the earth is a connected part of a common universe. This truth, however, has never been brought out with its present clearness until modern times. Indeed, what other truth has? It has, like all truth, human and Divine, had its periods of growth and rest, and then of growth again like the oak and long-lived trees; like all Gods works, for truth is a Revelation from Him; first the blade, then the ear, and after that the full corn. It is the law of God in both the natural and spiritual worlds: in all His words and all His works.

Many great cosmical truths, known to the world before Greece or Rome were founded, have come to be fully understood, in post-diluvial ages, only since the revival of learning.

The Bible teaches, that the great-grandsons of Adam made harps and organs, and were skilful workers of iron and brass. An age in which music is cultivated, and iron and brass used, indicates a high civilization. This was within one hundred and twenty-five years after Adam's creation. The knowledge, therefore, must have been communicated directly by God to Adam, and by him to his children and grandchildren.

Man's original condition, therefore, was one of high civilization and knowledge.* Towards the close of the Adamic dispensation, man, having relapsed from God, grew brutal and ignorant. The deluge was sent as a punishment, because "man had corrupted his ways." Noah and his family escaped the general declension, were saved from that terrible catastrophe, and carried across the flood the fragments of knowledge which survived, and were by him preserved from destruction. This is evident, because the empires of Assyria and Babylon, of Egypt and China, founded by his grandsons, each had a knowledge of astronomy and the true system of the universe.

It is certain the stars were classed into constellations twelve hundred years before our Lord's advent, and four hundred before the fabulous founders of Rome are said to have been born. And the names given them before the times of Job, Abram, and

* Some fragments of that higher knowledge were preserved by tradition, or revived by our Lord, in the apostolic age. One example is, the fall of the angels, their expulsion from heaven, and reservation to a final judgment and hell. This doctrine is not to be found in the Old Testament.

Homer, are the same which some of them now have. Six hundred years before Christ, the Chinese had celestial charts with more than a thousand stars correctly inserted, and, one hundred years later, Pythagoras taught the Greeks the true theory of our solar system.

That system was probably revealed by God to Adam. God gave the names to land and water;* and also to the stars;† and the Ash, Cesil, and Cimah of Job,‡ translated by the Septuagint two hundred and seventy-seven years before Christ, Arcturus, Orion, and Pleiades, may be the names given them by their Creator.

It seems impossible for man to have discovered the system at first, or even to have revived it after it was lost, *without some clue to it*. Such a clue has always existed, at first, in sculpture and monuments, which, when knowledge declined and nations perished, outlived them.

The system has been more than once lost for a time. But, when learning revived, and new stages of progress were made, the stony records delivered up their secret, and the true theory lived again. Josephus,§ who wrote eighteen hundred years ago, fully confirms this opinion, saying, that the sons of Adam had a *knowledge of "the heavenly bodies and their order,"* and recorded it "*on stones,*" which were extant in his time. In later ages the manuscripts of the learned served the same purpose as the preceding monuments. Such was the case at the

* Gen. i. 10. † Isa. xl. 26. ‡ Job xxxviii. 31, 32.

§ Antiq. lib. 1, cap. 1, sec. 3.

Revival of Letters in the fourteenth century, when Cardinal Cusa discovered and promulgated the doctrines which Aristarchus had received from Pythagoras, and which Copernicus afterwards digested into the system which bears his name.

The Chinese charts, the monuments of Egypt, and the recently dug up records of ancient Assyria, prove that the world has always had something besides tradition, to preserve the true theory of the great cosmical system of the universe. And they fully warrant the belief, that the original condition of man was one of enlightenment, and that the true theory of the universe was directly given by God to Adam; and is one of the few items of primeval revelation, which has escaped all the catastrophes through which the race has passed, on its marvellous pilgrimage to eternity.

Creation was designed by God to make known His attributes to all intelligent beings. Wherever there is mind the same lesson is learnt from it, that is learned by man. It is God's *great Silent Teacher*, as Jesus is His *great Audible Teacher*; both convey the same lesson and shadow forth God and His kingdom of glory.

St. Paul says, "The *invisible things of God* from the *creation of the world* are clearly seen, *being understood by the things which are made.*" The animal, mineral, and vegetable kingdoms of earth are reflections upon matter of the glorious, and unspeakable divisions of God's everlasting kingdom of glory, and a foreshadowing to man of the realities of the life to come. The sun, moon,

and stars, and all the precious things of the earth, are employed in revelation as figures to represent the glories of man's future abode. And even the sun, its glorious centre, and the source of all its life and beauty, it is said will not be needed there. Creation connects man with that kingdom, and time is rapidly conducting him to it.

In all this shadowing forth of God and his kingdom of glory, there is a remarkable adaptation of the knowledge to man's nature and capacity. It is so revealed as to inspire the desire to *know more*; and also to give a *clue* by which to understand His other revelations. God is *hidden* in creation, and we can find in it no explanation of its mysteries. This is a lesson to prepare us for the study of His Word and Incarnation. An infinitely wise God must be consistent *in all His doings*. Thus creation *trains us how to learn of God*.

Creation is represented in the Bible as having a past, present, and future history. Its past, so far as man is specially interested, he knows. Its present, he is in some degree influencing. Its future, relating to himself and other beings and worlds, is foretold in the New Testament. And a proper understanding of the works of God can be obtained only by the study of His Word, which is their interpreter.

There is an intimate connection between God's three kingdoms of Nature, Grace, and Glory. The Incarnation is the foundation of the kingdom of grace, and the connecting link between the two others. What this mysterious relationship between

these grand divisions of the universe is, time and fulfilling prophecy are fast revealing. They are quickening to full development the knowledge of the (as yet) "unsearchable riches of Christ," which is "to make *all*, πάντες, see" (not *all men*, as in the English version of the Scriptures, but *all intelligent beings* of the *whole creation*) "*the manifold wisdom of God.*" This is evidently the true interpretation, because the Apostle immediately adds, "to the *intent*, that now unto *Principalities and Powers* in *heavenly worlds*, ἐν τοῖς ἐπουρανίοις, might be *known by the Church*," (which was developed by the Incarnation, and is the last and *highest result of creation*, as seen by the human mind, from the standing point of earth,) "*the manifold wisdom of God.*"

Revelation teaches that all creation, the heavens and the earth, have been defiled by sin, and that both are to be burned with fire. When they have accomplished God's purposes, they will be knocked away like a worthless scaffolding.

Before sin entered creation all was good, all was in harmony with God. But now the whole creation "groans" under the curse of sin. The whole kingdom of nature has felt the penalty of the violation of the Creator's laws by its inhabitants. The earth was cursed for man's sin; and the heavenly worlds, possibly, are to suffer the same penalty for the angels' sin. The future of creation will be Redemption from the curse. Revelation speaks of a new heaven and a new earth, wherein dwelleth righteousness, when those which now are have

passed away. And they are mysteriously connected with the present Christian Dispensation ; and to be the abode of those who in this world received the benefits of Christ's Incarnation. That benefit was to change them from mortal to immortal beings : from a state of nature to a state of grace, which fits for the kingdom of glory, "over which God reigned before creation began," and which He created immortal beings to enlarge.

That state will be one of the *full knowledge of God*, and of all His works : where *Truth* will be *unveiled*, and God himself, who is its *fountain*, will be no longer *hidden*. Creation having been completed by redemption, there will be no more "imperfection, and sin will no more adhere to us, and there, after the experience of millions of ages spent in the enjoyment of heavenly happiness, we shall be still advancing in heavenly glory and felicity, and attaining to a higher measure of the increasing strength, and ever growing splendor of the sons of God."

The whole mechanism of creation, so far as man can see and judge, appears to be contrived so as to picture to him a higher and better state. His own world seems to him opaque ; others are luminous. It is diminutive in size ; others are immense in comparison. It is covered with deserts and oceans, with thorns and briers, and subject to earthquakes and storms, and sickness and death, which show its imperfection, while all God's undisturbed works are perfect.

And every part of creation, to the very dust

and water, the oil and wine of the earth, has a mysterious relation to the New Creation, which was to be created out of the Incarnation of its Lord. All earthly things are symbols, and shadows, and sacraments, of "heavenly realities; and between the two there is a continuous harmony and correspondence." God placed Adam lord over all earthly things. Its living creatures were all in subjection to him, and this is a type of the absolute dominion which he is to have with Christ, his "elder Brother," in the New Creation which is to follow the present one.

In creation God and the future are *dimly* seen. Matter is a thick veil to hide Him from man. But He is every where in it. There is no particle of it that has not felt His power and wisdom; not one but manifests them. Man's education begins with the study of the works of creation, and there he learns his first lessons of God. And no one can study this theme, as connected with theology, without having his mind "lifted far above all earthly things, and his heart burning within him with increased desires of his heavenly country."

If it be said that man learns his first lesson from his mother's eyes and lips, it is answered that God *created* and contrived them to begin the training of the young soul *to love*. This is the lesson of all creation and of Revelation, which *declares* that "God is love," and of the Incarnation, which *shows* His love unto death for man.

The next lesson is from mother earth and the starry sky, which attract the youthful mind, and

awaken its curiosity to know whence they came? And having learned this, to ask, "Who made God?" Creation cannot answer the question.

The last great lesson man learns from creation is the humbling one, that he was created out of the ground and is destined to return to it; that he cannot live but by feeding on its products, and has nothing but what is given him by his Creator. Thus another Revelation was necessary to teach who the Creator is.

He learns that from the next Revelation, and also learns that man, to the degradation of his nothingness, "has added the guilt of rebellion;" that this sundered the law which made his physical connection with the earth permanent, caused the death of his body, and its translation to another world.

A moral change, too, took place in his soul. But God provided a way also to restore that from its ruin, and to reunite it with the body in a future life and world. Hence another Revelation was also necessary to teach man what he had to *do*, to be restored to the Divine favor, and how to prepare for his future condition. And these things are exactly what God's Word, or the next Revelation proposes to do.

The whole mechanism of creation is so contrived as to call into exercise and harmoniously develop all the faculties of the human soul; and it is thus prepared to investigate the subtler spiritual truths revealed in God's words.

CHAPTER III.

REVELATION ; OR, THE WORDS OF GOD.

“For ever, O Lord, Thy Word is established in Heaven.”

The Psalmist.

THE Revelation of God's Word begins with the preface of Creation. Moses and John both have this peculiarity, introducing the Word of God by saying that He had before, “In the beginning created” all things. God Himself thus CONNECTS the two Revelations together, and warrants us to look for further connections and harmonies.

The works of God show that He is wise and good. It is therefore reasonable to suppose, that He would explain to His creatures, so much of the mystery of creation, as is necessary for their happiness, and especially that He would make known *their duty*.

This is precisely what the Bible does. It is another stage of the manifestation of the Creator, a progressive act of unveiling Himself. In creation

man *sees* God's *outward acts* ; in written revelation he *hears* His *inward thoughts*, and learns His WILL. The *words* explain the *works*, show the *connection* of man with *both God and creation*, and make known his *condition and duty*, and the destiny of himself and his world.

Revelation teaches that man was created in a state of grace, and fell from it. It shows that God permitted him to run one great stage of progress, guided only by the light of nature and tradition, and that he corrupted himself. That He next tried him under the ministry of angels and seers, who delivered the *spoken words* of the Son of God, the Creator of man and the earth, and taught him how to interpret the natural revelation and return to God. And this with no better results. That He next established His kingdom of the theocracy, and it soon failed. And lastly, that by means of the Incarnation, man was able to rise from his fallen state into one of grace, whence he could ascend to one of glory, higher and better than the original one from which he fell. There was salvation, however, under each dispensation, *through faith in a Saviour to come*.

These words of God are the most extraordinary monument on earth. They reach back to all the past, and forward to all the future history of creation, so far as it relates to man. And they are in perfect harmony with the works of God.

It is the same Being *speaking* there, who *created* the universe. The sun, moon, and stars ; the wind, water, and dry land ; the animals, plants, and min-

erals ; the fruits, flowers, and products of the earth are all used in elucidating or explaining the words.

By the comparisons and analogies drawn from creation, the mind is carried to the highest conceptions of the Creator. A supernatural utterance is given them by the *words* ; and they convey heavenly truth to the mind so forcibly, that it is convinced by this fact alone, that the God of Creation is speaking of His own works.

The Bible is the only book in the world which *claims* to utter *its Creator's own words, resting its authority on this fact*, saying, "Thus saith the Lord thy Creator." "I have made the earth and created man upon it," therefore, "Hear ye children of men." It has a grandeur, and a peculiar tone and style, which belong to no writings of man. It differs from all other compositions in the fact, that its words have often two or three meanings to a single sentence, running parallel with one another, referring to the past, present, or future, and each one strictly true. And it makes known attributes of God which it was impossible to manifest by creation alone.

Another proof that the God of *Creation* is the author of *Revelation*, is, that there is the same characteristic of *hiddenness* in the *words*, that is every where *discernible in the works*. God *hid* Himself in creation to *awaken inquiry*, and He *hides* Himself in Revelation to *answer the inquiry*. It is an example of the paradoxes which constantly occur in both words and works.

The Revelation begins without a personal allu-

sion. In the first law of Paradise God *hid* Himself behind the prohibition to eat the fruit of a single tree. After the fall, He *hid* Himself from Adam at first in the bowers of Eden, and then for ever withdrew His Personal Presence. Again He *hid* Himself in the first prophetic promise to Eve, that her seed should bruise her tempter's head. He *hid* Himself behind the patriarchal offerings of blood and sacrifice. He *hid* Himself from all the world but Noah and his family, when He commanded the ark to be built. He *hid* Himself in the Tabernacle in the wilderness ; in the Shechinah in the Temple, and in the words of the prophets in the Synagogues.

All these *hidings* have their correspondents in the natural world. In time the meaning of those hidings became apparent. The silent word of God formed, in the laboratory of nature, the gold, and iron, and coal, the minerals and precious stones, which, after being hidden for millions of ages, are now forwarding the mighty intellectual impulse of the present generations of men. In both cases all had reference to the happiness and progress of man. Even the great mystery of creation has its counterpart in the Word, in the unspeakable mystery of the adorable Trinity. There is a marvellous concurrence in all these analogies.

But God has *hidden* Himself in this Word in another extraordinary way by *seeming to sanction violations of His own laws*. He commanded Abraham to sacrifice his son ; and gave the Hebrews an apparent unjust possession of the land of Canaan. Rebekah and Jacob *seem* to go unreproved for de-

ceiving Isaac, and depriving Esau of his birth-right; the Hebrews for spoiling the Egyptians of their jewels; and Rachel for stealing her father's idols; and such like examples. All this, at a superficial glance, *looks like sanctioning dishonesty*. But they are only veils which God has spread over His Word to *conceal Himself from the unbelieving*. Such persons think God is like themselves, "a man, that He should lie." But He says, "My thoughts are not as your thoughts, nor My ways as your ways."

God did not intend that Abraham should kill his son; it was an act proposed to *try his faith*. The other acts were done not by God's command, but in express *violation of His laws*. They are mentioned not as being approved by God, but as simple facts of history. If those who did the wicked deeds had remembered God's laws and dealings with their forefathers, they would have perceived their criminality, and that they were *entirely unsanctioned by Him*. They were afterwards *punished* for them.

God is not to be judged but by His own acts and laws. When it can be shown that a *single one* of either sanction dishonesty or unholiness, then He may, I speak it with reverence, be condemned. These human failings are recorded to *show the nature of man*, and that *none but God is perfect*.

The Bible is the history of man written by God. And the fact that his failings are so frankly recorded is an evidence that its Author is *perfect truth*, and that the men and women there described are not *mythical persons*, but true, natural men and women,

Representatives of the Race, such as all true histories describe, and such as exist at the present day, prone to evil, and constantly going astray, even while striving to love and obey God.

If the men of the Bible were perfect, it would be a reasonable conclusion that they were fictitious ; and if they were, they would not answer the purpose for which their biographies were written, to be a rule of action or warning to others. It positively declares that all mankind has fallen, that there is *not one good*, and the men of the Bible and the living men of our own age, perfectly agree with its declaration.

Whenever examples of wickedness are recorded in the Bible, they are seen to be in direct violation of its laws. They are not preserved because they are approved by God, but as a *warning* for man. And these examples, instead of proving any thing against Revelation, are convincing proofs, that it is indeed the Word of God who created man.

The judgments of modern infidelity on these supposed instances of immorality in the Bible, remind one of God's words to an older infidelity : "These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself ; but I will reprove thee and set them in order before thine eyes. Now consider this *ye that forget God, lest I tear you in pieces, and there be none to deliver.*"

The historical parts of the Bible are simple narratives of man's ways, and God's dealings with him. It is so much experience laid up as a warning and

guide to other generations, to teach them how to serve their Creator, and to avoid the failings of those who had gone before them. It expressly says so: "Whatsoever things were written aforetime, were written for our instruction." It is more "narrative than didactic," and not a "systematic body of teaching;" not such a Revelation as the human mind would have made, yet *perfectly adapted* to the mind and nature of man. "It is the most unexpected kind of book which could be conceived; a system of hieroglyphics, and Jesus (the Creator of the world) is the key to it all."

The Words of God have probably other objects to accomplish in other worlds. They probably make known there more of both creation and redemption, so that what man knows of them is *only a partial revelation*. In accomplishing the main object of teaching man from whence he came, whither he is bound, and his obligations to his Creator, it necessarily makes known something of his relation to the other beings and worlds of the universe. Even the greatest fact of revelation, the typical worship of sacrifice, the first faint shadow of greater and better things to come, was very obscure *in the beginning*. The institution of sacrifice was the beginning of the Kingdom of Grace on earth, and it restored the connection between the Kingdoms of Nature and Glory, yet no account is given of its appointment.

That earliest dispensation was the germ of the Christian Church; like creation it was founded by, and for, and on Jesus, and, like the earth, it attained

its perfection only after great changes, and ages of gradual improvement. It began in a covenant between God and Adam, was enlarged with Abraham, but neither they nor their posterity understood what was to be its perfected character. But it grew plainer, until it enlarged into a visible theocratic kingdom under Moses, and was at last "finished" by the Son of God, who showed that his kingdom was "not of this world."

Through all the stages of the kingdom there were priesthoods, sacrifices, and liturgies, having relation to unknown heavenly things. God prescribed to Adam how to worship and sacrifice; that prescription began the liturgy, which grew with the kingdom. Together they trained man for a kingdom not of this world. And they have been gradually working the restoration of man, and the whole kingdom of nature to which he belongs, and which has been cursed for sin. This fact lies at the foundation of the Revelation in God's Word, and yet is only faintly shadowed forth. It shows that no combinations of circumstances, and no consequences, however important to His creatures, ever move the Creator to swerve from His own way of doing His own work. This peculiarity prevails throughout His three great Kingdoms of Nature, Grace, and Glory, so far as they are known to man.

The Bible is the only book on earth that gives a satisfactory account of creation, of the origin of man, and his history. It gives the *only history* there is of the human race before the Empires of Assyria, and Egypt, and China were founded; before the

Tower of Babel and the Pyramids were built, and the Vedas written. It comes down from a hoary antiquity beyond all other records. It is from God. It teaches things concerning God and man no where else to be learned; makes known that man is a created being, a free agent, a temporary denizen of this world, and destined to live eternally in another. Its truths are addressed to him as a rational and accountable being, and its internal evidence proves it the production of a more than human mind.

Moses and Homer were perhaps nearly contemporary, but there is an infinite distance between the characters they describe, and the style in which they wrote. The *parting* of Hector and Andromache, one of the most touching scenes in the Iliad, falls far below the *meeting* of Joseph and his brethren.

The *sacrifice* of Iphigenia, by her father Agamemnon, is wanting in the deep and tender pathos of the mere *offering* of his son Isaac, by Abraham, or "the wailing devotedness of Jephthah's daughter."

Herodotus, called the father of history, was later than Ezra and Nehemiah, and his writings abound with truth, elegance, and sweetness; but they contain much that is false and puerile, and are incomparably inferior to the latter.

The writers of the Bible lived at intervals during fifteen centuries, and in different periods of enlightenment, and some of them were uneducated men; yet all write with equal clearness and simplicity of style, and their writings seem like the breathings of a single mind, under different degrees of inspiration.

They show a “majestic indifference to criticism,” relate their own failings, and the faults of God’s people as freely as their virtues, and make no apologies for the marvels they narrate. And their pre-eminence in these particulars, the completeness of their history, and their superiority to all contemporary historians, can be accounted for in no other reasonable way than the one they themselves give, that they spake by direction of the Spirit of the God who made man, who knew how to describe the operations of his mind, and to adapt truth to it.

Another example of its internal evidence is, that its warnings and promises continue still to be practical ; its words continue fresh and applicable to every successive generation ; continue to enlighten, quicken, and establish them in the truth ; continue to delight and comfort in prosperity ; to support and strengthen in adversity ; and to sustain in death. What it says of God’s wisdom and justice, of His love and truth, and His eternity and unchangeableness, was *always true, always known in all worlds, and will be true for ever*. Jesus the Creator hath said, “Heaven and earth shall pass away, but *my words shall never pass away.*”

The world is intellectually more indebted to the Bible than to all other sources of knowledge. It is the fountain head of light and truth, and the great quickener and fertilizer of the human mind. Individuals and nations rise or fall in the scale of enlightenment, just in proportion as they are guided by its principles.

Science is indebted to the Bible. The rays of

Divine light which stream from its pages, have given the mighty impulse to the mind of this nineteenth century. They have called into play its full powers, and given new vigor to all its faculties. This is evident, because Bibles were never before so multiplied; and the nations which have them in the largest numbers are the most elevated; and the individuals who are most imbued with its knowledge, and surrounded by its influences, have penetrated deepest into the secret laws of nature, and have pushed their investigations farthest into the regions of space.

It may be objected that Laplace and Lagrange, Arago and Biol, are opposing examples. To this it is answered, that they were born in Christian lands, and reaped all the benefits of Christian civilization, if they were not believers in the Divine Revelation, like Galileo and Kepler, Newton and Brewster, and the Herschels. It is enough that the learned Mandarins and Brahmins, who have no Bible, have comparatively no science.

If the Bible be the Word of God, who created the universe and gave it its laws, then, he who believes this would be most likely to have its secrets revealed to him; and the study of the *words* would be likely to fit the mind for the investigation of the *works*.

There is no other satisfactory way of accounting for the superiority of modern scientific men, of the Christian world, over the ancient philosophers, but from the fact that they have a fuller Revelation from God. If it be said this is the result of time and the

progress of man, it is answered, that the progress can be plainly traced to the increasing light which has been radiating from a clearer understanding of God's words.

It was not until men learned of their adoption as sons of God, by the coming of Christ into this world, that the Holy Ghost, the Enlightener, was sent, and the Law written on every human soul. God does all things slowly. And this light has been spread abroad by a gradual, persistent, and constantly increasing influence.

In the arguments and facts drawn from Revelation, two things must be borne in mind. First, that the Bible was not given to teach science ; second, that it is but a *partial Revelation* of God's Words. It is *complete* in matters relating to man's practical duties ; *partial* in doctrines relating to God, and to other beings and worlds. What it says to man of God, that "He is a Spirit," it must say to the inhabitants of all other worlds.*

As creation is *seen* by all the inhabitants of the universe, so must Revelation be *known* by them. The Psalmist says, God's "words are from everlasting;" that they were "true from the beginning." These expressions indicate that they have always been the same. The Bible contains some of them ; they are part of all His Words ; and have a *connection* with all that He spake, "from everlasting."

* "The Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."—1 *St. Peter*, i. 25.

Higher orders probably understand the parts incomprehensible to man. This is what is meant by a *particular Revelation*. It contains many allusions to other beings and worlds, and these are so many proofs that they have the same revelation as ourselves. All these references show nearly or remotely man's relation to a past and future eternity.

It speaks of creation and man's *connection* with it; of his immortality and of a future life and world; of his Redemption by the Son of God, who came into this world from another; of other worlds, and the condition of their inhabitants, who are to be his future fellow-citizens, and of the final destruction of matter.

These things are proof of the unity of God's words; and the aggregate doubtless comprises the constitution and canons of the kingdom of glory, and the history of eternity. If there were not an intimate *connection* between man and his world and other worlds and intelligent beings, there would have been no necessity for these references in our part of the revelation.

It claims to be the Word of God, "who cannot lie." It teaches man things he could not discover by the light of nature and reason; spans the chasm between earth and heaven; between time and eternity; between man and superior beings.

Where sight and reason fail, Revelation comes to their help; all it says of man and the earth is true, so far as known; it is therefore reasonable to conclude, that all which it says of other beings and worlds is equally so.

If the doctrine of unity be true, then all that man could reasonably expect in a revelation from God, he being, as it teaches, fallen, would be so much knowledge as is necessary for him in his present state. If more had been given, it would have been incomprehensible : we cannot now fully understand all that relates to ourselves. There is enough plain to direct us in the discharge of all duties. It is prophetic and developing. We have learned from it things unknown to our ancestors ; our posterity will understand it more fully.

Every reasonable mind must admit, that it is only “ a few necessary points of knowledge ” which can be communicated by an uncreated to created mind. Man can communicate no idea or power of thought to his most skilful mechanism. The steam printing-press can do almost any thing but think and talk ; and the telegraphs convey thoughts, but they have no knowledge of their contrivers.

Reasoning from analogy, man might expect but limited communications of the infinite knowledge of his Creator. The vast whole of God’s works and words must be “ not only *concealed*,” but utterly “ *incomprehensible* to human faculties.” The mode in which the necessarily incomplete revelation of other beings and worlds is conveyed in the Scriptures, is in harmony with that in which the phenomena of nature present themselves to our notice.

The sum or amount of Divine knowledge intended to be conveyed to us, has been broken up and scattered over a various surface ; it has been *half hidden* and *half displayed* ; it has been

couched beneath *hasty* and *incidental allusions*; it has been *doled out in morsels and atoms*.

There are no logical synopses in the Bible; no scientific presentations of the body of Divinity; no comprehensive digests; for such would have been not only utterly unsuited to the popular taste and comprehension, but actually impracticable, since they must have contained that which *neither the mind of man can receive nor his language embody*.

Better far might a seraph attempt to convey the largeness of his celestial ideas to a child, than God impart a systematic revelation to man. On the contrary, it is almost as if the vessel of Divine philosophy had been wrecked and broken in a distant storm; and as if the fragments only had come drifting upon our world, which, like an islet in the ocean of eternity, had drawn to itself what might be floating near its shores.

While, then, it is impossible to frame from the Bible any model of the universe of mind or matter, which will give an idea of either as a whole; yet, what may be gleaned of the great outline of creation, and its inhabitants, of the interest they mutually feel in one another, and the influence they mutually exert on one another, for weal or woe, does immeasurably enlarge our knowledge of God, of the boundaries of the universe, of the nature and employments of the higher orders of beings, and our own future destiny.

It is only by a careful study of the detail of Revelation, which comes within reach of our obser-

vation, that it is possible to discover all that God designed to communicate by His Word.

It is self evident, "that whatever relates to the Divine nature, to infinity, and the ultimate purposes of the Divine government, to the unseen worlds, to the future state, and even the mechanism of motives, must offer itself to the understanding in a form beset with difficulties. That this must be the case might be demonstrated with mathematical certainty. If therefore we resolve to receive from the Inspired writers nothing but what we can reconcile first to certain abstract notions, and then to a particular interpretation of other passages, the consequence is inevitable, "that we shall arrive at very imperfect conceptions of the knowledge God designs to convey by His Words.

The Bible is without a flaw. Neither time, nor research, nor the progress or malignity of man, has been able to discover *any thing* to detract from its claims and worth as a Divine Revelation; nor to detect "a single statement that contradicts the discoveries of science. On the contrary, science rather keeps advancing and coming up to the simple statement of the Word of God." So far as the two have been compared, no discrepancies have been found between them. Not one scientific error has been detected. They perfectly agree.

Increased knowledge of the Bible has explained or reconciled mysteries of creation, which science at first supposed conflicting. And it is a new proof that it is God's Word, that every step man has ad-

vanced in scientific knowledge, so wonderfully enlarged in this nineteenth century, has opened new light on its sacred truths, and discovered new harmonies between its own mysteries and those of creation.

Its language is not always in strict accordance with actual facts, because it was written for popular use. It speaks of the rising and setting sun, for example, because such is their appearance to sight. Scientific men use the same phraseology, and would not be understood by the masses unless they did.

If it had been written otherwise than in this popular style, it would have been a revelation only to the learned; and no revelation at all in times of ignorance or barbarism. There have been generations without any learned men. God adapted it to all the times and conditions of our race.

Some facts are so stated, that to superficial observation they seem opposed to reason or science. But time and deeper research show that the mistake is in the objector, and not in the Bible. And it is surprising that being a *partial revelation*, and referring to so many things past and to come, that there should be so few things apparently irreconcilable, and none wholly opposed to human reason.

The Bible, instead of causing perplexities, resolves them, and the wisest men living testify that the Bible is the greatest help on earth to enable them to understand the mysteries of their own being, of science, and the universe. It has always been the motive power in the world's civilization, and each generation is proving more clearly, not

only its adaptation to all the wants of man and society, but also, that it must continue to be the final perfecter of the highest civilization ; and that there can be no real happiness without the observance of its general principles.

Shadows of truth are embodied there, which seem to have no meaning until fulfilled prophecy or the progress of man show what they are. We learn from God's dealings with bygone men and nations, *precisely* what may be *always expected* under given circumstances.

The Bible is the only book in the world which is "all truth, without any mixture of error." Not that it is not like all other human productions, subject to contingencies and imperfections in its republications ; but, that its morals, maxims, and doctrines, when understood in their true sense, are without mixture of error. The Vedas abound with hymns to fire, and light, and the powers of nature ; the Precepts of Confucius, the Zendavesta, and the Koran contain much that is false or puerile, and "inconsistent with the simplest elements of science." All other religions and philosophies abound with errors. And its miracles differ from all others, said to have been wrought by the founders of religious systems, inasmuch as *each one* is an *act of Benevolence*, wrought for some useful purpose to man.

Creation is one teacher to train us in the knowledge of God's power and wisdom ; the Bible is another to reveal His love and mercy, and give a deeper insight into His attributes. That creation

had a beginning, is the foundation on which rests all our obligations and duties. The Bible teaches that it had; who is the Creator, and what is the service man owes Him.

Creation needed no written history, except to announce that it had a beginning. It was visible, and could speak for itself. The universe seems to be divided into kingdoms of systems and worlds; the same thing is seen on earth, in the animal, mineral, and vegetable kingdoms.

The Bible teaches that these have intimate relations with invisible spiritual beings and kingdoms; one of grace on earth, and one of glory in heaven. Man could know nothing of these spiritual kingdoms but by a revelation. The Bible is mainly devoted to giving instruction bearing upon them. From beginning to end, its chief aim seems to be to make known, that the *visible creation* was made as a *foundation* on which to erect, out of its inhabitants, a spiritual kingdom, to be *connected* with a large one, when perfected, reaching beyond the earth, and embracing all the holy beings of the universe.

In the cursory glance here made at the great outline of God's *words*, it is plainly seen that they enlarge man's knowledge of His *works* and attributes. Their great central truth is sacrifice. All else is subordinate to its development. As the earth is the foundation of all animal and vegetable life, the source whence they draw their nourishment, by a power given it by the Creator; so also, has sacrifice always been the fount and source of

all spiritual life, by a similar power given it by God.

The institution of sacrifice was coeval with the fall of man. He, falling by sin from the Kingdom of Grace, was restored to it *by means of sacrifice*. It was the act by which God was propitiated, and man reconciled to Him. It implied *Intercession, Satisfaction, and Renewal*; an intercession by Christ, a satisfaction through Christ, and a renewal from Christ. It required *a real change* or destruction of the thing offered; showing that outside of the Divine favor is everlasting destruction. It *took away* the LIFE of the LAMB on earth, and offered it to God in heaven. It symbolized the Lamb of God slain from the foundation of the world. It was the offering of blood which sanctified, through the one Great Sacrifice to be made by the blood of Christ. It was the passing over of an act of the *material world* to its immaterial Creator. It was His first means of communication with Adam, after the withdrawal of His Visible Presence from Eden, and the *first act of communion* he had with God, after He ceased to talk with Him in the garden.

It was the beginning of God's covenant of Redemption, by sacrifice, through faith in the seed of the woman to come; and it established a visible kingdom on earth in *union with God*. The sacrifice was the condition of Restoration, and the rite of *entrance* into the kingdom. It is the dark central ball, inside the deep concentric cycles of religion and spiritual things, on which the whole life and

outward structure rests ; just as the hidden impenetrable ball of burning fluid of the earth's interior, is the mysterious foundation on which the whole fabric of man's physical world rests. It was built up slowly and by degrees on this foundation into a spiritual kingdom, as the earth was on its foundation of central fire.

As time and growth brought the kingdom into view, the central idea of sacrifice, its nature and design, became constantly clearer. It was seen to *re-connect* man with his Creator, and to keep Him continually before him. It runs down like a "*scarlet thread*" through all the history of the race, until, at last, God descended on Sinai, and more fully developed the truth to which man had been clinging for centuries, by setting up a visible kingdom.

God showed the model of it to Moses in the Mount. It was after a heavenly pattern, and its great daily morning and evening acts were sacrifice. This lasted for fifteen centuries. But it gradually moulded the opinions of the world, until it was prepared for the Advent of the Son of God. The ceremonial of the Theocracy was a type to prepare man for the mysterious sacraments of the Perfected Spiritual Kingdom, "not of this world," of the Christian Church. The Head of the Theocracy was in heaven, and it was a visible representation of the more spiritual kingdom, whose Head is also in heaven.

The Incarnation, which is next to be considered,

completed the kingdom, and the work of creation, so far as man and his world are concerned, *and finished God's revelations* to him for his present life, by making known all he is capable of knowing in this state on earth, of the Kingdom of Glory, for which he was created.

CHAPTER IV.

THE INCARNATION ; OR, LIFE OF GOD.

“ In whom are *hid* all the treasures of wisdom and knowledge.”

The Apostle Paul.

“ The Life was manifested, and we have *seen* it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us.”

St. John, the Beloved Disciple.

THE works and words of God originated without any previous announcement. There were two stages of preparation for the Incarnation; that, being the highest of all God's revelations, was the subject of prophecy for four thousand years before it took place. St. Paul says, “ God ordained it before the world unto our glory.” He announced it to Adam in the promised future power of “ the seed of the woman ;” prophetic predictions poured new light on the promise ; and at last angels proclaimed it as accomplished, and were present at the Advent.

The Incarnation is not only the most extraordinary event in the history of the earth, but also the apex and compendium of creation. All that God

said or did before this, so far as revealed to man, seems to have had some reference to it.

Creation was the first step towards the Incarnation; and, as has already been said, there could have been no Incarnation without it. The material of the earth was annealing for vast geological periods, to prepare itself for the formation of man; and man himself, after the fall, ran through cycles of generations before he was so fitted, that God could take his nature into His, and become Incarnate in His own creation.

God first came into the sight of His creatures by His works. The whole history of man and the earth, and the whole drift of revelation, show that a gradual preparation had been going on, from the beginning, to prepare this world for the Advent and Incarnation of its Creator. The earth is the scaffolding, built up out in space, perhaps central in the universe, and visible to all its inhabitants, to bring into the view of the vast whole, the sublime spectacle of the Incarnation and Sacrifice of the only begotten Son of God. And to establish here a kingdom *to connect* the created and uncreated universe, spiritual and physical beings and worlds.

Age after age God was revealing Himself, by the infinitely slow processes of creation. And when rational beings came upon the earth, He let in more light to them, from Himself, by His Word, explaining His works, and making known His attributes. Age by age the words grew clearer by the new revelations of the prophets, until at last the Son of God was announced, as conceived by the Holy

Ghost and born of the Blessed Virgin. He brought life and immortality to light. The visible nature assumed by the Son enabled man to picture to himself the Father. It was neither the Father nor the Holy Ghost incarnate, but the Only Begotten Son of God; and in Him man, and all intelligent beings, saw "the glory as of the Only Begotten of the Father, full of grace and truth."

Here on earth the Son of God took flesh, a human nature, and sanctified it by giving it a Divine life, creating man anew in Christ, and incorporating him body and soul into His visible kingdom, to prepare him, and a part of the planet to which he belonged, for *annexation* to the invisible uncreated kingdom of the Father Everlasting. It is one glimpse, or ray of light, breaking in upon the earth, from God's kingdom of glory, in its triumphal progress to the destruction of the devil, and of his power to propagate evil.

It brought God into the view of man as He had never before been seen on earth. It is the *most intimate* revelation God can make of himself to mortals. It shows His *interior life*; His secret springs of thought and action. "The Word was made *flesh*; and we beheld His glory," says an eyewitness of the wonderful event. It throws such floods of light on the Divine nature, that we can almost embody the Deity. Humanly speaking, God can show to mortals nothing higher than His attributes of Life, of Love, and of Glory. And these He manifested, that man might copy them into himself, and become like Him. This was the

ultimate object of the Incarnation, so far as man is concerned. This was an end worthy of God, and most ennobling to His creatures.

If Jesus created all things, and *He is the Word of God*, and in Him dwells all the fulness of the Godhead, then all that is known of Divine mysteries in all worlds must be through Him. The highest seraphs could not have conceived of God's nature by their own intelligence. No one knows the Father, except he to whom the Son reveals Him. "The Scriptures picture the angels to us as ever bending over and looking into this mystery, to feed their love, their wisdom, and their adoration out of its depths of glory and sweetness." And they declare that the Son of God became better known to "principalities and powers in heavenly places" by His Incarnation.

How could it be otherwise? How could the Creator of the universe be absent from its throne, thirty-three revolutions of the earth on its axis, though it may be but a moment in the measurement of eternity, and the inhabitants of the heavenly worlds be ignorant of the fact, or even the motives which caused His absence? Or could Satan, the accuser of the angels, be cast out of heaven and by the Incarnation, and they not know it, and see in Him new attributes to love and adore?

If the works and words of God were made known to intelligent beings, to enlarge their knowledge of the Creator, so also is it probable, that this highest and unspeakable, and most touching of all the revelations and mysteries of God would be communi-

cated to all his creatures. We should, however, have no right to so conclude unless the fact were revealed. It is; though all its purposes in relation to man even are not fully explained.

As God himself is first seen coming into visibility to His creatures by His works; so also is His kingdom seen beginning to become visible in His words. The mysterious administrators of that invisible kingdom first descended to the earth, immediately after the fall, to guard the "Tree of Life," to prevent man eating the fruit thereof, and thereby interfering with the Incarnation in its relations to man.

Revelation having made known God's designs respecting some of the intelligent beings He had created; the Incarnation showed the means by which they were accomplished. Heavenly beings are seen in Revelation taking an active part in all the preparations for the Incarnation. They constantly passed and repassed between heaven and earth on their missions.

The corner-stone of the kingdom was laid in the blood of the first sacrifice offered to God by Adam. On that it was gradually built; and it was constantly coming into view by means of priesthoods, tabernacles, and temples; of kingships, kingdoms, and the theocracy, until the moment when the Holy Ghost proclaimed in heaven that the Son of God, the Head of the Kingdom, was Incarnate on earth, in the womb of the Blessed Virgin. An angel announced the Incarnation on earth, heavenly beings were present at the Advent, and attended

the Son of God through His whole earthly career. All this shows that Jesus is the *true link* which *connects* the visible and invisible worlds, the created and uncreated, the mind and matter of the universe.

It is impossible for the human mind to gather from creation, or the Old Testament, the ultimate designs of God towards man. But the Incarnation explains both. Nevertheless the explanation is embarrassed by some of the same difficulties of obscurity, which so largely abound in the two former revelations.

The coming of the Son of God to earth was neither as such a being, nor in such a way as man expected. This is certain, because the wisest of God's people were puzzled by the prophecies which foretold His lowly condition and humiliation ; and all expected a glorious *temporal* Saviour and Sovereign.

It would better have accorded with human notions, that the Creator, coming personally into a seemingly remote province of His dominions, should have passed along the starry highway of His own worlds, with all the publicity, pomp, and splendor of their Creator and sovereign Lord. And that, reaching the earth, He should at once have put an end to all its evils. One of the principal objects of his mission was, to destroy him who had the power of evil ; and his advent was *magnificent* in the view of higher orders of beings than man. The heavenly hosts trailed their long procession all the way from the courts of heaven to earth, where they

were seen by men, and their celestial chants heard on the plains of Bethlehem. But the person and mission of our Lord were hidden from that generation. They understood not that the Son of God, the Creator of the world, who for centuries directed its inhabitants by His Word, had actually taken man's nature and flesh into Himself. And after all the light which has been shed on this subject, by the life and death of the Son of God, and the ages of progress of the kingdom on earth; the whole is but a glimpse, one ray of the Kingdom of Glory streaming down to this world, in its triumphal progress on to the destruction of all the moral evil of the universe.

The nearness of God to the Jews was the glory of the ancient church. Moses said, from the past days, even from the creation of the world, God had done to no other nation as He had done * in manifesting His presence to them. The Jewish Church was an earthly kingdom, with God for its Head. This was the embodiment of the earlier types into an organized form. It was both the model and root of the Kingdom of the Incarnation. The Theocracy was after a Divine pattern shown by God the Son to Moses in the Mount. It had three orders of administrators, one of which was designed to be *successive*, until Christ, the High Priest over God's Household of the created Universe, should come. It was the last stage of preparation for the spiritual kingdom, not of this world. It matured and de-

* Deut. iv., 32 - 36.

cayed, but preserved in its root a vital principle, out of which grew the ministry and sacraments of the Christ's Kingdom, which were to give His life and spirit to its citizens.

The Christian Church is the Theocracy completed. It is the visible application of the blessings of the Incarnation, or the Life of God, secured to the world. "In the apostolic commission are contained all the acts and sacraments by which the grace of Christ is bestowed upon mankind, from the first ingrafting of souls into His body, to the last strengthening food which is given to the passing saint." It is God's means of calling man to Himself, of perfecting saints, for "the edifying of the body of Christ," which is building up His body the Church, until all come, in the unity of the faith, to perfect men, perfect after the *pattern, model, and spirit* of the Son of God. It is His presence in the words of His Gospel and ministers, and His life in the Sacraments, which fulfil all the symbolism of the Patriarchal sacrifice, of the Tabernacle in the wilderness, of the Theocracy, and of the Shechinah of the Temple. In them all the prophecies of the Messiah are fulfilled; Immanuel, God is with us. This constitutes the superiority of the latter Dispensation. There God was visible to the senses; here He is present in the soul. By it man receives the Life of God, and is brought as near to the likeness of His Creator as it is possible for him to be in the flesh.

The prophecies which foretold the Incarnation

were so obscure, that they could not be interpreted until they were fulfilled. And when the Son of God came His life was *hidden* nine months in the Blessed Virgin; and after He was born His God-head was hidden in the helpless Babe of the manger. This characteristic runs through His whole life. "He did nothing but hide Himself." He was *hidden* from Herod in Egypt; from His brethren in Nazareth; from the whole nation of His own people for thirty years; and from His own chosen Apostles for the three years of His public ministry; from Pilate, who unjustly condemned Him; and, at last, upon the cross, from the sight of the world He created, by the veil of darkness which convulsed nature threw around the agony of its Redeemer. He charged those He healed not to make Him known; silenced the devils He cast out, who knew Him; withdrew Himself from the multitude when they would make Him a king, and delivered His doctrines in parables and hard sayings.

The design of the Incarnation, so far as it relates to man, was to complete the two former revelations, to make God better known, and to reveal all that it was necessary for man to know respecting time, and his world, and the before unknown things of heaven, hell, and paradise.

The Incarnation was the completion of all sacrifice. It revealed the Lamb of God slain from the foundation of the world, and through whose blood alone was remission of sins. It brought the invisible kingdom of God into view to man under its true

Head. The God of Sacrifice,* the God of the Covenants, the God of the Tabernacle, the God of the Theocracy, the God of the Temple and of Prophecy, descended to the earth, manifested Himself in human form to man, organized a kingdom, commissioned its rulers, delivered it its constitution, restored the *connection* which existed between God and man, and heaven and earth, before the fall, and brought all its members into that same spiritual relationship which Adam enjoyed before he sinned. And while coming upon the earth, and doing these things visibly before the eyes of men, He maintained the same marvellous character of *hiddenness* which is discernible in all His other revelations. He really hid more than He disclosed. That is, He showed that after all that was revealed, vastly more that is sublime and wonderful yet remains unexplained. It enabled man to discern more clearly "the vast extent of his ignorance on the awful and mysterious subjects" of God and eternity, and his own responsibility and importance in the scale of being, and "added new mysteries while explaining old ones."

It is probably impossible for created minds to receive a revelation from an *uncreated mind* in any other way than by parts, and parcels, and partial glimpses. It is said *probable*, because *we know* that this is the *only way* the mind arrives at a full knowledge of things in this world. To learn to read, it has first to puzzle over seemingly meaningless let-

* Sacrifice is called a *covenant* by the Psalmist, Ps. 1. 5. Latin: "Fœdus mecum per sacrificium."

ters ; and to learn mathematics, it begins with learning as seemingly meaningless numerals.

All God's works appear hidden to us, because in this life we are learning the alphabets and digits of things which we are to apply in the culture of more enlarged knowledge in a higher state of being ; and, because we have not power of mind enough now to penetrate into their depths. This peculiarity of *hiddenness* belongs to every thing which comes from God. If the Incarnation had differed in this respect from the other revelations, we might reasonably have doubted it, because His Word represents the Creator as everlastingly unchangeable. And all that man knows of Him is alike and harmonious.

As all things from God have this characteristic of *hiddenness*, and prove Him always and in all things the same, man has no excuse if he will not believe this concatenated testimony. "How little of the causes and motives of action of created things do we know ! and it must be unlimited arrogance alone that could question the wisdom of the mechanism of Him 'who judgeth rightly ;' the operations of a simple plant confound us, and, like the handwriting on the wall, though seen by many, can be explained but by *One*." If man disbelieves because God has done things differently from his expectations, it will be no excuse. He has done all things as He said He would by creation, and as He said *He had done and would do in His words*, according to the counsel of His own will. His ways are so unlike man's, so unlike what he would have

expected from Him ; “ so completely at variance with the genius of our finite minds, or our own natural principles of conduct, that we are apparently unable to grasp them, and fuse them into our finite understandings.”

The Son of God was incarnate expressly to make *Himself known to man*, and this He did in an extraordinary way, *as it seems to us*, by *hiding* Himself. It was the last way a human mind would have devised. But it was God’s way ; and never before was any thing attempted to be hidden so plainly revealed. It was the way in which God has always appeared to man, since he fled from His presence in the bowers of Eden, and, through all the obscurity which hangs around the Incarnation, he discerns the glory as of the Only Begotten of the Father.

This brings us down to the terra firma of creation, and the completion of its concluding act, so far as man and the earth are connected with it. It is the finishing of an infinite conception of the Divine mind, “ the keystone in creation’s arch, and also the apex of that pyramid of creation, which runs up and loses itself in the Divine Person of the Eternal Mind, and so hangs all things on to God.”

In the preceding chapters it has been seen, that at the creation of man his world was good and in unity with all God’s works ; that sin separated it from that unity ; and that prophecies coeval with the fall foretold a Divine Person, to come and establish a kingdom in opposition to Satan’s. Later

prophecies said that Person would be the Son of God.

As the Incarnation is the completion of creation, so also is the Church of Christ the perfection of the Incarnation. Here God paused in the manifestation of Himself; man can draw no nearer to Him and learn nothing more of Him than can be acquired through His Incarnate Body of the Church. All that went before was but so much preparation for it; all the good in the world since has flown from it. It is *the means God is now using* to carry on and perpetuate the blessings of the Incarnation; working up new mind and matter into immortal material for His Kingdom of Glory. It is a kingdom among the kingdoms of the earth, recruiting citizens out of them, and making them eternal. It is the finishing work of creation on each soul, re-creating it *anew* with the Life of God. It is a supernatural kingdom, with a supernatural Head, and having a supernatural connection with the earth. Its action is supernatural, changing parts of the physical creation into the form of moral being; into intelligence and immortality, to utter the praise of its adorable Creator. Beings, born out of the Kingdom of Nature, are re-born into the Kingdom of Grace, and fitted for the Kingdom of Glory. And the Church is doing this work of God on earth in the same way that the earth was prepared to begin it by the creation of man. It has been slow and mysterious, and with all our present light we can no more understand the vastness of its future results than we can its past history.

It is not working in the way man works when he has power. He revolutionizes and accomplishes his purposes in the shortest possible manner; with one tidal wave of reform he would sweep the world of its evils. God works by law. The Church has purposes to accomplish beyond this world, of a spiritual nature, and yet man, in his presumption and ignorance, objects that "the Church cannot be from God, because she does not accomplish temporal" ends, which, in his judgment, *ought to be accomplished*.

But the Church is, nevertheless, God's Kingdom, working according to the eternal plans which He planned before Creation began. It is applying the life of His Incarnate Son to individuals and generations of men, and gradually destroying the power of the devil on earth, and throughout the universe. It does this effectually on every regenerate man, making him a new creature in Christ, of the high type of His resurrection life. Jesus, by His Incarnation, became the Head of a new spiritual race of beings; they have since been begotten and regenerated by Him, as the physical race has descended from Adam. This Headship connects man with all the holy beings in the universe; but, oh! how intimately with the dead in Christ. The same life of Jesus which flows through the living members flows through them. From the common Head, life goes out as sap does from the root to the branches, or as blood from the heart into the members, or light from the sun among the planets, in a never ceasing current.

And the same mystery hangs around the Church, which attended the Incarnation. The world knew not when Jesus was conceived, neither does it know the precise day when the Church was organized or received its vital power.

How like Himself, how unchangeable is God in all things. Four thousand years before, the Church had first come to view in sacrifice, and it was finished precisely as it began; as has been said on page fifty-eight, no account is given of the original appointment of sacrifice. Its existence is the *fact* which God presents to the *faith* of His creatures.

The instructions our Lord gave His disciples, during the Great Forty Days of His Resurrection life, related mainly to His Kingdom of the Christian Church; yet no record has been preserved of the most of it, any further than as they are visible in the Apostolic Church, which has ever since existed as a visible kingdom on earth. All the externals of the Church have the same harmonious mystery. The crosses which surmount them speak of the mystery of Redemption. The fonts which adorn them remind of the mystical washing away of sin. The altars symbolize the tremendous sacrifice once offered for a fallen world. While the chants, the water, the bread and the wine, tell of the mysterious blessings which flowed from the death of the Son of God.

The Church itself has continued to maintain that characteristic of *hiddenness*. It was at first half hidden by lingering Judaical customs; and afterwards in deserts and caves whither it fled from persecutions; and by heresies; by the irruptions of

barbarians ; by the declension of learning ; and in modern times by the multitudes of spurious forms of Christianity, which the perversity or pride of man have originated in opposition to it.

The doctrine of the Trinity, one of the marvels brought to light by the Incarnation, and not revealed until after the resurrection, is not directly taught. The presence and agency of the Holy Ghost, in carrying on the work of human salvation begun by Christ, is mysterious. When or where the Gospels were written is unknown. The Sacraments still operate invisibly and supernaturally. The Blessed Sacrament of the Eucharist is the most precious fruit of the Incarnation. It throws floods of light over all the mysteries of God's three great Kingdoms of Nature, Grace, and Glory. It shows God *hidden* in His own creation, to give Himself to His creatures. The mystery of the Incarnation is transmuted into it ; and it renews the mystery in us. By it God and man are both reconciled and united. "Short of the Beatific vision, it is of itself the plainest, the surest, the gladdest, and the nearest sight of God which His creatures can enjoy." Yet it is an unfathomable mystery. Not only how it operates, but also the fulness of the blessings which flow from it are *hidden*. "It doth not yet appear what we shall be ;" we only know that He who "eateth" Christ shall live by Him ; and that such only shall rise with Him to eternal life.

"The deep mystery of man's renewed nature flows out of the mystery of the Incarnation." By one sacrament of *His Body, the Church*, we are *created*

anew in Christ Jesus ; born again of water as our first parent was born from earth. The old creation dies, and has a new life *hid* in God. St. Paul says, Buried with Christ in baptism. . . . “Ye are dead, and your life is *hid* with Christ in God.” And the consummation of creation will be the *knitting into God*, in One, through the mystical Body of His Son, the whole communion of the elect.

We are made new creatures by the same Son of God who first made us men, and by whom the Son of man was made God, by the overshadowing of the Holy Ghost. We receive the Life of the Son of God through the Holy Sacraments, and both of them are earthly means which God now uses as Jesus used the water, clay, and bread, when He was on earth, to heal and feed the multitudes, to perpetuate the blessings of the Incarnation, and to carry on His work of changing mind and matter into His own likeness ; changing mortals into immortals, earthly bodies into heavenly ones ; to make them outlive themselves, and the material globe out of which they were created, and “rise on the heaving wreck of material things.”

The virtues which went out of our Blessed Lord’s incarnate Body, when He was on earth, to heal maladies, were a type of that virtue which still goes out of His Body, the Church, through the Blessed Sacraments, to heal the malady of sin. And it is by its means, that our vile bodies are gradually changed into the likeness of Himself.

It might have been reasonably concluded, by the soundest human judgment, that after our Lord

had fulfilled His mission, and established His Divinity to His Apostles, which He did during the Forty Days of His Resurrection life, that He would have unveiled all mystery of Himself or Kingdom, so as to make plain the power by which the world was to be converted. This would have given it an immense impulse. But He did not. He was seen at but intervals, then only for a moment.

So also of His Ascension to Heaven ; one would have supposed that He would have called all Judea, at least, to witness it. But He did not. He maintained to the last the same *hiddenness*. The Ascension, " which looked like a closing triumph of the war," was seen only by the eleven Apostles ; and the Church and Sacraments which he instituted to perpetuate the benefits of the Incarnation on earth are to this day involved in the same mystery.

He maintained, from the beginning to the end of His life, and throughout all the institutions of His Kingdom, that characteristic of hiddenness which has always attended every manifestation of Himself which He has made to man.

If the human mind cannot fathom the Works and Words of God, much less may it hope to understand the Incarnation of His Only Begotten Son, the unfathomable act of Redemption. It is the consummation of God's visible means of making known to all created minds, in its largest measure, the fulness of His love for them. It is impossible for human minds to compare the works of God one with another, or the Church with any thing on earth. It came from heaven ; it is supernatural, and its Head

is in heaven. Spiritual beings, who know more of such matters, may do so, and trace all their *connections* as clearly as man does the relations of different human races, and languages, or the connections and motions of the different planets of our solar system. As far as man can see, all is complete, connected, and perfect. All is harmony. Yet in each one there is much that seems hidden, because it is above his understanding.

The Church is but one division of a large kingdom. Its greatest numbers are in another world, in Paradise, on their way to Heaven. It looks to man as though his division of the kingdom were isolated and independent, the whole vast result of the Incarnation; in the same way the earth seems to have been created for him alone. But in both he is mistaken. The earth was created to be inhabited, but that is not its most important feature. It was designed also to be the Planet of the Incarnation, and man, as an occupant of the world where it takes place, comes in for a share of its blessings. As creation includes all worlds, so, we believe, do the benefits of the Incarnation reach to all worlds.

There was an ancient war in heaven brought to an end by the Incarnation. It is therefore probable that the effects of the Incarnation were the same in all worlds. We should have no right to so conclude, unless God had spoken on the subject, because His ways are not as our ways. But there are two remarkable texts of Scripture bearing on this point. The one, where the angels announce the Advent of the Son of God

into this world, in the "well known" words: "Glory be to God in the highest, and on *earth* *peace*, good will towards men." The other, which shows that peace was restored in heaven. Before the Incarnation there was war and fightings in heaven, as there are now on earth. And it seems to have acted prospectively there as it did on earth. Here, all who died from Adam to Christ, who believed in a Saviour to come, were saved by faith in His blood, through the covenant of sacrifice, and the later covenants of God prospectively. The revolt of the angels introduced disturbance into heaven, as the fall of man did upon earth, and those higher order of beings fought with one another under great leaders, as armies do among men. For how many millions of our years that war was waged, in the cycles of a past eternity, is not revealed. But St. John, the beloved disciple, who best knew the mind of Christ, and the mysteries of God, tells us, that Michael and his angels fought with the devil and his angels, conquered, and cast them out of heaven; and that he "overcame them by the Blood of the Lamb." And in this case it seems plain that the effects of the Incarnation were precisely the same in heaven as on earth.

We cannot understand all that relates to ourselves, in the Incarnation of Christ, much less could we that which connects it with the higher order of beings, if it had been revealed. To them, it may appear to have taken place with exclusive reference to themselves, and that man's salvation is but a subordinate result of its su-

pernal fulness. Just as on high gala days when earthly kings confer pardon on great criminals, so also, in the plenitude of their bounty, do they release also many criminals of an inferior order. It is the perfection and wisdom of God's works that they seem complete to all ranks. To attempt to limit God's designs to what we know or can learn of His Revelations by our own understandings, "would be presumption, and would be wanting in that deep reverence which all the vestiges of God are calculated to excite, and would be contrary to the spirit of adoration which all intelligent research into the Divine ways necessarily brings along with it."

But the greatest marvel of the Incarnation, so far as man is interested, is the power which has been intrusted to him to perpetuate this miraculous union begun with God and man in our Blessed Lord. As rulers of the kingdom He established, He gave them the same power He received from the Father, "AS My Father hath sent Me, SO send I you," to draw out this kingdom by your successors to the world's end ; to carry on the work of Redemption begun in the Incarnation. And the spiritual work is wrought in the same *hidden way*, and by means of the same Holy Spirit who began the Incarnation. Day and night without ceasing, in different quarters of the globe, the sacramental offices of the Church are being said by men, and new souls born again to Christ, and God and the elements of bread and wine united. And in both cases, precisely as at the beginning of the Incarnation, by the

entrance of God into His own creatures. Then two natures united ; so now, the Holy Spirit descends on the baptized person to abide with him ; and the bread and wine, though after consecration are still bread and wine, have a new principle added to them, which is the Life of God. By both Sacraments the Life of God is received into the soul. They make a perfect union between man and God ; of course only when the conditions prescribed by God are complied with. It is the highest of all devotions, of all unions, and all mysteries ; “The greatest work of God, and the Sabbath of all His works ; for there the Creator’s love, and wisdom, and power find their rest.” Thus we see how creation was all for Jesus, and, so far as man’s temporal and spiritual state is concerned, all terminates in Jesus. The Incarnation “is the triumph of Creation, the triumph of Redemption, the triumph of the sacred humanity of Jesus, the triumph of the Holy and Undivided Trinity,” bringing man back from the power of Satan, and restoring order in heaven and throughout a sin-defiled universe.

In the life the Son of God lived in the flesh, man sees the example of a sinless being ; sees how he would have acted had he remained unfallen ; sees the original design of creation, so far as His race is concerned, carried to completion in a single individual, the life of the Holy One shining through the veil of flesh. He was the first *perfected* fruit ; the beginning and fully accomplished design of creation ; the entrance of God into His own works.

Jesus, being the first fruits of that union, was

the type of all similar unions. And the crowning glory and mystery of the Incarnation is the Blessed Sacrament, by which its fruits are perpetuated on earth. Jesus *hid* Himself in the flesh, that man might receive through His Body and Blood, after a heavenly and spiritual manner, the life of his Creator, the Only Begotten Son of God, and become immortal like Him. Here creation ends. It cannot rise above God. Death takes this immortalized and sanctified soul from the earth to another world in Paradise, to wait for a further revelation of God, even the knowledge of His now *hidden nature*. At the Resurrection it will know God even as it is known by Him. By the same law, though the process doubtless differs in different worlds, the Incarnation is working the expulsion of moral evil from all worlds but Hell, and the regeneration of the universe. All things will be "*very good*" in the end, as they were at the beginning, and God will again rejoice in the works of His own creation.

We read in the Words of God of the goings forth of the Father Everlasting. The three Revelations man has may be examples of a series of such goings forth, which are registered in the archives of eternity. This world owes its being and all that it has that is great, and noble, and good, to these Revelations. It looks forward to all that it *expects*, which is wonderful and glorious, to another such going forth as God has promised at the second coming of the Son to judge this world.

The Incarnation "was from the first an inten-

tional part of the immense mercy of creation, and did not merely take occasion from sin." All the beauty and bounty of creation is involved in it. By and For and From Jesus are all things. When the Incarnation was ended, Jesus said, "It is finished." The Son of God is "so bound up with the whole of creation, with Nature, Grace and Glory; with the past, present and future, with God's behavior to us, and our relations with Him, that it is impossible to extract the Incarnation from creation in the present dispensation of God."

And it is the germ of the last grand act of the present creation, out of which a new eternal heavens and earth are to come. As all things in nature are renewed by death, so do the Holy Scriptures teach that worlds are destined to pass through similar changes in their progress to perfection. The mysterious shadows of the Incarnation throw themselves forward to the very evening of time; and God does not intend they shall disappear until the morning when a new epoch of eternity shall begin in the entire renovation of the universe. "It has a nationality above all the little nationalities of geography, government or blood. It has thrown down on earth the partition walls of tribes, kindreds and nations, and made Jew and Greek, Barbarian, Scythian, bond and free, into one heavenly nation, one complete family in Jesus Christ the Head." And it will eventually throw down the partition wall of worlds and systems, and bring all the holy and redeemed children of God into one universal empire under the one, once Incarnate Head, Jesus Christ.

Thus it is seen that the Incarnation is one of God's means for perfecting creation ; for working up the mind and matter of the universe into glorified, sinless and immortal beings. There was no more accusation in heaven, and no more danger of revolt there, after the Incarnation had wrought its effectual work ; so also will it be with each human soul when it enters Paradise ; it will be freed from fear, from sin, and from danger of falling from God.

Neither of the other Revelations can be understood without the Incarnation ; and neither of the others open up such deep, glorious and magnificent views of the Creator as this ; and, more especially, man could not understand either of the others in relation to himself until after it had taken place.

The Person who assumed the flesh, the consequences of its assumption to man, and its final results, are the sublimest mysteries in the universe. It is not a *past event*, but ever present, a continuous "living life" of God, abiding on earth and in man, as the means of his *connection* with God and His Kingdom of Glory. "On earth as well as in heaven Jesus Himself is the *Present Centre* round which all the elements of the world of the Incarnation are perpetually revolving." He is called "the Sun of Righteousness," and so must illumine all worlds where Righteousness exists. He is the source of all holiness on earth ; the Life of each Christian, and of the whole Church : Head over all things to the Church, which includes "principalities and powers in heavenly places," and the assembly of the first born, and all the sons of God.

He was the Alpha, and will be the Omega in finishing the work of creation. When the heavens and the earth have accomplished the Divine purposes, filled up the number of the elect in the one, and completed the Kingdom of Glory in the other, then, the present creation being no longer needed, will be burned up. When Christ comes again there is to be a wonderful change. St. Peter says of the present MATTER, that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." And he speaks of all these things as being "*dissolved.*" And St. Paul says that "the Saviour, the Lord Jesus, shall change our vile body, that it may be fashioned like unto His glorious body," and in that our spirits will live for ever.

By the Incarnation of the Son of God man learns that He has an eternal life; a life which, though connected with a body that came out of the earth, will outlive it, and be young and immortal when creation shall have accomplished its destiny, and been blotted from space. "For the Kingdom, the Glory and the Power of this world, and all other worlds, past, present and to come, belong to Him who spared not His Only-Begotten Son, but freely gave Him for us, and will with Him freely give us all things."

A blessed effect of the Incarnation was felt in other worlds by putting an end to the probationary condition of the angels. The power of Satan to tempt them was destroyed by the coming of our

Saviour; so that in this sense He was their Saviour also. He was overcome and cast out of heaven by the blood of the Lamb.

Every stage of progress man makes in knowledge of the Incarnation is a disclosure of more of the grace and glory of God, and the grand result of his entrance into a future life will be the unveiling of the mystery of the Incarnation.

CHAPTER V.

THE GOSPEL A MYSTERY.

“ We speak the wisdom of God in a mystery.”

St. Paul.

By the Gospel is here meant the whole New Testament. It has three parts: the History of the Incarnation; its influence on the world for the first century; and the Apocalyptic Revelation of its final effects on the universe.

The Old Testament is a history of the beginning and development of a new physical race of beings; the New is the history of the beginning and partial development of a new moral race of creatures, created anew in Christ Jesus. The original crea-

* St. Paul, in a remarkable manner, intimates the *connection* between Creation and the Gospel. He says the design of the Gospel is “to make *all men see* what is the *fellowship of the mystery*, which from the beginning of the world hath been *hid* in God, who created all things by Jesus Christ.”

tion of man was short and easy, by the will and Word of God. But the second creation was through the sorrow and sufferings, the bloody sweat and agonizing death of the same Word; on Him was built the new creation, the new kingdom, created out of the former, but *renewed* in Christ.

Our Blessed Lord told His disciples it was expedient that He should go away, or the Comforter would not come. It was better, because He was to inspire them to write the Gospel, which the world otherwise would not have had; better, because Christ's bodily presence could be in but one place at a time; while the Holy Spirit is every where over all the world, and in the soul of every believer at the same time; better because He was going to prepare places for them in heaven. Both the descent of the Holy Spirit and the Gospel He inspired the disciples to write, are sequences of the Incarnation.

The Gospel teaches that the highest object of the Incarnation was to make known God's love. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Gospel is the complete revelation of this doctrine, made by the Holy Ghost, after our Lord's ascension to heaven, when the necessity for concealing the Incarnation was removed.

The Holy Ghost then descended to abide on earth. This restored the connection between heaven and earth, and God and man. The Spirit of God who is in heaven is on earth, directing the whole

Church and dwelling in each regenerate soul. The life of God which was in the Son of man was there by the overshadowing of the Holy Ghost. It was the type of human regeneration. The life of Jesus is the life of God. His own words are, "He who hath seen Me hath seen the Father." And he who reads His life in the Gospel reads the life of God, for He must live the same life in the flesh that He does in the Spirit; and he sees there what sort of a life, so far as its benevolence and holiness are revealed, all mankind would have led if sin had never entered the world. And he who follows the example of Christ, having been regenerated by the Holy Ghost, has the life of God, and is so far like Him as he is conformed to His Son. Thus the Gospel teaches how creation is completed by the Incarnation in the bodies of mortal man.

The explanation, like the Author of it and all His works, is a mystery. It is a secret of God; and while it explains some of the mysteries of the Old Testament, it utters new ones of its own. It is a mystery when, where, and how it was written; how it prevailed over the world; and its doctrines of the Incarnation, the Trinity, the Resurrection, the Ascension, the Holy Ghost, and especially its Apocalypse, which contains a prophetic history of the Church to the world's end, are all mysterious. Indeed, all it reveals would have been unknown but for Christ; and possibly man could not have guessed why the life of Christ, the Founder of the Gospel, was mysterious, which, when explained, is so easily understood, without the reason given by St. Paul:

“Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory.” If His Godhead had been revealed it would have thwarted the very purpose of His great sacrificial mission.

The Gospel was written from five to fifteen hundred years later than the Old Testament, by men without earthly culture, yet the sentiments are the same as in the Old, and the words of God’s Spirit are delivered in the same *hidden* way that the words of His Son were in the Old. They are not only perfectly consistent, but all the peculiarities of the Old Testament are discernible in the New.

The internal evidence of the two parts of Divine revelation indicates a common origin, and that they are the product of *One Mind*. The Gospel shows that the prophecies of the Old Testament were fulfilled in the same mysterious manner in which they were delivered. The former foretold that Christ would be born in Bethlehem, and He was; yet the latter states that He *seemed* to His contemporaries to be a Nazarene or Galilean. The writers of the New Testament manifest the same majestic indifference to criticism that the prophets did; the same boldness in reproving sin; the same freedom in speaking of their humble condition, weakness and failings. No other such biography or narrative was ever written by man. It gives the deepest insight into the character and springs of action of its Representative Men, of St. John, St. Peter and St. Paul, of Judas and Pilate, such as no man can give of his most intimate friends.

The history of the Life and Times of our Lord is the masterpiece of human writing. All that He said and did is there embodied with astonishing vividness. Though His infancy was *hidden* in Egypt, his youth in Nazareth, and His active life lasted but three years, no man who ever lived has left such a full and satisfactory account of Himself and His teaching. The New Testament takes us into the hearts and homes of the men of that generation, and shows them in all the trials, sufferings and duties of life, so plainly and concisely, that now, after eighteen centuries of progress, there is no man living who could express these things like the Evangelists and Apostles of Christ. And no candid mind will deny, that men of so little culture could not have so written unless they had been moved, as they say they were, by the Spirit of the Creator of man's spirit.

It surpasses all other books in the purity and justice of its maxims; in its summaries of human duty; in its truths relating to the highest human interests; in the brevity with which they are expressed; and in the beauty of their imagery. It contains a larger amount of pure ethical knowledge than any other book in the world; reveals facts which none but God could, and in the manner the best adapted to touch the heart and conscience, the imagination and soul of man.

There is also a remarkable correspondence in the difficulties of both revelations. The Gospel, unlike the Old Testament, has never had immoral-

ity laid to its charge, yet it has difficulties which the unbelieving find it as hard to reconcile. But God is consistent with Himself in all things. He has *hidings* here as every where else. The discrepancies are not vital. For example, Matthew and Mark say the robbers who were crucified with our Lord reviled Him; while Luke says only one did so. The two former may have written from hearsay, the latter may have been present and heard for himself. The difference is of no consequence, and all are agreed on the important point, that He was reviled on the Cross by ONE who was crucified with Him.

A similar discrepancy occurs respecting the time the devil made the offer of all the world to our Lord, if He would worship him. Matthew represents it as after he had taken Him into a mountain and shown Him all the glory of the world; and Luke places it after the temptation to cast Himself from the pinnacle of the temple. Both agree as to the main facts of our Lord's temptation and resistance; the detail is of no consequence.

Matthew, Mark and Luke, say that the Baptist knew our Lord when He came to be baptized; and John says he knew Him not until the Holy Ghost descended on Him. It doubtless means that he knew him not as *the Messiah*. The main fact of the descent of the Holy Ghost is jointly witnessed by all of them.

This want of harmony in the detail of the narrative, is one of the best evidences the world has of

the genuineness and authenticity of the Gospels, and that there was no concert among the writers to make their narratives agree. They are such as constantly occur in all honest writers, and in all testimony given in courts of justice by the best meaning honest men. It shows that they were honest men, and faithfully recorded exactly what they heard, and saw, and believed to be true.

This obscurity in spiritual matters is like the difficulties we meet in natural things. The growth of grain is a mystery, but this does not prevent our raising and living on it. It is no just cause of complaint. The Creator has an unquestionable right to encompass His works with laws to please Himself. Neither is the obscurity of the Gospel any bar to our happiness. Indeed, in both cases, instead of being an objection, it is cause for thankfulness. The exercise of the mind in searching into the secrets of the natural world, into their unspeakable beauty and fitness to accomplish the Creator's designs, is one of man's sweetest earthly enjoyments. So also is it in the spiritual world. The study necessary to comprehend the *hidden* truth of the Gospel sharpens the intellectual faculties, and awakens the truest delight.

What is plain in the Gospel secures the happiness of all who practise it. The mysteries teach us that God is infinite, and the investigation of them expands our souls. The little clues of Divine Wisdom we get hold of fill us with delight, and awaken the assurance that, by and by, death will rend the veil, and we shall see how they were ordained for

our glory. Here the study elevates us and lifts the mind to clearer perceptions of spiritual things, and of God Himself.

The title "Light of the World," given to our Blessed Lord in the Gospel, affords another remarkable analogy between the natural and spiritual things. The introduction of light into our solar system was an important part of creation. The bringing of life and immortality to light was a not less important part of Redemption. Both are involved in impenetrable mystery. And a sunbeam, composed of heat, light, and actinism, is as great a mystery as the adorable Trinity, which existed in the one ray of moral light and perfection let down from heaven in God's Eternal Son. And there is another remarkable analogy between these two mysterious powers. As the dawning sunlight did not dispel all the darkness from our system, but left half of its planets always in darkness, which continually mixes with and obscures the light; so also has the Sun of Righteousness diffused only light enough to partially dispel the moral darkness of its inhabitants. If the analogy be carried to its conclusion, then, as our sun lightens its whole system of worlds, so must the Sun of Righteousness the system to which He belongs, which is the whole universe of God.

Before man or his world were created God had planned the law; yea, God has had but one law from everlasting, by which man was to be governed in time and eternity. If it were true of the Old Testament that it was part of a universal law, much

more is it of the New. The great central idea of the Gospel is love: "God is love." This is the basis of all His revelations to man. It must be also of all His revelations throughout the universe, because it is the nature of God, only it is modified to suit the various conditions of His creatures.

The Gospel is another and fuller view of the great moral law revealed by God for the government of the universe. He is unchangeable from everlasting to everlasting, and so must His law be. Its internal evidence sanctions this opinion. Some of its chants, and hymns, and doxologies are in the actual words received from the angels, or said to be used in the worship of God in heaven. Some of its doctrines the angels desire to look into, and, like ourselves, cannot. God can represent Himself to spirits with no other attributes than He does to us, as a Spirit, the Spirit of Love. These facts are evidences of the universality of the truth of the Gospel. The praise and adoration which it requires of man, God demands from all intelligent beings in the universe.

The Decalogue and ceremonial law, so far as they related to earthly things, were designed specially for man in his present state. Yet the latter was made after a heavenly pattern, and some of the laws of the "Two Tables" are of a mixed character, suited to spirits as well as men. The first commandment, "Thou shalt have no other God but me," is of universal obligation. That some of the doctrines of the Gospel are beyond the capacity of the largest human minds to grasp is another proof

that they are part of a system embracing higher orders of beings. If it related only to man, and had nothing above his reason, he might well doubt whether there were any being in the universe superior to himself, and, in his present fallen state, conclude that nature was the result of chance, and man its most marvellous production.

The Gospel is the wisdom of God, the Creator of the world, because it speaks knowingly of all that belongs to it, and of its final destiny. What it says of its destruction is rendered in the highest degree probable by the combustible nature of which science teaches its material is composed. And whether viewed practically or speculatively it contains the highest wisdom. Wisdom is the highest attribute of intelligent beings, and that of the Gospel is the highest known to man. It reveals things of a future life and world, before unknown to man, and which he never could have discovered without it; hence it must be from the God who created man. Obedience to its laws makes man happy; hence it must be from God the Creator of the world, who represents Himself as man's Father. Its principles are founded on perfect justice and goodness; hence it must be the work of the one only true God, the Father Everlasting. He revealed it to make Himself known to man. Its great aim is to unfold, so far as man in his present state can understand it, the Divine justice and mercy, and goodness and love. These were dimly shadowed forth to Adam after the fall; substantially covenanted to Abraham; ceremonially brought to view with the Israel

ites ; prospectively developed in the Theocracy ; illumined by the prophets ; and at last burst forth in the full splendor of their glory in the life and immortality brought to light in the Gospel, when creation was finished so far as man is concerned, in the revelation of the kingdom not of this world, in which man with all the children of God can enjoy His love, and glory, and rest. Thus the Gospel shows the Incarnation to be the finishing act of creation.

It is the wisdom of God, the Creator, because it is superior to all other real or pretended revelations man has ever had. It makes known more fully than was ever before known the Infinite goodness of God ; and the Infinite plan which He devised by the death of His Only Begotten Son to make that goodness known. It is the wisdom of God, because obedience to its precepts produces the highest happiness of which human nature is capable, because it assures it of the resurrection of the body and eternal life ; and because it makes known the eternity and omnipotence, the wisdom and love of the Divine Being, and that He governs the planets and controls the affairs of men ; and that the kingdom of God on earth is destined to become a part of the consolidated government of the Father Everlasting, in which man will live and reign with Him for ever.

St. Paul calls this wisdom of God the “ unsearchable riches of Christ,” * because the central fact of

* Gal. i., 12, says it is not in man, but he received it by Revelation from God.

it is, that God gave Him to die for the world. Although we know not all the blessings which it has wrought for man, yet we learn something of "*the fellowship of the mystery* which from the beginning of the world hath been *hid in God*," . . . which is, that, as God is in Christ, so is Christ in man, a part of him, through union with His Body the Church; "*to the intent, that now unto the principalities and powers in heavenly places* might be known by THE CHURCH the manifold wisdom of God."* This establishes the fact that *it is a part of a revelation* to higher orders of beings than man, and must necessarily contain some things incomprehensible to the lower orders, as it declares it does some unknown to the higher. †

This is no objection to the Revelation. It shows that its Author is what He represents Himself, an Infinite Being. It is designed to elevate and educate man to live with higher orders of beings. It is reasonable to believe that as things exist, this could be done in no other way than by an education based on the study of such superior wisdom. It is also an evidence that that which man has is a part of all the Revelation which God has made to all the universe; that much of what is obscure to him is probably plain to the higher orders, and will be so to him when he passes to a future life, for which he was created, and for which the mysteries of the Gospel are now educating him.

The mysteries are not objectionable, because

* Eph. iii. 9, 10.

† 1 Pet. i, 12.

they do not prevent the full enjoyment of all the blessings of the Revelation. The analogies of this world show this. The man who does not understand the principles of the steam-engine shares as largely in its benefits as he who does. We are as happy with our present capacity, if we live up to the law of the Gospel, as we should be if we comprehended all its mysteries. It is delivered in this manner for our good, and, instead of being a cause of complaint, should be one of thankfulness. Only that which is superior to reason cannot draw out its highest powers; and God has planned this mystery with direct reference to the development of the human soul.

Indeed mysteries lie along the pathway of all knowledge. There is no progress for man but by and through the resolution of mysteries. In the natural as well as spiritual world he who best applies his mind to the understanding of their mysteries becomes the wisest.

There is enough revealed, which is practical, to raise man to the highest condition of spiritual enlightenment and moral purity of which his fallen nature is capable; enough to do this can be understood by the humblest. And the ablest and most studious are alike compelled to admit, that is the wisdom of God too deep for man to fathom.

The revelation God has made of Himself in the Gospel, that He "is a Spirit," must be the same which He has made to all intelligent beings. This is an evidence of the universality of its fundamental truths. To spirits their own nature may not be

mysterious ; but a spirit is independent of visible objects, and man cannot conceive of a being "without body, parts, or passions," and has no object of comparison, except his own spirit, of which he really knows nothing more than he does of God.

It is then reasonable to conclude, that the Gospel was so delivered on account of the nature of both God and man ; because it is part of the general law of the universe, and because in this way only would it control man. The reverence he feels for his Creator is caused mainly by the superiority he discovers in Him. Without obscurity there will be no inquiry, and without inquiry there will be neither awe nor adoration. Man's interest in spiritual things depends entirely on their mystery ; his mental and moral elevation depends mainly on it, and to wish all things which come from God *otherwise*, would be to desire our own degradation.

If there were nothing more to be discovered in art or science there would be an end to human enterprise and progress. If there were but two persons in the world who understood the principle of the steam-engine, or the electric telegraph, millions would daily speculate about the mystery ; multitudes know, and they excite neither wonder nor interest. It would soon be the same with the mysteries of religion if they could be fathomed as easily. It is man's nature to lightly esteem whatever is not superior to himself. It is because his soul is immortal ; because he has within him the Spirit of God ; and because he is destined to a higher state of ex-

istence, that nothing earthly satisfies him. Thus analogy and human observation confirm the words of the Apostle, that the Gospel is the wisdom of God, of God the Father of man, because it is adapted to his nature, which no one but his Creator could so thoroughly know.

Make the mysteries of the Gospel as familiar as the engine and telegraph, and they would neither be adapted to control nor elevate man. So that human reason discerns that it is the wisdom of God and why it was so given. Another use of the mystery is to keep him humble. It corrects pride, which is one of the prolific sources of sin in all intelligent beings. It says to pride of reason, these simple truths of thy God are unfathomable by thee ; these are the boundaries of all thy might of intellect, here it must stop.

Because man is conscious of an immortal nature, and that the narrow boundaries of earth and time are not the limits of his being, he is constantly prone to pride. Hence God has given him a revelation to meet this tendency of his fallen nature, as a means to restrain him, and as a safeguard against its weakness. Pride, the desire to be like God, brought death and ruin upon our world, and it is by humbling pride that man rises above the power of death into an immortal life in a future world. He has an insatiable thirst for all knowledge, reaching far beyond his present state, to the one for which he was created. But he cannot be satisfied here. God requires him to be content with what He has revealed, which he can understand ; and tells him if

he will meekly obey it, it will conduct him to heaven, the home of his God, and the fountain of all knowledge ; to a state and world vastly superior to the one lost by Adam's sin.

The Gospel in a mystery is gradually training man for a full understanding of the *unveiled mysteries* of God which are reserved to complete his future happiness. "Now," says St. Paul, "we see through a glass darkly ;" but hereafter we shall see as we are seen, and know as we are known. At death we shall enter on a higher and eternal state of being, and the effect is to prepare the mind for a full knowledge of all that is now mysterious. It is doubtless essential to our happiness there, that here we go through this elementary training for a world where all things are mysterious to a being like man. By the partial revelation of these things in the Works and Words of God, He is fitting us to behold "the hidden glories of His nature, and to be transported with a nobler kind of wonder ; not the result of ignorance, but the product of a clearer and more advanced knowledge." A part of the bliss of heaven will consist in studying the Works and Words of God, one of which "was ordained before the world unto our glory."

In man's present fallen state faith increases his knowledge and enlarges his capacity to comprehend. But hereafter, when he reaches the world of glory, faith will be lost in sight, and he will see God in the fulness of His Infinite Wisdom.

But the greatest advantage of the mystery is its quickening power on the intellect ; nothing else so

touches the human soul. An Apostle says, It is sharper than a two-edged sword, and is the sword of God's Spirit. Its study exerts a powerful influence on man's spirit. It is the great fertilizer of his moral and spiritual being. The soul ripens under its light as the trees unfold their flowers and ripen their fruits under the mysterious power of sunlight. Jesus said, "I am the Light of the World;" and, again, "The words that I speak unto you, they are Spirit, and they are life."

Whatever man knows of the infinite or of the future has come from God. As in his spiritual nature he is the child and image of God, so also, so far as he can understand and practise the Gospel does he become like God, who is the sublimest mystery in the universe. From this wisdom of God in the mystery of the Gospel continually radiates a Divine force which tells upon human character and destiny. Whatever is noble or elevated in man is the result of his resemblance to God. And the more he studies the Gospel the more he understands the wonderful wisdom of its Author, and the more is he changed into His moral likeness, and fitted for His Presence. The Life of Jesus Christ recorded there is the Life of God. "There is no longer doubt what God is like; for God is like Jesus Christ. He who has seen Jesus Christ, as his character stands in the Gospel, has seen God the Father. Man can now be like God, for there was once a man on earth, Jesus, the Son of the Blessed Virgin, who was perfectly like God. And He was like God, because He was God, and because He was God for that

very reason," and for that reason only man can become like Him.

Such are some of the reasons, uses, and practical effects of the mystery of the Gospel. It is every way adapted to man's nature, and every way worthy the wisdom and love of that Beneficent Being who condescends to allow us to address Him as our Father, and who is our Creator and God. As a whole it is new and admirable proof of the Divinity of man's origin and nature, and of the connection of himself, his revelation, and his world with all the intelligent beings of the universe. And it is another link in the chain of mind and matter, of power and labor, which binds them all in a sublime unity in the Creator.

The circumstantial and internal evidence of the authenticity of the New Testament is sufficient to satisfy every reasonable mind. It was written by different men, in different countries, during an interval of three quarters of a century. And being brought together and bound into one volume, they jointly show that one spirit and one motive animated all the writers, and that they all wrote under the direction of one mind, which was pure and holy. There is but one Holy Spirit, the Spirit of God the Creator; and to suppose that so many men should have so written, all the circumstances being considered, except by the direction of God's Spirit, which they expressly declare was the case, is to suppose a greater miracle than any recorded in their writings.

CHAPTER VI.

THE EARTH AND THE HEAVENS.

“Heaven is my throne, earth is my footstool.”

The Prophet Isaiah.

THESE words of God are found in both the Old and the New Testament. To those who have clear and enlarged views of the Creator, they hardly seem like figurative language. But, whatever they may be, they teach that an entire unity exists between these, to man, seemingly separate parts of creation.

The earth is but a globule of the universe, eight thousand miles in diameter, and twenty-five thousand in circumference, travelling round the sun with the electrical force and speed of sixty-eight thousand miles an hour, and revolving on its axis a thousand miles an hour. These rates, which seem to be enormous, are comparatively slow; the one only eight and a half times the length of its diameter per hour, and the other only one twenty-fifth part of its circumference in the same time. These complex motions are perfectly harmonious, and produce all the agreeable changes of the seasons, and of day and

night. It occupies no prominent place in the system to which it belongs, and is physically an unimportant part of it.

If we descend from generalities to what is particularly known of God's works on earth, and from which all knowledge of other worlds must be mainly inferred, we find ourselves riding on a huge oblate spheroid of land and water, "just on the confines of solid and fluid, so commingled as to subserve organic and specially human life." Its land and water both teem with living creatures, and each is mutually adapted to the other, and "it is specially beautiful because specially habitable." Since science has rendered it probable that the moon is uninhabited, men have lost all interest in her.

The earth appears to be the paradise, or garden of the solar system to which it belongs, in fitness for the abode of physical beings; and the sight, sound and motion of its living things, are its chief charm and beauty. Its animal and vegetable life, its mineral and inorganic matter, are "full of beautiful fitness, giving out mute laws which science expresses, as if they were strophes of a hymn to God;" as though the earth and all things upon it were worshipping the Father Everlasting. They unitedly show that this world was created specially for man, and fitted up for him as lord of the earth, and "the younger brother of the Incarnate Word." Here also, as in God's Word and greater Works, are many mysteries, doctrines of matter, and among the greatest of them is the mystery of man's own being.

There are discernible every where on earth traces

of the same Divine wisdom and mystery which are seen in the vast whole of Creation, in Revelation and the Incarnation. Every where the prints of the mind of the One, only true God, are discernible. All things on earth, viewed in detail, whether in the invisible operations of organized life, or in the fitness of physical things, manifest the wonderful wisdom and mechanism of the Divine Mind. They are in perfect harmony with all that we know of Him. They give no account of their beginning or history, and give no clue by which to discover how long they are to last. Although all these things and their mode of reproduction are mysteries, yet they were evidently created with reference to the development, happiness and progress of man. The lingering remnants of glorious beauty which yet are found on it, witness to the truth of the Bible, that it was originally created for beings in a state of grace.

No cause is discoverable in reason or revelation why the earth should be the theatre of the display of any more Divine wisdom, goodness or power than any other world. This gives unmistakable evidence, from its foundations, that it was created to be inhabited; and its atmosphere, light, water and general productions, show that it was created specially for man.

It was originally in a burning, and then in a fluid state, and brought forth millions of irrational living creatures out of itself, whose labor or remains built up its surface, and prepared the way for "cattle and creeping things, and beasts of the earth after their

kind; that they might be serviceable to man for food, for clothing, for help in his labors." The interior also underwent its preparation of minerals and ores, and then at God's command it brought forth man out of its soil, to have "dominion over the fish of the sea, over the fowls of the air, and over all the earth."

The course of creation had been running for vast indefinite geological periods before man came upon the earth. All these millions of ages it was preparing to become his abode. And not until all things were fully prepared did he come to run his marvellous career.

The sea has often changed places with the land, and its solid foundations have been rent and torn by internal convulsions and fires, and these disturbances were preparatory not only to the formation of the dry land for man to live on, but also to the clay out of which he was to be formed. Its material was thereby annealed and fitted to be wrought into intelligent being, capable of knowing, serving and loving the Creator. The way the land and water are separated, the animals and plants are distributed, and the seasons come and go, indicate great wisdom; and they, as well as the fruits, plants, and minerals, show that the wisdom was directed with special reference of making a commodious abode for man.

Man himself, "the result of the solemn council of the most Holy Trinity," * was created lord of

* Gen. i. 26.

the earth, and adorned with supernatural gifts which the Father Everlasting lavished on His perfect child. He came upon the earth in a state of grace, and his home was filled with glorious beauty and goodness by its spontaneous productions provided for him. The sublimity of his intelligence, and his unrestrained intercourse with his Creator warrant the belief that no other such man, except the Son of man, who came down from heaven, has ever lived. All who have since lived inherited his *fallen nature*.

Adam was created perfect, and with capacity to understand all God's earthly works. He had intuitive wisdom and knowledge, and some of his original qualities still linger amid the ruins of our fallen nature; half the amount of human knowledge springs interiorly from the soul. The evidence of this is fairly inferred from the fact, that God allowed him to give names to all things on earth, and also in the fitness of those names, many of which remain to this day. It was necessary he should have such knowledge to answer the purpose for which he was created, to love and adore his Creator, and to praise His goodness, wisdom and power. The deeper his insight into the mysteries of the universe the greater would be his reverence and adoration.

He came out from the hands of God with more knowledge than the race has since attained. But, by his fall, he lost the presence, and afterwards, by forgetfulness, to a great degree his original knowledge of God. He lived with Him so short a time, that the memory of it probably soon became like a dream, and he forgot the Lord his Maker. Most of

his posterity became idolaters and fell into barbarism. Ever since man has been searching for his lost God, groping in darkness after His withdrawn presence. Adam knew as much of God as man is capable of knowing in his present state. And age after age, from the first promise of the seed of the woman, God has been gradually giving back that lost knowledge, until now, under the Gospel, the Holy Ghost is conducting man to that eminent condition from which his great progenitor fell. That man's original state was one of eminent knowledge and enlightenment is borne out by the Bible, and by the fragments of the history of the primitive races and empires which survive. Ignorance and barbarism are the result of a loss of the knowledge of the true God. As soon as Adam sinned, he was driven from God's presence and from Paradise; as soon as Cain sinned he was driven to the outskirts of primitive civilization; and in every age since, individuals and nations, as they have forgotten the worship of the true God, have declined into ignorance and barbarism.

The history of the earth, written on its rocky foundations, overwhelms us with "its gigantic periods of time," and seems to carry the mind back to the dawn of creation. It shows that it has gone through extraordinary changes, all having reference to man. Along the whole course of creation lie the broken fragments and scattered remains of perished races which once reigned on earth and occupied it as their own. Some appalling catastrophes, one after another, suddenly overwhelmed them, as reve-

lation tells us another is destined to overtake it at the end of man's mortal career.

The term Paradise, originally given to man's abode, may have been because his planet was the garden of the solar system to which it belongs. It is probably the only world of its system which is occupied by intelligent organized beings like himself. There is a great deal to be gleaned from science which leads to the conclusion that no other planet of our system is inhabited by intelligent beings like man. The other planets seem to be in all those different stages through which the earth has gone; the Sun and Mercury in the burning, Jupiter and Herschel in the fluid, and so on with others in the "azoic, or protozoic, or pleozoic, or neozoic" stages, perhaps preparing to become man's home after the judgment, when all worlds shall constitute parts of the kingdom of glory.

As paradise was the central point where the human race began its career, and from whence it spread over all the earth, so may this planet be the point where the race was to be produced to spread over and people the solar system. After the Resurrection and renovation of all worlds this system may be the home of man for ever. When the partition wall between worlds and systems is thrown down, and the universe is consolidated, and no beings but fallen angels and men are confined to one world, then the unbounded universe will be accessible to all good spirits, and the feeling of brotherhood of all the sons of God will every where prevail. It is said that men will then be like the angels. We

know that angels pass from one world to another with almost the speed of thought ; then all worlds will be accessible to man. Our Blessed Lord was the first fruits of the Resurrection ; He could rise on the air, and pass from this world to Paradise and Heaven ; all worlds are accessible to Him ; and having his life in us, all His power of locomotion will be ours ; and the craving of the human soul for activity, and motion, and sight-seeing, will be gratified by world-seeing.

The earth is the world of the Incarnation. This must be its distinguishing characteristic among all intelligent beings. The system to which it belongs may be known hereafter for ever as the system of the Incarnation. To this man may be consigned. It may now be going through those changes which, when it perishes by fire, will be renewed, as man is after he attains his maturity and dies, and become his everlasting home. God's visible presence will then be restored to this world, from which it has been withdrawn in consequence of sin, and men and angels will no longer be confined to particular worlds. While this system will be the home of the human race, and other systems the home of angels and archangels, the universe will be a glorious unity, undisturbed by sin, every where illumined by the Light and Presence of the Ever Blessed Father Everlasting, and all parts accessible to all the sons of God. This view seems to be amply sustained by facts of both revelation and science.

Science teaches that the planets of our system are similar in structure to the earth, but they differ

in the densities of their globes and atmospheres. From this it necessarily follows that they are not inhabited by beings like man. Man forms but a minute fraction of the animal life of his world. Not only the sea and swamps, the mighty forests and rivers, but the inhospitable Northern and Southern Arctic seas and shores are full of animal life.

If this world be thus pregnant with living creatures, many of which have no ascertained useful relation to man, but appear to be inherent in its nature, and draw their sustenance and happiness from its substance, then it is probable that other parts of our solar system abound with irrational animals which God has created for their happiness and His own pleasure. The Bible teaches that God created all worlds to be inhabited, and His power and wisdom are as clearly seen in the creation of the inferior animals as in man. The internal evidence of the organized living beings on earth indicates also the probability that there are no other planets inhabited by beings like man. While the animal life on earth is almost endlessly diversified, the anatomical construction of every living creature is framed on a single model, so that together they form a complete system. Now this unity in form and unity of life, being drawn from the mother earth, indicate that they are a sequence of a local cause, and that there are no other such living creatures in any other world of our system. The love of variety which the Creator has displayed in the detail of His works on earth, warrants the belief

that the living creatures in other worlds of our system would not be constructed on the same plan of physical organization. And what is possibly more to the point, angels who have been seen here from other systems are not so constructed.

The worlds of our solar system are so many leaves in one book of the Creator's works; and all the analogies of creation confirm the revelation, that they were created to be inhabited. But we must probably go beyond our system to find rational beings. Analogy and science compel the belief that the angels belong not to our solar system. Man and animals partake of the nature of the earth; all the matter of our system is homogeneous. Angels are not material, and therefore belong not to this system. Their density is far less than our atmosphere; they can pass through it without effort, buoyed up and sustained by it. They are vastly more powerful than man, and have destroyed at a blow whole armies and cities of men. It is therefore reasonable to conclude that they belong to a system superior to our own. Our Blessed Saviour said, after His Resurrection, when in His Glorified Body, spirits have not flesh and bones as ye see Me have, and His words, that other intelligent beings have bodies of different material from man, are rendered probable by the best light science throws on the subject.

It does not follow that other systems or worlds are now, or ever have been, simultaneously inhabited by intelligent beings. The analogies of our own system are against such a theory, as it is probable that the earth is the only world of our system

now so inhabited. They were created to be used for this purpose some time in the vast successions of endless ages. The earth was for millions of years without an inhabitant, nevertheless it was created to be inhabited. The centuries of preparation were but moments in the calendar and progress of eternity.

Worlds and systems may lay fallow, like the fields of earth, before and after they have borne crops of animated life. And as man is now educating for another world, so higher orders of beings may have passed through similar stages, and left a lower for a higher world. It is certain that those created in a higher world have been displaced, like the fallen angels, and sent to a lower one because they failed to answer the purpose for which they were created. And worlds and systems now inhabited by lower orders of animals may be waiting their turn for the display of higher creative power. Successive epochs have produced different races of intelligent beings.

Indeed the earth gives many signs that it is the ruin of an older world, which has been scorched by fire and drenched by water. The interior is supposed to be a slowly cooling mass, and the granite which girdles and intrudes through its surface was once fluid. It may at some remote period have been vastly larger than at present, and the convulsive throes in the grand catastrophes of its primordial destructions, for there may have been more than one, may have given off some of the strange shaped asteroids and meteoric masses which are

revolving within its orbit; and some fragments of which are often seen rushing through our air with terrific splendor and plunging into the earth. All these may have been parts of its original material; they certainly contain some of the same elements now found in it.

This opinion may be fanciful, but it is not without advocates. Another writer has broached a similar one, which he says is worthy of study. "Is it improbable, he asks, that this earth was the habitation of angels in a long prior, and, it may be, still more glorious state? May it not be that the havoc and disorganization which geologists discover as occurrences in distant ages, are the wrecks of an angel Paradise, existing long prior to the Garden of Eden and the creation of man? * . . . The angels committed sin, a greater sin than Adam and Eve. Who knows the height, and depth, and extent to which this sin of theirs may have gone? Who knows what havoc it may have brought upon creation all around them, how high toward heaven it may have reached, how deep towards earth's centre it may have shot?"

Science demonstrates that the planets belonging to our system are material, opaque, more or less solid bodies, turning on their axes, and having an inclination of their poles to the ecliptic; consequently they have changing seasons, as well as day and night. These facts, taken in connection with another, that they have moons like the earth, seem

* Cumming.

to imply that they were designed as the abodes of organized beings with senses similar to the animals on our own planet. Whether they have been occupied in past epochs or are destined to be so by ourselves in future times is known only to God.

If the theory, that a higher order of beings once lived on the earth, prior to, or coeval with some of the animals whose ruins constitute its several strata, be untrue, it may, nevertheless, be true, that other *systems* have had successive races of intelligent beings, as ours certainly has had of inferior ones. Here it is plainly seen, that one great form of life after another has lived and died; and that each gradually progressed in perfection of organization until at last man appeared. From the best light to be obtained from science, it is highly probable that similar changes are going on in the sun, and in every planet of our system, which the earth has gone through in the past vast ages of its geological formations.

The intervals between these periods and races are well defined, and revelation teaches that man is here to prepare for another world, and the companionship of higher orders of beings. And, if the earth be only a place of perfection for man, so may other worlds have been for angels and higher orders of beings. Systems that were once inhabited may have seen the end of their inhabitants and become desolate; or they may have been left by migrations of their inhabitants to other worlds. And one race of spiritual beings may have prepared one system for a higher order of spiritual ones, according

to that Divine law which has operated so certainly on the physical races on earth. There are also descending scales, because the angels, once in heaven, have been cast out, and are destined to a final everlasting abode in hell.

It is not necessary for this argument, as has already been shown, that all worlds be inhabited at one time, or that some of them ever should be so. It is almost certain that our moon is destitute of every form of life. Some secondary planets may be necessary to assist primaries in fulfilling their functions to their inhabitants as the moon is to the earth. Others may be essential to the economy of the systems to which they belong, if for nothing more, to preserve the general equilibrium. They may be sterile, desolate, and incapable of supporting organized life ; just as portions of the earth are incapable of sustaining vegetable or animal life. The sandy deserts and frozen oceans, the barren mountains and depths of the sea are of this nature ; yet they are as necessary to the earth's perfection as the other parts ; necessary to its unity, rotundity, and *connection*, and to make it an entire whole ; and the water facilitates intercourse.

This opinion of the inhabitancy of all worlds is confirmed by earthly analogies. The water contains animals which live in a different breathing medium from man, and cannot live in the air of earth. Some animals are of a mixed nature and live on both land and water. Birds are nearly intermediate between the two. It is also reasonable to believe, on the testimony of the Bible, that these laws

hold with respect to intelligent moral beings, because good and bad spirits from other worlds have been seen on earth with natures entirely different from man.

THE HEAVENS.

We are so accustomed to separate the heavens, whatever our ideas of them may be, and the earth, and hell, and paradise, that we lose sight of the sublime truth that they are but different departments of the one universe of God. All worlds and systems together make what men ordinarily call heaven; that is the world subject to God. Revelation says, if one ascends to heaven God is there, if to Hell He is there, if to the uttermost parts of the earth He is there also. It is but the Oriental figurative way of saying that He fills His own universe.

The etymology of the term heavens affords no clue to its particular meaning, not even as to their material or immateriality. Anciently their inhabitants visited this world, but in modern times the only visitant we have from any other world is the rays of sunlight, and these are mysterious as God Himself. A single one exhibits a threefold combination; and "when analyzed by the prism consists of seven colors," exquisitely blended, and each possessing a degree of intensity, splendor, and purity far exceeding the colors of the most brilliant natural bodies; and "these colors are really composed of the three primitive ones, red, yellow and blue." If so much mystery attaches to these simple mes-

sengers from another world of our own system, hopeless indeed would be any attempt to form conjectures of the system outside of our own.

The heavens are said to have been originally created in a plurality. They are spoken of as existing in degrees, some superior to or higher than others. And they were all created for one purpose, "to declare the glory of God," not to man only, but also to all the intelligent beings of the universe.

With all our boasted modern knowledge we are compelled to fall back on ancient traditions of our race to get any thing like a satisfactory notion of the term heavens, as used in the Bible. St. Paul speaks of a "third heaven" as a thing known in his day. The Bible gives no account of it, and it may have been a primeval tradition which he mentions. The Hebrew idea, and there is a world of depth in their surviving traditions, was, that there are three heavens. The first, the air which surrounds our globe, where the winds blow, and the birds fly, and whence storms and rains come. The second, all material worlds beside the earth, some of these occupied by celestial beings. And third, the uncreated Kingdom of Glory where God was before creation began.

God says, "Heaven is my throne, and the earth my footstool." This denotes the most intimate relationship and unity; that both are parts of his habitation, and so of heaven. From the poverty of human language and ideas, and from the necessity created beings have to make distinctions, as we do even in the Godhead, we regard these as parts of

different things. They can be so, however, no more than the Persons of the Godhead can be different beings. The term heaven in its general sense, as used in the Bible, probably means all worlds occupied by sinless beings. The earth was created for man in a state of grace, and it is the only known world where fallen beings are on probation for restoration to the Divine favor; and hell is the prison world where all intelligent beings are to be confined who have sinned beyond reach of pardon. These three divisions embrace the universe. All the heavens, according to this definition, are inhabited within the limitations named in the preceding chapter. They were created either for that purpose, or to serve the interests of those which are inhabited.

It is evident the earth was created to be inhabited, because it has been occupied by multitudinous living creatures ever since it rose from chaos, and long before man came upon it. The water, air and land were swarming with life at an early period in the earth's history. And long before that, heaven and hell had innumerable inhabitants. The Bible says, that "Tophet was prepared of old," and that, when God laid the foundations of the earth, "the morning stars sang together, and all the sons of God shouted for joy." * And no sooner was man created than Satan gained an entrance into this world.

Christ came from heaven, and He says, angels

* Job xxxviii., 7.

live there ; that they are in legions ; and the devils speak of themselves as equally numerous. It is an impressive truth that God had other sons before man ; and that they rejoiced when the foundations of a new world were laid, which was to be the habitation of intelligent beings, their brethren, called by the same name of sons of God, and born to the same inheritance.

We have already seen that the chief design of the Bible is to make known to man only things pertaining to himself ; but, that in teaching that he is destined to a future life and worlds, it sheds some light on other beings and things ; and that it is from these incidental allusions all our knowledge concerning them is gleaned. These fringes of truth are purposely added to the fabric to awaken curiosity and to inspire adoration.

The Bible mentions angels and archangels, God's messengers and executive officers of His heavenly court ; spirits, powerful beings without flesh and blood, who do His will ; cherubim, spiritual creatures, with mysterious forms, enjoying the fulness of Divine knowledge, and incessantly worshipping before the eternal throne ; and seraphim, spirits of fire and light, who conveyed inspiration to the prophets, and remissions of sin to men under the ancient dispensation.* Though but slight allusions are made to the worlds to which they belong, yet it is fairly inferred that the heavens are their home.

* Isa. vi., 6, 7.

The frequent reference to these beings, as does also the whole drift of revelation, conveys the idea, that other systems or worlds are intimately connected with man and the earth; that they exist under all the conditions of order, subjection and employment similar to those of the earth. Daniel speaks of "the army of heaven," and Job of the high places of God, and asks, "is there any number of his armies?" And St. John, in his Apocalyptic vision of the Lamb, saw heaven opened, and the Word of God coming out, and "the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Here the word heaven is singular, and armies plural, as though all the armies of the whole universe were included, angels, and spirits and men, and all intelligent beings, who in past eternity have fought with or for God for the extirpation of moral evil from His dominions. Armies imply kingdoms, rulers, subjects, enemies and worlds for their habitations. Perhaps the fields of space are yet to be battle-fields as worlds have been, where the enemy of God and his legions are to have their last contest with his angels and saints. The coming forth from heaven to make war seems to show that there are worlds and rebels outside to be conquered.

God is said to be Possessor (Gen. xiv., 9,) of the heavens and the earth; the plural form of heaven denotes that all creation is included. And the fact that it is called a *possession* proves them habitable worlds like the earth, and not mere states or conditions.

One part of the universe is the dwelling place of the Creator. It is above and beyond the material systems. Our Blessed Lord, when He left the earth, "ascended far above all heavens," saith St. Paul. Yet He is on the right hand of the throne of God. Job says, "God is in the height of heaven." Solomon prayed, "Hear, Thou, from heaven Thy dwelling place." The Psalmist says, "The Lord's throne is in His Holy Heaven." And Ecclesiasticus speaks of it as a world. The prophets believed it to be a distant world, the residence of the Creator, and from which He had in view the earth and the universe. St. John says, it is the abode of celestial beings, who incessantly worship God. Thus, it is seen, that the design of God in peopling other worlds was the same as in creating man on the earth. And as they sang and rejoiced when man was created, they had a prior existence, and feel an interest in him. From the incidental allusions to the different kinds of beings in other worlds, and the vastness of their numbers, and this apparently without the intention of especially communicating this knowledge, it may be reasonably inferred that they are all inhabited.

This opinion is confirmed by our Lord, and it bears upon all the views expressed. When about to return to heaven, He said to His disciples, that one reason for going was "to prepare places" for them. It would take several worlds to accommodate the millions which have been born on earth. And the places spoken of are doubtless worlds. Almost two thousand years have since elapsed, and

this proves that man's future home is receiving its finishing touch from the Creator's power, by the same slow processes by which the earth was prepared for him. The world for those who are not His disciples was prepared long ago ; their everlasting home is with the devil and his angels. (Matt. xxv., 4.)

Another remarkable fact, which seems to throw light on this subject, is, that where heaven is mentioned in a general way in the Bible, the plural form is used. This seems to indicate that it exists in a plurality of worlds. Solomon speaking of heaven as the immediate dwelling place of God, uses the singular number. So also it is generally used when mentioning the firmament or sky above the earth. So far as my own examination has gone, this seems to be the rule of the Bible. It may therefore be safely said, that revelation teaches that heaven is a plurality of worlds or systems. This peculiarity exists also in the Greek New Testament. It might be regarded as an Hebraism, if there were not so much method in its use. The plural is the common form in the New Testament when the abode of the blessed is named.

It is a reasonable inference, from all that can be learned from both revelation and science, that heaven is composed of many worlds ; and it is probable that all worlds occupied by holy beings comprise what is called the heavens in the Bible. Moses says of the completion of creation, " Thus the heavens and the earth were finished, and all the *Host* of them."

There is one special world which is the abode of the Personal Presence of the Creator. From that He overlooks the universe, and gives orders to the spirits which execute His will throughout his vast dominions. This opinion is older than Christianity, and the Greeks borrowed their idea of Jupiter and Olympus from it; and was certainly the belief of Moses, and David, and Isaiah. It is also probable that that world lies in the part of the universe, humanly speaking, above the northern hemisphere of the earth; there man was created, and it has been the concurrent opinion of the race in all ages. To raise the eyes or hands has always been a token of reverence, of devotion, and address to God. And the opinion can be accounted for only on the ground that revelation so represents it. In that direction the pole of the earth ever points, while travelling with the sun on to that invisible point to which it is tending, and which, doubtless, is the home of the Father Everlasting.

The scriptural account of the translations of Enoch and Elijah represent them as ascending from the earth. The angels are always said to ascend and descend, never to go to and from the earth. Our Blessed Lord, speaking of His departure from this world, said, "What and if ye shall see the Son of man ascend up where He was before?" And when He did go away, He went up at noon-day from Bethany through the opening canopy. He spoke also of many mansions in His Father's House, and the Greek word there used is the only one in the language approximating to our Saxon "home."

If the universe be thus represented, then are all its members *one family*, and all the mansions are inhabited, within the limitations named in the preceding chapters.

This doctrine of the general inhabitancy of all worlds is plainly, though only incidentally, taught in the Bible. When it speaks of the heavens and the earth it is to make known Divine truth to man. They are names given by the Creator to different parts of His works; they are in human language, and expressed so as to make them comprehensible to human minds. Revelation teaches that all their intelligent inhabitants are sons of God, and it is certain that many of these widely separated brethren know something of each other. Man knows something of good and bad angels, and they know a great deal about him, as will be presently shown.

There is, doubtless, some analogy to these divisions of the universe in those of the earth. The different continents are parts of one world, as the sun and its satellites form one system; so all the systems form a connected universe. Earth is the name given by God to this one world of His heavens. This world is as much under God's immediate governance as any other. He says, "By Me kings reign;" that "the gold and silver are Mine, and I give them to whomsoever I will." There is not a battle fought nor a scourge sent but it is working out some great principle or accomplishing some great object in the economy of the moral world. He says also, that *He lifts up one man* and puts down another; that the hairs of our head are num-

bered; and not a sparrow falls without His notice. Surely He cannot reign more directly over any other world.

Though from the poverty of human thought and speech, and the narrowness of our ideas, we associate with the term heaven only that part of the universe where there is no sin or suffering, yet earth and hell, though in revolt, belong to Him as much as any other worlds. An American who violates the laws of his country, and is imprisoned, does not thereby forfeit his citizenship. He is doing his country a service by enduring the penalty; by vindicating the majesty of its laws, and deterring others from crime, as well as preventing further injury. He suffers for the good of the whole. We might, with equal propriety, exclude the prison grounds from the domain of the several states, and their inmates from citizenship, as to sever earth or hell from heaven, which is the universal empire of the Creator.

This opinion is fully sustained by the Bible. It teaches that God created the earth for sinless beings; that its first inhabitants were holy; that they met face to face, and talked familiarly with their Creator. This relationship was as intimate as that which exists between God and the highest seraphs, and as God was visibly and personally present then on earth, it was as much a part of heaven as any other world. The sin and fall would not necessarily destroy the *connection*, though it would certainly greatly change the relationship in which it stood both towards the Creator and other worlds.

CHAPTER VII.

THE UNITY OF MATTER.

By matter is meant all the substance of the created universe ; that which God created when He formed the heavens and the earth. It is as much a revelation from God as mind or His written Word. It is the printed book, worlds are its leaves, by which He teaches all the intelligent creatures of the universe. Next to God it is the sublimest mystery in the universe. God is the Great Mystery of invisible being, and He lives in all worlds ; matter is the great visible mystery which composes all worlds. Some theories make it to “ consist, not of solid particles, but of mathematical centres of forces.”

Whatever it may be, it is “ full to overflowing ” with God and Divine mysteries. It is the substance “ on which God has printed His thoughts : may it not be the book which all minds are to read and learn from ? We know that He has made the elevation of human nature to depend on the study and application of principles impressed upon matter,

and therefore it is consistent with His purposes, and with His Greatness, to educate intelligences by means of it. We know not that there are any, or can be any, trained up without it; and as, wherever intelligences are, they are surrounded by it, and by displays of Divine wisdom shining forth into it, is it not reasonable to infer that it is a universal medium of mental and moral tuition? For which purpose, instead of being collected into one inhabitable body, it has been gathered (dispersed) into an infinite number, every one different, and a theatre of different phenomena." *

The earth is the means of the development of the intellectual life of man. God created Adam out of its material. His body is a combination of a great variety of its constituents. God breathed life into him, and by means of his physical organization his intellect developed.

It is yet so with every child. External nature is the teacher of the human mind. The child begins to learn by seeing, touching, and tasting. He eats and grows in the unconscious "arms of time;" he increases in intellectual strength, until he is able to understand spiritual things, and to reflect upon moral and spiritual truth. He would have had no soul but for the external body; and without a body the powers of our Blessed Lord would not have manifested themselves.

We speak of matter as substance capable of divisibility and extension; but, when we investigate

* Ewbank.

its properties, we really know no more of it than of mind. Its origin and nature are both beyond the reach of our faculties. "The ultimate conception of matter itself runs into force, and so matter too is but a thought of mind." A visible entire thought of God, the agent of all thought, and every where pervaded by "the infinity of mind;" and "man, like his Creator, makes matter not only the recipient of his thoughts, but sends it forth as a missionary to circulate them. *It is the universal teacher and preacher* . . . silently exhibits its doctrines, . . . and all its manifestations, from a snow drop to a world, exclaim, 'the hand that made us is Divine.' "

Gravitation and polarity, the laws of force and inertia, are universal; and they are the great doctrinal mysteries of this revelation, corresponding to the revealed doctrines of the Trinity and Incarnation. They teach of God Himself, and the study of them widens our ideas of Him. They are rays of light let down from God, the central light of the universe.

All the elementary matter of the universe was probably of simultaneous creation; because it seems to be governed by one law of revolution on its axis; obeys one law of inclination of its poles to their ecliptics; and is alike capable of divisibility and extension. In the New Testament it is said, the system of worlds, *τοὺς αἰῶνας*, were *framed together* by the Word of God. It means more than worlds, because *κόσμος* is the proper term for world. Our Blessed Lord in speaking of the earth calls it

τὸν κόσμον.* But these *systems* were joined by the reciprocal forces of attraction and repulsion, as parts of a sublime whole. Before a building is raised its frame is planned and prepared, and the several parts adjusted; and this phraseology implies that all worlds are parts of a grand whole, "fitly framed together," in a similar manner to the several parts of a building. "In gravitation, we see nature at once keeping herself in motion, and at the same time tending to repose. It is as if the huge ribs, and beams, and frame-work of Omnipotence were being laid before us. It is as though we saw it new, tremulous, and vibrating with the last touch of the Creative hand hardly yet lifted off from it. While polarity, that mysterious secret, teaching that like repels like, and unlike attracts unlike, represents to us 'opposite elements rushing together, opposite motions reducing each other to rest,' God's huge creation laboring in every particle, like a vessel at sea, finding concord in discord, reaching *unity* by opposition, and so, mighty complex onward universe! entering into her rest;" † accomplishing the will of its Creator, obediently fulfilling the destiny He marked out for it.

The presumption from Scripture, of the unity of all the matter of the universe, is confirmed by the actual material testimony of science. Besides the great general laws already mentioned, which bind the remotest fixed star in its undiscoverable pathway around its unknown centre, into unity with the

* John iii., 16.

† Faber.

earth, and the system to which it belongs, it is known that some of the elementary matter of other worlds is the same as the earth's.

“Every one knows,” says Mr. Ewbank, “cosmical masses of iron are repeatedly caught on the earth's surface, as she whirls onward through space.” Nickel, copper, tin, cobalt, and magnesia abound in other worlds besides our own; and two of these metals possess the mysterious property of magnetism, which belongs to them on earth; some of the precious stones and metals are mentioned as belonging to heaven, in such a way as scarcely to allow one to regard them as figurative; and the water and light of heaven are constantly spoken of.

These metals are said to be pure there; and the water and the light, the one being pure and the other unmingled with darkness, are superior to the earthly elements, and confirm the Scripture, that man was made a little lower than the angels; and his world is probably inferior to theirs in the combinations of its elementary material. On earth all the metals are found mixed up with coarser matter, and have to be smelted and wrought out with great labor.

If they are pure in other worlds it is a significant fact bearing on this question of unity, because if it indicates any thing, it is that the precious material by which art, and science, and civilization, are advanced on earth, may have the same relation to the progress of higher orders that it has of man.

“Of the functions assigned to meteoric couriers one surely is to inform those upon whose territories

they alight, that a community of staple occupations unites them to the occupants of other planets, if not of other systems; and to prove this, they bring specimens of the staple material with them. In the sample left with us, iron vastly abounds; an intimation that it plays as important parts in other orbs as it plays on this. Strange that information of such intense interest, and so wonderfully brought home to us, is not more dwelt on. But many are afraid, and others ashamed, to accept a theory which makes it the business of the *people in the stars* to multiply their comforts and conveniences somewhat as we do, i. e., to work in the same material in which God works." The writer says, that the meteoric iron is always found in a pure state; the reverse of this is believed to be the fact, yet the paragraph contains thoughts worthy of consideration, and bearing on the points under discussion.

It is probable that the different beginnings mentioned in a preceding chapter had relation to systems as well as worlds; and were similar to those which occurred on earth before the creation of man. The earth has certainly been more fluid than now, and possibly vastly larger, even the abode of beings superior to man. If so, they were spiritual, and left no fossil remains. There are old antediluvian traditions, sacred and profane, which seem to refer to such a fact. They may have fallen as man did, and have been expelled from this world as the angels were from heaven, and we may be living on the ruin of their world. The eighteenth Psalm depicts a display of the wrath of God to-

wards the earth in such a manner as surely has not been known since man was created. It speaks of a ruin so dire as to reach to its very foundations.

Matter has always been a great puzzle to man. It is by its nature inert, nevertheless its powers are mighty, and emanate from the principle of force and movement, the secret of which is unknown to him. Cuvier speaking of certain fluids, says, "We cannot yet decide whether these agents are really material."

The Greeks, Romans, and earlier Pagan Orientals believed matter to be eternal. The human mind is so constituted that it must have something eternal to rest on; and it is probable the ancient philosophers were anxious to prove matter eternal, because they had no correct idea of the true God, the great first cause of all things. It was not then ripe enough to cope with spiritual truth as it now does; nor had the Holy Spirit of Truth been given to the world, nor an Apostle written, "there is a natural body, and there is a spiritual body." But, with the revelation of the Gospel, we have no difficulty in understanding these things; and none in believing that myriads of spiritual beings and worlds may have existed millions of ages back in the cycle of past eternity. St. Paul speaks of the "third heavens" as though it were the abode of spiritual beings; and that the things he saw there were unlawful or impossible to be communicated to man.

The book of Genesis by Moses, and the Gospel by John, both commence with the same declaration, that in the beginning God created all things. In

the Septuagint the initial words of Genesis and John are the same. Hesiod states the same thing, not using the same word, though he wrote nearly a thousand years before the Septuagint was made; it is probable he had seen or heard of the Book of Genesis. St. Paul explains St. John's words, that all things were created by the Word, saying, that He who was the Word became Jesus the Saviour of the World; and that He created all things for Himself. His words are, "By whom were all things created that are in the heavens, and that are in the earth, *visible and invisible*, whether they be thrones, or dominions (the domain of worlds or systems of worlds), or principalities, or powers, all things were created *By Him and For Him.*"

When the Bible speaks of the earth as about to be prepared for man's creation, it says it was "without form and void." This looks as though it were a ruin. God creates nothing imperfect. However this may be, if it were the first time in the course of creation that it was to be inhabited by intelligent beings, the earth's turn came to be the theatre of a new display of Divine power. At one of the beginnings named in Genesis, when it was ready for man, God created him out of its material to be its ruler. It is a reasonable inference that this is the way the inhabitants of other systems were formed, each one out of the matter of its own world, and so fitted for its peculiar condition. Man is made out of the material of his world, and afterwards feeds and lives upon it. This probability is strengthened by the fact, that the beings of other worlds who have been

seen on earth, are unlike man in both the combinations of their material and density.

There is a marvellous relation between God and matter. Ancient Pagan philosophers believed they existed as soul and body; and modern infidels have tried to revive the belief. But revelation teaches a sublime doctrine, more consonant to reason, and worthy of adoration. It is, that God and matter may unite and make it eternal; that it did so in Adam, and afterwards in a higher form in its hypostatic union with His own Son, who is the type and head of a race of new beings.

One of the earliest results of the order of things now existing on the surface of the earth, was the formation of man. God made him of matter, in his own image, breathed the breath of His own life into him, and gave him the supremacy over all its inferior creatures. The union is lost for a time at death, in consequence of the fall, but it will be resumed at the Resurrection and remain for ever.

The change our Lord's mortal body underwent, without corruption, in the grave, is one all must go through to attain perfection. The natural world abounds with similar examples. Seeds die to produce new and higher forms of life. The change involves no loss, but wonderful gain. Worms die and change to flies, yet they take through the death and change their entire individuality and identity. The stony dwelling of the coral insect is but the lime and other substances it sucks into itself from its solution in the water. Water turns to vapor, and vapor to clouds, to be returned again to water. Wood

changes to smoke, and smoke to water, to return again to wood. Oxygen helped to form the granite, and granite disintegrates to soil, to grow the plants which return it again to oxygen, in the ceaseless changings of all corroding time.

And they seem like the sportive gambols of the elements, the children of nature toying with one another. But the original elements remain the same. These little changes constantly going on on earth, are doubtless types of grander ones which the whole fabric of the earth has undergone, and of an infinite series of yet more sublime ones taking place in the vast systems of the universe of matter.

It has been shown, that the Scriptures teach that the original creation produced all things *visible and invisible*.

This evidently refers to worlds rather than beings; because man was created after the angels, and ancient inhabitants of heavens. Doubtless there are worlds invisible to us by their remoteness as well as subtilty. Matter under several forms is invisible to the human senses. "All the elements are invisible." They are invisible when several are united, as in the air. Electricity and steam are both directly invisible, yet they have mighty power; and beings formed like man, and clothed with tremendous energy, might be all around us and yet invisible. An eminent French philosopher says, "We believe that matter, being inert in its nature, its agents are truly spiritual, and emanate from the principle of force and movement, diversely modified by the Word."

Now, if air and steam, which are composed of the same elements as earth and solid rocks, only differently combined, and electricity, are invisible, and their simple elements are invisible, then there should be no difficulty in believing that there are worlds and systems, and material living beings formed of the same elements as the earth, which are invisible. Although they are now invisible and imperceptible to our earthly organization, they may not be so to angels and spirits, and they may not be to ourselves when we are separated from the flesh.

Indeed, it would seem from modern scientific research, that what man calls material is less real and less powerful than the immaterial. Air and electricity, heat and light, magnetism and actinism, the great powers of nature, are invisible and mostly imponderable. The air presses the earth on all sides with the prodigious force of twenty tons upon every part of the surface of the size of a man's body, and, when in motion, overthrows his strongest works. Intelligent beings composed of these invisible powerful agents, would surpass all human ideas of strength, and fly with electrical speed. Even material bodies would present no obstacle to them. The Bible teaches that there are such beings; the lowest of them next above man in the scale of creation; but they are said to excel in power, and go and come on our atmosphere. As there are such beings, so also is it probable that there are worlds composed of the same material.

This fact strengthens the opinion before advanced, that the earth may have been inhabited by a more

powerful race before man ; and the fossil remains of gigantic antediluvian animals, yet found in its rocks and soil, may have been creatures which served in the economy of that ancient dispensation. They were perhaps the useful subjects of that more powerful race, and because themselves more powerful, were without what man calls a material organization, *and so left no relics of themselves behind.*

There is, then, the highest probability, from all that we *do know* of the marvellous unity and harmony of the parts of the universe within reach of our observation and analysis, that all matter was not only created at one time, but also, that its elements are the same in all worlds. Nor need this necessarily conflict with the doctrine of successive creation, from different combinations of the original elements. Such creations are incessantly going on. The ethereal worlds may have been first formed from gaseous elements, and served God's purposes millions of ages ; and there may have been a gradual growth of those elements into what man calls form, substance, and visibility, to prepare it and its inhabitants for the marvel which was finally to be accomplished by its means in the Incarnation of the Son of God.

God's own history of the earth, graven and embossed on its rocky foundations, confirms the truth of this written history. It proves that there were successive reigns of animal life long before the time when His Spirit moved on the formless and void mass to prepare it for man.

The reign of silence and death, then existing,

long before had teemed with animals of what we call lower forms of life, fish, and reptiles. To these succeeded the mammiferous, and lastly came man, a mixed being, partaking of two natures; one, of the animal, the class to which he belonged by creation; the other, of spirit, which was the nature of his Creator. This is the highest form of material creation the human mind can imagine. All creation gradually rising up to man, and man united to God.

This is a point of material elevation which it is reasonable to believe cannot be surpassed; since they meet in a union which is never to terminate, and in God who is eternal. The infinite in height is joined to the eternal in duration: "creation and the creature meet in one person,"* and God is all in all.

Yet revelation reaches further than reason. It teaches not only, that it is possible for God to create a higher form of being, but that He has done so in the person of His Eternal Son, conceived by the Holy Ghost and born of the Virgin Mary.

It teaches also, that this mixed state of man is not his final one; that the material of his body is destined to be refined; that he will go through another change, at the Resurrection, when his material part will receive one more touch from the creative Word, and be changed into an immortal body with the very Life of God.

Matter will then have run through the great cycle of life, and have returned to God, whence it emanated. There the mystery will end; end to

* For this and preceding thoughts, obligations are due to Hugh Miller.

man because he will then "see as he is seen, and know as he is known."

It cannot now be fathomed by created beings ; but is partially revealed to foreshadow the Father's great love for the sons of men, and the eternal weight of glory He has prepared for those who do their duty to Him in this present life. It is revealed to encourage us to be obedient to His laws, and to love and serve Him as our wise and wonderful, our liberal and loving Father and God. Divine benevolence has so contrived the mechanism of the physical as well as moral world to make it manifest His power and goodness ; and to show, that He earnestly desires every creature He has made to share His happiness.

Observation confirms the theory, that all matter was created at one time. Neither ancient nor modern research, with all the recent improvement in instruments, afford any ground to believe that new matter is in the process of creation any where in the universe : that is, is being formed as at the beginning from nothing.

The probability, that all solid matter has been gradually formed from subtler elements is fully sustained by science. It is generally agreed that the interior of the earth is now fluid. Its whole superstructure, above the solid foundations, is a deposit from a once surrounding fluid. And this mysterious process of changing the fluids of the earth, its rivers, lakes, and oceans, into solid rock, is now going on over all its surface. And the time will come in the process of ages, if the present state of

things continues, when there will be no more sea. The insects will have converted all its waters into stone.

Our Lord said to His disciples, when about to return to heaven, that He was going away to prepare a place, *τόπον*, for them. And His words harmonize with, if they do not fully teach the doctrine of a plurality of worlds or systems in such a unity as has been described. He says, in my Father's house, *ἐν τῇ οἰκίᾳ*, which can mean no less than the whole universe, the one Great Home of the Father Everlasting, of things visible and invisible, there are many habitations, *μοναὶ πολλαὶ*, tarrying or dwelling-places. This is not figurative language, and can mean nothing less than systems of worlds, if we consider the context; since it would take many worlds like the earth to comfortably accommodate the people of God who have been born here. He had before told them that the future abodes of the righteous would be eternal; and that they should *dwell with Him for ever*.

For eighteen hundred years certainly the slow process has been going on by which some other system, or possibly other parts of our own, have been preparing to become the eternal home of spiritualized and glorified humanity, adapting it to that new form of life which man will receive at the resurrection.

Whatever it is, and wherever it may be, it is a part of heaven. Heaven was in existence before man was created, and heaven is to be man's final home; thus logically, on the authority of our Saviour's own words, He is now employed in enlarging heaven.

If this interpretation of our Lord's words be true, and it is the simple and natural one, it shows not only that there is a unity of matter, but also of operation; because this new place is preparing for man by the same gradual processes by which his present habitation was prepared.

Marvellous changes are continually going on in matter on the earth, and none more wonderful than that which takes place in man's own body. It dies, but does not perish. It decays, but will be restored again, as our Lord's revived. And it will be as different from the original matter as a whole golden ear of corn or wheatsheaf is different from the single kernel which rotted to produce it.

The old and new body will be of the same elements, differently combined; Jesus said, "He that believeth in me shall never die;" and they will be mentally united by the same spirit. Man can never be other than a created being. When St. Paul speaks of a natural body and a spiritual body he is speaking of created and therefore of material ones. The whole man will be as much superior to his former self, as light and electricity are superior to earth and clay.

Thus the Bible teaches, that God's work of reproduction has not ended. That is, while no new creations, strictly speaking, like the original calling of matter from nothing, are going on; yet, changes in the forms of matter are constantly taking place, and will continue to do so, certainly until the Resurrection, and probably for ever. Certainly until the Resurrection, because it teaches, that changes of

more than one kind will then be made. Two kinds of new beings will then be produced, with new natures; one adapted to a life and world of eternal happiness; the other, to a life and world of eternal sorrow. Both will be immortal, but each destined to a different world.*

There seems to be no cessation in the changes of matter on earth. Besides those already named in the earth and water, cold and heat, dryness and moisture, are ever at work, changing the forms of plants, animals, and inorganized things. And something of this sort, as has been already suggested, is probably going on on a grander scale in the mass of matter composing worlds and systems, which man's life is too short to notice, or his range of observation too limited to observe.

The earthquakes and volcanic action give visible intimations of mysterious changes going on deep in the earth, of which we know nothing more than the fatal consequences produced on the surface. The latter has poured out islands of lava, without changing in the least the external surface.

The whole outer formation of the earth has been laid on strata after strata, in periods of incalculable length. Each formation was a world for the formation of a new display of animal and vegetable life; and each perished as soon as it had answered its purposes in the economy of nature, and decomposed to furnish new material for new forms of matter and life. The whole foundations of the State of Florida and all its islands, with the tens of thou-

* Matt. xxv. 33; Luke, xvi. 26.

sands of miles of coral islands and reefs in the Pacific and Indian Oceans, are the ruined and deserted dwelling-places of coral insects. They build until they reach the top of the waters, and die. The dashings of the ocean wear away the base, and break up the branch and minor corals, throw them on the reefs, form new islands, and thus go on enlarging the surface of our globe.

All that we know of God's works is connected with change. It has been so on earth from the beginning. It has been so ever since man came upon it, and revelation teaches it will be so until the end.

Before Adam were huge animals, which have not lived since. After his creation, the whole face of nature was changed by the deluge. At first there probably were neither rains nor storms, but the earth was watered by gentle mists.* Afterwards came briars and thorns, and later yet storms. And since Noah, races of men and animals have been produced by changes of food, and climate and isolation, intermarriage and absorption, which had no existence before the deluge.

The races in the tierra caliente, at the foot of the mountains in North and South America and India, differ in the same way from the same races which live in the elevated regions; and it is wholly the result of food and climate. One century of residence in a warm climate, with inadequate and improper food, and isolation and exposure to the elements, will change the appearance and language of an European so much that he will scarcely be recognized.

* Gen. ii. 5, 6.

One may satisfy himself of this fact, by visiting the out-islands of the Bahamas; and the sheep imported there from England, in less time, have changed their wool to hair, and resemble goats more than sheep.

The skull of the man has changed its configuration, the cheek bones are more elevated, and their movements resemble the aborigines of America, more than the noble race from which they have degenerated. Extreme examples are here referred to, but this tendency is seen in the whole stock.

Intermarriage has had a good deal to do with quickening the declension in particular families; while those where a better condition and non-intermarriage has prevailed, have undergone but little change. Similar changes are seen to be gradually going on over all the earth.

The pioneer settlers in the south and southwestern United States, in three generations, under circumstances of isolation, improper food, and habitations affording poor protection from the weather, are seen to have approximated very markedly towards the aborigines in external appearance, and especially in the elevation of the cheek-bone.

A tendency to an increase of bile, caused by removal from a high to a low latitude, independently of the sun, does cause a change of the color of the skin not exposed to the air. But when both are combined, as in the case of savages, without clothing, the change will be rapid and lasting, and in time transmissible.

To all this it is well known that it is objected: that different types of men existed more than three

thousand years ago ; and that the craniums of the races from the ancient catacombs show the same peculiarities which exist at the present day.

To this it is answered, that the law of change in the race of man and of animals has its limits ; and when attained, is stationary. It does not follow, that a race, when once changed, will, on being taken back to its original habitat, return to its original condition.

It is enough for us to know that God has originated these laws. He hides Himself behind them, that He may be in harmony with himself in all things. The law may have been made to produce varieties of races ; at all events it is so contrived that when this purpose is accomplished, the race shall be permanent.

So far as observation extends, it is probable that when the limit of a change has been attained, the new race will, on being restored to its former habitation, *die out*. It will neither change back, nor long survive. This is seen to be the case with the negro in the temperate zone. In the Northern States of America, they perished when left to their own resources, sooner than the Indians did, with all the aggression made on them.

The Rev. Mr. Pinckney, a mulatto Episcopal minister, and late missionary to Africa, has just returned, broken down by the fever of the climate. He said to the writer, that having African blood, and being a native of South Carolina, he thought he could stand the climate ; but he believed it was *more severe* on his race than on the whites.

The formation of races has been by the operation of heat, food, effects of climate, and absorption by intermarriage, combined with moral causes which man may never understand.

God said, when the Israelites entered Canaan, the iniquity of the Amorites is not yet full; and it was some centuries before they were absorbed, and lost their nationality.

But the changes which have been going on from the beginning, are going on at the present day before our own eyes. They act on man and other animals, and all organic life. Hence the different faunæ of the earth. In each of the districts there is a distinct race of man at the head. Hence in the regions where the black man is found, there is a black ourang; in the region of the chocolate-colored Malay, is the brown ourang; and similar peculiarities of harmony and color are found in Madagascar and Western Africa, showing that the inferior animals have obeyed that great unwritten law which has so powerfully operated on the human race.

All the races of man have originated from the highest type, or the now called Caucasian. That race, created in a temperate zone, gradually diffused itself in every direction.

We have said the same changes are going on now, that have been from the beginning, and the races are multiplying beyond any preceding age. New races are forming all over the earth; in India, by the intermixture of the White and Indian; in the West Indies and the United States, by the White and Negro; in Mexico, by the Spaniard and

Indian; in North America, by the White and Indian; and in the islands of the Pacific by a similar process.

But changes do take place even in pure-blooded Africans in our own land. They are gradually assuming an European type of feature; and it is not impossible that very considerable changes towards the original type would be made under the most favorable circumstances. The restoration would necessarily be infinitely slower than the original change, because there is nothing to take the place of the powerful sun-light in causing it.

It is mainly by the absorption of one race by another, after they have taken the form which certain conditions have impressed on them, which causes the variety of color and physiognomy, and anatomy which are visible among the human race.

If any one doubts this, he has but to visit our Western frontier, in any direction, from Maine to Oregon, where the red men linger on the confines of civilization. He will there see the races disappearing by both causes of extinction and amalgamation with the conquering races. Intermixture of blood is producing new types of mankind.

Among the Penobscots, and partially among the Cherokees, the work is nearly completed. The Indian scarcely retains any thing of his original type, but his long, straight black hair. At points where the amalgamation is less, the same thing is seen in a smaller degree.

Dr. Wilson says: "The Indian may remain uncivilized, and perish before the advance of civiliza-

tion, which brings for him only vice, famine, and disease in its train ; *but such is not the case with the mixed* race of white fraternity. Much, perhaps all of their aptitude for civilization, may come by their European heritage of blood, but the Indian element survives even when the all-predominating Anglo-Saxon vitality has effaced its physical manifestations."

But to return to the fact, that there has been distinct races on the earth for more than three thousand years, whose anatomical characteristics have not changed. We say, that all that is satisfactorily known of the fact, goes to establish the doctrine of the unity of the human race.

The earliest accounts of these different types, which are only four, are derived from the ruins of Assyria and Egypt, and date from about fifteen hundred years before Christ. They are the White, the Black, the Red, and the Yellow. The divisions of the globe then inhabited had produced but four races. And they have remained stationary from that day to this. This is the argument.

Those that remained stationary have retained the type they then had ; but those which migrated and intermarried, and carried on war between themselves, have changed, and spread and multiplied the races, until now the types have more than doubled.

Now another fact meets us. Since then, those four races have spread over the earth. Three thousand years have rolled away, but they have left behind them traces of their mighty revolutions in new races of men and animals, and plants.

It took five centuries for the operation of God's physical laws to produce the first three new races; and now we find five more new and distinct types of the American, the Australian, the Hottentot, the Malay, and the Mozambiquan. And we see also, that the facilities of modern intercourse are laying the foundations of various new types.

The animals and plants of the different zones have mutual relation to each other. The advocates of diversity admit this. These zones have well defined limits. While the law which produces the results is veiled from man's scrutiny, yet he does perceive that certain results are produced on every form of animal and vegetable life which comes within their influence. The seed of the Irish potato, carried from New England to Florida, has to be yearly renewed to secure a crop.

God made the earth to be inhabited. The animals, starting from a common centre, sought the localities adapted to their nature. The deluge scattered the seeds deposited in antideluvial times over the surface, and buried them over all the earth.

A new plant has been known to spring up from pure white sea sand, dug up in Florida from thirty to forty feet below the surface. These seeds, like the animals, finding an appropriate condition of soil and climate, there formed new homes for themselves, and spread in every direction, until they encountered barriers of inhospitable climate or soil.

If the cause of the disturbance of the present formation of the earth's surface shall be ever satis-

factorily determined, it will be found to have been the now to some extent ridiculed universal deluge.

When the earth was submerged, and its soil made soluble by the water, great tidal currents swept over its whole surface. This mixed up the seeds which had been deposited over the face of the earth, scattered them every where, and buried them every where, deep enough in the disturbed soil, when it settled, to preserve them for ever.

It is believed, that there is not a foot of soil on earth, no matter how deeply buried, which, when brought up and exposed to the sunlight and air, will not put forth some vegetable form of life.

Let infidel science account for this fact on some more reasonable ground, than the satisfactory one of the deluge, and its explanation will be entitled to a candid consideration. This shows that every inch of soil on earth was disturbed and solved by this miraculous outpouring of water from heaven.

The very day the deluge began it broke up the foundations of the great deep ; that is, destroyed the line of demarcation between the land and the sea. The water continued to rise for forty days, covering "All the high hills," says the Word of God, "that were under the whole heaven." And it did not stop there, but "fifteen cubits upwards did the waters prevail, and the *mountains were covered.*" Thus the tops of the mountain were buried twenty-two feet and over beneath the surface of this mighty deluge.

It may be determined, with mathematical certainty, that the atmosphere of the earth, which is

five times its radius in height, might, by a slight change of its elements, be all converted into water.

By increasing the permanent elastic fluid of oxygen in the composition of the air, to only two or three times its present comparatively small amount, with a slight addition of hydrogen, which is one of the constituents of the water, a deluge would be caused which would overwhelm the earth to a much greater depth than that indicated in the Bible.

Or even a moderate increase of the latent heat, which now intervenes between the particles of water, together with a precipitation of all the moisture in the air, would doubtless cause the earth to be submerged to as great a depth as is there represented.

Thus it is seen, that there are natural agents at hand, and existing in the elements of air and water themselves, which could readily have produced all the effects described by the Bible; which are strongly corroborated by physical facts existing on the earth's surface, and compel every unprejudiced mind to believe in an universal deluge, which covered the tops of the highest mountains.

That miraculous outpouring of water may have been nothing more than a temporary restoration of the fluids of the earth to the condition in which they were before the creation of the six days' work began.

The whole atmosphere which surrounds our globe is composed of the same material as the waters, there being only a slight change in the combinations of the elements.

That fluid we call air was once a part of the water of the earth. It was separated by God on the second day of creation, and made to take its present place and form. At the deluge a restoration may have taken place, which lasted during the year, and *never again* regained its original equilibrium. This would account for the diminished longevity of man, and sundry other physical mysteries which it is not now our province to discuss.

These waters encompassed the whole earth, and tore up, when the foundations of the great deep broke up, the ice-bound regions of the Northern and Southern Arctic oceans, which had been frost-chained there from the time when the earth assumed its present temperature.

The masses of ice, lifted by the heaving and swelling of the increasing waters, from the bed of stones and earth, to which ice always adheres when frozen to the coast or ground, took up portions of them with it. These being loosened from their ancient foundations, went drifting away over the vast abyss of waters.

Drifting slowly, but borne onward by the mighty current, caused by the revolution of the earth on its axis, without any intermediate continents to impede their progress, these icebergs were borne towards the equator. Passing the tops of the submerged mountains they crushed and ground them; and as they gradually melted, deposited earth and rocks along their pathway, and produced all the phenomena of what is commonly called the great "Drift Period."

This theory, and this alone, satisfactorily accounts for the peculiar, worn down places on some mountains, and for the remarkable distribution of boulders, under a particular law, which every where governed their dispersion. It accounts for their deposition on the tops of mountains ; as they would first ground there, deposit and rise, and so float on.

As we say of the diversity of the races of man, so also of this theory ; when infidel science can show another which as satisfactorily accounts for the phenomena of the drift period, it will be entitled to due consideration.

We have no objection to any thing which science can demonstrate. We are prepared to believe science before the Bible, as it is at present understood, if they seem to conflict ; because we are sure that they will agree when both are rightly understood. And we shall be willing to wait until we are able to understand the Bible as it is interpreted by the Works of God.

We have no objection to placing the creation of man back millions of ages, if science can show reasonable grounds for it. But at present all things, as we understand them, conclusively and harmoniously teach the recentness of man's creation, the unity of the human race, and the universality of the Noachic Deluge.

But to return from this digression concerning the deluge.

The fact of the fewness of the races of man, in the earliest accounts of them, is an evidence of the truth of the Mosaic account of creation. It shows

the probable recentness of man ; and that the race, like the globe it inhabits, and the Church and Gospel which are the means of his salvation, has gradually attained its maturity.

Then no Asiatics had reached the Arctic region, and so there were no Esquimaux ; none had penetrated to America and Australia, and so there were no American or Australian races.

The moral laws, to which reference has been made, it is not the province of this work to consider ; yet they have helped to cause the variety, and it is probable that the diversity is partially a curse, so far as the earth is concerned. But they are destined, when better understood, to enter largely into the calculation touching the diversity of the race.

It is said, the white man has been more than two centuries on this continent, and that no indication of approximation to the red man is seen. Our Indians were Asiatics, and not white men, when they emigrated to America. Moreover, the habits, food, and shelter of the whites have been vastly different in modern times, from the Nomadic starvelings who first penetrated to this continent. While men are comfortably housed and fed, probably a long time would be required to effect a perceptible change in any race.

But a change is seen in those who have lived but two generations in our Southern and South-western regions, in habits conformable to the aborigines. And they are of such character as to fully warrant the belief that in a few centuries their posterity could not well be told from the native Indian.

The advocates of the opposing theory are constantly forced to admissions which contradict themselves. In the new work on the Types of Mankind, it is said: "Not only do the animals change from one hemisphere to another, but these differences exist even between various regions of the same hemisphere. The species belonging to the western countries of the old world are not identical with those of the eastern. It is true that they often resemble each other so closely, that until very recently they have been confounded."

What is this but an admission of the doctrine, that these changes are gradual, and that animals as well as men, when they range beyond the zone, where they have undergone marked changes for a time, resemble each other "so closely, that until very recently they have been confounded."

Prof. Agassiz says, "The hog descends from the common boar now found wild over the whole temperate zone of the old world." Now there are as great varieties of swine as of men; and there is not a greater anatomical difference between the negro and white man, than there is between a Berkshire and Florida pig.

This difference is the result of food and climate. The progeny of the finest breed of swine, when turned out in Florida, soon begin to have elongated snouts, and to change the anatomical structure of their heads.

Attempts have been made to discriminate between the fresh and salt water animals of certain districts. But it was found impossible, and this is

an evidence that the changes in the races of aquatic animals have been wrought in the same way as among the terrestrial ones, by the peculiarities of temperature and food.

Prof. Agassiz thinks it extraordinary, and of course against the theory of the unity of the human race, "that the earliest migrations recorded show us man meeting man." The going forth of Cain may not have been until he was two or three hundred years old. If so, then the world may have had its millions of inhabitants. We know that the single family of Jacob, in four hundred and twenty years in Egypt, increased to more than three millions; and if they had remained there one hundred and eighty years *more*, increasing in the same ratio, they would have numbered nearly two hundred millions.

We know also that twenty successive removes from a single couple, in a few hundred years, gives millions. Hence we need not be surprised, that in those days of primeval longevity and health, if the world, in a few hundred years after creation or the deluge, had its millions of population.

The Bible gives us no account of the children of Adam, except in two lines. They are the types of the good and the bad descendants in a single line. Suppose that Adam had only half-a-dozen such families going out from him in three hundred years, he would have had more posterity than there are now inhabitants in the United States.

Doubtless the increase of the race was more rapid then than now. Those migrations reached

every where in the Eastern world. The same thing would again follow after the deluge. And we see what migration has done in America in two hundred years.

The advocates of the former theory travel back to Egypt and Assyria to prove their doctrine. We have shown that we have evidence before our own eyes to confirm the doctrines of the Bible. These changes of modern times are sufficient to satisfactorily account for all the diversities to be found in the human race.

But lest any one should think these examples are local, belonging to our own continent only, or are chosen from the extremes of the human family, the negro and white man, let us cross the Atlantic to our mother land.

The Welsh, Irish, and Scotch are of a common race. Yet the trifling differences of food, and climate, and condition, have made the inhabitants of those three islands, among which this great family is dispersed, appear almost like distinct races. At all events the same kinds of changes in appearance and language have taken place there, and within the historical period which are seen in the aborigines of America.

Again, the burly Englishman, God be praised that he was our ancestor, and his Church our mother, is from the same family; intermarriage with the Saxon and Norman, and "ros' beef" have made him to differ so widely from his brothers of the old Welsh homestead, as to appear almost like another race.

And there is an example of even a greater change in the same stock, in the Anglo-American. The English families which emigrated to New England, two hundred years ago, and have remained pure to this day, by intermarriages among themselves, are so different from the stock at home, which has been kept pure in a similar way, as to almost constitute another variety.

The advocates of diversity class the Jews as a primitive stock. Now, if there be any reliable history in the world, or any thing connected with men's past history worth believing, this supposition is groundless.

History teaches that the race was formed under peculiar conditions of servitude in Egypt; and that two of the ten tribes, Manasseh and Ephraim, were of positive Egyptian descent. With certain limitations, they afterwards intermarried with the Egyptians; kindly relations existed between them; Solomon had one of the king's daughters for his wife.

Now, what do we find? Why, the physiognomy which we call Jewish is actually of the ancient Egyptian type. It is only necessary to glance at an ancient picture and a modern Jew, to be struck by the resemblance.

The Jews were a new race, formed by the combination of the blood of a single family intermingled with another nation which had lived its appointed day, and was about to perish. Thus it is, new races and nations spring up out of the decay of perishing ones, just as the decay of the forests perpetuates the successive growth of new forests.

God forbid the Jews to intermarry with certain nations. They are the living teachers of mankind. God is teaching all the world by means of their history. This may be the way in which he wishes us to learn all that we can know, of the manner in which the successive nations have been preserved and propagated. They show us how, when one type of mankind has been formed, it will continue to maintain itself under the most varied and trying vicissitudes.

This race has not changed in three thousand years, and the principal cause has been, because it has uniformly abstained from intermarriage with other races. In this way, combined with moral causes also, they have preserved their peculiarities in all their dispersions.

Yet they have undergone, in some countries, considerable change of color and physiognomy, sufficient to show that the causes which produced their peculiarities were not immutable, and might have been, but for their clannishness, wholly obliterated.

Perhaps the best evidence we have of the unity of the human race, is, that in the extremes from white to black, and through all the intermediate grades, their moral and physical natures are substantially the same.

In all the regions of the earth, they are subject to the same diseases, modified only by climate; in all stages of elevation and depression, they have similar hopes and fears of the future; all believe in some sort of a metempsychosis, or immortality of the soul; and all have their earthly existence lim-

ited by the same boundary of threescore years and ten.

In the works of a Creator who so seems to delight in variety, this would hardly have been the case, unless the races originated from a single pair.

God has so constituted the world, that new types of beings shall be produced by its influences. Thus He is continually witnessing new creations, or diversifications of His works.

This law, under various modifications, is the great general one which lies at the foundation of animated nature ; and also of the Revelations the Creator has made. It has divided men into races, tribes, and nations ; and is at work over the whole surface of the earth, continually changing the face of its inhabitants.

The same changes go on in spiritual things, showing that it is part of a fundamental characteristic of all the works of God, which come within reach of our observation. Forms of worship, and the means by which salvation is to be obtained, have been changed by God. Sacrifice has given place to sacrament. The covenant has been changed ; circumcision has been succeeded by baptism.

The manner of communicating Divine instruction has been changed. God taught Adam, orally ; his immediate descendants, by angels ; the Jews, by seers and prophets, and a written revelation ; and since the Advent of our Lord, the whole world, by the Gospel, the Holy Ghost, and the Christian ministry.

The Jewish liturgy has been changed to the

Christian. And moral changes are constantly going on among men more wonderful. By birth from Adam, they receive a human nature, his life and likeness; by regeneration or a new birth from Christ, they receive a Divine nature, the Life and Likeness of God.

The child is born into the world and gradually grows into Adam's likeness; he is re-born and gradually grows into the stature and moral likeness of Christ. Adam was the head of a new race of intelligent beings, destined to pass the life it received from him on the earth. Christ is the Head of a new spiritual race, not simply man, but God and man united in a physical union (so to speak); and it is destined to live in heaven for ever.

Our Blessed Lord was as much a new man as Adam; a past eternity had seen no other such Being, and the beginning of a new creation; not properly a creation, however, because not formed from nothing. But the life of God, and the life of man, two pre-existing principles, were brought into union to form the new being. One life fits man for one world, and the other for another. Thus it is seen, that both physical and moral changes are continually going on; and man, in his present state, is in process of both kinds of transitions. God's three great revelations thus run into each, harmonize with each other, and teach, so far as we can understand them, the same Divine lessons, and that one Mind was their common Author.

This law respecting those created anew in Christ is an ascending one, from a lower to a higher type of

living beings. But there is also a descending one, like that we see among the races on earth, reaching to this world from another, the result of a moral cause ; and which warrants the belief, that the law we see executing itself on earth, is part of an universal one, extending throughout creation.

The devil has passed over from his own world to the earth, and has been for centuries employed in forming a new race of spiritual beings, which will, when completed, be removed from the earth to another world. And that type like the former one created anew in Christ will be a permanent one.

These are great lessons from God to man. And we clearly discern in all these connections and harmonies of the natural and spiritual world, such evidences of the wisdom and consistency of God, and of the fact, that there is but one Almighty Mind governing the universe, as can be obtained by no other kind or amount of testimony which human minds can grasp.

The Divine laws which govern both the spiritual and the physical world have been interrupted by causes unknown to man. The interruptions only retarded, but did not prevent, the accomplishment of the ultimate intention of the Creator. In slow and solemn majesty, primeval matter, crushed and ground up by mighty convulsions, formed the several strata of the earth. All had reference to a final object. Yet the laws of these formations were often interrupted, and we now see that they were with views of ultimate benevolence to man. But for the disturbance of those general laws, coal and iron, the

precious metals and minerals, would have been inaccessible to him.

Race after race of animals have lived and been swept away by mighty revolutions of the earth's surface. Yet each convulsion laid up materials and prepared the way for higher orders of beings, until at last, came man in the likeness of God, to use them in embellishing the earth.

Mind has suffered the same interruption of the general law of its development as matter. God created Adam, and put him on the earth, to do His will; the devil caused Adam to turn aside from that purpose. He fell. There was an interruption of the process, but not of the plan. God foresaw the fall, and provided against its *consequences*.

It was the voluntary act of a free agent, and He would not prevent it; but He did provide against the terrible consequences of the violation of His own laws, though the sin was voluntary on the creature's part. God will finally accomplish the same purpose by man's creation, that He would have done if Adam had not sinned.

It took the race nearly four thousand years to recover from the stunning effects of the fall. And who shall say, that the light and civilization of Christendom are not infinitely greater than they would have been without it? Who shall say, that the honor and glory to which Christians will attain in a future life, will not be transcendently greater than they would have been without it?

God not only thwarted the devil's evil intentions towards man, but turned them to blessings, enhan-

cing his eternal happiness and glory. The spiritual regeneration of the world is a nobler work than its creation ; it gives a deeper knowledge of God's character and love of man than creation ; and there could have been no work of redemption, but for the prior one of creation, and the fall of man. Both were necessary to bring greater glory to God. And thus it is seen, that mind and matter, creation, and the fall, and redemption, are parts of a vast plan, of which only some points are visible to us, but which bind the universe into a sublime unity in the Divine will.

In the fulness of time, God sent His Son to repair the breach man had made in His perfect plan, and to quicken the race to the development of its mental maturity. If the Son of God would not have come into this world without the fall, who would regret that fall. If it be objected, that it caused Him suffering, it is answered, that it is the sublimest spectacle the intelligent beings of the universe ever witnessed. It was the *voluntary suffering* of the Creator, for the eternal salvation of His erring and fallen creatures.

The likeness of God lost by Adam, only put back the race, and temporarily checked its glorious march to the goal of immortality. That was its original destiny. And Christians are now pilgrimaging on to it with the benefit of Adam's experience, and the fuller knowledge of the Creator's love, amid a blaze of celestial light, such as the earth never would have had unless Adam had fallen, and the Son of God had suffered.

The law of man's progress, like the laws of the formation of his world, were interrupted, with designs of infinite benevolence to him.

The race had only to wait, until successive generations had recovered from that disastrous check; until the law of the elder dispensation had performed its task, of schooling humanity into a state to receive, in the fulness of time, not only a higher revelation, but also a larger measure of the Divine Life than was first breathed into Adam. God breathed into the clay, and Adam became a living soul; but now into that living soul the Spirit of God enters to remain for ever.

No union between God and man can be more awful and sacred than the sacramental one whereby the soul is regenerated, and then receives the spiritual Body and Blood of its Creator. And these changes going on on earth, in which man is acting so conspicuous a part, are not the last in the long series he is destined to go through, in returning to his Father, from whom he sprang and revolted.

The Bible warrants this doctrine of the unity of matter here advanced. In Genesis, ch. ii., ver. 1, is given a summary of the conclusion of creation. It says, "the heavens and the earth were finished, and all the *host* of them." All were finished or ended; and there is no subsequent intimation, that God ever wrought at any other time for the creation of matter; and there is no evidence, that any has since been created, or is now in process of creation.

The geological cycles were all after the original work. *Then* the heavens and the earth were fin-

ished, and all the host of them, so far as the elementary material was concerned. By hosts, which means bodies, are doubtless meant both material and heavenly bodies, the countless worlds and systems of the universe. St. Paul says, that "the worlds were *framed* by the Word of God;" and that things seen were not made of things which do appear. All worlds are spoken of as an *unit*, as *framed together*, and so at one time of simultaneous production.

The Psalmist also says, "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands." In the original, the word foundation is plural, showing that he is speaking of it as the abode of man. This also accords with science, which teaches that in its present state it has several. They are coupled together as though of simultaneous creation; yet both have foundations, which doubtless have been the result of changes advancing them towards perfection.

And then he goes on to say: "They shall perish yea, *all of them shall wax old like a garment*, and as a vesture shalt *Thou change* them, and they shall *be changed*." Both are subject to the corrodings of time by *change*, the change of one form of matter or life to another. They shall perish, one form after another, not by annihilation, *but by change*.

Isaiah, on the same subject, represents God as saying, "My hand also hath laid the foundations of the earth, and My right hand hath spread out the heavens." And the conclusion of the sentence is

remarkable, as bearing upon the doctrine of the unity of matter, "*I call unto them, they stand up together,*" as though they were united parts of a grand cosmical whole.

There is one other single item of Scriptural testimony, bearing on the unity of the matter of intelligent beings, which, to the writer's mind, is a more powerful argument than either of the others. It is the fact, that angels are capable of suffering from the same physical causes as man. Hell is a place of suffering from fire. It would be absurd to suppose it real fire, if the same earthly bodies were raised from the grave. But bodies composed of the subtler elements, will not only live in the fire without consuming, but like electricity, give fire from themselves. Angels are therefore composed of matter. We call them spiritual beings, because we are ignorant of organized beings formed from such elements; but they are to suffer bodily pain in hell with man. This shows that they are of the same substance with man, however much the combinations of the material may differ from his.

These intimations may seem faint, but they are incidental, and such only as might have been expected in a revelation whose main object is to convey spiritual truth.

The millions of ages which prepared the earth to be man's abode, their vast geological periods and formations, are some of the sublime Beginnings of progress, named in the opening of the Book of Genesis, more of which are hereafter to be made, when the New Heavens and the New Earth of the

Apocalypse shall be revealed, in the progress of matter on to perfection. Undoubtedly, the end of creation will be *perfection*. God will accomplish it in His own way. Like all God's works it seems to have had an infancy, and to be ripening to maturity; when that is attained, then, eternity will be its duration.

As man's body was created out of the dust of the earth, it is highly probable that the change he passes through by death, on his way to immortality and perfection, is a type of the progressive changes of all matter. As plants and animals grow, and decay, to furnish new material for more life, for the continuation of species, so may it be with planets, suns, and systems.

CHAPTER VIII.

THE UNITY OF MIND.

WHEN man turns from the physical to the intellectual world, he clearly discerns traces of the same God, the Creator, stamped upon it. He sees Him more plainly there, because *mind* is in His image and likeness. "If the workshop of creation and conservation, about which the physical sciences are occupied, were shown to be *hidden* sanctuaries, how much more the laboratories of those delicate, incomparable, and supernatural operations of God which are a veritable alchemy of nature," whereby the Divine mind is impressed on all intelligent creatures, and by which they live, and move, and have their intellectual being. God is hidden here precisely as in His other works; and the unbelieving fail to discern His wisdom and love as they do in the former?

The power to think is uncreated. The first thing in the universe is One, Infinite, Uncreated, Intelligent, Mind. Our Blessed Lord defines the Father as greater than all things, and the Psalmist says:

“He created all things by the breath of his mouth.” Now as all material things come from God, so do all mental. He has, so to speak, distributed Himself among His sons in the universe. All intellectual life is uncreated, derived life. As man is a part of God’s creation, so also is he mentally a part of His own mind. He belongs to the kingdom of mind, is a part of it by a mental connection, as he belongs to the kingdom of nature by a physical one.

God has also a kingdom of grace, which is superinduced, and to this all men do not belong, only the holy. All holy beings in the universe belong to it. It is one of the higher grades of intellectual being. Man, and every other intelligent being in the universe, was created in a state of grace. But God knew, as has been shown, man would not maintain his position, and in the vast riches of His love and mercy, He provided against the evil of his fall, and devised the means of his restoration. And here is caught another clue of the profound analogies existing between mind and matter.

Physical science teaches, that races of animals of one geological period live over and connect outgoing and incoming races, like the whale, the elephant, and the condor of the present day. Thus there are two types of men; one all earthly and carnal, the other spiritual, renewed by the Holy Ghost, and a type of future glorified beings. The unregenerate man is the type of the old fallen Adamic race, which is outgoing, but yet living over its period into the incoming spiritual one.

God has but one universal kingdom of matter,

and but one of mind. Man by his complex being belongs to both; he is therefore in unity with the entire universe. They are different parts of a grand whole, not in the same way, but as man's soul and body make a perfect whole.

In examining the mysteries of the three great Divine Revelations, it is evident that Three Divine Persons have been employed in the work; but with a singleness of purpose, and unity of mind and action in all. *One will* carrying on the designs of creation; *one will* repairing the ruin of the Fall; that all minds on earth might be brought into *unity* with it.

It is very remarkable, that these Three Divine Persons have visibly appeared on earth to accomplish this work. God the Father came into it Personally after He created man; the Son came after the Fall, to redeem it; and when He went away, the Holy Ghost came to sanctify it. Thus there has been a progressive action of the Divine on the human mind, with a direct view to bringing it into harmony with God, as it was before the Fall.

There is but one Spirit, and but one Mind, in the people of God. And here we see how creation was completed on earth; what was its design, so far as the earth is concerned; and that its matter is the root and stock by means of which *mind* was to be propagated and brought into unity with God. Doubtless, from all the intimations in reach of human reason, the grand object of creation, all creation, has been to spread out into wider circles, widening into system after system, new orders of

intellectual beings, to become partakers of the wonderful grace of the *Divine Mind*.

God represents Himself as unchangeable, "the same yesterday, to-day, and for ever." He is the same every where, in all worlds. He universally works in *one way* with matter, so far as man can discern. It is, therefore, a reasonable inference, sanctioned by revelation, that one law prevails in all worlds, in relation to *mind* as well as matter; and that the mind of man is the same as that of all immortal beings.

The life of God is the only known eternal thing in the universe. Man's life came from God's breath. It is therefore probable, that man is the son of God in the same sense, that all the other intelligent beings of the universe are. The same both in the material of his body, and in the inflatus of his soul. This is the glorious theme which our Heavenly Father sets before the children of men as the object of their everlasting thanksgiving, adoration, and love.

The love of God for man is from eternity. He loved us before He founded the world. It is the same love with which He loves, and ever has loved, all the creatures He ever made. He began to love us, when He began to love them, "from all eternity." Man always existed in God's mind; as His work, he will always exist. He is in us, and we are in Him, for ever and ever; after death He will be in us and we in Him, with one heart, one will, and *one mind*, for ever.

On earth the boundless treasury of the Father's

grace is seen in the beneficence of creation, reaching to the finish of the wing, and the joy of the instinct of the minutest living thing. Man receives the largest measure of Divine love because he is the noblest creature here.

The boundless treasury of the Son's love is seen in his Advent and sacrifice upon the cross for all mankind; not only for those who receive, but also for those who reject Him; not only for the saved, but also for those who will be lost. And the boundless treasury of the supernatural grace of the Holy Spirit, spreads the Life of the Father, and the love of the Son, through every soul; acting on all consciences, whether they believe in Him or no; striving with all, whether they will listen or no.

St. Paul says, Christians have "the mind of Christ;" he exhorts them to be like-minded one toward another, according to Jesus Christ; he speaks of "the unity of the Spirit;" and says, "there is one body and one Spirit." All this bears upon the doctrine of the unity of mind. It teaches it. All men who are in a state of grace are said to be joined in Christ to God; and to be one with Him, as He is with the Father. This is wholly mental and spiritual. One kind of grace, differing only in degree, prevails in every regenerate soul. This must be the same in all worlds. It is God's grace, and His grace must prevail every where, and be every where the same.

It is the opinion of the best theologians. "All the angels of God, all spirits, and the souls of the righteous, are but one in the sameness of their com-

mon nature. . . . They are all one perfect unity."

This is a reasonable doctrine. There was evidently but one design in the creation of intelligent beings, to serve and love the Creator. All must therefore have been so created as to understand His revelations. Reason is man's eminent mental characteristic. He is called God's son, or child; and all the other children of the universe resemble him in their moral nature, although we know that they vastly differ in degrees of intelligence.

Man is a little lower than the angels. He is physical, and lives in a material world. God requires of him only one seventh part of his time for worship. Angels and pure spirits live in a superior world, and the service and praise of God is their continual employment.

Revelation confirms this doctrine. An apostle calls the souls of departed men spirits; says they are joined to an "innumerable company of angels." Angels are called spirits, and if men are joined to them, and engage in their employments, after death, their minds must be alike.

"God is a Spirit." He has so revealed Himself. Man is His child; and so far as he is spiritual, he is like God. St. Paul teaches, that God made man meet to be partaker of the inheritance of the "Holy Ones," *τῶν ἁγίων*, in light. He is said to be made a child of God, and an inheritor of the kingdom of heaven, in holy baptism. If he be like them and Him, and inheritors with them of the kingdom of God, then must he be like both in spirit.

The same Apostle says, that Christ is the image of the invisible God, and the first-born of every creature; and that the great mystery brought to light in the Gospel is, that Christ is in man the hope of glory. He died, that man might live; might have His life; and, after giving Himself a ransom for the whole world, might, by His resurrection, restore the world to life. The superinduced principle in man is the same as in Christ. He is "the temple of God," and His Spirit dwells in him; all have access unto Him by one Spirit; and are "fellow-citizens of the saints, and of the household of God."

Moreover, the Bible teaches, that the design in the creation of man was the same as in all other spiritual beings, to do God's will. Our Lord commands all men to pray, that the Father's will may be done on earth as it is in heaven. This could not be unless the mind of man were of the same nature as that of the beings in heaven.

God is our Father. He teaches us to call Him so. He is the Father Everlasting of all intelligent creatures. The unity, which exists in the will of the adorable Trinity, affords a strong warrant for belief in the unity of all created minds.

The rational beings of the universe are called, in the New Testament, "the whole family in heaven and on earth;" and are said to be named after Christ. It is true of the higher order of earth's inhabitants, they are called Christians, after Christ. Angels may have their names, because they are "His messengers." Indeed, messenger is one of

His titles ; Malachi calls Him "The Messenger of the Covenant," so that this title derives to them identically as the earthly title does to man. This same rule of naming may extend to all worlds.

There is an unfathomable meaning to the term Name. It seems to denote nature. Man takes his Divine name when he receives baptism, and because he has received a Divine nature. God has been known to men in different ages by different names. His attributes and character have been gradually unfolded by His unfolding name. At first, His name signified that He was a self-existent, Almighty Creator ; then in His fullest revelation to the Jewish Church, as a Father ; at last, under the Gospel, as our Father, the God of Love. Nearly all that we know of Him, except the attribute of power, is learned from those names. The last revelation was the Doctrine of the Holy Trinity. The Apostles were commissioned to baptize, or disciple into Christ, in the name of the Adorable Trinity.

The word Name is often used in the Gospel as a synonyme for Life. We are named Christians at baptism, because we then receive the Life of Christ. The inhabitants of other worlds feel an interest in us, as will be shown by and by, and this is evidence that they belong to the same family, are sons of God like us ; that their spiritual nature is like ours ; and that we are brethren in a common Head, from whom, in whom, and for whom are all things. The name Jesus is not earthly, but from heaven. The Angel Gabriel announced that His mother would "call His name Jesus."

Angels feel an interest in men, and from the beginning have taken part in human affairs. Repeated instances are mentioned of their participation in doing good and evil to the bodies as well as souls of men, under the Patriarchal and Jewish dispensations. Throughout the first century of the Christian era, their presence on earth was almost continual. The Gospel represents them as watching over children, and rejoicing over the salvation of sinners. We feel an interest in them, long to know more of them than the scanty allusions of the Bible furnish. Here is a reciprocity of *mind*, interest, and action. Evil spirits hate and try to destroy men, as evil men do one another. This shows that negatively and positively their minds are like man's. And it affords reasonable ground for believing, that a common mind prevails among the whole family of intelligent beings of the Father Everlasting.

The Bible teaches, that all the holy and redeemed souls in the universe will be hereafter gathered into one kingdom, where they will know one another with perfect knowledge, and love one another with perfect love. This is said to be the mystery of God's will, which He planned for His own pleasure; that in the fulness of time He might gather together in One *all things* in Christ, both which are in *the heavens*, and which are on earth.

All revelation recognizes the fact, that intelligent beings were created to worship God. The attributes of the Divine Mind must be, to some extent revealed to all; and the minds of all must be

to an equal extent homogeneous, or the revelation would be incomprehensible. The Psalmist says, "O praise the Lord of Heaven. . . . Praise Him all ye angels of His: praise Him all His hosts." The Church teaches this doctrine in the *Te Deum*. "All the earth doth worship Thee, the Father Everlasting." "To Thee all angels cry aloud; the heavens and all the powers therein." "To Thee Cherubim and Seraphim continually do cry."

The Bible and the Church teach, that the souls of the departed have the same employment. The Psalmist invokes the souls of the righteous, "Bless ye the Lord; praise Him and magnify Him for ever." And the Church declares, that the glorious company of the Apostles, the goodly fellowship of the prophets, and the noble army of the martyrs, are occupied in continually praising God.

As all these intellectual beings are thus represented as worshipping God, and man is commanded to join with them in an universal concert of praise, it follows, that there must be one mind in all, and that like man's, since he can and does obey it and join in it.

But the strongest argument for this sublime doctrine of the unity of all mind, exists in the fact, that all spiritual beings are governed by laws similar to those God has given to man. It is a law of the universe, that death shall follow sin, and an universal law, that life shall be the reward of righteousness.

St. Paul says, of the law revealed to man, it is

holy and spiritual, the Sword of God's Spirit. It must then be a part of the law of all spiritual worlds and beings. We cannot conceive of a perfect being with two kinds of rules of action. In the portion man has, there is much relating to him as a physical being; this enters not into the revelation to other worlds; and they doubtless have features relating to purely spiritual things not revealed to us. But the fundamentals are universal. God cannot appear nor be represented to the inhabitants of any other world otherwise than as He is to man, in respect to His wisdom, holiness, and love.

It is the doctrine of the Bible, that the several parts of the universe comprise one general whole, governed by one moral law, and that their several inhabitants make the one great family of the sons of God, destined at some future day to know each other, and live together as brethren. The inhabitants of other worlds know what is going on here now; and not only are things of this earth known in heaven, but things of other worlds are known here. And there is no difficulty in believing that they know much more of us than we do of them; and that they take a deep interest in, and are especially occupied with, our affairs. We are only part spirit, and fallen beings, yet we can see millions of miles into space. It is probable, that pure spirits can see distant spirits with more distinctness than we do worlds.

The thoughts and acts of men reach to distant worlds; and the thoughts and acts of their inhabitants influence us. Evil angels tempted man; and

the seed of the woman bruised the serpent's head. God has revealed but little on this subject, but it is enough to satisfy us of a most intimate connection. Angels rejoice over the thoughts, and watch the struggles, of penitent sinners, and devils tremble in their presence. And the sacrifice of the Son of God, which took away the curse and sting of death from the earth, and one race of God's great family, and caused so much joy in this world, conferred blessings on heavenly beings, and is a source of wonder and adoration to them.

Christianity is a Divine system, introduced into this world from heaven. It is an auxiliary to the kingdom of grace; established on earth to benefit its inhabitants, and to bring them into union with the mother kingdom. The Gospel is a law of love and holiness, and must be universal. It is not probable that God loves the earth more than any other world He created. Christ said, He came forth from the Father. "He spoke of His Kingdom as the Kingdom of Heaven, and yet as one in which they, *the meanest sons of earth, could dwell, the secrets of which they might understand, the power of which they might exert*, which they were to assure their countrymen was at hand, the gates of which they would ultimately open to the world.

"As He interpreted to them the nature of this kingdom, they more and more felt that He was drawing them from a world which they looked upon with their eyes, into an unseen world which another eye that He was opening must take in; yet a world which was intimately united to the one they were

walking in, which gave the forms of that world a distinctness they never had before. When He wielded the powers of His kingdom, they felt more and more that He governed the secret heart of nature and of man—that spirits were subject to Him—that through them He was acting upon bodies—that all His influence proceeded from within, though at last they left the clearest marks upon that which was visible outward.” *

Such is the nature of Christ's kingdom on earth, among men, to which Christians belong. And it is evidently a part of the machinery of a great invisible, universal government, which binds the *mind* of every sanctified being to the One Great Eternal Mind of God.

On earth there is a mutual relation and dependence of the animals on one another. Their lives and actions have relation not only to the happiness, but the very existence of one another. All the matter of the universe is connected by the invisible power of gravitation. Why should not all the mind be by a similar mysterious power of attraction?

The animals on earth suffered with man the consequences of the fall; they have ever since felt the ruinous effects which sin produced. They now suffer daily on account of man's sins. God cursed the serpent, because he tempted Eve, and the ground for man's sake; and all its inhabitants feel it. The animals have to toil and sweat, with man, in subdu-

* Maurice.

ing the thorns and briars; and they annoy animals as well as man.

In the time of Noah, the sins of man brought destruction on the earth and its animals; animals perished in the overthrow of Sodom and the destruction of Jerusalem. In all wars of man, horses perish. At the deluge, God said, "I will destroy man, whom I have created, from the face of the earth; both man and beast, and creeping thing, and fowls of the air." This is Scriptural evidence, that inferior creatures suffered in consequence of the superior's sins. And this is a point of view in which we catch a glimpse of the way in which good and evil may radiate from one world to another, and from one race of beings to another.

Indeed we daily see in this world examples of the consequences of man's sins being felt by inferior animals as well as by their fellow-creatures. The horse, the dog, and domestic animals belonging to the cruel, or improvident, or intemperate, suffer the penalty of his sins. Husbands, wives, children, relatives and servants, suffer in a similar way.

The Bible teaches, that the power and influence of spiritual beings of other worlds are felt in this. God never made any thing evil. The divergency from the law of his being by a free moral and intellectual agent, brought sin into heaven, and it was exported thence to the earth. The angels were tempted, or they would not have fallen. Satan first fell, and ruined angels and men. There is no man living who is not daily tempted by some evil spirit; none who is not made better or worse by

his trials, and is not radiating his influence to others.

Moses does not say, that the serpent, who tempted Eve, was a beast ; but that he was “ more subtle than any beast.” He was a spirit, vastly above the beasts, and man himself. But because he did this evil to man he was cursed above all the beasts of the field ; his condition was made worse than that of the beasts who perish.

It is probable, man would not have fallen, humanly speaking, unless he had been tempted by an evil spirit which had fallen before him. Here is plainly seen the effects of acts done by the inhabitants of one world passing over and exerting tremendous and everlasting consequences on the inhabitants of three worlds,—heaven, earth, and hell, to say nothing of paradise. The acts of Christ, who came from another world to this, produced, and are continuing so to do, more important effects on those worlds. The doctrine of Christ crucified is the power of God, and the wisdom of God, to every intelligent creature in the universe. “ It is this doctrine that gives an emphasis to all thought—a sublime import to all life ;” and there is not a mind in the universe that does not know it, and see in it what man sees, the boundless love of the Father ; and receive from it what man receives, the exaltation of his moral nature.

It is a reasonable inference from the doctrines of the Gospel, that there is a common attraction of all mind as well as the matter of the universe ; that the one God who created all minds, inspired all ;

that the life of every intelligent being is the life of God, as it is in man; that an invisible law of connection binds all the mind of the universe to the great central uncreated mind: and that it holds as fully throughout the highest and lowest grades of spiritual beings as it does on earth among the various grades of intellect of the various races of men. We speak of a lost soul; and all souls are doubtless lost who are separated from this union with God.

It is a remarkable fact, bearing on this question, and indicating the universal belief of mankind, that all nations, Jews and Pagans, in the East and West, until comparatively modern times, supposed that their kings descended from the gods. The Jewish idea differed from the Pagan, inasmuch as they believed their kings were mortals, but specially appointed to reign by God. In the one case there was a linking of the beings, and in the other the mind, of the universe together.

At all events there is such a chain of connection on earth. The interests of barbarous nations are affected by the progress of the civilized. There are no races or tribes so remote or so degraded, that they have not felt the power of those more advanced. The call for slaves, on the coast of Africa, has been felt to the Mountains of the Moon, and the mysterious sources of its unexplored rivers. And the barbarous exert an influence on the final destiny of the whole race.

The nice adjustment of the machinery of this world, by which each individual acts on his neighbor, and nations in like manner on the great family

of man, is but one visible point or mesh in the great network of creation, which binds all intelligent minds into an universal whole. And the grand aggregate makes up the creation of the Father Everlasting. He made all worlds to be inhabited; inspired all their inhabitants with one mind; the same Divine afflatus He breathed into man; that they might jointly and severally know His power and wisdom, and adore His love and mercy.

In this world, men of the highest cultivation and refinement sacrifice all they hold dearest, for others who are degraded and ignorant. They devote their whole time; leave country, home and friends; expose themselves to sickly climates, to do good to races of men who differ from themselves; and others pour out their money liberally to elevate men they have never seen. Can it be that men, in such voluntary, noble acts, are superior to the wiser and better angels and spirits? Can it be that God has inspired men with more power or ability to do good than the angels?

If there be such a law of attraction and benevolence among fallen beings, surely it is reasonable to believe the law belongs to our minds as sons of God, and that it is felt more strongly among the higher orders who inhabit other worlds. It flows out from the great Eternal Mind, whose love is over all His works; who is continually doing good to the unthankful and the unkind. It exists in the same measure in the Son of God, who gave Himself to die for man, while he was yet in rebellion and sin. It exists in the Holy Spirit of God, who is the In-

tercessor for sinners; who yearns over this ruined world, with groaning which cannot be uttered. It exists in angels, who rejoice in heaven over one sinner repenting on earth. If it begins in God, and reaches down through all the spiritual beings of whom man knows any thing to himself, it is reasonable to conclude that it reaches to every moral being that lives, and moves, and proceeds from Him.

Indeed, the great means by which men are trained to goodness is the example of the Son of God, who came into this world as a missionary from heaven, to live the life of a perfect man, of a celestial being, without sin, to teach us how to become perfect.

This supposition is made more conclusive by the fact, that the Gospel teaches, that man has no power to think or do any thing good of himself: that it is God's Holy Spirit which teaches and enlightens him. That must be the Spirit which actuates and governs all the holy intelligent minds of the universe. He is said to be the "*One Spirit*" which lives in the whole body of believers, and governs all good men. And as it is the things of God, the Truth, which He reveals and imparts to man, it must be *the same truth* which He teaches in all worlds, and among all intelligent beings.

It is revealed to man that the angels do God's will, that disobedience is unknown among the present inhabitants of heaven. A part of their history, their fall, and expulsion from heaven, is made known to us as an example and warning; and this

history exerts an influence on man ; it teaches Him the uncompromising justice of God, the certainty of our own punishment if we disobey Him, and *acts as a power on the human mind*. And the principle is seen constantly at work on the narrow sphere of earthly observation.

History has been defined as the acts of great men. It is the history of the past which enlightens the present generation. The examples of great and good men of former times, have lived down, and helped to mould the minds of their successors; and millions of the inhabitants of other worlds may learn, or have learned, practical lessons of wisdom, from what they have seen or heard of the condition or experience of fallen men and angels.

Man and his world are but one link in a chain of "boundless causation," by which the great families of intelligent beings are united to God. Man's history is one chapter in the history of God's universal empire. The whole history is recorded in the works of the Creator, just as the earth's is written on its rocky foundations.

Moreover, it is specially revealed to man, that the death of the Son of God was beneficial to other worlds than his own. He went to Paradise and preached there; and though it was to men, it was men in another world, and in a different condition from those on earth. He had a mission to them, or He would not have preached. St. Paul also says, that by the sacrifice of Christ a larger measure of "the manifold wisdom of God" was made known to the inhabitants of *the heavenly worlds*. In the

English version it reads, places ; but the original is *ἐπουρανίους*, or heavens ; and it is a miserable narrowing of the Word and Works of God, to render it any thing less than “heavenly worlds,” or “systems of worlds.”

This opinion is strengthened by another revealed fact, that our Saviour's death wrought some great deliverance for the inhabitants of heaven as well as of earth. The angels were once subject to temptation, as men now are, and some of them fell, as man did. But St. John says, the power of the devil has ceased in heaven ; “for the accuser *of our brethren* is cast down, which accused them before God day and night. And they overcame him by the Blood of the Lamb.” And a part of the Processional chant, which our Lord's disciples sang, on His triumphal entry to Jerusalem, was “Peace in Heaven.” This shows, that some change was wrought there by our Lord's Advent to the earth ; that the devil's power was destroyed, and for ever ; because in heaven there is no more death nor sorrow, and the devil has lost “the power of death” there.

The word heaven in the preceding sentence is singular. This may denote that Satan's power was destroyed only in that one world of the heavens, where God's throne is ; or it may refer to the whole universe of then unfallen beings. God is gradually destroying his power on earth. It will finally cease every where. At all events, it shows plainly the radiation of an effective moral influence from one world to another.

Christianity is a revelation to man of the great

law of love which fills the immensity of God, and reaches throughout the universe. Its design is to bring about such a reign of peace on earth as there is in heaven. And it would speedily, but for man's perversity. If he would perfectly obey it, it would make him like all the other holy beings in the universe. It is only the deviation from this law that makes earth less happy than heaven. Christ brought life and immortality to man. They are the realities of better beings, in a better world than this. We are taught by God's Spirit to understand them, and to know that we ourselves are capable of infinite illumination and eternal life.

Christianity offers deliverance to captives taken by Satan; to fallen beings restoration to God's favor. Ever since its establishment it has been at work, bringing these captives into the glorious liberty of the sons of God; trying to make men like angels, and earth like heaven. "As a matter of history," says Mr. Taylor, "unquestionable and conspicuous, Christianity has, in every age, fed the hungry, clothed the naked, redeemed the captive, and visited the sick. It has put to shame the atrocities of the ancient popular amusements, and has annihilated sanguinary rites, has brought slavery into disesteem and disuse, and has abolished excruciating punishments; it has softened the atrocity of war; and, in a word, is seen constantly at work, edging away oppression, and *moving on towards the perfect triumph which avowedly it meditates—that of removing from the earth every woe, which*

the inconsideration, or the selfishness, or the malignancy of man inflicts upon his fellows."

Thus its grand aim and increasing tendency are, to bring about on earth, such a state of things as revelation teaches exists among the inhabitants of worlds where sin is unknown; and to bring into a unity of operation the whole mind of the universe, in subjection to the law of God. At least all the minds capable of making progress in goodness; all not fallen beyond reach of redemption. The others are probably so few in comparison with this grand aggregate, that there can be no impropriety in saying, the whole intelligent universe.

"It is certain that the conditions of existence, not less than its matter and form are from God As in Him we live, and move, and have our being, so also is it He who worketh in us to will and to do whatever is pleasing to Himself. Whether we take the safe and ready method of acquiescing in the obvious sense of a multitude of scriptures, or pursue the laborious deductions of abstract reasoning, the same conclusion is attained, that in the present world, and in every other where virtue and happiness are found, they are the emanations of the Divine blessedness and purity."

"There may be mind without matter, but there can be no matter without mind, neither form, nor color, quality, nor quantity. We view natural productions as the immediate result of influences in active operation in nature, and the achievements of men in the arts as the effect of forces on inert substances; but these forces, whether organic or inor-

ganic, are valueless as motors unless subject to another kind of power—the *power of thought*. This, in truth, is the only prime mover. *From it all creation, human and Divine, proceeds, and hence the material every where refers to the immaterial.* It is thus we learn not only that knowledge is power, but that there can be no power—no physical power—without it; that all material is resolvable into mental forces; that worlds were made for the cultivation of intellect; and that streams of knowledge circulating through them flow from the mind of Him whose hands formed them all.” *

The unity of all the mind of the universe, then, may be fairly inferred from both creation and revelation. The Bible teaches, that man's inmost thoughts are known beyond the earth, and to beings superior to himself. Like the waves which undulate from the sun to the end of its system of worlds; so may it be, probably is it, in an inverse manner, with all the thought of the universe. It flows back to the original source of mind, and every pulsation throbs throughout the universe.

The inferior minds do not know the operations of the superior; yet it is highly probable from analogy, without the teaching of revelation, which expressly says it is so, that the superior knows all the thoughts of the inferior. Man reads many of the thoughts and feelings of his fellow-men, from the expression of the eye or countenance; he can read the lower animals still better. Why then may not spirits know all the thoughts in the soul of man?

* Ewbank.

It is evident from revelation, that there are at least four different spirits interested in earthly affairs. They are the Divine, the angelic, the diabolical, and the human. We have distinct information of their respective operations. All the good and evil on the earth is intimately connected with them. A careful study of the way in which the human mind develops itself, shows, that these different spiritual powers are constantly at work influencing and moulding it. Now if such a state of things exist in this world, whose inhabitants are the last and lowest created intelligent beings, some of whom are hereafter to occupy places above the good angels, and others to sink below fallen spirits, is it not probable, that there is such a unity of mind, as is here claimed, throughout the universe?

CHAPTER IX.

THE UNITY OF LABOR.

THE concluding paragraph of the last chapter prepares the way to show the connection between mind and matter. It is power, which is neither ; but a vital energy passing from the one and connecting itself with the other. This introduces the interesting subject of labor, without which both mind and matter are comparatively negative properties.

The universe, resolved to its primary elements, is mind, matter, and power. The mind is the will of God ; the matter, the creation of His will ; and the power, its exercise or application. A machine is no part of the mind of the contriver ; that which keeps it in motion is no part of it. It is neither mind nor matter, and is here called power.

By unity of labor is meant, that the ultimate end of all useful work is the same—the glory of God. There is another unity of operation. Labor began with God. It is one of His distinguishing characteristics that He is a laborer. All the mind

and matter of the universe are His work. The earth has two specimens of His skill; the kingdom of nature in which we live, and the kingdom of grace of which we are made members. The spiritual kingdom is wrought out of the physical. It is "created anew, with great sorrow, framed painfully," with the sweat of the brow, the bloody sweat, and painful death, of the Son of God. He works, and every living creature He has made works, in some way, for a common end, to govern, improve, or adorn the worlds. Ordinarily, the more severe the labor the more precious the results. This seems to hold good with both God and man. The effort to discipline and perfect our moral being is one daily, life-long struggle; and he who strives hardest attains the noblest eternal life and honors.

God created all things. He represents Himself to us as a Worker. His Only Begotten Son worked while on earth; and felt weariness, while going about His life-work of doing good to others. He was not ashamed to be the reputed son of a carpenter. God rejoices in the work of His hands; and all of them have reference to the good of His creatures. This is a proof that Jesus was the Son of God, because He lived, and labored, and died, for the salvation of man, and the good of the universe.

These facts open a sublime field of thought; and show that there is a unity in all the right labor of the universe, as well as in all its mind and matter; in fine, that, trace the Creator as we may, He is every where the same, and every where consistent with Himself; and that He and all the creatures

He has made, when they are fulfilling the law of their being, are working not more for themselves than for the good of others.

God satisfies the desires of every living thing. Angels work for God, and for man; and man himself for society, for his family, and the inferior animals. The great law of labor seems to be, the good of others. Man toils for his children; pays taxes and tithes for the support of religion and government. He readily perils life to preserve either of these privileges. The farmer, the merchant, the lawyer, doctor, priest, and mechanic, work for others more than themselves; the aggregate of their life-work is often of more benefit to others than themselves. At best, they come in for only a small share of the general product of their labor. Even many of the lower animals are subject to a similar law; the horse, the ox, and the bee, with numberless other animals, work for others more than themselves.

It is all for God. He ordained it. It is necessary for the general support and happiness; the means by which His works are developed. What would be the value of gold, silver, iron, copper, lead, coal, or stone, without human labor?

It is a law of benevolence. Man's true wisdom and happiness are found in knowing and obeying the laws of God. The better he understands this the more faithfully he will work. God has made a positive law, exacting labor from all His creatures, like His own, for the good of others. St. Paul says, he must "labor, working with his hands the thing which is good, that he may *have to give to him that needeth.*"

God reckons the work done in this way as rendered to Himself; "inasmuch as ye have done it unto one of the *least* of these, my brethren, ye have done it unto me." What we do for ourselves is for the body, and for time; that which is done for others is for the soul and for eternity. It brings health, wealth, and happiness to man; whether it be of the hands or the head, of the muscle or the brain, it is a blessing.

Man is a co-laborer with God. He created him to subdue and embellish the earth, which was handed over to his lordship in a comparatively crude state. The cities, temples, and monuments; the levelled mountains and canalled rivers, are man's work. The felled forests, drained swamps, dammed-out seas, and cultivated fields, and the sail-whitened oceans, are the result of his labor.

It is the expense of mining which gives value to the precious metals, as much as their scarceness. And how dismal the earth would be, if all man's works were suddenly blotted out of existence!

The earth itself, so far as man has penetrated, is made up of or mingled with the remains of insects and animals who lived upon it, and worked its material to its very foundations, before man was created; and which served the economy of its beauty, growth, or preparation for his abode. All things are linked by the universal chain of labor to God. The unity of mind, and the unity of matter, prevail throughout creation, and labor is their connecting link.

In the beginning God created; and ages on ages

after, His Only Son said: "My Father worketh hitherto, and I work." By hitherto He meant, to that time. He always worked, was then doing so, "the Father that dwelleth in me, He doeth the works." Jesus wrought by the power of God, angels minister by His power, and man works by a God-given power. It is God every where, in all things, manifesting His wisdom and love.

The Infinite Mind works, and the production is matter. He breathes into material forms, and they become living souls, and begin to work also. When creation began is unknown to man. That it was not finished at once is certain, because the Son of man was as much a new creation as Adam. When the earth was prepared as man's abode, a specific time was employed, six of God's days. It is probable, they were earthly days, measured by the revolution of the planet on its axis. The great geological periods, which were also stages of preparation for man, were long before.

Work is the result of mind. God, the Infinite Mind, sets the example of working. The infinite and changing forms of matter, and its sustension, are by the power of the Divine will. God labors, and He has created nothing, down to the minutest insect, which has not appointed life-work to do; all is incessant action, which man calls work. There is no way in which man is more plainly seen to be working for God than in the Christian ministry. A commission is given by Him to a class of men, to help Him regain His "authority over a rebellious race, and bring it back to the honored companion-

ship to the elder spirits of the universe." . . . "If eloquence is the highest expression of mind, it cannot be doubted, that the eloquence of Christianity transcends every other form of persuasive speech." This is moral labor.

There is no mind without activity. One of the designs of the creation of intellectual beings was to modify matter. Labor does this. It is the agent which prints mind on matter. The rarest works of art are the results of minds most highly endowed by God; and a wise judgment respecting any kind of work is the gift of God. It may be shown in digging a ditch, or throwing up an embankment. No labor is low or mean. All is sacred, because ordained by God; because He works; and because all work is for Him. If He were to suspend His operations for one moment, the systems in space would rush into destruction.

The law of labor is not the curse of the fall. It was before that. As soon as Adam was created, God gave him a garden to tend. In paradise there was neither anxiety as to results, nor sweat in labor. It was grateful, health and happiness giving employment. There is doubtless labor in other worlds without fatigue or sweat. Out of paradise, the ground was cursed to bear thorns and briars. Mortal sweat is drawn in subduing these.

The law of labor is one of love to man. It is twofold; and both results in the highest good to him. He must work for his body and for his soul; and for the bodies and souls of others, if he will fulfil his Creator's law. He has work to do for two

worlds, the material and spiritual; so God has provided two workshops for him, the World and the Church. And it is remarkable, and shows the connection of all the labor as well as of the mind of the earth with the universe, that the results of both kinds of work are not confined to this world. They stretch away into eternity, and are to influence his destiny for ever.

But what is more remarkable, is the pains which God has taken to record in His Word, His approval of acts done by men for His honor, and to impress upon the minds of the race the high esteem in which He holds such laborers. He says, the least act done to one of Christ's disciples He regards as done to Himself. There is nothing which man craves more than to do some deed, or accomplish some labor, which shall live after him and make his name immortal. God teaches us, that there is no way of securing this immortality, like working for Him. The names of the founders of the earliest empires are scarcely known, or subjects of dispute; and no man knows the exact age of the pyramids; ancient cities, books, and superb works of art have perished. But the names of the persons who built, and endowed, and consecrated, the first national altar erected on earth for the worship of God, yet live. God himself has honored them by preserving their names, and the offerings which each one made, to the minutest particular, for three thousand three hundred years to this very day, and they will live on to the end of time. The twelve Princes of Israel did this work for God, and He has preserved

their names, the names of the tribes over which they ruled, and their fathers' names as well as their offerings. They were twelve days making their offerings. God says: "The Princes offered, for dedicating the altar in the day that it was anointed, even the Princes offered their offering before the altar." Who but God could have preserved this particularity, when the altar has been more than three thousand years perished; and while the pyramids yet survive, and no one can tell any thing about them? "And the Lord said unto Moses, They shall offer their offering, each Prince on his day, for the dedicating of the altar." These are their names:

The first day came, Nahshon, the son of Amminidab, Prince of the tribe of Judah.

The second day came, Nethaneel, the son of Zuar, Prince of Issachar.

The third day came, Eliab, the son of Helon, Prince of Zebulun.

The fourth day came, Elizur, the son of She-deur, Prince of Reuben.

The fifth day came, Shelumiel, the son of Zurishaddai, Prince of Simeon.

The sixth day came, Eliasaph, the son of Deuel, Prince of Gad.

The seventh day came, Elishama, the son of Ammihud, Prince of Ephraim.

The eighth day came, Gamaliel, the son of Pedahzur, Prince of Manasseh.

The ninth day came, Abidan, the son of Gideon, Prince of Benjamin.

The tenth day came, Ahiezer, the son of Ammishaddai, Prince of Dan.

The eleventh day came, Pagiel, the son of Ocran, Prince of Asher.

The twelfth day came, Ahira, the son of Enan, Prince of Naphtali.

What each one offered may be seen in the seventh chapter of the book of Numbers. And this is something more than a fact of history. It is the recorded and preserved testimony of God's approval of man's works; and it is a guarantee for all that He says in His Word, that He not only remembers them for *all time*, but will also reward them *for all eternity*.

The wants of man's body urge him to the one kind of work which God has assigned him; the necessities of his soul impel him to the other. God has wisely and benevolently portioned out both kinds of work, and the wages, and instructed him how to do them.

Of the labor of the natural world, the Psalmist says, "Man goeth forth to his work and to his labor until the evening." It is the law of God that he shall do so, or be miserable. He created man to embellish the earth. And the ceaseless toil of the majority is absolutely necessary to supply the constantly recurring demands of human life. Yet there is a sedative in labor. It strengthens and ennobles the workman. The face browned by exposure to the air and sunlight, and the limbs made strong by muscular exertion, and the hand hardened by toil, are noble in the Creator's sight. "But not more so.

and judging by effects, far less so, than the pale visage and flaccid skin of the student." * The indolent are God's abhorrence. They fail to accomplish the end of their creation. Idleness is rebellion against His law.

The true dignity of labor is not sufficiently realized. It is essential to perfect man. It is physical discipline which reacts on the soul, and was mercifully contrived to help man perfect his moral nature. He who learns to patiently labor at a round of daily duties, in obedience to his Creator, and tries to use some of the wages of his work for His glory and the good of his fellow-men, is a true nobleman; noble in the esteem of angels, and all holy beings, and of God Himself.

Labor is a lesson taught in both the Word and works of God. In all the Creator's vast dominions, so far as they come within human observation, no rest or idleness is found; but all is change and unceasing revolution. The glorious sun unwearily scatters its vivifying rays; the ocean and the wind jointly toil to purify the air, and without their unremitting action all animal and vegetable life would cease. The plants and trees, by a law imposed by God, employ their functions to absorb or exhale the moisture and the gases furnished in the laboratory of nature; while there is not a rotting leaf in the forest which does not contribute its mite of decompository toil to generate the mysterious forces which keep the surface of the earth ever young, vigorous,

* Dr. J. H. Alexander.

and powerful. The law of labor is impressed on matter as well as mind; and though of an entirely different character, and "wisely to be distinguished from the thoughtful operation of a reflecting being,"* yet it shows how imperative the Creator is in requiring every thing that He has made to be useful in the economy of nature. And lastly man, the lord of the earth, finds one of the laws of his fallen and mysterious destiny: "In the sweat of thy face shalt thou eat bread."

It was not always so. Work was designed as worship. It is part of the employment of heavenly beings. Angels and spirits do God's will, and assist in His works, and in executing the laws of the universe, as will be shown by and by. It is probable, that all labor was designed to be pleasurable. It certainly was so to man until the fall, and even now some remnants of its former excellence yet cling to it. It still gives vigor to mind and body; still brings honor and glory to the worker. It is yet one of man's purest pleasures.

There is a sedative power in the meanest servitude, when patiently endured. The slave is usually happier than his exacting master. Labor strengthens and composes the whole man. As by it forests and swamps are converted into fertile fields, so are the moral jungles of the soul purified by it. There is no hope for man in time or eternity without it. He must lay up treasure on earth, for time; and in heaven, for eternity. The idle will be condemned

* Dr. J. H. Alexander.

at last with the unjust steward, who hid his Lord's money.

Labor is also a grand conservator of human life and progress. God's plans could not be carried out without it. If labor, in the single branch of agriculture, were to stop for two years, mankind would perish by famine. Without it man would sink from civilization to barbarism. It is a notable fact, that the life of the thousand millions of earth's inhabitants is sustained by human labor. It is inwoven into every article of luxury and every staple of life. And he who has never tasted products of his own growing, nor smelled the fragrance of flowers of his own training, has missed the purest earthly pleasures a loving Father has provided for man. It is his nature to love his own offspring, whether of body, hand, or mind.

Labor is worship, because it is obedience to God. A wise monk of the twelfth century had a favorite maxim, "laborare est orare," to labor is to pray. And there is deep significancy in the saying. He who patiently ploughs and sows, in hope of a future harvest, obeys God, trusts in God, and exercises faith, the noblest faculty of his soul. He has *courage*, or he would not undertake to subdue the rigorous earth. He has faith in God, or he would not risk the chances of sunshine and shower to quicken the seed; and he has patience, or he would not continue his labor until the slowly growing harvests come. It requires perseverance, exercises hope, and he who rightly works may be said to

pray. It is worship, because all obedience to God is worship.

There is sublimity in labor. We see it in all God's works; and in a lower degree in man's, in the rattling of the hissing, rushing locomotive; in the majestic riding of the steamer on the raging sea; and in the impressive domes of the stupendous structures he rears.

But there is another point of view in which man's labor is more sublime. It is, that it is connected with all the labor in the universe. It is at this moment the agency for executing plans, which God planned before man or the earth were created. Steam and electricity, two mysterious powers of nature, are bringing the ends of the earth together. They are spreading the knowledge of the everlasting Gospel. They are making the nations feel the tie of brotherhood from a common Father. They are hastening men to heaven and hell; and are preparing to bring about the destruction of the material globe on which man lives, the day when Christ will return to judge the world, and establish his universal empire. The Bible says, when knowledge shall have run to and fro, and the Gospel has been preached over all the earth, then its end shall come.

There is a current opinion, that labor is disreputable. Nothing can be more erroneous. That which God ordains, and sets the example of doing, cannot be dishonorable. Some of the sublimest strains of poetry in the world are those which describe "the glorious works," "the wonderful works," and "the terrible works" of God. It has a bearing

on the universal moral government in another way ; the Church, which is a part of that invisible government, is preserved and perpetuated from age to age under God, by human effort. Hence it is evident, that no rightly directed labor is low, in His estimation ; and that He knows no distinction between muscle or brain, head or hand.

Man's present condition is no test of the estimation in which he is held by his Maker. He who furnishes the means to help another to preach the Gospel, will come in for his full share of the promise, to those who turn many to righteousness. The money of the one is as essential as the eloquence of the other to the success of the Gospel. Man's present and future state depends on the work he does in this world ; the present, because health and wealth come from industry ; the future, because our Lord says, at the judgment, every man shall receive according to the *deeds* he hath done in the body.

It is evident, that men are incompetent judges of their own work. Our Lord's words respecting the widow's mite show this. Some heedless act may tell on the destiny of millions of our race. The planting of an acorn results in the building of a ship, which carries civilization and Christianity from one quarter of the globe to all the others. This teaches those who reap the most honor or wealth, not to despise the less successful : that they are brethren working for a common Father ; and that eternity alone will show whose labor is most esteemed by Him.

It is also certain, that by a similar law the acts

of one world reach to others. The fall of the angels was the cause of the fall of man. The acts of Christ, in His human nature, reach to heaven and hell. He was made perfect through the sufferings He endured in doing His life-work. The trials and sufferings of others react upon us here.

Work is part of the discipline, and one of the means, by which our moral nature is prepared for the companionship of higher orders of beings. All that we accumulate on earth is a trust from God. It must be given up at death; but it leaves its impress on our character; it determines how much riches we shall have of *our own* in heaven for ever.

He is a true nobleman, who patiently discharges the duties of the station in which God has placed him, be it high or low; and he will hereafter be a peer among a higher order of beings than man. And he who faithfully toils in the dusty workshops of earth, and in the sweat of his brow does his daily labor, will be called to nobler employment in the world to come. What a translation it will be, to pass from the dust and sweat of earthly occupation to the employment of a redeemed spirit in heavenly worlds! How the contrast must enhance the rapture of the exaltation! Many such will find themselves far out-ranking, in the celestial hierarchy, those whom they envied in this world for their opulence or ease, but who had accomplished less than themselves, in proportion to their means, for the glory of God and the good of man.

No earthly occupation either elevates or degrades man; no earthly rank or station gives honor

or glory in God's estimation. He is no respecter of persons. But it is the *fidelity* with which each one does his *work*, that determines the amount of eternal riches he is to receive as his own for ever. The proud and indolent have nothing to expect hereafter. Humility is the perfection of human grace. God incarnate, in an earthly stable, is the sublime lesson which the Son of God gave to all the intelligent beings of the universe. Angels came down from heaven to look upon it; and they chanted songs of adoration, over the plains of Bethlehem, at this mystery, which they did not *then* fully understand. It is doubtless an error to suppose, that God esteems one kind of occupation better than another; and a greater one to suppose, that He approves of those who do not work at all.

God's own work is the only true and perfect type. It is holy and for the good of others. He shows as much in finishing the inferior animals, and adapting them to their several conditions, as he does in respect to man. But He requires more of man, because he has the higher trust of reason, and an immortal soul. To him therefore He says, "Be ye holy, for I am;" "lay not up for yourselves treasures on earth;" "labor not for the meat which perisheth." Work, that you may have to give to him who needeth, as I have made the earth for you. It is a pleasure to the Infinite Mind, when His works fulfil His will; and man's happiness is intimately connected with his labor.

Matter is the published thoughts of the Creator. It is the recorded history of His works. Every

strata of the earth is a page of that marvellous history. And God is employing His children of men, to complete his own infinite plans respecting the earth. It is also "the day-book in which man's accounts are registered. . . . The industry of an age or people is as the vegetable and animal products they grow, and the minerals they raise, while their position in the scale of progress is marked by the elaboration they give to those substances, and the use they make of them."

Thus it is seen, so far as this world is concerned, that labor is one of the essential conditions of the *very existence* of its inhabitants, and of their development, progress, happiness, and final destiny. The combined labor of all classes contributes to the common welfare. As in the members of the body, "the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of thee;" so the learned cannot say to the ignorant, nor the rich to the poor, "I have no need of thee."

The planter must till the land, to grow the food for the general support. The learned must labor to acquire and diffuse knowledge, to enlighten the masses. And the mechanic and laborer are equally important agents, in helping the progress of society, and the civilization of the world. The latter invent and build the wings, and wires, and engines, on which the knowledge flies, and by means of which the comforts and staples of life are brought within reach of the humblest classes. There is no nobler earthly occupation than to execute the means which

bring the staple commodities of life within the resources of the poor ; and no surer or speedier way to elevate them. It is like God's work, who opens His hand, and satisfies the desire of every living thing ; indeed, it is His own work ; He adopts it ; man is thereby a co-laborer with Him and for Him ; " inasmuch," says He, " as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

All the living creatures on earth are kept alive by some kind of labor. Every race, from the minutest insect up to man, if it ceased from its appointed work, would soon die. Labor is a covenanted condition of health and life on earth. It is God's law to man, and down to the minutest insect, —do your appointed work or you shall die. It is probably a law of all worlds, certainly of the one where the angels dwell. They are all ministering spirits, doing the Creator's will. It is certain, that good and bad spirits and men are constantly employed in works peculiar to themselves ; and it is probable, that there is no world of idlers in the universe. Man rises to his true state and dignity, just in proportion as he is faithful to this law ; and he glorifies God by his labor, just in proportion as he devotes its product to the good of others.

The work thus far named has reference mainly to this world ; another kind has been mentioned relating to the soul and a future world. The Christian religion takes into its holy keeping the works of man's soul and body. It commands him to be occupied with both, daily, until the evening. If the

former be big with such consequences, of how much greater must the latter be, having relation to an eternal life? It is at this point we catch a glimpse of its connection with all the labor of the universe. Man's spiritual work has a bearing on the enlargement of God's everlasting kingdom of glory. The work which saves human souls will swell the number of the redeemed, who are to live and reign with Christ for ever. Neglect of this work increases the multitude of the lost, who will be cast into hell with the devil and his angels. We are sons of God, dutiful, and working for the accomplishment of His eternal purposes, or disobedient, and working against them.

Man is a pilgrim on earth; he has here no abiding home. The wages he is to receive for his life-work on earth is a home of eternal happiness or misery. All his hand-work will perish with, or not long survive him; but the heart-work, which he does for the soul, is imperishable. It is done for a future life, and he can take it along with him. And his acts influence the eternal destiny of others. It is in this view of man's works, reaching onward to eternity, fixing the state of others as well as himself, and taking hold of the kingdom of the Father Everlasting, that we see all the length and breadth of the sublime consequences of human labor.

The reciprocal influence of man on man, and nation on nation, in this world, is doubtless a type of a universal relation, which connects the labor of one world, and order of beings, with another throughout the universe. There is a grand chain

of connection in all the labor, as well as in all the mind and matter of the universe. There is *rest* in heaven, rest from temptations, from sin, and from physical suffering, but it is no indolent rest. Day and night its inhabitants cease not in praising God. God Himself is the type and exemplar of all labor.

Neither the inhabitants of other worlds, nor their employments, so far as the manipulation of matter is concerned, are like our own. But all labor in all worlds has reference to the one common object, the glory of God. Like man, all intelligent beings must derive their ideas from physical things. All are created, and their labor must correspond to their nature, and the world to which they belong. Such is the case with man.

God made the heavens and the earth. On the latter he put man, a race, which he educates by means of its matter; and the human mind can conceive of no other way by which an intelligent being can be educated. "What is matter? Who can tell? No finite beings can say what its nature is. We only know that it is prolific of wonders. It is the mirror of the Creator's beneficence, the agent of His providence; the visible, tangible, and grandest proof of His existence. The study of it exalts and adorns every Christian virtue. It expands all minds, and as they expand fills them to overflowing with the sublimest views of the Author of the universe."

If, then, we judge other worlds by our own, it appears, that the grand design of the creation of matter was to furnish a medium for the cultivation

of minds; and that the development and progress of material intelligent beings cannot be accomplished without it. And that man, in doing the work assigned him on earth, for body and soul, is using a Divine instrumentality to work himself into a clearer knowledge of God, and a fitness to take a part in the administration of the government of the universe, after all things shall have been prepared by God, for a universal reign of righteousness throughout His vast dominions.

The work assigned man by the Creator was "to tend and dress" the garden of Eden. It doubtless was connected with the expansion of his moral nature; in studying God's works then, as now, he was to learn of Him. After the fall, the penalty of sin fell on labor, and it could be accomplished only by the sweat of the brow. Adam was to "*subdue the earth.*" The phraseology of Moses indicates a marked distinction between the two states of Adam, before and after the fall. The first, was that of lord and proprietor of the earth; the last, was the condition of a slave. The one implies dignity and pleasure; the other, labor and suffering.

The analogical argument is this: that the separation of men into races and nations on earth, helps the development of art, and science, and civilization. The nations most remote from the great highways of trade and commerce are the least elevated, and gradually tend towards barbarism. It has been asked me, in reference to this opinion, "Yet was it not to prevent progress, that the dispersion took place at Shinar?"

We think not ; but to prevent concert of action, and waste of energy, on a senseless labor. So long as they had but one language, they had but little sense. The study of language consumes time, to be sure ; but it sharpens the intellect. Man must have necessity to compel him to labor. This is one of the necessities God has imposed to help educate man. Charles the Fifth of Germany said, "A man who speaks four languages is equal to four men." The labor is beneficial which man employs in the study of languages. If there were but one race of men and one language, there would be vastly less variety of picturesqueness among the nations, less variety in the surface of society, and in art and science, and little or no progress. The breaking up of the old Roman empire and tongue produced half a dozen new dialects and nations, each one superior to the original. And it is probably for a similar reason, fundamental in the nature of mind and matter, that the universe is parcelled into worlds and systems occupied by varieties of beings.

When the highest attainments of the inhabitants of each grand division have been made, and the progress of mind by labor on matter can be carried no higher, then, all will be gathered into a spiritual kingdom, and matter itself, going through the ordeal of fire, may be changed into a higher form, and be adapted to the support of the new life which will be given to all the orders, races, and grades of intelligent beings in the universe.

Worlds have been burned, remnants of planets are now revolving within the earth's orbit, and the

earth itself bears unmistakable signs of having been prepared for man by fire. These examples may be types of the final grand conflagration, described by St. Peter, "in which the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat;" and when "the heavens shall pass away with a great noise, . . . and the earth also, and the works that are therein shall be burned up." The *melting* of the elements denotes *change, not destruction*. And as all things are to be fused, so may they come forth again as one grand, renovated, spiritual whole; a universal kingdom prepared for Christ, wherein will dwell only righteousness. It will be eternal, and all its inhabitants immortal; and universal, under the one Head, the man Christ Jesus, of whom the whole family in heaven and on earth is named; brethren dwelling together in unity in the home of the Father Everlasting.

Hell was prepared and made eternal long ago, for the devil and his angels, and to his kingdom will go all who are not gathered by Christ.

The different worlds, if there are any others than those described in man's revelation, may then be united as one universal empire, in unity and harmony with itself, in mind, and matter, and labor. And as material substances will no longer be necessary as a means of development and instruction, there will be no more physical labor; but the spiritual progress begun by man on earth, will be continued and perfected among beings who have always been employed in that kind of culture. Here, labor improves both the physical and intel-

lectual man; there, the physical, having been changed into spiritual, will no longer need the health-giving exercise of manual labor, but the whole man will be devoted to "the cultivation of thought," of purely intellectual ideas, which will proceed independently of matter.

This view of the subject helps to explain many things, connected with the destiny of man, which otherwise are utterly unaccountable. But if man, by his earthly labor, is preparing himself for a higher state of being, and if his human nature was created to act a part in the economy of the universe, then the trials of life, and its severe labor, which perfect his spirit,—for our Blessed Lord was made perfect as to His humanity by suffering,—find a solution.

And then the death of gifted men, before their work seems to man to be half accomplished, is explained. It harmonizes with the Gospel, which teaches, that this "excellent mechanism of mind and matter, which, beyond any other of His works, declares the wisdom of the Creator, and which, under His guidance, is now passing the season of its first preparation, shall stand up anew from the dust of dissolution, and then, *with freshened powers, and with a store of hard-earned practical wisdom for its guidance*, shall essay new labors—we say not perplexities and perils,—in the service of God, who by such instruments chooses to accomplish His designs of beneficence."

"The burning pen of inspiration," says Edward Everett, "ranging heaven and earth for a similitude,

to convey to our poor minds some not inadequate idea of the mighty doctrine of the Resurrection, can find no symbol so expressive as 'bare grain, it may chance of wheat or some other grain.' To-day, a senseless plant; to-morrow, it is human bone and muscle, vein and artery, sinew and nerve, beating pulse, heaving lungs—toiling, ah! sometimes over-toiling brain. Last June, it sucked from the cold breast of the earth the watery nourishment of its distending sap-vessels; now, it clothes the manly form with warm cordial flesh, quivers and thrills with the five-fold mystery of sense, purveys and ministers to the higher mystery of thought. Heaped up in your granaries this week, the next it will strike in the stalwart arm, and glow in the blushing cheek, and flash in the beaming eye, till we learn at last to realize, that the slender stalk which we have seen bending in the corn-field, under the yellow burden of the harvest, is indeed the staff of life, which, since the world began, has supported the toiling and struggling myriads of humanity on the mighty pilgrimage of being."

All this is a type of something which eye hath not seen, ear heard, neither hath it entered the heart of man to conceive. But, when we see such mighty consequences attending the decay and production of vegetable and animal life on earth, are we not fully warranted in anticipating sublimer results from the labor and death of man? Created in the likeness of God, his body is sowed in the ground for the harvest of eternity. No great good could come to man from the Advent of the Son of

God until he died. It was His Resurrection which flooded the world with the light of heaven. Then opened He the disciples' eyes; then brought He all things to their minds; then commissioned He them with the power of the Holy Ghost.

The earth is sowed with millions of human beings, who have been worked up by its matter into thinking, living, immortal souls. Not that the soul is derived from matter; but it is sustained in the body, while its powers are developed, and it is prepared for its future destiny. Deathless consequences flow from man's mental labor. And from this sowing there will spring up a harvest of immortal spirits, who will comprise one important division of the consolidated universal empire of the Father Everlasting.

There are three choirs of created things, all working for God, and praising Him by their labor; the heavenly, the material, and the human. All unitedly and incessantly sing "Te Deum laudamus:" all are now part of one vast universal empire, but from the imperfection of human observation and knowledge, they seem otherwise. It will not be until after death, when our intellectual powers shall be enlarged, when we "shall see as we are seen" by God, and "know as we are known" by Him, that this fact, now partially revealed, will be fully known.

There are some astonishing analogies between spiritual and physical labor. Take, for example, creation and redemption. God wrought six days in preparing the earth to become man's abode; and

six days of a thousand years were allotted him to work out his moral and spiritual growth. A thousand years are said to be with God as one day. The six days of preparation were a type of the six thousand years man had to accomplish his destiny. At about the end of this period there will be another rest; rest for the people of God. All things have a morning, a noon, and an evening. From Adam to Noah was the morning of time for man's labor; from Noah to Christ was its noon; and from Christ—until the trump of the archangel sounds—its evening, end. Each of these periods has occupied about two thousand years. The morning was short, the noon a little longer, and the evening is lingering in a twilight that is to be followed by no darkness; but which prophecy teaches, shall end in the dawn of a day, when labor and time shall cease on earth.

CHAPTER X.

ON THE EMPLOYMENTS OF ANGELS.

By angels is meant spiritual beings, of every rank and order, superior in state or intelligence to man. The word signifies messengers. They were created to form a court for our Blessed Lord, to be His attendants and messengers, and do His will throughout the universe. They are more subtle in material, and more powerful than man: "excel in strength," says the Psalmist, "fulfil His commandments, and hearken unto the voice of His words."

It would take volumes to relate all the wonders theologians have written concerning the power, wisdom, love, and employments of the angels, even respecting the acts said to have been done for or against man and the earth.

They are our elder brethren in the great family of intelligent beings. They give themselves this title more than once in the New Testament; and declare, that they have "the testimony of Jesus and the Spirit of prophecy," which is the same Everlasting Gospel He proclaimed to man.

Thus they are not only our brethren by creation by a common Father, but also by subordination to a common law. And yet more, the nature we are to have at the Resurrection is the same as theirs. St. Matthew says, we shall be as the angels, ὡς ἄγγελοι; but St. Luke expresses the truth more fully, ἰσάγγελοι, not equal to, but *like* the angels. Both terms denote *similarity*.

There is an old tradition of the Christian church, that all matter is controlled by angels. The idea runs through all the writings of the Fathers, from Justin Martyr to Origen, St. Austin, and many others, for many centuries. Indeed, it is older than Christianity, and passed over from Judaism to the Christian Church. David, speaking of creation and the operations of nature connected with it, says, "He maketh His angels spirits, and His ministers a flame of fire," as though He had created and sent them forth as He had "the earthly elements to execute His several missions."

Some later doctors taught, "that the angels were the fountains of all motion. . . . That there is no such thing as contact, but that all particles of matter exist in a subtle ethereal fluid, or something of the nature of a fluid, so all the material universe is permeated by a subtle stream of immaterial, intellectual, personal angelic life, ruling, moving, managing, administering natural laws to all things, so that God Himself is as it were hidden under this most extraordinary veil of angelic functions." How far this theory is real or fanciful is of no consequence to our present argument. But it is certain, that from the

beginning of this world, since man was created, they have taken an active part in all his temporal and spiritual affairs.

The Old Testament speaks of them as glorious beings of great power, and dazzling brightness; as lighter than air, and swifter than the wind, and as charioteers of the Almighty. Holding the near relationship they do to our Lord, it is no wonder, that they are deeply interested in man, for whom He died; and that they work with Him for our salvation. They certainly have special offices in the administration of human affairs, under the great general government of creation; and are our brethren under the Headship of our Blessed Lord. It is not a natural Headship over them, like ours, because He took not the nature of angels, but a mystical one, by right of His divine nature. They have by creation the nature which man will attain after he has passed the ordeal of death and the resurrection.

Various hierarchies of these heavenly beings are mentioned by the prophets; and their employments, judging from what is revealed, if they were all known, would form a "far vaster, more various, and more beautiful science, than the natural history of the various kingdoms of this material world. Probably it would disclose to us many Divine perfections of which we now do not suspect the existence, because we neither know the names of these perfections nor can conceive the ideas of them. So far surpassing mortal glory are these wonderful creatures, as we may conceive that early angelic creation would surpass this later and indeed modern

creation of man. Daniel the prophet, hardened as it were to visions from their number and their brilliance, and St. John, whose eagle-eye was learning to see clear amid the dazzling splendors of the Apocalypse, both alike, when they beheld an angel, fell down and worshipped him, as if the light of God had suddenly broken out before them, and had thrown them down in an instantaneous ecstasy of adoration."

Our Blessed Lord is the Saviour of angels as well as of men, but not in the same way. His sacrifice was beneficial to them. They were once on probation, but their probation has ended. By His sacrifice the power of the devil was destroyed in heaven; so that, from that time forth, he has had no power to tempt them, and they are no longer in danger of falling. Michael and his angels overcame him by "the Blood of the Lamb," cast him out, and he is no longer the false accuser of his once celestial companions.

There is no intimation that the Incarnation of the Son of God had any effect on fallen spirits; or, that personal benefits flow from it to angels as to men. The angels, like man, did not become new creatures in Christ. "They who fell, are fallen for all eternity; they who stand, always stood, and shall stand for ever.* . . . All those angels, of whatsoever degrees, were created by the Son of God, as the apostle expressly affirms. But they were never created, by a new creation, 'unto true holi-

* Pearson on the Creed

ness and righteousness,' because they always were truly righteous and holy ever since their first creation." Jesus was manifested to destroy the works of the devil. He did it in heaven, probably by a speedy process, in the one pitched battle between Michael's and Satan's forces; on earth he is gradually doing it by his own appointed means. Here is seen the benefit of the sacrifice of Christ's human nature extending beyond this world and the human race; and this would naturally lead us to expect that the employments of His messengers, the holy angels, would also reach beyond their own proper dwelling-place, or world. There is an old Catholic tradition that "the mightiest saints of earth" are destined to fill the places of the fallen angels. But leaving all speculations, let us proceed to examine what is certainly revealed respecting the employments of the good angels.

The Bible teaches, that moral affairs on earth are in many particulars controlled by angels. From the beginning, the will of God, in relation to man, has been intrusted to the ministry of angels. They have been employed in all the great events of the moral government on earth. After the fall of man they were stationed as sentinels to guard the gates of Paradise and the tree of life. The patriarchal dispensation was administered by angels. The law was given by the dispensation, *εἰς διατάγας*, the appointment or communication made through them, or, as St. Paul says, "was spoken by angels." The Christian dispensation was announced, attended, and assisted in its establishment by them; and they

are represented as for ever destined to minister to those who shall be heirs of salvation, and as feeling the deepest interest in all that relates to human salvation.

The presence of invisible spiritual beings all over the earth is the popular "belief of all nations: the feeling which every one has in solitary places seems to be an instinctive consciousness of their presence."

The Gospel attributes the whole spiritual life and conduct of man, good and bad, to the influence of powerful living spirits. They instructed the world until our Lord's Advent, and His Incarnate Life made the earth the scene of constant angelic presence. Processional throngs poured down from heaven to attend His birth; they were seen by *men*, hanging in rapt wonder, and heard chanting heavenly songs over the plains of Bethlehem. They watched over His infancy; delivered Him from Herod; advised Him when to return from Egypt; strengthened Him after His temptation; witnessed His Transfiguration; sustained Him in His agony in the Garden and on the Cross; were present at his Resurrection; and when He ascended to heaven, met Him in the clouds to escort Him in triumph back. Some of that holy throng descended to the earth, told His Apostles that He had gone to heaven; and that He would return once more, to judge the earth, as they had seen Him go on the clouds of heaven. Thus it is seen that a portion of the predictions of the New Testament is from the spirit of prophecy, which God has intrusted to our

elder brethren, the angels. Since then, and the Advent of the Holy Ghost, there has been no necessity for their visible presence. The Blessed Spirit of God is now the Enlightener and Comforter of man. There is no necessity for visible angelic ministrations, because He is sufficient for all things; yet the Saviour Himself taught that they would continue, as subordinate agents, ministering to the salvation of the souls of men, until the day when He should send them to gather the quick and the dead to the general judgment.

There are no beings in any world not subject to God's laws. The angels are the messengers who execute His laws. And it is probable, from what is revealed concerning them, that they are employed in carrying on the moral government, under one grand universal system, of which man and his world form but a minute fractional part. The body of our Blessed Lord, after His resurrection, was a type of what awaits the whole race. It was without weight, could walk on the water, and fly on the wind. The angels have that same nature, and pass to and from this world on the air, with electrical speed. And it is a reasonable inference, that all worlds inhabited by intelligent beings, are governed by God, through their instrumentality; and, that they pass from one world and system to another, with the same ease and rapidity, with which they have been seen by man, to come and go from the earth.

In this world, all spiritual things are under the direction of the Holy Ghost. The angels are sub-

ordinate agencies. The examples of their acts, mentioned in the Gospels, having relation to the Christian Church, are so various and important as to lead to a reasonable conclusion, that they are parts of "a vast system of which these are but the casual intimations." And though it never was intended, that the human mind, in its present state, should grasp that system, yet, the study of what is revealed gives a more enlarged knowledge of God.

There is a more intimate connection between mind and matter than most persons imagine. It must be so, if the mind of God be the source of all intelligence; the Life of God the fount of all life; and all the labor of the universe has the same ultimate object. Angels, like men, are co-laborers with God. Man's work is to save his soul, help save the souls of his fellow-men, and to improve the earth. But the angels are secure of salvation, and devote all their time to helping God to save man, and do good in all worlds. It is probable, that it is another example of the infinitude of the Divine benevolence, in the vast work of Redemption, that the angels were rendered impeccable by the Blood of Christ, that their undisturbed energies might be devoted to co-operating with him in making it more extensive. They take an active part in all human affairs; and it was an ancient and long current, though erroneous opinion, that they intermarried with the daughters of men. The distinction of sex will be unknown when men shall be like the angels; it is, therefore, probably unknown among them.

From Adam to Noah, God seems to have directly

communicated with men, and personally directed the affairs of the earth; notwithstanding, the ministry of angels was then employed. So also under the Jewish dispensation, Jesus was the Angel of the Covenant, yet other angels assisted. It is therefore reasonable to believe, that while the Church is now visibly directed by the Holy Ghost, they still minister as they always have done. Indeed, reasonable or not, our Lord signifies that it is so; and an Apostle expressly declares, that they are "*all ministering spirits, sent forth to minister for them who shall be heirs of salvation.*" It was not until the world became a second time corrupt, in the posterity of Noah, that God seems to have withdrawn His personal communications, and committed the moral government of the earth more especially to angels.

From the time of Abraham to our Lord's Advent, they took a large and active part in human affairs. All intercourse between heaven and earth and God and man, was carried on by them, until the establishment of the Theocracy. Three angels announced to Abram the birth of Isaac, and another stayed his hand from slaying him; another guided his servant, who went to Mesopotamia to take a wife for him; another warned Lot of the approaching destruction of Sodom. Moses was called by an angel to undertake the deliverance of the Israelites; another led him into the wilderness, where he established the Theocracy. And although it is said Moses "knew the Lord face to face," yet it is evident from the thirty-third chapter of Exodus,

that this is figurative language, referring to the *nearness* with which God approached him. One announced Samson to Manoah; another saved Daniel from the lions; others Shadrach and his companions from the fire. Besides these are innumerable other examples of their employments in individual as well as national matters. They certainly exercise some control over the physical as well as moral world. They send and withhold fire from heaven, as is instanced in the example of Sodom and the Jewish captives; they have destroyed armies and cities by pestilence; and the earthquake which rolled away the great stone from the door of our Lord's sepulchre, St. Matthew says, was caused by an angel.

We know almost as much of the nature of angels as of men; and indeed of the final consequences of their employments as we do of our own. That we know so little is not surprising, when the state of knowledge, concerning the inhabitants of unexplored portions of our own planet a few hundred years ago is considered; and when one reflects on the floods of light which modern criticism has poured over the interpretation of Holy Scripture.

Within a comparatively few years, nations and tribes have been discovered on earth whose existence was unknown to its most civilized inhabitants. Within a few centuries, whole inhabited continents have come to light in this way. And our ancestors, of only two past generations, knew comparatively nothing of their own physical nature, of the law of their bodies or minds, and their intimate relations

to the products of the world they inhabit. This being the case, and when we reflect how much has been learned, and how much yet remains to be discovered, of the law of our own being, it is not strange, that we know no more of the inhabitants of other worlds.

We have the authority of our Lord, that heaven is the home of the angels; and the Bible intimates, that they are employed in executing the Divine will in all worlds as well as on earth. "The glimpses of the supernal world, which we catch from the Scriptures, have in them, certainly, quite as much of the character of history as of poetry, and impart the idea, not that there is less of business in heaven than on earth, but more. Unquestionably, the felicity of those beings of a higher order, to whose agency frequent allusions are made by the inspired writers, is not incompatible with the assiduities of a strenuous ministry, to be discharged, according to the best ability of each, in actual and arduous contention with formidable, and perhaps sometimes successful, opposition. A poetic notion of angelic agency, having in it nothing substantial, nothing necessary, nothing difficult, and which consists only in unreal show of action and movement, and in which the result would be precisely the same apart from the accompaniment of a swarm of butterfly youths, must be spurned by reason, as it is unwarranted by Scripture." *

From the court of Jehovah the angels go forth

* Taylor, N. H. Com.

to execute His will throughout the universe. They have visibility, personality, and employment, like men; and they are material, being only a little superior to man, though of comparatively no density. One, described by Daniel, had a body "like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." This one and others are described as clothed in shining white garments, and girt with a golden girdle. One of their employments, mentioned in the Old and New Testaments, is to bring answers to the prayers of men. Another is to act as guardians of them.* They have forms similar to man, and can talk and sing in human language.

But they are more than God's messengers; they fight His battles for the extirpation of moral evils. There have been wars in heaven as well as on earth, and they have fought the battles. As has been already said, they have always had a great deal to do with earthly affairs; they now have, and will continue to do so until they wind up the dispensation by assembling the quick and the dead to the general judgment.

They have always been ministers of vengeance, as well as of blessing, on earth. They have discharged special duties to both individuals and nations. St. John, in his last writings, nearly seventy

* Ex. xxxiii. 2; Acts xii. 11.

years after our Lord's crucifixion, represents them as still active in doing God's will on earth.

There are various orders and hierarchies of angels; and seven of the mightiest are represented as God's vicegerents, standing continually in His presence. With all their wisdom and purity, God charges them with folly; they feel pride and anger, and the former caused their fall. They were once on probation, like man, because some of them have fallen. The highest orders of which man knows any thing are archangels, cherubim and seraphim; of these, but little is revealed. The archangels, or chief princes, it is evident from St. Jude, are of the same dignity. The latter seem to have authority to regulate the affairs of nations, and to help inferior angels in matters which are too mighty for them.*

Their commission is not temporary, but extends from age to age, and from nation to nation. Daniel intimates their interference in the affairs of Persia, Media, and Greece, as well as of the Jews. And the Bible makes known, that some of them have frequently visited the earth; doing works of love or mercy to different generations of men; while they were all the while known by the same names. These intervals extended through more than a thousand years.

It is probable, they are as deeply interested and as active now as ever; probable, because St. Paul says, "Whatsoever things were written aforetime, were written for our instruction." The archangel

* Dan. x. 13.

Michael attended the Israelites in their wanderings in the wilderness, and, after the death of Moses, disputed with the devil about his body.* This same person, a thousand years later, appeared to Daniel, and told him his fastings and prayers had made him greatly beloved by God, and worthy to be the recipient of some of His secrets, and that he was sent "to receive his words," doubtless the prayers he was offering. In their contests on earth, they use no physical force, not even against the devil. Michael said to Satan, "the Lord rebuke thee."

The angel Gabriel told Daniel,† that this Michael would have some sort of a guardianship over the Christian Church, and take an active part in its closing events, and the general Resurrection. This angel Gabriel, whose place is in the presence of God,‡ has been several times seen in this world by human beings, and at long intervals apart. One of his offices is to deliver and interpret prophecy. He has wings, and did fly, and gave strength to Daniel, when he was about to faint from fear. More than five hundred years after, he appeared to Zacharias, on a prophetic mission, to show him things about to come to pass. Six months later, he was sent to the Blessed Virgin, to tell her she had found favor with God, and should be the mother of Jesus, the Son of the Highest.

Thus it is seen, that in these long intervals of five hundred and a thousand years, the employment of these angelic beings had not changed. Genera-

* Jude 9.

† Dan. xii. 1.

‡ Luke i. 19.

tions of men had passed away, but they continued still the messengers and ministers of God.

It would be interesting to know something definite of the number of these elder-born of our brethren. They have not grown up from a small beginning, like the human race, but were created in the full maturity of strength and intellect to enter on God's immediate service. There are Scriptural intimations, showing that they are very numerous; though nothing special is revealed on the subject. If it be supposed that only each system of the universe is inhabited by one order of angelic beings, their numbers must be greater than the human mind can comprehend, though it might compute them. Without stopping to consider the fanciful traditions and opinions of theologians respecting the millions of species, or the variety of choirs, of these heavenly creatures, there is enough revealed to satisfy us, that the universe is peopled by their glorious hierarchies.

The ancient prophets knew they were numerous. Jacob calls them the Lord's host. When the Syrians went to Dothan to arrest Elisha, his servant was in despair, because they had encompassed the city; he prayed to the Lord to open the young man's eyes, and he "saw the mountain full of horses and chariots of fire round about Elisha." The Psalmist speaks of them as innumerable hosts. Daniel says, ten thousand times ten thousand minister before God; and He is called the Lord of Hosts, from the vast numbers of living creatures which belong to His universal dominions. Multitudes of the hea-

venly hosts descended to this world at our Blessed Lord's advent. When the officers of the Jews came to arrest Him, the evening before His crucifixion, and Peter smote a servant of the high-priest, He commanded him to put up the sword, saying, if He wanted help, He could pray to His Father, and He would presently give him more than twelve legions of angels. And St. Jude says, when He returns to judgment, He will be attended by thousands of thousands of angels.

The Bible teaches that they belong to the same order of intelligent beings with man, are only a little his superior, and in a future life some of them will be inferior to some of the saints. There is one hierarchy of them which was confined to a single world; others have power to visit many or all worlds. That hierarchy was on probation, like man; and while it had power to pass beyond the limits of its own world or system, was bound by the command of God not to go, as Adam was restricted from the use of a single fruit, and, like man, it disobeyed and fell; but unlike man, fell beyond the reach of redemption. Some of their employments are similar to man.

Man's condition is a mixed one of matter and spirit. The angels are all spirits; but so far as man's spiritual nature goes, he is like the angels, created a little lower. They have bodies, members, and passions, and are fallible. Because one order left its own habitation, "they were turned out of heaven," and are "reserved in everlasting chains under darkness, unto the judgment of the great

day;" after which they will be turned into hell with wicked men.

The fact that fallen men and angels are to occupy the same world in a future life; and good angels and men are to live together hereafter; and that there will then be but two grand divisions of the universe, is a powerful argument for the truth this book is attempting to show, of the connections and unity of the entire universe.

The revolting angels were cast into hell; it was prepared for them of old. But they are there now only temporarily; at the judgment they will come forth, and after trial and condemnation, will be remanded to remain eternally. Here is the shifting of the inhabitants of one world to another. And the Bible teaches, that men, born and raised on earth, are to go to different worlds; the good, to colonize with good angels, and the bad with evil spirits. All are to have a local habitation, and are alike capable of suffering or enjoying.

These changes are doubtless types, of many similar ones, which have taken place in other worlds in a past eternity. And these translations of the inhabitants of one world to another, and the increase of races as on earth, show the necessity for pluralities of worlds and systems for their accommodation. Men, angels, and devils, have a mixed employment on earth. It was not so at the creation. The earth was made for man. He was its lord until sin disturbed the supremacy. It is therefore reasonable, that there should be an end to this

mixed state of things seen on earth; and that the good and bad be finally *for ever* separated.

As angels heralded Christ's advent, and were actively employed in preparing His way, and ministering to Him during all His earthly course, so is it probable, that under the Gospel Dispensation they are more largely employed in human affairs than ever before. It is a special interest brought about through Jesus, the Son of Man, to whose court they belong; and who sends them forth to rejoice over penitent sinners, to watch innocence, and to minister, in innumerable and unrevealed ways, to those who shall be heirs of salvation. Our blessed Lord's incarnation and sufferings are said to have been a spectacle to angels. He was seen of angels, ministered unto by angels, had legions ever at hand to execute His will. And in several of the incidents of His life, they seem to have been so closely allied to Him, and so deeply interested in His acts, as to feel, and weep, and rejoice with Him, in the labors of His sublime mission.

St. John, the best beloved by our Lord of His apostles, and who drank deepest of the Divine mysteries, and in the last days of his life had communications from our Lord through them, gives more light upon the subject of their employments, than all of the other writers of the New Testament together. He represents an angel, as telling him of *an* intimate union existing between themselves and men, through Christ and the Church, and as though it ought to be a mutual bond of sympathy. When he saw the vision of the City of God, he fell down

to worship the angel who showed it to him, but he said unto him, "do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep *the sayings of this book.*" This shows that the Gospel is known, and is a rule to angels as well as to men.

And again, when an angel showed him the marriage of the Lamb, he again fell at his feet to worship, and "he said unto him, see thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." *

Thus the Bible intimates, that angels and their employments have relation to man and the universe. As there is a boundless chain of causation, reaching through all worlds, and a boundless chain of connection running through all minds, so also is there a boundless connection in the employments of all intellectual beings.

The events transpiring on earth, are one annal of the history of eternity. The human race has been progressing from the beginning. The interruptions by the decay of knowledge, or the irruptions of barbarians, have been but the resting-places, where the race has reposed to renew its energies, and start again on a higher career.

Something of this sort, probably, goes on in all worlds. All nature grows in this way. The sap descends, the leaves fall, the tree rests, until spring returns to give its life a new impulse and to enlarge its circumference. It is probably a universal law

* Rev. xix.

of the increase of all organized living things. All created mind is necessarily progressive.

From the day when God declared the seed of the woman should work some mighty influence on the destiny of man, the race has lived in a continual state of expectancy. Something unseen has always been looming up in the future. It is so in temporal, as well as spiritual things. We live for others. Our hopes and anticipations run forward and centre in our children, and they grow up looking forward to the inheritance of the possessions of their fathers. So men, under the dispensation of angels, are preparing for the enjoyments and employments of angels.

Evidences of such a plan are apparent throughout the Gospel. Our present condition is the result of the past actions of men and angels; all the affairs of this generation are blended in with the coming events of an unseen and future world; and the analogies of the present life, foreshadow the realities of the future.

The whole stream of Gospel narrative awakens "a strong and lively sense, not merely of the existence of angels, but of their presence and active employments in the Christian church: as if the Christian Dispensation were, in some higher and more intimate sense, under the ministering agency of angels."

The model prayer, given by our Blessed Saviour to man, requires all to pray, that the Father's will may "be done on earth as it is in heaven." This shows that man has both the same will and employ-

ments, and that God intends by His law to make them like the angels ; and also that we are “ acting a part among creatures superior to ourselves, and higher and better in their nature than any thing we see.”

Both angels and men are working for the same object, the glory of God. While they are ministering on earth to those who shall be heirs to salvation, men are joined by the church to the kingdom of Glory to which they belong, to the “ innumerable company of the angels ;” and all the while, they, like men, desire to look deeper into the mysteries of Redemption, from which they, as well as ourselves, have learned new lessons of the Divine love and beneficence.

From all of which it is evident, that their interests, hopes, and employments, are *connected* with the earth as well as the worlds or systems beyond it ; and that the former and its inhabitants form but an infinitesimal part of a grand *connected* universal whole.

CHAPTER XI.

EMPLOYMENTS OF EVIL SPIRITS.

IN the preceding chapter it was attempted to show, that angels and good spirits are not only interested, but also take part, in administering the affairs of this world; that they are connected with man by a common bond of love in Christ, and are his guardians and assistants.

A closer examination of man's state shows, that another order of beings, called evil spirits, are no less actively employed in counteracting the good designs of the holy angels, in disturbing the moral government on earth, and the affairs of men; and that these are united with man by a common bond of opposition to God.

Heaven and hell are the two great divergent points to which all creation is tending. A process of good and evil is going on, in this world, by which spiritual beings are gradually working out God's purposes.

Mankind has been gradually growing worse and better, stage by stage, ever since the fall. One class

has grown into a clearer knowledge of God, and the other into more deliberate hatred of Him. The evil finished one stage of iniquity at the deluge. But it had grown worse at our Lord's advent, because it crucified Him. It is worst now, because after all the light the Gospel has shed on the world, Christ, and His Church, and Gospel are all rejected by the majority of mankind.

The infidelity of ancient Paganism, arose from ignorance of God. But in modern times, God the Creator is hated and rejected; refused the dominion of His own works. His Revelation is set at nought, rejected, and despised. Men flatly contradict His teaching, and say, if He sanctions slavery, even to punish His own enemies; or allows human life to be taken, which He Himself created, to vindicate His own justice, "down with the God of the Bible."

Here is another of the Creator's examples of hiding Himself in His own works, behind the existence of moral evil in the world. It prevails everywhere, among all races, and is spread like a dark, mysterious veil, over the earth. It is permitted successful antagonism to the Divine Will. "So far as sight can tell, it would appear a rivalry on more than equal terms. How disproportioned to what we actually see in the world around us, are God's lofty and exclusive claims, as put forward in His revealed Word! Yet what are the chief, the most wonderful, and the most touching manifestations of God, but those which He has made in consequence of this very permitted Existence of evil? The beautiful ingenuities of Divine love, by which He has en-

abled us to repair the fall, the abundance of sin conquered by the superabundance of grace, the manifold interferences of the justice and the mercy, the wisdom and the power of God which are involved in the whole scheme of redemption,—these are, in one sense, the results of the existence of evil, and yet they are the very things by which we know God best, and for which we love Him most. What hides Him most utterly from those who will not see Him, reveals Him most distinctly, and most luminously, to those whose hearts are seeking Him. The whole doctrine of sin is at once a concealment and a revelation of the relations between God and man.”

The employments of the evil spirits will work the same final result as the good angels. God overrules their work to His own glory. Without their fall, we could not have seen so deeply into the infinitude of the Divine love; and their example and punishment may prevent revolts and ruin in future ages, among the free intelligent beings of systems of the universe.

And if there had been no enemy of God in the universe, He would not have made such displays of infinite wisdom and goodness, to secure His creatures against the evil. The enmity drew out, so to speak, the Divine love. The greater the power of Satan's bad acts, the greater the manifestation of the Divine love which counteracts them. The displays of Redeeming Love to fallen beings, in opposition to God, is the highest power of love.

Man's self-will opened the door to the admission of evil into this world, darkened his understanding,

and changed his original nature. It was his own voluntary act; he might have resisted, and the resistance would have strengthened and perfected his moral nature; while yielding darkened and ruined it. Knowing this he voluntarily disobeyed. A single act of man let the malignant power of evil loose on the earth. God has provided a remedy for it. St. Paul says, "the God of peace shall bruise Satan under your feet shortly."

Indeed hell itself, "considered simply as a part of creation, is a very beautiful work. It shadows forth the unutterable purity of the Most High. It speaks most eloquent things of the splendor of His Justice." Hell is only a world of creation, "from which the inexorable majesty of God withdraws all presence, save and except the necessities of His immensity."

Evil spirits are the fallen angels, whom God cast out of heaven into the regions of darkness. It is a world or system of worlds called hell, and from which they roam through all other systems, except the one called heaven, which was their original habitation. After the general judgment they will be shut up in hell to go no more forth for ever. Certain it is, that as soon as man was created, they found an entrance into this world and spread the contaminating moral contagion of Sin.

From *what is known* of the evil spirits, we actually learn more of the nature of angels, than from the good ones. In almost every thing, they are very similar to man. We have seen that the good angels have many things in common with ourselves, but the very character of the fallen angels seems

like man's. They were once on probation, and kept not their first estate; they are continually plotting evil, and marring the Creator's works. Like bad men they fear God, and tremble at the denunciations of His word; like them, they also know that hell is to be their final abode. When our Lord was casting one out, when He was on earth, he asked, "art Thou come hither to torment us before our time?" They know their power is but for a season; and being sure of their final doom, this one asked, "art Thou come, . . . *before our time?*"

Satan first disturbed the order of creation, the unity of God's works, and the harmony of His creatures. He set up a kingdom of Darkness on earth, and exercises a Headship over it for evil, as our Blessed Lord does over the kingdom of Light for good. It is in antagonism to God; but in no respect equal to Christ's. "It is an external Headship, causing evil in angels and men, not by an interior influx, like the communication of the grace of Jesus, but by government, administration, malice, example and persuasion."

Christian men are under the immediate direction of God's Spirit, and of the holy angels, and they are called in the Bible, "Sons of God." Sinners are under the guidance of Beelzebub, the prince of devils and destroyers, and evil angels, and they are called by Christ Himself, "children of the devil." Evil spirits not only contend with men, tempt and try to draw them into sin; but they also strive against the good angels who are helping them. The archangel Michael contended with the devil, con-

cerning the body of Moses. God miraculously caused its withdrawal from the people, probably lest the Israelites should preserve and make it an object of worship. Job was tried by the devil. It is also said, that lying spirits sometimes spake by the mouth of the prophets. And in ancient times, demoniacal possession of human beings was of frequent occurrence. And he who carefully considers the diagnosis of the moral condition of great criminals at the present day, will find no other satisfactory explanation of their enormities. Indeed, the whole drift of Scripture, from Adam to Christ, shows that the prolific source of evil on earth was Satan's power.

The most eminent instances of his malignity are those revealed, in connection with the earthly Life of the Son of God. During the time of the Incarnation, the power of the devil was more *remarkably* displayed on earth, than ever before or since. It was the last hope the devil had, to regain his lost power; and to recover himself from the ruin of his mighty fall. He caused God's own people to unite with himself (our Lord says, Satan blinded their eyes) in destroying, as both parties probably thought they would, by death, the eternal power of His Eternal Son. When "the chief priest, and captains of the Temple, and the elders came to arrest Him, the evening before His crucifixion, He said, 'This is your hour, and the power of darkness.'" Satan was making desperate efforts for the maintenance of his kingdom; and the next day the Son of God was apparently vanquished by him. But His weakness was the devil's overthrow; He died to destroy

the devil, who has the power of death. Well might St. Paul say, "great is the mystery of godliness." The devils ceased not their malignant temptations, from the beginning of His ministry, until when hanging on the cross, they represented or made Him feel, that the Father had withdrawn His presence, which extorted the agonizing cry, "My God, My God, why hast thou forsaken me?"

St. Paul says, Satan has "the power of death;" to what extent, or how limited by God, he does not say. It is intrusted to him, with other powers, as a part of the agency by which earthly affairs are administered. It is a delegated power, in entire subordination to the Divine will. It is essential to make this portion of God's dominions a world of probation, and its inhabitants free agents, working out their own salvation. If good and bad spirits and men are thus intimately connected in the administration of this world's commonest affairs, then the earth must be a portion of a grand whole, of which we see only a small part. And this is the special doctrine of revelation. St. Paul says, "For now we see through a glass darkly; but then face to face: now I *know in part*; but then shall I know even as also I am known."

The Gospel constantly represents the devil as a real, powerful, spiritual being; and this often in the Saviour's own words. It is a truth, the knowledge of which He brought from heaven, and which was unknown to the world until He revealed it. It represents Beelzebub as the chief of devils, and as having a court of legions of inferior evil spirits; and not

only a court, but also "military resources: himself the Prince of Devils: under him principalities and powers, and other ranks of inferior spirits; which have different degrees of strength." And St. Peter, by direction of the Holy Ghost, delivered this warning, to be handed on to the world's end, in his General Epistle, addressed to all Christians, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

The subject of demoniacal possession, as set forth in the Gospel, has always been perplexing to man. Those who measure revelation by reason, doubt its reality, or regard it as a phase of insanity. But it is plainly revealed in the Gospel, and there is, really, no more difficulty in this, than any other of its doctrines. It represents all mankind as subject to good and bad spirits, and cautions men to try them.

The casting out of devils by our Lord, is so often mentioned by the Evangelists, and the incidents are described with such particularity, as to leave no doubt that they are real transactions. Those diseases and possessions were the result of the real power of man's great enemy; they were the first fruits of torments, which would be eternal, without the help of Christ. The devils, when cast out, knew Christ, were fearful in His presence, were under His control; they besought Him on one occasion, to allow them to go in a particular direction. And neither the Gospels nor the Epistles give any intimation, that they would ever cease their malignant opposition to Christianity.

But we need not go back to the age of Christ for evidence of the presence of mysterious evil influences on earth. It is apparent to all, that suffering and death every where abound, and that men individually are continually prone to evil; and it is certain, that God is not their author. The mystery of human trial and responsibility is one of the greatest marvels of man's marvellous condition. Some regard it as a riddle never intended to be solved, and let it pass without reflection. This is not the part of a wise man. We live amid evil; and it is our duty to calmly examine it; to learn what we can of it; and how best to avoid its consequences. He will best discharge the duties of life who knows most of what God has revealed of its mysteries.

Every man feels a bondage to an invisible power superior to himself, which drags him in directions opposed to his better judgment. Sin is "that great and manifold mystery of ill whose root no man hath ever found, whose goings forth were before the world was made, whose legions are unseen, hovers around with a terrible strength, and still more terrible craft. It ever hangs upon our skirts, and harasses our way to life; it besets all our paths, and lurks beside all our duties; it mingles in all our toils, and hides in our secret chamber, and masks itself under our religion, and follows us to the altar of God. Through all this we have to win our way to life. 'We wrestle not with flesh and blood,'—for then we might endure it, beholding our enemy and grappling with him face to face,

—‘but we wrestle against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness in high places.*’” The discouragements, doubts, and fears we encounter in doing duty are all the work of the devil. The false creeds and heathenism on the earth, held by the largest portion of the family of man, are the work of the devil. This proves, that man is subject to the influence of bad spirits as well as good ones, who do not belong to this world, and that he and his planet are part of a larger system, and that he knows comparatively but very little of the detail of his relationship to it.

All people who have lived on earth before us, have felt the same sense of evil connected with their condition. The history of the Jews shows, that they were conscious of enemies within as well as without themselves, spiritual as well as mortal. Pagan nations had, and yet have, the same instinctive sense of the influence of powerful invisible spirits. It is a characteristic of our race. The civilized and uncivilized, the Christian and infidel, alike have it. The idea of a powerful good and evil spirit lies at the foundation of all theology.

The objector to the theory often asks, “If it be so, why don’t God destroy the devil? Why does He allow this opposing power?”

These are questions to which He has given no definite answer. But it is certain, that He is at work gradually bringing it to an end, in His own way. And even man can see, that some such influence is necessary to give value to the acts, or the

obedience of a probationary free agent like himself.

God teaches, that He did not create these spirits evil, but that they made themselves so. He made them good, and they revolted from their state. He teaches us also, that He is our friend ; that Satan is His enemy as well as ours ; that He did not send him to tempt or destroy us ; and that he has no power to draw a single soul to himself, unless it *voluntarily surrenders* to his power.

Perhaps Milton's theory is as satisfactory as any human conjecture on this subject can be. In a colloquy between the angel Gabriel and Satan, he makes the latter say :

“ I, therefore, alone, first undertook
To wing the desolate abyss, and spy
This new-created world, whereof in hell
Fame is not silent, here in hope to find
Better abode, and my afflicted powers
To settle here on earth.”

In this quotation Milton corroborates the opinion of the connections of the universe, and that the affairs of one world are known in others. And he goes on to say that this Satan did, though he *knew* that even the hope of possession involved another fight with Gabriel, and the angelic hosts of God, who had already conquered and cast him out of heaven.

God probably allows Satan and his angels, as he does impenitent men, a limited time to do evil ; it may be to fill up the measure of their iniquity, or to show that they will not repent. The fact is an

argument for the unity of all worlds, since here is an order of intelligent beings and world influence reaching to the earth, and exerting an evil influence in the same way, that wicked men and nations on earth, influence those around them. This power is necessary to make man's condition one of trial, of free agency, and responsibility.

But that power is soon to end. And besides, this man has no cause to complain, because Satan has no power over him, except as he voluntarily surrenders to his will; and God's Holy Spirit is constantly watching to guard him against temptations and to help him overcome them.

For six thousand years men have been endeavoring to find some other solution for the evil in the world, and the case is as hopeless now as ever. The Bible teaches, that man is engaged in a spiritual warfare with a vast number of invisible evil beings, who are trying to withdraw him from his allegiance to God, and his best interests, and to make the race hate one another. This is opposition to God, who created them brethren, and commands them to love as such. The Apostolic Epistles warn us against the machinations of Satan, whom they represent as a powerful spiritual being, "a ruler of the darkness of this world."

Through this view of the subject, of powerful spiritual beings, in opposition to both God and ourselves, and God helping us, we get new views of the Divine goodness and love. We are indebted to the Gospel for this explanation of a subject, which caused the wisest pagan philosophers so much dif-

ficulty in trying to reconcile ; and which compelled some of them, to believe that there is a good and bad Creator struggling together in the universe.

The Gospel reconciles all this ; and we need be no more surprised, that God permits bad spirits in the universe, who oppose His will, than that He suffers bad men to do the same thing on earth. It is a temporary evil, which the disobedience of free agents has caused, beings whom He created to BE AND TO DO GOOD, and which He *provided beforehand* to counteract, and which will be shortly remedied.

Moral evil is a part of the condition of the universe, and as we know nothing of it as a whole, we cannot tell why it is permitted. If an angel, ignorant of human affairs, should come into this world, and learn the single fact that there are men shut up in granite, grated prisons for life, in dark narrow limits, and fed on coarse food, he might naturally conclude that this is a world of injustice and cruelty. But after he learned the reasons for it, he would change his opinions and conclude it to be one of order and justice and law. So doubtless will it be with man, when he shall understand the reasons on which the Divine justice acts. This evil, however, no more disturbs the general harmony of the universe, than the occasional violations of law on earth disturbs the order of a good government. It affects such an infinitesimal fraction of the whole, that when viewed in the aggregate, it is scarcely discernible.

If it be the Spirit of God and the ministry of holy angels which directs the general affairs of the earth, and guides men to the truth,—and the Psalmist says,

that it is so, even to scientific truth,—then also would it be probable, without any revelation, that it must be some powerful evil spirit who causes the disturbance and evil on earth.

This is the revealed view of the subject, and human life thus viewed is not only more interesting, but a vastly more important and serious matter; while the hope of a successful contest becomes infinitely more hopeful for each one. Christ says, in the Gospel, to all believers in Him, “greater is He who is in you, than he who is in the world.” God’s Spirit is in the soul of each regenerate man, an ever vigilant sentinel. The evil spirits come from without, and can never find a resting-place unless it is provided by man’s own act. This is the state of the universe into which man is born, and he has really no more cause of complaint at his condition, than at the murders, arsons, and robberies, and the injustice which abounds on earth.

The whole system of Christianity is based on this theory. Opposition to a kingdom of darkness, is the starting point in the Christian life. Because man is fallen from an original condition of purity, he is born into the kingdom of Satan. Christ has established another kingdom on earth, called the “kingdom of God.” The child in baptism is required to renounce the devil and all his works; and the sponsors promise that he shall not follow nor be led by them.

This is an admission of the doctrine of the powerful influence of an unseen spiritual being, who is man’s great enemy. The Church acts througho

on this supposition ; and that she believes the Sacraments and Confirmation, through the merits and sacrifice of Christ, are Divine helps to secure us against it. The Jews believed in demoniacal possessions. They said of Christ, that He cast out devils by Beelzebub, and that He was in league with Satan, because He wrought other miracles. This shows their idea of Him, that He was a powerful spirit.

Our Lord proved in many ways the actual inhabitancy of personal evil spirits in man. He cast seven out of the Magdelene ; and this was the annunciation of the fact of their actual possession, such as the Jews did not have. Christ then revealed this great mystery : then plainly showed the actual intimacy and intercourse of the evil spirit world with this, in such clear and unmistakable ways as had never before been known. And there is not a syllable in the Gospel which indicates that this state of things would cease until the world ends.

The power of evil spirits is as great now as ever it was ; and it shows how broadcast infidelity has become in Christian lands, when the plain doctrines of the Gospel have come to be regarded as mythical, or an old woman's fable to frighten children.

Christ told Peter, Satan desired to have him to sift ; but He had prayed for his deliverance. More than a quarter of a century later, when Peter had been further enlightened by the Holy Ghost, and better understood the doctrines of the Gospel, he

warned Christians and the Churches, in his General Epistle, "to be sober and vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." St. James, in his Epistle to the Churches, charges them to the same effect "to resist the devil." And St. Paul, before quoted, says, Christians are warring against the ruler of the darkness of this world. These warnings were written to be handed down to the end of time.

History confirms this teaching of revelation. It shows that the power and forms of evil in the world are continually changing and adapting themselves to every changing condition of human society. It is a power greater than man's, because it always conquers him, when he is unassisted by the Spirit of God. This may be traced down through every successive generation of the race. First, the devil, by Herod, sought to destroy Jesus; then the Jews persecuted and crucified Him; then Judaism resisted the Christian Church; then the Nicolaitans and Gnostics, Docetæ, contended against its rising power; and so on through Montanism and Arianism down to the latest and ripest form of the diabolical Mormon heresy.

It must be a superhuman power that can thus read the great heart of humanity, and thus keep pace with and adapt itself to its progress; and through successive centuries keep true to the one grand principle of luring men away from their highest good.

It is a disagreeable truth to believe, and so men

try to get rid of it. They try to persuade themselves that the doctrine of devils is a mediæval superstition, or a barbarous relic of fabulous ignorance, and it is the devil himself who so persuades them. Father Ravignan says, "that the masterpiece of the devils of the nineteenth century has been to get themselves *denied* by the age." The wicked do not like to retain God's true knowledge in their hearts; they are glad to believe in nothing above their reason or senses. These persons, like those described by St. Paul, "hold the truth in unrighteousness." When they might learn of God from "the creation of the world," will not; but are "vain in their imaginations, and have their foolish hearts darkened." And as they do "not like to retain God," or the knowledge He has revealed, He has given them up to follow their own "reprobate mind." Notwithstanding, bad men in all ages have testified to God's truth by confessing that they have been hurried to crimes, which they abhorred, or which reason assured them would end in ruin, by an invisible power they could not resist.

And it is God's truth, that, as there are good angels ministering to those who shall be heirs of salvation, so also are there evil angels who help to corrupt those who will be finally lost. The Gospel makes known that they exist in legions; and one whom Christ cast out said his name was Legion, because that name represented the numbers of the order to which he belonged.

The old Jewish opinion is doubtless true, that there is one chief devil, once an archangel, but now

a traitor, who first revolted, disturbed the ancient peace of heaven, and drew myriads of inferior spirits into ruin with himself. His name is Apollyon or Beelzebub, and it was he who exerted all his archangelic power in tempting our Saviour.

Moreover, all this is in harmony with our daily experience. We are half spirit. Our instincts teach us, that this world is not our home; that we are surrounded by invisible spirits; and thoughts and desires often flash across our minds, which we would not have executed for the whole world.

Man has no proper idea of his own state if he disbelieves this; and as God's Word is true, it is true whether we believe it or no. It is evil spirits who cause war and hatred among men. The devil is a liar, and the father of all lying spirits. There are spirits of pride, of uncleanness, of worldliness, and of every sin with which men are tempted. The root of pride, and lust, and every evil, is in our fallen nature, and these spirits attack our weak points. They have only the power to attack; they cannot conquer us unless we surrender. When repulsed, they return; when one sin is subdued, they ply us with another. Those who cannot be captivated by gross sins, are lured by others more refined. They change themselves into angels of light, pollute our holiest thoughts, and quote Scripture to uneasy consciences, as they did to the Son of God, that they may draw men into sin.

These evil angels confuse and darken men's understandings to accomplish their malicious purposes; so that they think they are serving God,

while they are ruled by Satan. St. Paul says, he has power to appear like "an angel of light," and his ministers like "ministers of righteousness." They set up false doctrines, and teachers who teach the doctrine of devils. And the danger from this source must be great, when our Lord said to Peter, one of his most zealous Apostles, that Satan desired to sift him; and on another occasion, that his opinion savored of the evil one.

All men, from Adam to Christ, were tempted in this way; and God never changes; and Satan will not lose his power until the end of the world. It is a part of the trial of human life, of man's probationary condition, half spirit, and surrounded by powerful beings who belong to the same universe, but of whom he knows little, save of the physical part which comes within cognizance of his senses.

But this condition results in man's final good, and is not without comfort and a tolerable degree of happiness. Every man is happy who has an object to live for, and is daily gaining on that object. Life is earnest and full of trials; but it offers large future rewards to encourage to hope and exertion. There is blessing even in temptations. He who overcomes, has the feeling of a conqueror in this life. St. James says, "Blessed is he who is tempted, for when he is tried he shall receive a crown of life." God succors those who are tempted, and never allows the resisting to be tempted above what they are able to bear.

Thus we have reached the root of the truth, attempted to be set forth by the evidence and argu-

ments of this book ; which is, that human life and action are intimately connected with the past and future of invisible worlds and beings. That the earth is but one of the grand theatres of action, where God's creatures meet to accomplish their several purposes, all of which have a connection with one universal government. And that the earth is but the workshop, where human beings are trained and instructed, by knowledge and influences brought from other worlds, to prepare them for the occupancy of some other planet or system of God's universal empire.

If men were never tempted, they never could become like the Son of God. His human nature was made perfect through suffering. And it is by the conflict and resistance of spiritual enemies man fights his way across the battle-field of earth, on to the better world of heaven ; just as the Scandinavians fought themselves down into the sunny and fertile plains of the south. Our strength and comfort in the conflict are, that we have a King in heaven, who has met and surmounted all these difficulties ; and a Father, on the throne of the universe, who is beholding the contest, and has promised, that we shall not be tempted above what we are able to bear.

“The same sin which entered and destroyed the unity of the whole creation, has re-entered and broken up again the restored unity of the new. But to leave both the past and the present, let us remember that the time is not yet come. The full unfolding of sin has ever been at the close of the

dispensations of God ; it has been at its worst when He was nearest. So, we are taught, it shall be again. All God's Word foretells it ; all the face of the world bespeaks the working out of the prophecy. The day of Christ shall not come, until there ' come a falling away first, and that wicked be revealed.' The mystery of evil, which by one man entered into the world, is now teeming with its mightiest birth." The spirit of invasion by the two most influential nations, England and America, is rife over all the earth. The most enlightened and powerful governments are heaving and swelling above the agitated masses of immortal souls struggling for human freedom. Abolitionism, and Mormonism, and civil war, are stretching the youthful iron nerves of our young Republic ; and imported infidelity, and foreigners, who have neither knowledge of nor sympathy with our institutions, are destined to lay this glorious fabric a darkened and desolate ruin. " Men have sinned long and sinned greatly against heaven ; but there is a warfare coming, a strife of man's will against the will of God, in the surpassing tumult of which shall all former disobedience be forgotten. The Evil One shall be loosed upon the earth, having great wrath, ' because he knoweth he has but a short time.' And all things are making ready for him : the powers of spiritual wickedness marshaling themselves in secret, unfolding their legions and unrolling their banners around the camp of the saints. Hell is moving itself to meet his coming. *' And then shall the sin which by one man entered into the creation of God, be at its full, and the*

world-long growth and gathering of this awful mystery be accomplished. It shall at last stand forth in the earth, at the full stature of its hate and daring against heaven; and by the coming of the Son of man in glory shall be cast out for ever." Evil shall be banished to hell; and the kingdom wherein dwelleth righteousness, God's ancient kingdom of glory, will receive into itself the sinless and redeemed of all worlds, and God's purposes in creation will be accomplished.

Meanwhile God overrules the temptations of evil spirits for man's good. They help us to grow in grace, by teaching us watchfulness, and hardening our powers of resistance. Men who have suffered but little from temptations, are always shallow religionists. "Lastly, they teach us spiritual science, for what we know of self, of the world, of the demons, and of the artifices of Divine grace, is chiefly from the phenomena of temptation, and from our defeats quite as much as from our victories."

CHAPTER XII.

THE INFLUENCE OF EVIL SPIRITS ON EARTH IN THE
NINETEENTH CENTURY.

IN every age of the world Satan has adapted his malignant attacks upon mankind, to the peculiar condition of society. History teaches, that the causes of evil have been ever-changing; and revelation declares that these changes have been made by the devil.

St. Paul says, "*Satan is transformed into an angel of light;*" that is, he made himself so to appear in the false teachers of his day. And he adds, "*Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.*"

In the last century, in America, he set Fanaticism at work to destroy the Church of God; and then he bewitched the people with superstitions, which played mad pranks upon the Church's enemy, and for a time threatened to destroy it.

The Good Power is, however, constantly thwarting him; a stronger than he comes and spoils his works; saying, thus far shalt thou go, and driving

him to some new device for deceiving men and the nations.

We have seen, that the mental and physical connections of the earth have been disturbed: that they do not now hold the same relations to the universe they once did; when, in the beginning, God pronounced both very good.

We have seen, that the restoration of the connection has been going on by means of new revelations; and that the Bible teaches they will be finally perfectly restored.

We have seen, that the sundering of the spiritual and physical connections was by agents from beyond this world. That the entrance of Satan brought sin, a power of evil not originally belonging to the earth; and that a miraculous deluge of water disturbed its original physical condition.

We have also seen, that the Incarnation, which is working this Restoration, is from beyond this world. That a new Power of the Holy Ghost was introduced by it as antagonistic to the evil one.

It would have been interesting to have traced the visible agencies which have been operating, in past centuries, to effect the good or evil results, which have taken place on earth; and to have shown how man has always voluntarily coöperated with the one or the other. But this would have taken us beyond the limits prescribed to this work of giving only an outline of these influences and their results.

The shading and completion of the picture will one day be furnished by some more competent mind; when the progress of society and the fulfil-

ment of prophecy shall have more fully developed our Heavenly Father's plans.

Meanwhile there are some existing facts now in operation, and daily becoming more visible to discerning minds, from which we may learn how the conflict of ages, between Good and Evil, on earth, has been going on.

The prophet Daniel, more than five hundred years before the Christian era, foretold, that in the last days, near the end of time, the human race would run to and fro over the earth, and knowledge would be greatly increased.

That prophecy is fulfilled. Knowledge and locomotion have both nearly attained their maximum. They cannot go much beyond their present attainment, without encountering laws which will inflict their own penalty.

Knowledge, a comprehension of the laws of the universe, and of its extent; and the investigation of the laws of life and production, have nearly reached a point, beyond which the human mind, in its present condition, is incapable of advancing.

Learning and civilization will never decline. No traveller will ever, as has been sportively conjectured, search among the ruins of London and Paris, or Peking, or Canton, or Jeddo, or New York, or Mexico, as we now do at Babylon, and Palmyra, and Persepolis, for traces of their former grandeur.

The civilization of Christianity is aggressive and destructive; every thing dark falls down and disappears before its triumphal march. It will continue to encroach, and encroach, and absorb the

nations which have it not, until the very hour, when the trump of the archangel shall assemble the whole universe, to behold the triumphal Second Advent of the Son of God.

Our blessed Lord and the Evangelists speak of another state of things, to appear in connection with that foretold by Daniel, and in the midst of which we of the nineteenth century are now living. It was to mark the drawing near of the end of time to man and his world.

“Distress of nations, with perplexity; the sea and the waves roaring.” The sea of human governments over all the earth, tottering and tumbling as they have been amid civil convulsions ever since the beginning of this century. And the waves of the people, which compose the sea of governments, roaring as they surge in their darkened fury against the ancient foundations, which have long restrained them; swelling with mad desires for expansion, for enlarged liberty, for power to develop the divine faculties, which enlarged, by increased knowledge, are longing after ubiquity, or untrammelled freedom.

The latest prophecies also speak of another remarkable state of things, which was to appear in connection with those named by our Lord and the prophet. It is a fearful declension of religion, and a display of the power of evil spirits over the world, that men would give heed to seducing spirits and the doctrines of devils. Among these are named despising government, forbidding to marry, and the increase of idolatry.

Within this century, these three crimes seem to

ave culminated. The particular phases in which the power of the devil now manifests itself is in Fanaticism and Infidelity. Both are producing the same results in opposite directions, which show they originate from the same source.

There is not a government on the earth, from the Celestial Empire to the United States of America, which is not convulsed by the fanaticism of its subjects. Even the wiser men of the nations are restless under systems which their ancestors gloried in.

God established governments, and fanaticism is at work to overthrow them, because they do not shape their laws, or administer them according to its peculiar views. Infidelity is working in an opposite direction to usurp all government, and establish a universal spiritual despotism.

Infidelity and fanaticism have united in forbidding marriage. The one forbids a class of men to have any wife; and they are the very men whom the law of God says *shall have* "one wife." "A bishop, then, *must be* blameless, the *husband of one wife.*" The other allows many wives, making the original divine institution of matrimony, wherein God created the race male and female, of none effect.

Infidelity, in the dazzling glare of nineteen centuries of Gospel light, has enacted the new dogma, that there is another sinless being on the throne of the universe, besides the adorable Trinity of Father, Son, and Holy Ghost.

God has revealed His Gospel to teach mankind

concerning Himself, and their own duty; and Fanaticism and Infidelity are both at work, in different ways, trying to undermine the doctrines and destroy the influence of the Bible. They say, if its laws are opposed to our opinions, down with the Bible.

God has founded his Church to float for ever on the waves of the sin-deluged world, as the ark of refuge and rest, for its tempest-tossed inhabitants; but Fanaticism and Infidelity are both at work, in different ways, trying to shipwreck or destroy it.

These influences of Satan have been felt in every age; but, like knowledge and locomotion, they seem to have culminated in the nineteenth century, by attaining their highest power and most enlarged diffusion.

All forms of error which deny the inspiration of Holy Scripture, or which add to or detract from its doctrines, as they were held at the time of the Council of Nice, which determined the canon, no matter what their pretensions to holiness or evangelical order, belong to the Infidel class.

And all forms of error which deny the existence of a Holy Catholic Church, instituted by the Son of God, on the foundation of twelve Apostles, and ever since continued on earth by the uninterrupted succession of a Divinely commissioned ministry, no matter what their pretensions to the Christian name, belong to the Fanatical class.

Not that it is impossible for salvation out of this Church. This by no means follows as a consequence. It is a logical consequence, but not a Scriptural one. And herein many have been deceived. They say

logic and Scripture cannot conflict. Nor do they ever, except in special cases, like this, where God has declared His will. Then we must receive it, because "Thus saith the Lord."

God can and does save, without the Christian covenant, as well as with it. He says, the heathen, who have not the written law, have the general principles of that law written on their hearts; and if they obey, may be saved by it. Those in the Christian Church are sure of salvation, if they keep their covenant, because God has pledged Himself to save them. The advantage of being there is not only satisfaction and security, but those there have means of grace to help them to higher degrees of sanctification, which those outside have not.

Man is justified only by Faith; and any recognition of God, and determination to do always what we believe to be His will, or any public profession of His Name, before an assembly of believers in Christ and His Gospel, and resolution to obey them, is doubtless in some sense justification.

The only external evidence man can have that he is justified is, that he has entered into covenant with God by Baptism.

But a full and complete justification comes from a full and complete reception of all the appliances by and through which the covenant was established. These are to be obtained through the Gospel, and the Church, and its ministry and sacraments.

Salvation is covenanted to all who are led by God's Holy Spirit to obedience to all the externals of

the truth, which He has revealed. They react, and produce in them the fruits of the Spirit.

The work of the Christian Church and Ministry is to preserve and transmit the means of grace instituted by God. It does this for the whole world. But some nations receive more, and some less of this light. Therefore, persons may be saved by obedience to the degree of light brought home to their knowledge and consciousness by God's Spirit. Thus it follows logically, that salvation is possible out of the Church.

But the *possibility* can certainly never be a satisfactory inducement to trust to that kind of salvation, in a matter of so much consequence as the soul's everlasting happiness, when a better way can be found. Those who have received the whole truth, or who might have done so, if they had tried, will be judged by the Law.

But to return from this digression. The latest prophecies of the New Testament foretold the precise condition of the Church and world, as they now exist.

One Apostle said, heresies and schisms were necessary; necessary, as a part of human probation; and inevitable, in consequence of the dominion, which the rulers of the darkness of this world have acquired, by man's voluntary consent, over the human mind.

Another declared their existence, warned those who embraced, and cautioned the Church specially against the sin of idolatry. Almost the last message of the Beloved Disciple to the Church,

the Saviour so loved as to die for, was: "Little children, keep yourselves from idols." And St. Paul: "That wicked men and seducers were destined to wax worse and worse." And this is precisely what we discover in this middle of our age. There has never been a time when civil and religious violence has been more threatening; or when the forms of error attained such scandalous eminence; or when the general disorganization of society was apparently nearer to being accomplished.

Our Blessed Lord intimated, that near the time of His second advent, corruptions would again have become so general, as it was in the days of Noah and Lot, that, amid the turmoil and darkness, it might seem doubtful whether truth had not perished from the earth.

It is certain, that these prophecies are fulfilling; that evil men have waxed worse and worse; and that the standard of piety is at a low ebb in the churches and among the clergy. Look at the pride, and jealousy, and envy, and hatred among men who are ministering at the same altar. Look at the falls of bishops; and the state of feeling between many of the clergy and their bishops; some excluding the bishops from officiating in their churches, and others refusing to perform Episcopal functions in the churches of others, of whom they unreservedly say bitter and unchristian things.

Whole congregations are waxing worse. They first went out from the Church, rejecting its order and ministry; then they preached another Gospel;

and at last denied the divinity of the Lord who redeemed them. They have waxed worse and worse, until now, Mormonism is recruiting by thousands and thousands from Protestant countries in Europe, and from the lowest form of religion in America. And what is this but the fulfilled words of our Blessed Lord and his Apostles, taking place before our own eyes?

Another speciality pointed out by St. Paul, when men would not endure sound doctrine, was, the agitation of the question of slaves or slavery.

He knew that God permitted nations, and even His own people, to suffer from the trial of slavery. He knew that it was sometimes the punishment of sin, which brought with it the blessing of repentance. That God afflicted men's bodies in this way to save their souls. That to master and slave it was a part of the Divine plan of the universal probation of the human race. And he knew also, that God had a right to make one vessel to honor, and another to dishonor, without being called in question for it by His creatures; that he had a right to do His own will among the inhabitants of earth, as well as the hosts of heaven; and so the Apostle warned the Church of Christ against meddling with the subject.

Both our Lord and His Apostles set us the example of letting the subject alone, save so far as they enjoin both master and slave to do their duty to each other faithfully, in that state of life in which God had placed them. And St. Paul, foreseeing the evils to arise in this way, writing under the

direction of God's Holy Spirit, warned the Church and the world not to interfere with it.

And the nations and the sects, which have not regarded the warning, have felt the bitter consequences of their disregard.

The nations have impoverished thousands of their subjects, depopulated their slave-holding dominions, and deteriorated the moral and physical conditions of the former slaves. While the sects have experienced equally disastrous consequences, in the breaking up of their organizations; in the loss of members who have left their communions, to devote themselves exclusively to the work of agitation; and, more especially, in the tendency which it has had to overthrow the Bible, and to bring about a general dissolution of all social order.

St. Paul taught *practically*, in the case of Onesimus, who was a runaway slave, *doulos*, or one bought and sold for money. He had absconded from his master Philemon, a wealthy Christian citizen of Colosse and a friend of the Apostle's, and gone to Rome. He was clearly beyond reach of his master, or of any international law by which he could get him.

At Rome, the slave met with St. Paul, and was converted to Christianity. Here was a case, where, if slavery had been esteemed at all unjustifiable, the Apostle would have been warranted in allowing the slave to retain the freedom he had acquired.

But instead of so doing, he prevailed on the fugitive to return to his master, and wrote a letter, which the slave carried, exhorting Philemon to

forgive and receive him: "not now as a servant (*slave—doulos—it is in the original*), but above a servant (slave also), a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord."

This is certainly another Gospel than that preached by many who call themselves disciples of our Lord at the present day. And from it we learn, that it is not contrary to God's will, that one Christian man should hold another Christian as his slave.

It begets a new relationship. Philemon was no longer to esteem Onesimus, because he was property and valuable as a slave; "but above a slave, a brother beloved." Christianity was designed by God to mitigate the horrors of slavery; and wherever it has its proper effect, it increases the happiness of both master and slave. Wherever the subject is abused, it is a violation of God's law; and the violator must suffer the penalty.

There are ranks and grades throughout all the works of God, and subordination in heaven. The servant's place is appointed by God. Can it be otherwise, if not a sparrow falls without His notice? The slave is placed in slavery by the same hand which appoints the king to his throne.

But as St. Paul is the only Apostle who was inspired to speak on this subject, which is now so agitating the Christian world, let us hear all that he has said upon it.

"Let as many servants,"—here, again, the word *douloi*, white men or black, who are bought and

sold for money, for both classes were then bought and sold in the public markets, Christians and Pagans; yet the Apostle says, "let as many slaves as are under the yoke," which implies hard bondage, a galling servitude, "*count their own masters worthy of all honor.*" Why? "That the name of God and His doctrine be not blasphemed."

If it were then blasphemy against God to teach a slave to be dissatisfied with that state of life in which God has placed him, can it be otherwise now?

Does not the Apostle here clearly recognize slavery as an institution sanctioned by God, and recognized by the Gospel? Can any Christian believe, that an Apostle of our Blessed Lord would have uttered such words under the direction of the Holy Spirit, if slavery had been an abomination to God? No!

And he goes on to say, And the slaves, "*that have believing masters,*" that is, Christian slaves who have Christian masters, "*let them not despise them, because they are brethren.*" Doubtless meaning, that on that account they are not to expect to be set free; "*but rather do them service, because they are faithful and beloved, partakers of the benefit,*"—doubtless of the blessings of the Gospel of Christ.

God here again certainly sanctions the slavery of Christian men by Christian masters. And St. Paul continues in these remarkable words: "*These things TEACH and EXHORT.*"

And this is not all. He also commands: "*If*

any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and TO THE DOCTRINE WHICH IS ACCORDING TO GODLINESS ;" the Apostle implying that what he has said on the subject of the submission of Christian slaves to Christian masters, are wholesome words, the words of our Lord Jesus Christ, and that the doctrine is according to godliness ; and that, if any man teach otherwise, "*he is proud,*" preferring his own opinion to God's law, "*knowing nothing,*" as he ought ; for example, that God is wiser than himself, and knows how to manage His creatures without their help ; "*but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds.*"

And there is no man living who knows any thing of abolitionism, but is compelled to confess that these words of our God are a prophecy, which he has seen fulfilled with his own eyes, in this our day, in the middle of the nineteenth century.

One more point in the Apostle's teaching, and we have done. It is this : "*From such withdraw thyself.*" This command the Church of America has so far heeded ; and she has experienced God's blessing in the peace and quiet extension of her fold ; and in being made the instrument of salvation to thousands of slaves.

Yes, at this very day may be seen, in our Southern churches, the same sight which St. Paul refers to in his Epistle to Philemon : the Christian master and slave kneeling at the same altar, and

eating of the same bread which makes them one in Jesus Christ ; and bringing their children to the same font to have them baptized into the same body in which, in Christ, there is neither bond nor free.

The distinction is a temporal one. It in no way hinders the salvation of master or slave, any further than it begets higher responsibilities, and new and endearing relations between both parties, which would not have existed without the institution.

Slavery is an inexplicable link in the chain of the connections of time, as man's bondage to sin is an inexplicable one in the vast chain of his connection with eternity. God is the Author of both ; and man must be content to do his duty in both as best he can, seeking help from Him who alone has power to grant it, the Author and Finisher of all things.

It is certain that slavery in the United States has been the means of bringing several millions of negroes to a knowledge of the Gospel, who would otherwise have been now benighted heathen, in bondage to the devil, and to savage masters in their own land. Their whole moral and physical condition has been vastly elevated by it.

And some of the slaves have sense enough to know this. The writer knows an intelligent African, who was imported to Georgia when a youth, the son of an African king. He said to him, sixteen or eighteen years ago, when there was less agitation on the subject than now, "Cudjo, don't it fret you sometimes to think that you are a slave, when, if

you had remained in your native land, you would have had slaves to tote you in palanquins ?”

“No !” he promptly replied ; “if I had stopped in Africa, I should never have heard of my Saviour.”

We were alone in a garden. I was sounding the depths of his soul. This was his hearty reply. And doubtless there are thousands, who are thus daily thanking God for what short-sighted men are denouncing as a curse.

It is probable that more than one-half of all the slaves in the United States are members of a church. Almost all have been baptized. And there is no other class of four millions of men, from the highest to the lowest, which can show as many consistent Christians, all things considered, as the slaves.

The religion of Christ is one which demands a cross ! And who shall say, that God is not by this means scourging to Himself these dark heathen ? And what are any sufferings of the body to be accounted, when they drive men to God ; and make them secure Him as their everlasting Friend ?

But there is yet another point of view, kindred to this, and but little less important, in which slavery must be considered. It is the philanthropic.

It has been so long popular to decry slavery ; to set forth examples of its abuse, as though it were all evil ; and its enemies have so long had it all in their own way, that many candid people actually believe nothing can be said in its defence.

Besides the moral and religious advantages

which show the past blessings which have flowed from slavery, there are other considerations which make the welfare of the civilized race of mankind to *require its continuance*.

The best interests of the majority of the laboring classes, and I believe the welfare of the whole civilized world, its very progress, would certainly be retarded by the abolition of domestic slavery.

The time came, in the providence of God, when the horrors of the slave trade should be abolished by civilized nations; and He raised the men and means to do it.

But the experiments made in the abolition of domestic slavery have shown, that while it does not benefit the negro in any respect, and while it ruins the master, it also threatens a partial destruction of commerce, an abridging of the luxuries of life, and the entailing of a deeper degradation, and a more depressing poverty, *on all the white labor* of the civilized world.

White men cannot produce crops of cotton, indigo, cane, and other tropical products. Let the production of these suddenly cease, and who shall estimate the ruin which would fall on the manufacturers and operatives, and the agriculturists in the manufacturing districts of every civilized nation throughout the globe?

And suppose it possible to substitute free white labor for black slave in our Southern States. They must live in an unhealthy climate, isolated by extensive plantations, and will necessarily tend to run

down, physically and morally, to the slave's condition.

Who would wish to see four millions of the poor white men and women and children of these United States degraded to the condition of the slave, that the slave might take their place? God seems to have contrived the laws which have adapted them to their condition. And it is dangerous always to tamper with laws, the designs of which we do not understand.

Recent examinations of the social condition of the poorer classes of whites in civilized countries, show a woful aggregate of crime, and poverty, and wretchedness. This is especially true in the manufacturing districts in Europe; and they show that the moral, physical, and intellectual condition of the slaves in the United States is vastly better than that of a majority of the poorest operatives throughout the civilized world.

There are two substantial reasons why the slave labor, in civilized countries, can never descend to the same depths of social degradation as the lowest kind of white persons.

One is, that the slave is property, and has an owner interested in his work, who is certain to look after him. It is his interest to keep him from intemperance and the more degraded social vices. It is notorious that drunkenness is not so common among the slaves, where they can get liquor, as among the poor whites at the South.

The other reason is, that there is a public opinion in all our slaveholding States, to which the

master is amenable. He who despises it never fails to feel the penalty, and to lose caste among his high-toned honorable neighbors.

The fanatic may deride these facts and the arguments deduced from them, as he does every thing else which does not accord with his own theory. But there are Divine barriers, which God has thrown around His creatures to protect them in that state of life He has assigned them. By these shields their condition is made comparatively happy and honorable, when contrasted with the styes of infamy, poverty, filth, and suffering in some of the manufacturing and coal districts of our motherland at this very day.

Moreover the slave is delivered from that one great source of anxiety to the poor in every land, lest they or their children should come to want in old age.

There is a giant antagonism going on on earth, between the powers of Good and Evil. God's Holy Spirit is directing one, and holy angels are ministering to those who will conquer. Satan and his angels are influencing the men who are deluded by fanaticism and infidelity. And there is no man living who does not daily feel the influence of both these powers; and who is not being daily shaped by one or the other, into a form which he is destined to bear throughout eternity.

One of the most subtle attacks of the Infidelity of this age, and the best calculated to captivate cultivated minds, is the attempt to explain away or account for the mysteries of the Gospel, by a mythical interpretation of them.

This mythical theory assumes, that man's intuitive sense of the need of a Deliverer from the evil in the world, led to the idea of the Incarnation of a Divine Being.

But the theory is directly opposed to both history and fact. God commanded the sons of Adam to offer animals in sacrifice; and that truth of the expiation of sin, by the shedding of blood, was carried by their descendants over all the earth. And it has been preserved by tradition among the pagans to this day.

Observation and experience, the fact that the Gospel was opposed from the beginning by the Jews, who best understood the theory of the expiation of sin by the shedding of blood, show conclusively, that the theory is utterly groundless. The expiation made by the offering of the Son of God, was a stumbling-block to both Greeks and Jews, the two most enlightened nations then on the earth; and representing the two extremes of the highest culture of a divine religion and human philosophy.

Christianity, with its central doctrine of the Incarnation, is opposed to man's preconceived ideas. It is a revelation from God, which not our innate ideas of the necessity of a Deliverer, but the love of our Heavenly Father, who knew our need, in His infinite mercy made known.

This is evident, because, after all the prophecies which foretold this event with such particularity, God's own people did not understand it. And to this day, thousands in different nations continue to reject the doctrine, and are so many living witnesses for God against the theory.

The mythic theory is itself a proof, that mankind does not now like the divine plan of salvation ; and that it is not in harmony with any natural instinct of our race, except so far as that instinct is moulded by an humble acceptance of a divine revelation.

There is no mythology which has not come to us from the dawn of a remote or fabulous antiquity ; while the Gospel was written in an historical age, in the very twilight of the golden age of Roman literature. All the writers were contemporary with the celebrated historians, Titus Livy, and Tacitus, and Josephus.

It is true, that man feels the need of a Saviour ; but history teaches, that for four thousand years, *while the race was agonizing to discover a Deliverer*, from the oppressing sense of sin, no such theory was started. Paganism offered its own offspring as the costliest sacrifice ; and philosophy proclaimed, by the mouth of its greatest high priest, Plato, that there was no hope for man until a Deliverer should descend from on high. Both were instructed by prophecy or tradition ; and philosophy never dreamed, that the divine Deliverer would offer Himself in sacrifice.

The Gospel testifies to the historic reality of such a Deliverer as God had historically promised, by the mouth of all His holy prophets, which had spoken since the world began. But He was such a Saviour as neither the reason, the instincts, nor the necessities of man had formed an idea of, until the advent of the Son of God actually took place. And this shows that the mythical theory is without either rational or historical foundation.

Another way in which the evil spirits have adapted themselves to the condition of things in the present age is, by making fanaticism attack revelation, with the same subtlety which infidelity has brought to bear on it; and with a like design of influencing minds of the highest cultivation.

It is in taking advantage of the facilities for locomotion and the enlarged state of knowledge, and thereby increasing the destruction of the souls and bodies of men. Modern warfare and machinery have made the civilized world a slaughter-house for man. This is one way, turning the means of progress into engines for destruction. Steamships burn and sink, and locomotives take into the jaws of destruction, their hundreds; and battle-fields leave their thousands of dying and dead. Surely the woe of St. John in the Apocalypse is fulfilling: Satan is "cast out into the earth, and his angels were cast out with him." Rev. xii. 9.

Prophecy foretold this would follow after the suppression of the Holy Scriptures; and atheism, at the close of the last century, trampled them under foot in France; and the Roman Church has since done much to prevent their general diffusion.

Of this period prophecy says, "Woe to the inhabitants of the earth and of the *sea!* for the *devil is come down unto you*, having great wrath, because he knoweth he hath but a short time."—Rev. xii. 12.

But the other is more like the devil in subtlety. It has turned the very knowledge of man into an engine of destruction for his soul. Taking advantage of human reason, inflated by the pride of

knowledge, and the wonderful impulse which has been given to the human intellect, it has made it set itself up in the place of God, to decide all things according to its own decrees.

Human reason is actually intoxicated with pride. It sits in judgment on the Word of God, declares what shall and what shall not be believed, and has no stopping-place short of usurping the throne of God. He suffers moral evil, but the pride of reason cannot endure His forbearance; and it has already begun to cry down with God. A once pious congregational minister, and well known to the writer, not long since said in a public speech, "If the God of the Bible sanctions slavery, down with the God of the Bible."

This pride of reason also shows itself in attempting to make Divine Revelation square with human logic, and rejecting all that will not. It declares that a miracle can be proven by no amount of evidence, that Christ is a mythical person, like the fabulous founders of the early empires, and God Himself, "apart from and out of the universe—is no God."

These phases of the human mind suggest a truth, which it has been left to recent times to fully develope. It is this. That an inordinate exercise of the intellectual faculty leads to moral insanity; and that its results are the same in either extreme.

Reason was given man to direct him to truth, and to assist him in its examination. But it was given in connection with other faculties, to be employed with them. Separate it from its handmaids, one of these is Faith, and it leads directly to error.

Immoderately exercised, it destroys its own power. Its results are the same on all minds, and in all countries. Blanco White and Newman, in England; Strauss and his followers, in Germany; and Theodore Parker and his school, in America, all arrive at similar conclusions.

There is something analogous to this in the natural world. Inordinate stimulus of the physical powers destroys the will. Alcohol is one of God's gifts to man, and designed for his happiness; but its abuse brings disease and death to the body.

In a similar way excessive use of the logical faculty destroys the power of the mind. It is God's gift to guide man to the truth. Its lawful exercise is pleasurable; but its abuse brings disease and destruction to the soul.

And there is another remarkable analogy: the progress of the evil in both cases is highly exciting and insidious; the victim is seldom aware of its power over him until he is almost hopelessly infatuated and ensnared.

Intemperance causes derangement of the stomach, uneasiness, and remorse. When persisted in, against the remonstrances of conscience, the will becomes so weak, that although the victim sees his danger, and often tries to retrace his steps, he is unable; but goes on day by day growing worse until death ends the struggle.

Intemperate exercise of the reason acts in the same way on the mind. Conscience at first remonstrates, the victim feels his danger; the soul is uneasy, knows that its doubts dishonor God, and re-

solves that it will question no further than is necessary to gain a clear understanding of the truth.

But by and by it begins to question what it had regarded as established truth, and which it would once have shuddered to doubt. Yet the fascination of the pride of reason daily increases: love of doubt grows stronger; and conscience is more and more weakened, until at last the moral sense is destroyed. The victim has no longer the power to discern between truth and error, or to retrace his steps. The moral power of the soul is dead, and the person overwhelmed in hopeless infidelity. The only stopping-place for pure infidelity is the German doctrine, that "apart from and out of the universe—there is no God."

God forbids the exercise of reason in spiritual things, without faith. "Without faith," says an Apostle, "it is impossible to please God." Reason is man's assistant, not his guide; and he who persists in following its unaided light, will surely stumble and fall; it was the pride of reason which made the angels fall, and God will destroy it wherever it springs up in his dominions. He who doubts the inspiration of the Bible, will, sooner or later, if he continues to doubt, reject God Himself. Such has been the melancholy fate of some of the ablest minds the world has ever produced.

These spirits, as the spirit of every age since Christ has been, are opposed to His Gospel and Church. He established them to carry on the work of Redemption, which He began by the sacrifice of Himself. He knew they would not remedy all the

evils in the world, because many would reject them as the Jews did Him ; and that others would enter the Church as Judas did, from wrong motives, and fall away. He foretold that the world would hate the Gospel, the Church, and its Ministry.

Our Blessed Saviour proved, by his own experiment, the impossibility of satisfying the unreasonableness of fallen human beings ; He proved it by actual experiment *on the same age and the same people*. John the Baptist came, leading a retired and abstemious life, and the Jews said he had a devil. He immediately followed the Baptist, lived a social life, attended weddings and feasts, and they called Him gluttonous, a wine-bibber, and friend of publicans and sinners.

These examples of our Lord and the Baptist are not more a picture of that age than they are of the human heart. It is too true, that it hates God. And they show the impossibility of giving man an example or law, which the majority will meekly follow.

The acts of men recorded in the Gospels shadow forth the great principles which lie at the foundation of human nature. It is not John, nor the contemporary men, who are held up to our view, but the principles which actuated them ; because they are such as would be found in all ages. Man has always been dissatisfied with God's arrangements ; has always preferred to have his *own will*. It is man in rebellion against his God ; it is the pride of reason ; the same spirit which, if it had more power, like the rebel Angels, would grasp "with its feeble efforts at the Throne of the Eternal."

Jesus was a perfect man. He aimed at nothing, and did nothing, which was not for the good of his fellow-men. He devoted all his time to going about *doing good*. Yet fanatics and infidels found fault with Him. He did not answer *their expectations*; He was not such a Saviour *as they wanted*. John gave up his ministry to become Jesus' disciple; but some chose to adhere to his baptism which had no Holy Ghost given it. Thus has it ever since been. In all ages the majority have preferred the hull to the kernel of truth.

The error of those men and of that age is our error. The majority want the world reformed at once. This is not God's way. God is patient. He always works *slowly*, and by *His own appointed means*. Our Lord aimed to reform the world by planting the seed of His kingdom in each human heart, thus bringing men, *one by one*, into union with Himself, and moulding the whole lump into the One Body of the One Holy Catholic Church. But that generation was not satisfied with His way; it wanted the evils of society cured instantly and in the mass. Because our Lord would not work in that way, He was rejected.

Look at the Saviour's teaching. He began His ministry in the reign of Tiberius Cæsar, one of the most corrupt the world has ever seen. Tacitus tells us, there was no justice among men; no virtue in women; that life and property were insecure; and society was paralyzed by the atrocities of those in power. Men were afraid of their own friends; wives and husbands betrayed each other; informers

spread terror and desolation in every quarter; all ranks were swept away in one common ruin; and many good Pagan Romans, overwhelmed by the general corruptions, committed suicide to escape them.

Tiberius was as loathsome as the most abominable of his subjects; he banished the Jews, our Lord's own nation, from Rome; and yet, our Lord never denounced him; did not invite to rebellion; but said, "Render unto Cæsar" (this brutal Tiberius) "the things which are Cæsar's."

Slavery of the worst kind existed throughout the Roman empire; some of God's own people were in bondage; and more than half of the white population were slaves. But Jesus preached no abolition crusade. He said to the slave, do your duty to your master in that state of life in which *God has placed you*, as you would wish your master to do, had God made him your slave.

Disgusting intemperance prevailed throughout the empire; yet Jesus said nothing of any temperance society but the Church, which He established to make men temperate in all things.

The reign of Tiberius was tempestuous with foreign and civil wars; armies were raised and sent into many different provinces; the feet of Roman soldiers defiled the precincts of the Holy Temple at Jerusalem; and the Saviour knew that they were destined to put Him to an ignominious death; and the majority of them were the refuse of a dissolute society. Yet He established no other peace society but the Church; never condemned the soldier's

profession ; but exhorted them, like the slaves, to do their duty in their own state of life.

He established His Church to do all this work, in His own way, by bringing each individual into the Church and union with Himself, and training him, by the help of the Holy Ghost, to the practice of all godliness, where each one, gradually improving, would leaven the whole lump. He intended the Church *to leaven the whole world*. He gave her *full power*, so that the world needed no other aid : and He allowed no temporary prospect of doing good, to divert Him from this, His one, single and divine purpose.

A glance at the society of the present day convinces one of the unchangeableness of unsanctified human nature. All around us the sects are rejecting the Church, because she is too slow ; all around us men are choosing the chaff of some human system, to reform the world, in preference to the God-devised plan, which our Blessed Lord died to establish ; which he promised the gates of hell should not prevail against, and which, after eighteen hundred years, yet lives, and is giving proof of its divine origin by the united hatred of the world, the devil, and all the sects against it ; and by the immortal vigor with which, notwithstanding all this hatred, it is carrying on its Master's own good works of evangelizing and blessing the world.

CHAPTER XIII.

SUMMARY AND CONCLUSION.

AN attempt has been made to trace some of the outlines of the course of creation, or the works of God, as they fall within reach of human observation. And it is evident, that the earth is not an isolated world, nor man an independent order of beings; but both are connected with the system of the universe, which has flowed out from the mind of God, and by whom all things were created in a sublime unity.

We have seen that God has three great kingdoms in the universe; and while we have only partial views of either of them, it is evident that man is passing through the kingdoms of Nature and Grace on to the kingdom of Glory, "which alone is our true home." We cannot fully understand nor clearly trace all the connections of these kingdoms. We have but comparatively little knowledge of things relating to ourselves in the divine revelation. But, so far as we can discover, there is but one Supreme will, working in one way, in these different kingdoms.

It is a remarkable fact, that many of the creatures belonging to the earth, having the same anatomical structure as man, in the first stages of their being, creep and crawl; but afterwards become winged, and fly. This teaches the probability that his next condition of being will be a winged one.

The creatures to which reference is made, pass through a change similar to what we call death. Soon after they enter it, microscopic examination shows, that they have a perfect anatomical preparation for the new member of a wing, which is in due time to appear. Anatomical examination of man shows a similar arrangement in his system.

How wonderfully this teaching of comparative anatomy harmonizes with this whole doctrine of the connections of the universe, as set forth in this book.

Man is now in his second embryo state, preparing his soul and body for the great change which awaits him at death, and for the more glorious one of the Resurrection.

When the partitions between the worlds shall be thrown down, he will be like the angels; and the whole unbounded universe will be thrown open to him and to them. Now it is not so. But that is to be one of the last results produced on creation by the Incarnation of the ever Blessed God, our Saviour. Each kingdom is complete in itself, and yet all are connected. "All are admirable, though the least of them is beyond our understanding." We cannot map out the systems of the universe, nor arrange the orders of their intelligent beings. Yet

we can see that they are connected with and “touch each other, gravitate towards and revolve around each other.” But we can ascertain their reciprocal influences only so far as God has seen fit to reveal them.

We discover a meaning and a connection, in these consecutive and sublime revelations of the Divine mind. They show that the Creator’s works are perfect, beyond the power of man, in his present state, to fully comprehend, and worthy of adoration. We see that the words of God are a part of His works; that there is nothing in the universe which did not proceed from him; nothing that is disconnected from Him; nothing that can exist without Him; and nothing that implies that any change has ever taken place in Him; or that there is more than one God, or first cause, of mind and matter, in the universe.

The immensity of God’s works and operations is so vast, that it is impossible for man to grasp the whole; but all the detail is harmonious. The attractions and repulsions, of both mind and matter, proclaim the unity of the Contriver. We do not even know enough of God’s kingdoms to *compare* one with another. Even the details relating to ourselves are incomparable. No mortal mind can fully understand the connection between the Incarnation and Redemption; the distance between Creation and the Incarnation are yet greater; and the former is the cause of our own existence and of all things relating to us. Even if we could compare them, it would be impossible for us to discern the

motives God had in producing them. He had an object, which has been millions of ages in developing, and man finds himself thrown up into the ocean of being, in the progress of this development.

All research into the laws of these kingdoms inspires reverence and adoration. They unfold God, widen to our minds His being and wisdom, His power and goodness. They give us clearer views of Him, new motives for loving Him; and our devotion becomes more intelligent and exalted, more worthy of His infinite wisdom and glory. They lead us up to the pinnacle of knowledge, from whence we seem to look abroad over the universe, and down into the mysterious abysses of the Divine mind; they unfold to us "the wonders of His ways and the magnitude of His operations."

We have also seen, that the employments of all the intelligent beings of the universe have reference to the common object of manifesting God's wisdom, and love, and glory. That the fall of angels and men does this, as well as the stability of cherubim and seraphim; since they called for the exercise of such mercy and love as could not otherwise have been shown. That the outworlds around God's throne are the nurseries, which He projected for raising intelligent beings, who were to be fitted to enlarge His kingdom of glory. That the earth is one of the minor divisions of the universe; yet because it is "the world whereon the Word was, Incarnate may be the spiritual centre of unnumbered systems of worlds;" and man is one of the orders of the most intelligent beings of the universe, and that he

is *now* as much under God's immediate personal government as he ever will be; and that all the affairs of the earth are directly controlled by Him. That all worlds are connected parts of a grand whole; all intelligent beings are but various members of one family; and all have employments designed for a common end. And finally, that man, by his present earthly labor, is working himself into a clearer light and knowledge of God, and the universe with which he is connected, and fitting himself to take a part in His government, when all things shall have worked themselves up into God's likeness, and He shall be "all in all," with no will in the universe not in entire subordination to His own.

It is the doctrine of the Gospel, that in God man lives and moves and has his being: that He is not far from every one of us; that the hairs of our heads are all numbered, and not a sparrow falls to the ground without His notice.

If the earth be thus under the immediate care and government of the Creator, and He does lift up one and put down another; and by Him kings do reign, neither any other world, or order of beings can be a more intimate part of His universal empire. This is conclusive evidence not only for the connection of all the worlds and creatures of God, but also for their unity. No world seems to man to be more independent of God than the earth; and as revelation represents it, no world, except hell, can be in a worse state, as its inhabitants have re-

volted and fallen; yet it is under the immediate care and control of God.

Owing to man's lowness in the scale of being, or to his fallen condition, he does not understand the scope of the moral and physical phases of his own world, much less of his relations to the universe. The analogies of earthly things throw light on the peculiarity of his condition.

The man who is low in the scale of intellect does not understand the general laws of science, government, or religion, as well as he who has more capacity. So man, with his senses trammelled by a physical organization, cannot see distant spiritual beings and worlds as spirits do. The connection of the spirit with the flesh darkens and obscures its powers. But it is certain, that it lies not in the power of the human mind to conceive of a union between the Creator and His creatures more "awfully intimate" than "the sacramental union" which takes place between God and man in the holy eucharist. "Neither has the creature in any other mystery, been lifted to such a height as that he should be allowed, with a reality so real that no word is forcible enough to express it, to make his Creator his daily bread."

Another argument for the connection of the universe is to be found in the strong sympathy which exists between the natural and spiritual worlds; not only between mind and mind, but also in physical things. The deluge was a miraculous outpouring of water from heaven. The fire which destroyed the cities of the plain descended from heaven. The law

was delivered by God amid earthquakes, thunderings, and lightnings. The sun and moon paused over the vale of Ajelon to give God's people light to pursue His enemies. A star moved across the heavens to guide the magi to the infant Saviour in the manger of Bethlehem. The heavens opened at His baptism, and the Holy Ghost descended in the form of an earthly dove. At his Transfiguration, a voice from heaven declared Him God's beloved Son. The earth rocked, and clothed itself in darkness at His crucifixion. A rushing mighty wind, and cloven tongues descended from heaven at Pentecost. And a miraculous light and voice attended St. Paul's conversion. These things are evidence of an intimate relationship between the mind and matter of this world and the invisible powers of another.

Man's individuality shows that he belongs to an order of beings composed of something superior to matter. How the thoughts and acts of one's whole life register themselves in his memory! How the past from time wells up from the depths of his being! How anticipations of the future crowd on and startle his imagination! How hope and fear delight and torment his soul! These are shadows thrown out from the depths of his mysterious spirit; and that spirit has an instinctive sense of its immortality, and relationship to unknown beings and worlds.

Jesus Christ was the model man; the perfect type of *original*, unfallen, human nature. His mortal body has gone from this world to another. He

was in all points, sin only excepted, like us; and we are in all points, perfect righteousness only excepted, exactly like Him. After His resurrection, He had a material body. He is called "the first fruits of the Resurrection." All mankind will rise with similar bodies. They must therefore have worlds, which, according to human language and ideas, are material, to live in.

The successive thousands of millions of the earth will people many worlds. And the ancient inhabitants of other worlds may have increased, by a higher and different law of spiritual multiplication, for millions of ages.

Revelation declares, that when Christ shall assemble mankind to judgment, other beings will also come to be judged; and that the future kingdom of glory, which will be only the ancient one enlarged, will be composed of beings gathered from other worlds besides our own. These worlds, which now seem to man as dissevered, will then appear to all, being spirits, as they really are, as one vast empire, filled with varieties of intelligent beings, all children of one Father, and all created for one purpose, of understanding and enjoying His wisdom, love, and glory.

To man's renewed nature and spiritual vision, the regions of space will be a connecting medium between the several systems of worlds, as the ocean and air are between the continents and islands of the earth. It will then be as easy for men to pass and repass from system to system, as it now is for angels to ascend and descend between heaven and

earth; and distant worlds will have the same relation in man's enlarged vision, that the neighboring landscapes of earth have to his mortal sight.

Space will be no obstacle to spiritual beings, and there is no known reason why they may not personally pass through this medium with the same rapidity with which we now send our thoughts across it. Then, the Scriptures teach, we are to know God as we are known by Him; and if He will unveil the mystery of His being to us, much more may we expect to know the wonders of His works, by means of which we shall be able to more fully understand all His divine attributes.

The Holy Scriptures plainly teach, that there are worlds which are neither heaven, earth, nor hell, where the spirits of departed men live. Our Lord, while hanging on the cross, said to the penitent robber, "This day shalt thou be with me in paradise!" It was near the close of the day; the change from world to world must have been almost instantaneous. He had before taught in the parable of the rich man and Lazarus, that there is another world for wicked men.

It is the doctrine of the Old Testament, as well as the New. When God appeared to Moses in the burning bush, He told him He was the God of Abraham, of Isaac, and Jacob; and Moses could not but have believed, that although they had departed from the earth, yet they had a home in some other world of the Father's dominions. And St. Paul confirms this opinion, where, commenting on those words, he says, "God is not the God of the dead,

but of the living." They had substantial confirmation of the doctrine, in the translations of Enoch and Elijah. Christ settled the fact that they were not in heaven, saying, "*No man* hath ascended to heaven, but the Son of man who came down from heaven."

The Jews believed Elijah to be living somewhere, because the prophets foretold his return to the earth before Messiah's advent. Whether a literal return was denoted by the coming with the power and spirit of Elias or no, yet as the Jews interpreted it literally, it is evident they believed him living in the spirit in some world. The interview of Saul with the Witch of Endor, and the return of Samuel, whether real or no, are evidence of the popular belief of that age.

If these proofs leave any doubt, our Lord has settled the matter, by recalling both Moses and Elias at His Transfiguration; and by His parable, which represents the two classes of the righteous and wicked, as in different worlds, visible to each other, but separated by an impassable gulf, so that neither party could leave his own world.

Our Lord went away visibly on the air at noon-day, to heaven. All this is corroborative of the opinion, that all worlds are visible to spiritual beings, and to man immediately after death. And the fact that these persons could not leave their own world, does not prove that the barriers between the divisions of the universe will not be finally thrown down to man and all holy beings. The dead have not entered on their final reward and punishment.

They are waiting in hope and fear the general judgment, and until then neither the good nor the bad can leave the world to which they are consigned to wait.

That there are worlds where the souls of the dead are, is as certain as that they are living in the spirit. That they do live is certain from the examples named in the Old Testament; but more especially from the fully authenticated fact of the forty days spent by our Saviour on earth, after His Resurrection.

It has been objected, that the fact rests on human testimony, which is not reliable. It is answered, that this testimony is unlike any other, even if it were not inspired, because it was received by the people to whom it was addressed; that it produced a mighty impression on that age; that enemies as well as friends testify to the fact; that the wisest and best men who have lived, from that day to this have received it as the truth of God.

Take from the Bible its "material imagery" of a future life and world, and you take its soul out of it. Its solemnest admonitions and most inspiring hopes are addressed to us as immortal souls destined to live in other worlds.

God is a Being of infinite purity and love; and these are the characteristics of all beings to whom He is visible. Sin darkens and blinds spiritual vision. In God is no darkness at all. He requires men to cultivate these graces, that they may prepare themselves for a change of worlds, and for beholding Him.

After the resurrection, it is said that men will be "children of the light." Thenceforward there will be no more divisions or separations between the several parts of God's universe; all will be gathered into one in Christ. The partition walls between worlds and orders of beings will be thrown down, except in the one world of hell; all will see in God a common Father, will love as brethren, and knowing God as they are known, will be filled with His fulness for ever.

It is certain that man can live in five different worlds,—Heaven, Earth, Hell, Paradise, and the Place of Torment of the wicked spirits of departed men. If in five, then doubtless may he in more, and in all worlds. At the resurrection, the end of creation will be consummated. Angels are now God's messengers to all worlds; the men then living will be joined "to the innumerable company of the angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect."

The different orders of beings will mark the distinctions among God's creatures, as the degrees of intellect now do among men. Each will be satisfied with his own measure, and all will be filled according to capacity with the fulness of God.

It is evident from the Gospel, that change of worlds does not change man's nature or identity. The rich man continued to feel love and anxiety for the brethren he left on earth. His capacity to feel was increased; for he at once desired to do what he had all his life neglected, to help them save their

souls. The case of our Saviour is evidence of the same fact. After His resurrection, His love for His disciples was unabated; and their writings show that His love and care continued after He returned to heaven. The gift of the Holy Ghost, the success of their labors, and the perpetuity of the Apostolic church and succession are proofs of it.

Thus it is seen, that the human soul and its affections are the same after death as before, only intensified; and that they are the same in Heaven, Hell, and Paradise. Indeed the soul is always hankering after something it does not possess. It strives for earthly riches and honors, or pleasures, and when it gains them is as much athirst as before.

This teaches, that it is immortal, cannot be satisfied with any thing which grows on the shores of time, and that this world is not its home. Hope and imagination are continually soaring away into the unknown; and, what they crave, a home, which hath eternal foundations, is what the Gospel teaches will be the Christian's final recompense.

The present state of man, in the Christian church, is the same as it always has been under former dispensations, one of probation and advancement. Only we live in a clearer light, and nearer the change of all things into a fixed state. Knowledge is running to and fro, men are almost as Gods. We are reaping the benefits of the world's whole past experience, and fulfilled prophecies are pouring floods of light on all things.

The patriarchs lived in an age and world of hope; hopes of the promises made by God to Adam

and his posterity. The Jews lived in an age of better hopes and clearer promises made to the patriarchs, which were confirming into shadowy realities, in the external rites and ceremonies established by God. And while Christians still see through a glass darkly, they live in a world of realities. The promises made to the fathers have been fulfilled. They worship a crucified Saviour, a risen, living, glorified Son of God, who is the central point in their ritual, and their spiritual and sacramental life.

The Hope of Adam and the Patriarchs is ours; the mighty Redeemer, when He had bruised the serpent's head, overcome the sharpness of death, and opened the kingdom of heaven to all believers. The reality of the shadowy *ceremonial* of the Jews is ours, the Lamb slain from the foundation of the world, a crucified and glorified Saviour, who, when he had risen, ascended to heaven, and sitteth on the right hand of God.

The temporal kingdom of our religious forefathers has been incorporated, by Christ's Incarnation, into the universal empire of the Father everlasting. We now see almost to the bottom of the sublime depths of ancient prophecy; we now almost understand all the wisdom of God in a mystery, which refers to the past, present, and wonderful future, so far as it relates to man, his world, and his final destiny. "Now therefore (we) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundations of the Apostles and Prophets, *Jesus Christ Himself* being the chief corner-stone;

in whom all the building fitly framed together, groweth unto an holy temple in the Lord.”

Rituals prescribe duties. But those given by God are full of the shadows of Himself and of eternity; shadows of better things to come. The race of man before Christ was scarcely conscious of the nature of the great spirit-world around it. But each century the prophets were commissioned to throw new rays of celestial light into the horizon of time, to gild the dawn of the rising Sun of righteousness. The Jewish Ritual prefigured that rising; but the people did not see, as we now do, the full import of their ceremonial sacrifice. They did not realize, until after our Lord's sacrifice and ascension to heaven, that His kingdom was not of this world.

The substance of something exceedingly glorious was looked for by the most devout. But the sublime truth, that God is love, and that love is the foundation of all the law of the universe, was only dimly shadowed in the Jewish Rituals, and breathed from the Oracles, sounding along, “like a heavenly underchime, which could be heard by ears to hear those things,” until it was at last fully revealed in the angelic salutation to man of peace in heaven, and good-will on earth, and shown in the life and love of the Son of God, love unto death for man and all his creatures.

We say all His creatures, because those who were not redeemed have been enlightened by it.

The ceremonial law was full of shadows of the great things of Christ's kingdom. We look back and see plainly what they prefigured, the substance

of which we now enjoy. That is, the enlarged knowledge of a future life and world ; the infinite love of God in giving His Son to die for us ; and our own exaltation in the scale of being by our sacramental union with Him, through the Life of His Eternal Son, by whom all the mind and matter of the universe were created, and are being brought into unity.

St. Paul says, the Jewish ceremonial was an image of the True Tabernacle which God, not man, pitched, according to the pattern of invisible things, which had always existed with Himself, were first shadowed forth in the blood of Abel's sacrifice, and more fully revealed in the appointment of the lamb for daily sacrifice.

It has always been so. Each dispensation has foreshadowed the higher oncoming one, the clearer knowledge of the constantly unfolding, unknown life and world, which, from age to age have been gradually coming into view.

The fulness of time scattered cloud after cloud of darkness, and revealed the Rising Sun, which has ever since been growing brighter and brighter, until now, in the evening of time and of the Christian dispensation, we stand on the threshold of that sublime knowledge to which each one is to be introduced by death, and which is another step onward, towards that universal empire which the Son of God is about to establish.

We are living, in this last half of the nineteenth century, amid the blaze of light which streams down from a future life and world about to be re-

vealed. The sacramental union of man with God is the sublimest mystery of Revelation, and probably of the universe. Through one sacrament of the church we receive the Spirit of God ; and through the other, the Life of God ; and both have special reference to the spirit world, for which they are designed to fit us.

The light of prophecy was the dawn of the Gospel day ; now we enjoy the full splendor of its meridian ; and the sacraments are a foretaste of the Great Supper of the Lamb, and of the full tide of immortal life, which is to flow out from God, and to pulsate from Him through all His holy and redeemed children, who are to finally reign with Him in glory.

It is a part of the Divine economy, and the mysterious and prophetic arrangement of this world, that coming events are constantly foreshadowed in its progress towards perfection.

The deep insight of this nineteenth century into the mysteries of nature, art, and science, is the foretaste of the removal of the veil, which conceals God and His wisdom, to be made at the Resurrection. The lightning speed of the telegraph is a foreshadowing of the hastening moment, when the spirits of men will traverse the universe on immortal wings.

The Patriarchs were bondmen ; the Jews, servants ; but Christians are sons of God by adoption. And although they see only "through a glass darkly," it is with a constantly increasing light. The

Christian Dispensation is passing away ; but, as sons of God, its subjects will abide for ever.

We have a full Divine Revelation of all things which relate to man until the end of time. It is, as has been shown, a revelation in a mystery ; but with light enough to discern our true condition and destiny ; light enough to guide us to all truth. We have the example of Christ to teach us what to do ; and the help of the Holy Ghost, to help us do it ; and ministering angels to weep and rejoice with us in our conflicts and conquests over the world, the flesh, and the devil.

We have the Past, with its fulfilled prophecies ; the Present, with its analogies to instruct ; and the Future, with its unfulfilled prophecies quickening to the birth. But they are purposely so dim, that they cannot be judged until they have fully matured. We are walking by faith, not by sight. It would be of no advantage if we could understand them. God's purposes must be accomplished, and if man could foresee them, it would cloud his life with sorrow. They are hidden in mercy ; and it is absolutely essential that they should be, to keep us humble and expectant ; to perfect our free agency ; and to help on our salvation.

We can learn a great deal by studying what may be known of our present condition. We discover that we live in the midst of sublime mysteries ; that our bodies are temples of the Holy Ghost ; that we walk on holy ground ; live in an atmosphere continually traversed by angels, in the communion and fellowship of all whom God loves, not only of

just men made perfect, but of the saints in glory; and that we are soon to see God and them face to face.

These are infinite motives to cause us to love and adore God; and knowing these things, we learn to exercise Faith, Hope, and Charity; are "led on to a practical sense of God's mysterious presence" every where, and our intimate relationship to Him and His entire universe.

We learn that higher orders of beings, as well as man, are awaiting the second advent of the Son of God, when there will be a consummation and conclusion of the present creation, so far as man has any revelation concerning it. Then the present heavens and earth, which have been defiled by sin, are to pass away with a great noise, to give place to a new heaven and a new earth, wherein will dwell only righteousness. This new creation will have the same effect on the intelligent beings of the universe that the first one had, will enlarge their ideas of God, and finally make Him perfectly known to all holy beings, who are to live with Him, and enjoy this fulness of knowledge, and the unspeakable bliss of His glory and presence for ever.

As we have ranged along the borders of the words and works of God, tracing the faint outlines which come within range of the human intellect, we have seen that they every where discover the strongest marks of *one mind*: and that the internal relationship of one to the other, the marvellous unity, and the perfect harmony of all, reflect, as in the vast mirror of the universe, the wisdom, power,

and love of the ever blessed God, the Creator and Father everlasting.

These few and scanty gleanings, in comparison with the whole, from the out-hanging fringes of Divine knowledge and truth, let down from God, through Creation and Revelation, concerning the universe, teach us how grand and beautiful must be the whole ; and how infinitely worthy is the Creator to be loved and adored by man, to whom He has given a mind to comprehend so much of His wisdom ; such rank in the universe ; and for whom He has prepared a so much nobler dignity and destiny, when the abysses of the Divine love shall be revealed in him in the future life and world to which he is hastening.





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