

THE
DIVINE PERSON
AND
CHARACTER
OF
JESUS CHRIST
Defended,

IN OPPOSITION TO
The Unitarian or Socinian Doctrine,

BEING PROVED FROM
THE PROPHECIES IN THE OLD TESTAMENT,
AND THEIR
ACCOMPLISHMENT IN THE NEW.

To which are added,
SOME REMARKS
ON THE EXISTENCE AND OPERATION
OF
Evil Spirits, or, The Devil.

IN LETTERS TO A FRIEND.

BY THE
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THE following Letters were written at a time, when the public mind was much agitated by assertions from the pulpit, uttered in strong language, insisting that JESUS CHRIST was nothing more than a mere Man; and they are now published, with a view of checking, as far as possible, the poison of such assertions. The Author wishes it, however, to be understood, that in maintaining his own sentiments, he feels no hostility against any person or persons whatever, but only against the Doctrine, which would degrade his DIVINE MASTER, by depriving Him of the honour due unto His Name. His only apology, therefore, for the following publication, may be best expressed in the words of a champion of old, who was about to vindicate the sovereignty of his GOD, "Is there "not a cause?" (1. Sam. xvii. 29.)



LETTER I.

Containing preliminary Observations.

DEAR SIR,

YOU wish to know my sentiments on the doctrine of the *Unitarians*, or *Socinians*, who insist that the **LORD** and **SAVIOUR JESUS CHRIST** was a mere man, and nothing more than a man; and I feel the more disposed to comply with your request, from a conviction, that no subject is of weightier concern to us all, than to attain to a right scriptural knowledge of that **GREAT REDEEMER**. For how does all the gain, the glory, and pleasure of this world of time vanish and disappear, when set in competition with the gain, the glory, and happiness of that eternal world to which we are called in **JESUS CHRIST**, and to which also we are introduced by a right acquaintance with the proper and high character of that **REDEEMING HEAD**!

Before, however, I proceed to satisfy your enquiry, there are two preliminary observations to which I am desirous to call your attention. The first is, that the **WORD OF GOD** is the only sure and safe testimony to which we can appeal in this

momentous investigation, and that our reason can be of no further service to us, than as it admits the validity of this testimony, and submits itself to be guided in all things by its unerring decisions. Whether JESUS CHRIST, then, be GOD as well as *man*, is a question on which reason *alone* cannot decide, because it is out of the reach of her sphere of judication. For reason, of herself, has no light but on such subjects as relate to this lower world of nature, and therefore in judging of things above this world, she is totally blind, unless when she admits a light higher than her own. Hence it is that we discover amongst men such a diversity of sentiments on subjects of revealed truth, or such as are above nature, since each decides upon it according to his reason, and yet the reason of each differs essentially in its views, according to the ruling inclination of its possessor. Thus the reason of one man acknowledges a GOD, the maker and governor of the world, whilst the reason of another insists that there is no GOD. The reason of one man, again, admits the reality of a future state of retribution, whilst the reason of another denies it. And again, the reason of one man is persuaded that JESUS CHRIST is GOD, whilst the reason of another can discover nothing in Him but merely human principles and properties. How plain then is it, that reason herself wants guidance and correction, in order to prepare

her to see by the light of heavenly or revealed truth! So just is the remark of the Poet, where he writes,

My reason is I, and your reason is you,
 And if we should differ, both cannot be true :
 If reason must judge, and we two must agree,
 Another third reason must give the decree,
 Superior to our's, and to which, it is fit,
 That both, being weaker, should freely submit ;
 Now in reason submitting, is plainly imply'd,
 That she does not pretend of herself to decide.

BYROM.

That reason, then, wants a guide to conduct her in the investigation of heavenly truth, is my *first* preliminary observation, to which I am desirous to call your present attention : and my *second* is, that she can never find such a guide but by *submitting* herself to a light superior to her own. Do you ask what that light is? I answer, it is the light of the **ETERNAL TRUTH** manifested in the revealed Word of the **MOST HIGH**. Do you ask further, how reason is to submit herself to the guidance of that light? I answer again, by humbling herself in the sight of her Creator, and supplicating His aid to deliver her from her own natural pride, vanity, and self-sufficiency ; by divesting herself of her prejudices, and of the preconceived opinions to which those prejudices have given birth ; by exalting the love of truth above

every other love, and thus sacrificing at her altar all the lower affections of worldly gain and glory, which might intoxicate and mislead; finally, by acknowledging *eternal* life to be a thing of infinitely higher consideration than *temporal* life, and consequently, that to become *teachable little children* in the concerns of that life, as it is the highest dignity to which mankind can ever attain, so is it the surest and shortest way to the knowledge of the truth, agreeable to those words of JESUS CHRIST, “*I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and revealed them unto babes.*” (Matt. xi, 25.) Such, my dear sir, appear to me the only methods by which reason may hope to secure herself against the delusions of error, and to attain finally the possession of the bright and inestimable pearl of the ETERNAL TRUTH.

In the pleasing hope, then, that you will keep these observations in your remembrance, I shall now proceed to satisfy your enquiry concerning the person and character of the GREAT REDEEMER, imploring, first, the aid and blessing of the ALMIGHTY, both on your reason and my own, to enable *you* to judge, and *me* to write, in the most perfect accord with the genuine sense and meaning of His own MOST HOLY WORD. What I have

to present to your view on the interesting subject, will be collected, first, *From the prophecies in the Old Testament which relate to it*; and secondly, *from the accomplishment of those prophecies as made known in the New Testament.* In my next Letter I will call your attention to the tenor of the prophecies, and in the mean time remain

Your's, &c.

LETTER II.

On the Testimony of Prophecy in regard to the Divine Person and Character of JESUS CHRIST.

THAT this testimony is of importance in deciding on the person and character of JESUS CHRIST, is evident from what JESUS CHRIST Himself declares concerning it, as where he says to the Jews, “*Search the Scriptures, for in them ye think ye have eternal life, and THEY ARE THEY WHICH TESTIFY OF ME.*” (John v. 39.) And again, “*Had ye believed Moses, ye would have believed ME, FOR HE WROTE OF ME.*” (Verse 46.) To the same purpose it is written in the Evangelist, that JESUS, after his resurrection, “*Beginning at Moses and all the Prophets, ex-*

“*pounded to them* (his two disciples) *in all the Scriptures, the things concerning himself.*” (Luke xxiv. 27.) He also reproves their want of belief in the Prophets, where He says, in the preceding verse 25, “*O Fools, and slow of heart to believe all that the Prophets have spoken!*” Again, towards the end of the same chapter, He says to the rest of his disciples, “*These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME.*” (Verse 44.) And immediately it is added, “*Then opened He their understandings, that they might understand the Scriptures,*” (verse 45); by which is manifestly meant, that He enabled them to see, how all the Scriptures, viz. *the law of Moses, the Prophets and the Psalms*, had immediate reference to Himself.

In presenting this prophetic testimony to your view, it is not my intention to adduce the *whole* of it, because that would be to write a Volume, and not a Letter, and therefore I shall content myself with adverting to the most striking and convincing parts of it. For this reason I shall not dwell on the prophetic declaration in the third chapter of Genesis, where it is said by the ALMIGHTY to the serpent, “*I will put enmity be-*

*“ tween thee and the woman, and between thy seed
 “ and her seed ; it shall bruise thy head, and thou
 “ shalt bruise his heel,”* (verse 15) ; nor yet on the
 prophecy of Jacob, *“ The sceptre shall not depart
 “ from Judah, nor a lawgiver from between his
 “ feet, until Shiloh come ; and unto Him shall the
 “ gathering of the people be,”* (Gen. xlix. 10) ;
 nor yet on that of Balaam, *“ I shall see Him, but
 “ not now : I shall behold Him, but not nigh ;
 “ there shall come a star out of Jacob, and a sceptre
 “ shall arise out of Israel, and shall smite the
 “ corners of Moab, and destroy all the children of
 “ Sheth. Out of Jacob shall come He that shall
 “ have dominion.”* (Numb. xxiv. 17, 19.) I shall
 not, I say, insist particularly on any of the above
 predictions, though it might easily be shown that
 they all point to the GREAT SAVIOUR, and have
 always been regarded as extraordinary testimonies
 concerning Him. It might also be shown, that
 they all point to the appearing, on earth, of a
 Being *more than mortal*, since to *bruise the head
 of the serpent ; to gather the people ; to smite the
 corners of Moab, and to have dominion ;* are ex-
 pressions, which, according to their spiritual and
 genuine meaning, must have reference to some
 act of an OMNIPOTENT BEING, and, conse-
 quently, not to the agency of a mere man.

But, passing by these testimonies, which yet are not to be lightly esteemed, let us proceed to the *book of Psalms*, a book which, it has been already seen, from the express declaration of **JESUS CHRIST**, has reference to Himself. In the second psalm we read these remarkable words, "*I will declare the decree; the LORD (JEHOVAH)* hath said unto ME, THOU ART MY SON, this day have I begotten THEE. Ask of ME, and I shall give Thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.*" (Verses 7, 8.) And then it presently follows, "*KISS THE SON lest He be angry, and so ye perish from the right way, when His wrath is kindled but a little. BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM.*" (Verse 12.) These words, it is to be noted, according to the authority of the sacred writers themselves, have reference to **JESUS CHRIST**, (see Acts xiii. 33. Heb. i. 5. chap. v. 5.)

Now I would ask any serious considerate person, who believes the above words to be the words of **GOD**, whether it be at all conceivable, that the

* It may be proper to inform the reader, who is unacquainted with the original Hebrew, that the term **JEHOVAH**, in the original, is uniformly rendered, in our English version, by the term **LORD**.

SON there spoken of, can be a mere man, or indeed can be any being less than a GOD? For how can the LORD, or JEHOVAH, say of a mere man, *Thou art my SON, this day have I begotten Thee?* How, again, can it be said of a mere man, *I will give Thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession?* And again, with what propriety, or meaning, can we be exhorted to *kiss the SON, lest He be angry, and so we perish from the right way,* if by the SON here spoken of, be understood a mere human being like ourselves? And lastly, how could it be said, *Blessed are all they that put their trust in Him,* unless the being here alluded to be the DIVINE BEING? For who but the Divine Being can be the allowable object of our trust, and what *blessedness* can possibly be derived from putting our trust in any other?

So again, we find it written in the 45th. psalm, *Thou art fairer than the children of men ; grace is poured into thy lips, therefore GOD hath blessed Thee for ever. Gird thy sword upon thy thigh, O mighty, with thy glory and thy majesty,* &c. &c. (Verses 2, 3, 4, 5.) It then follows in the next verses, *Thy throne, O GOD, is for ever and ever ; the sceptre of thy kingdom is a right sceptre : Thou lovest righteousness, and hatest wickedness, therefore GOD, thy GOD, hath*

“ anointed thee with the oil of gladness above thy fellows.” (Verses 6, 7.) What judgment now must every serious and considerate reader form of these passages? A Being is here spoken of, who *is fairer than the children of men*, to whom are ascribed many wonderful works. It is then said of this Being, *Thy throne, O GOD, is for ever and ever: the sceptre of thy kingdom is a right sceptre*; and it then follows, *“ therefore GOD, thy GOD, hath anointed thee with the oil of gladness above thy fellows.”* How strange and mysterious is the mode of expression here adopted! GOD is said to *anoint* GOD, which mode of expression can have no possible meaning, unless when applied to the INCARNATE GOD, or GOD *manifest in the flesh*; but when so applied, what sanctity, what wisdom, what edification, does it involve! For how forcibly does it impress upon our minds the great evangelical truth, that JESUS CHRIST, *the fairest of the children of men, the ONLY-BEGOTTEN of the FATHER*, was finally, when his victories over the powers of darkness were completed, made One with the FATHER, and in and by that union was exalted to everlasting dominion over heaven and the church! It therefore follows, in the same psalm, that He is the Supreme Object of worship in the church, and that all the members of the church are obliged to acknowledge Him as such. For thus it is further

written, "*Hearken, O daughter, and consider, incline thine ear ; forget also thine own people and thy father's house. So shall the King greatly desire thy beauty ; for He is thy LORD ; and WORSHIP THOU HIM.*" (Verses 10, 11.)

Let us turn now to the 72nd. psalm, where we shall be again struck with the same conviction, that **JESUS CHRIST**, by uniting in Himself the **Divine Nature** and the **Human**, for the purpose of saving mankind, so far from being a *mere man*, can be no other than the **ONE ETERNAL GOD OF HEAVEN AND EARTH**. For who, that reads the following words, and recollects that they are the words of **GOD**, can possibly believe them to relate to any merely human being of this world? "*Give the King thy judgments, O GOD, and thy righteousness unto the KING'S SON. He shall judge thy people with righteousness, and thy poor with judgment. They shall fear thee so long as the sun and moon endure, throughout all generations. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before Him ; all nations shall serve Him. He shall redeem their soul from deceit and violence ; He shall live, and to Him shall be given of the gold of Sheba ; prayer also shall be made for Him continually, and daily shall He be praised. His*

"name shall endure for ever, and men shall be
 "blessed in Him; all nations shall call Him
 "blessed." (Verses 1 to 18.) Had we met with
 such words in any human composition, we might
 perhaps have supposed, and reasonably, that they
 were intended to be complimentary to some great
 earthly monarch, and were accordingly written in
 an exaggerated and bombast style of metaphorical
 allusion. But it is to be considered, that the
 words are the words of GOD, and therefore must
 be expressive of *truth*, and not of *compliment*; of
reality, and not of *exaggeration*. We are forced
 then to conclude, that they have reference to
 JESUS CHRIST, who, as to His human nature, is
 here called the KING'S SON. For of what other
 king's son can it be said, in any truth and reality,
 that *He shall judge the people of GOD with righte-*
ousness, and the poor of GOD with judgment; that
He shall be feared as long as the sun and moon
endure throughout all generations; that *He shall*
have dominion also from sea to sea, and from the
river unto the ends of the earth; that *all kings*
shall fall down before Him, all nations shall serve
Him; that *He shall REDEEM THEIR SOUL from*
deceit and violence; that **HIS NAME SHALL EN-**
DURE FOR EVER, and MEN SHALL BE BLESSED
IN HIM. Applied then to any other *king's son*
 than JESUS CHRIST, the words never have been
 accomplished, and never can be accomplished in

that truth and reality which all the words of **GOD** involve ; but applied to **JESUS CHRIST**, the **SON OF THE KING OF KINGS**, they have been fulfilled, are fulfilling, and will be fulfilled to all eternity.

In the 89th. psalm, again, you will find a similar testimony respecting the union of the **Divine** and **Human Natures** in **JESUS CHRIST**, under the figurative character of *David*, for it is written in the mysterious language of that divine psalm, "*For **JEHOVAH** is our defence, the **HOLY ONE OF ISRAEL** is our **KING**. Then thou spakest in vision to thy **HOLY ONE**, and saidst, I have laid help upon one that is **MIGHTY**, I have exalted one **CHOSEN** out of the people. I have found **DAVID** my servant ; with my holy oil have I anointed Him.*" (Verses 18, 19, 20.) Now that by **David** in this passage is not meant **David** the king of the **Jews**, but **He** who was figured by **David**, viz. **JESUS CHRIST** in His **DIVINE HUMANITY**, is evident from what follows concerning him, where it is written, "*Also I will make him my first-born, higher than the kings of the earth. His **SEED** also will I make to endure for ever, and his throne as the days of heaven.*" (Verses 27, 28, 29.) Now we know that the seed and throne of **David**, the king of the **Jews**, did not endure for ever, and therefore we are forced to conclude, that the promise related to **Him who**

was here figured by David, even to **JESUS CHRIST**. Accordingly the apostle Peter, in his admirable address to the Jews, (Acts ii.) applies to **JESUS CHRIST** what David said concerning himself in the 16th. psalm, where it is written, “ *Thou wilt not leave my soul in hell, neither wilt thou suffer thine **HOLY ONE** to see corruption.*” (Verse 10.) It is plain, therefore, from the testimony of the apostle, that **JESUS CHRIST** was prefigured by David.

Many other passages from the psalms might, if needful, be adduced, all confirming the same idea, that they relate, in their supreme sense, to the **GREAT SAVIOUR JESUS CHRIST**, and are the everlasting records of His combats with, and victories over, the powers of darkness, and of His double states of humiliation and glorification, until His human nature, or manhood, became admmissive of, and incorporated with, the whole of the **DI-VINE NATURE, or GODHEAD, called the FATHER**, so as to make One, agreeable to that declaration of the apostle, “ *In Him dwelleth all the fulness of the Godhead bodily.* (Col. ii. 9.)

But I hasten to call your attention to the predictions and declarations of the other prophetic writers of the Old Testament, from which it will appear, if there be any force or meaning in lan-

guage, that **JESUS CHRIST** is not only a being infinitely superior to what the *Unitarians* or *Soci-nians* make Him, but that He is, in very deed and truth, the **MOST HIGH GOD**, dwelling in, and one with, the **HUMANITY** which He assumed and glorified here on earth. By *glorifying*, I mean *making Divine*. (See John xiii. 31 to 33.)

I shall begin with the prophet Isaiah, who thus testifies, “ *Therefore the LORD (JEHOVAH) Himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name IMMANUEL,*” (**GOD WITH US**). (vii. 14.) And again, “ *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his NAME shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE. Of the increase of His government and peace there shall be no end.*” (ix. 6, 7.) Who now, let me ask, is the extraordinary person announced in the above prophetic words? Can it be said, with any propriety, of a mere man, that he is **IMMANUEL**, or **GOD WITH US**, and that *his name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE*, and that *of the increase of his government and peace THERE SHALL BE NO END*? We are compelled, therefore, to assert,

either that the words of GOD have no meaning, or that the CHILD and SON above spoken of, have reference to the HUMANITY of JESUS CHRIST, which, by virtue of its divine conception, was called IMMANUEL, or GOD with us, (see Matt. i. 22, 23.) and by virtue of its being finally glorified, or made Divine, was called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE, *of the increase of whose government and peace there would be no end, that is to say, it would be eternal.*

It may possibly be objected, by the Unitarian or Socinian, that the SON, in the above passage, is said to be *given*, and that therefore the being, who *gave him*, must not only be distinct from him, but superior to him, consequently that JESUS CHRIST, who is here meant by the SON, is both distinct from, and inferior to, the FATHER, by whom he was given. In reply to this objection it is to be recollected, that when the FATHER is said to *give his SON*, or to *send Him* into the world, the same thing is meant as the Son's *going forth* or *proceeding*, agreeable to those words of JESUS CHRIST, "*I came forth from the FATHER, and am come into the world; again I leave the world, and go to the FATHER.*" (John xvi. 28.) It is to be recollected also, that JESUS CHRIST, as to his *Human Nature*, or *Humanity*, was at

first inferior to His FATHER, agreeable to His own declaration, "*My FATHER is greater than I.*" (John xiv. 28.) But in proportion as His HUMANITY was glorified, or made Divine, by being fully united with the FATHER, He was then enabled to say, *I and the FATHER are ONE; he that seeth ME, seeth the FATHER; believe ME, that I am in the FATHER, and the FATHER in ME.* (John x. 3. chap. xiv. 9, 10, 11.)

I pass over the 11th. and 12th. chapters of this prophet, which yet contain the strongest testimonies of the divine nature and character of the predicted REDEEMER of mankind, confirmed by the wonderful works, which none but a GOD could perform, and which compelled the prophet to exclaim, in the rapture of devout adoration, "*Behold, GOD is my salvation; I will trust and not be afraid; for the LORD JEHOVAH is my strength and my song; He also is become my salvation. Sing unto the LORD, for He hath done wonderful things; this is known in all the earth.*" (Chap. xii. 2, 5.) Neither shall I dwell particularly on the 25th. and 26th. chapters, which yet record the more than mortal acts of that GREAT SAVIOUR, who was to *swallow up death in victory*, so that it should be said in that day, "*Lo! this is our GOD, we have waited for him, and He will save us; this is the LORD (JEHOVAH),*

“ *we have waited for Him ; we will be glad and rejoice in His salvation.*” “ *Trust ye in the LORD for ever, for in the LORD JEHOVAH is everlasting strength.*” (xxv. 8, 9. xxvi. 4.) Let me, however, earnestly recommend to you to give to the above chapters a serious perusal, and also to the 35th. wherein the blessings of the advent of the REDEEMER are further recorded, and then say, whether those blessings do not manifest, as the prophet expresseth it, “ *the glory of the LORD, and the excellency of our GOD.*” (Chap. xxxv. 2.)

Quitting then these chapters, lest I should appear tedious, permit me to call your most awakened attention to the 40th. chapter, which leaves the point in question beyond the possibility of a doubt. It begins with this affecting address, “ *Comfort ye, comfort ye my people, saith your GOD ;*” but why are the people to be comforted? We are told in the following verse, “ *The voice of him that crieth in the wilderness, prepare ye the way of the LORD (JEHOVAH), make straight in the desert a highway for our GOD.*” (Verse 3.) Now we know from the authority of the Gospel, that *the voice of him that crieth in the wilderness*, has reference to *John the Baptist*, (see Matt. iii. 1, 2, 3. John i. 23.), of whom it is further written in the prophet Malachi, “ *Behold, I will send my messenger, and he shall prepare MY way before*

“ME.” (Chap iii. 1. Mark i. 2.) But John the Baptist, we know from his own testimony, was the forerunner, or *messenger*, to announce the coming of JESUS CHRIST, and to prepare the way of that GREAT SAVIOUR. (See John i. 19 to 35.) Can any inference then be more plain or incontrovertible, than that JESUS CHRIST is JEHOVAH, or the LORD? For in the prophet Isaiah it is said of this messenger, that he was to *prepare the way of JEHOVAH, and to make straight in the desert a highway for our GOD*; and it is said by JEHOVAH Himself, in the prophet Malachi, “*Behold, I will send MY messenger, which shall prepare MY way before ME.*” If then there be any meaning in language, JEHOVAH and JESUS are here manifestly identified as the same being, since John the Baptist is said, by the prophets, to prepare the way of JEHOVAH, and by the evangelists, to prepare the way of JESUS. It is further to be observed, concerning John the Baptist, that JESUS CHRIST bears witness of him, that “*among them that are born of woman, there hath not risen a greater than John the Baptist.*” (Matt. xi. 11. Luke vii. 28.) Yet this same John the Baptist bears witness of JESUS CHRIST in these words, “*This is He of whom I said, After me cometh a man which is preferred before me; for He was before me.*” (John i. 30.) JESUS CHRIST, therefore, as being greater than John

the Baptist, must, of course, be greater than any that *are born of woman*, consequently He must be more than a mere man.

But I have not yet done with this extraordinary chapter, for in the 5th. verse we find it written, "*The glory of JEROVAH shall be revealed ;*" and in the 9th. and 10th. verses, "*Say unto the cities of Judah, Behold your GOD ; behold, the LORD GOD will come with strong hand, and His arm shall rule for Him. He shall feed His flock like a shepherd.*" Now I would ask any reasonable man, whether these words do not contain a positive declaration, that **JESUS CHRIST** is no other than the **MOST HIGH GOD**? For **JESUS CHRIST** stiles Himself the **GOOD SHEPHERD**, and His disciples His *sheep* ; (John x. 11, 14.) and yet in the above words it is said of the **LORD GOD**, that *He shall come, and feed His flock like a shepherd*. But when did this **LORD GOD** come to feed His flock like a shepherd, except in the person of **JESUS CHRIST**? It is plain, then, that **JESUS CHRIST** is here again identified to be the same being with the **LORD GOD**, since He Himself assumes the same divine office and character which are assigned by the prophet to the **LORD GOD**. Besides, properly speaking, there can be but *one* **GOOD SHEPHERD** of the *sheep*, or people of **GOD**, in like manner as there can be but one

BRIDEGROOM and one **HUSBAND** of that people. If then the **LORD GOD** be that **GOOD SHEPHERD**, and if **JESUS CHRIST** also be the same, it is evident, to a demonstration, that the **LORD GOD** and **JESUS CHRIST** are identically one and the same **DIVINE BEING**.

I might now call your attention to several other chapters in this truly evangelical prophet, equally demonstrative, with the foregoing, of the Divinity of the **GREAT SAVIOUR**, particularly to the 42nd. where mention is made of His divine acts; and to the 53rd. and 63rd. where the humiliations and sufferings are so affectingly described, which He endured as to His human nature, before it was glorified or made divine; and where, likewise, His combats against the powers of darkness, and His victories over them, are so faithfully and minutely depicted. But leaving these chapters to your own serious perusal and reflection, I shall beg leave, before we quit the testimony of this prophet, to suggest a consideration which, I must confess, carries with it, to my own mind, the greatest force of evidence on the subject of our present discussion. The consideration is this, that **JEHOVAH** is so frequently represented by this prophet as calling Himself the **SAVIOUR** and **REDEEMER** of His people, and declaring, positively, that *there is no other*. Thus it is written, "*Am not I JEHOVAH,*

*“ and there is none besides ME ; a just GOD and a
 SAVIOUR, THERE IS NONE BESIDES ME.”*
 (Chap. xlv. 21, 22.) Again, *“ I, even I, am JE-
 HOVAH, and there IS NO SAVIOUR BESIDES
 “ ME.”* (xliii. 11.) Again, *“ As for our RE-
 DEEMER, JEHOVAH OF HOSTS IS HIS NAME.”*
 (xlvii. 4.) Again, *“ Thus saith JEHOVAH THY
 “ REDEEMER, the HOLY ONE of Israel, I am
 “ JEHOVAH THY GOD.”* (xlviii. 17.) Again,
*“ And all flesh shall know that I JEHOVAH am
 “ thy SAVIOUR AND THY REDEEMER, the
 “ MIGHTY ONE OF JACOB.”* (xlix. 26. chap. lx.
 16.) Again, *“ With everlasting kindness will I
 “ have mercy on thee, saith JEHOVAH THY RE-
 “ DEEMER.”* (liv. 8.) Again, *“ Thou, JEHOVAH,
 “ art our FATHER, OUR REDEEMER, Thy name
 “ is from everlasting.”* (lxiii. 16.) And, as if this
 redeeming and saving JEHOVAH was more than
 ordinarily anxious to prevent all mistake and mis-
 apprehension on this important point, He is made
 to say, *“ My glory will I not give to another ;”*
 (xlii. 8.) by which declaration nothing else can
 possibly be meant, than that He would not give
 to another the glory of being a SAVIOUR and RE-
 DEEMER. Now we know that JESUS CHRIST is
 perpetually called, in the New Testament, a SA-
 VIOUR and REDEEMER ; (see Luke ii. 11. John
 iv. 42. Acts v. 31. xiii. 23. Col. iii. 13. Rev. v. 9.)
 and to Him also is ascribed the *glory and honour*

of being a SAVIOUR and REDEEMER, for thus it is written in the Revelations, "*Unto Him that loved us, and washed us from our sins by his own blood; to Him be glory and dominion for ever and ever. Amen.*" (Chap. i. 5, 6.) And again, "*Blessing and honour, glory and power, be unto Him that sitteth upon the throne, and to the LAMB, for ever and ever.*" (Chap. v. 13.) JESUS CHRIST also Himself teaches, that "*all men should honour the SON as they honour the FATHER.*" (John v. 23.) To JESUS CHRIST then is given *the glory*, which JEHOVAH declared He *would not give to another*. What then is the fair and just conclusion, but that JESUS CHRIST is not *another*, consequently that He is the same with JEHOVAH?

Quitting now the prophet Isaiah, not because I have exhausted his testimony, (for I have scarcely adduced a thousandth part of it,) but lest I should appear too prolix, and encroach too much on your time and patience, I shall bespeak your attention to what is to be found in the other prophets, in confirmation of the above important doctrine of the Divinity of JESUS CHRIST. In pursuing this part of my subject, it will be sufficient to show, that the other prophets are in perfect agreement with the prophet Isaiah concerning the divine person, character and office of the GREAT SAVIOUR, tes-

tifying, in the most explicit terms, that that SAVIOUR was no other than JEHOVAH GOD, the maker and governor of the world. For hear now the language of the prophet Jeremiah on this most interesting point, "*Behold, the days come, saith the LORD, (JEHOVAH) that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD (JEHOVAH) OUR RIGHTEOUSNESS.*" (Chap. xxiii. 5, 6. Chap. xxxiii. 15, 16.) In the prophet Ezechiel too, the advent of the GREAT SAVIOUR is called THE DAY OF JEHOVAH. (xxx. 2, 3.) So likewise it is written in Joël, "*Alas the day! for THE DAY OF JEHOVAH is nigh.*" (Chap. i. 15.) And again, "*THE DAY OF JEHOVAH cometh; great is THE DAY OF JEHOVAH, and very terrible; the sun shall be turned to darkness, and the moon into blood, before the great and terrible DAY OF JEHOVAH cometh.*" (Chap. ii. 1, 2, 11, 31.) To the same effect we read in Obadiah, "*THE DAY OF JEHOVAH is near upon all the heathen.*" (Verse 15.) And in Amos, "*Wo unto you that desire THE DAY OF JEHOVAH; THE DAY OF JEHOVAH is darkness and not light; shall not THE DAY OF JEHOVAH be darkness, and not light.*" (v. 17,

18, 30.) Also in Zephaniah, "THE DAY OF JEHOVAH is nigh; THE GREAT DAY OF JEHOVAH is nigh." (i. 7, 14.) But the prophet Micah is still more express, for he writes thus, "But thou, *Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me that is to be RULER IN ISRAEL; whose goings-forth have been from of old, FROM THE DAYS OF ETERNITY.*" (Chap. v. 2.) And that these words have reference to JESUS CHRIST, is plain, from the testimony of the evangelist Matthew, (chap. ii. 5, 6.) Zechariah also is equally pointed with Micah on the same subject, where he writes, "*Behold, THE DAY OF JEHOVAH is coming; and His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east; and JEHOVAH shall be King over all the earth; in that day shall there be one JEHOVAH, and his name one.*" (Chap. xiv. 1, 4, 9.) To the same purpose it is written in Malachi, "*Behold, I will send my messenger, and he shall prepare the way before ME; and JEHOVAH, whom ye seek, shall suddenly come to His temple; but who may abide the day of His coming?*" &c. (Chap. iii. 1, 2.) And again, "*Behold, I will send you Elijah the prophet, before the great and terrible DAY OF JEHOVAH cometh.*" (Chap. iv. 5.)

And what now, let me ask, do you think of all this prophetic testimony, or to whom do you conceive it is properly applicable? The *righteous Branch raised up unto David*, as mentioned by Jeremiah, has been interpreted by all pious writers in all ages, as pointing at JESUS CHRIST. Yet the prophet declares, concerning this *righteous Branch*, “*This is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS.*” The coming, too, of JESUS CHRIST into the world, is called repeatedly, and by several of the prophets, THE DAY OF JEHOVAH. But is it at all probable, or conceivable, that the appearing of a mere man in the world, would have been thus designated, and distinguished by so many singular marks and characters, as are annexed to *that day*, in the language of the prophets? Besides, the prophet Micah expressly declares, that *out of Bethlehem Ephratah should come He that is to be Ruler in Israel*, (which prophecy is interpreted by the evangelist, as having reference to JESUS CHRIST,) and yet it is asserted of this Ruler, that *his goings-forth have been from of old, FROM THE DAYS OF ETERNITY*. How then can this Ruler be a mere man! or how can He be less than the GREAT and HOLY GOD! The prophets, Zechariah and Malachi, also are equally express, when the first says, “*The feet of JEHOVAH shall stand in that day on the Mount of Olives, which is*

“before Jerusalem;” and when the second says, that “JEHOVAH shall suddenly come to His temple.” But at what time, or by whom, have these prophecies been accomplished, except by JESUS CHRIST, when He appeared in the flesh? We are compelled, therefore, to conclude, on the authority of each of these prophets, that JEHOVAH and JESUS are synonymous, since in the person of the *latter* were fulfilled the extraordinary circumstances, which the prophets foresaw and foretold, concerning the *former*.

You see then, my dear sir, how fully and firmly the Divinity of the GREAT REDEEMER is established both in the *Psalms* and in the *Prophets*, and, consequently, how totally groundless is the Unitarian or Socinian doctrine, when brought to the test of that High Authority, and examined by the bright light of the Divine Truth, But you have, as yet, seen only, as it were, the *twilight* of the SAVIOUR’S glory; for to behold its *meridian splendour*, it will be necessary to view it in its full manifestation and accomplishment, when prediction was verified, and the visions of the prophets were all realized in the person of JESUS CHRIST, and at the time of His appearing here on earth. This was, indeed and in truth, the DAY OF JEHOVAH, and on this occasion it might, with the utmost propriety, be said, in the language of

Malachi, **Jehovah**, whom ye seek, is come to His temple; and in the language of Isaiah, “*Moreover, the light of the moon is become as the light of the sun, and the light of the sun is seven-fold, as the light of seven days.*” (Chap. xxx. 26.) But I shall reserve the consideration of these grand events to be the subject of another Letter. In the mean time, believe me

Your’s, &c.

LETTER III.

On the accomplishment of Prophecy in the person of JESUS CHRIST, proving fully His Divine Office and Character.

IN my last Letter you would discover the day-dawn of that bright and glorious morning on which the **SUN OF RIGHTEOUSNESS** was to arise on a benighted and disordered world *with healing in his wings*. (See Mal. iv. 2.) I wish now to call your attention to the **SUN** itself, and to some of the more remarkable circumstances attending its rising, and also its progress to its meridian splendour, until it became fixed in the firmament of heaven, to give eternal life and light, and be-

nediction to all the families of being, both in heaven above, and in the earth beneath. By the **SUN**, I would here be understood to mean, as the prophet meant, the **GREAT SAVIOUR**, whose history is recorded in the pages of the New Testament, from which, I hope to make it appear, that He was in very deed and truth that identical **DIVINE PERSON** whom the prophets foresaw and predicted, and whom they stiled, as you have seen, **EMANUEL**, or **GOD with US**, **THE MIGHTY GOD**, the **EVERLASTING FATHER**, also, **JEHOVAH OUR RIGHTEOUSNESS**.

The first memorable circumstance, which arrests our notice respecting this **GREAT SAVIOUR**, is that of His *miraculous conception*, which differs essentially from that of other men, for so it is written in the evangelist Matthew, "*Now the birth of JESUS CHRIST was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the HOLY GHOST. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the*

“**HOLY GHOST.**” (Matt. i. 18, 19, 20.) To the same purpose it is written in the evangelist Luke, “*The angel, Gabriel, was sent from GOD unto a virgin espoused to a man, whose name was Joseph, and the virgin’s name was Mary. And the angel said unto her, fear not, Mary, for thou hast found favour with GOD. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be GREAT, and shall be called the SON OF THE HIGHEST; and the LORD GOD shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee; therefore, also, that HOLY THING which shall be born of thee, shall be called the SON OF GOD.*”* (Luke i. 26 to 36.) In the same strain of mysterious and

* It may here be proper to remark, that the idea of a Son of God, *born from eternity*, appears to have no just ground either in Scripture or in reason. For in the Sacred Scriptures we never read of a SON OF GOD, until he was born of the Virgin Mother; and reason teaches the utter absurdity of supposing that what is *begotten and born* can be eternal. Besides, it is said in the first chapter of the evangelist John, that the WORD

Divine language, we find it written in the evangelist John, "*In the beginning was the Word, and the Word was with GOD, and GOD was the Word; all things were made by Him, and without Him was not any thing made that was made. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the ONLY-BEGOTTEN OF THE FATHER, full of grace and truth.*" (John i. 1, 3, 14.)

Now is it possible for any reader of the above passages not to see, that the Being, to whom they refer, must be of a nature and character far above that of a mere man, and not inferior to GOD? For He is said to be conceived by the HOLY GHOST, and by the POWER OF THE HIGHEST: He is also described as the WORD *made flesh*, of which WORD it is written, that it was *with GOD*, and *GOD was the WORD*, and that *all things were made by Him*: And He is further called the ONLY-BEGOTTEN OF THE FATHER, *full of grace and truth*. But to what mere man can such expressions, with any propriety, or indeed with any meaning, be applied? The just conclusion then

was made flesh, (verse 14) and it is written of this WORD, that it *was with GOD*, and *GOD was the WORD*, (verse 1) whence the conclusion is plain, that JEHOVAH GOD, as the WORD, took upon Him human nature, and not any SON OF GOD born from eternity.

is, that **JESUS CHRIST**, to whom the words are applied in the Sacred History, was more than a mere man, and being conceived by the **POWER OF THE HIGHEST**, or being the eternal **WORD made flesh**, could be nothing less than **GOD**.

I am well aware that the Unitarians, or Soci-nians, sensible of the force and meaning of the above testimony, endeavour to evade it, by insisting that the chapters, in which it is contained, are interpolations, and form no part of the original gospels. But on this occasion they only prove how far prejudice is wont to bias the understanding, and how little disposed men are to believe what they cannot reconcile with their preconceived opinions. For how else could the authorities of *Stephens, Walton, Mills, Kuster, Birch, Watstein, Bengelius, Michaelis, Griesbach, Marsh,* &c. all of them men of the most profound learning, with a hundred others, who include the above chapters in the sacred code, have been overlooked and contradicted?

From the *Divine conception* of the **GREAT REDEEMER**, I might now call your attention to some remarkable circumstances attending His *Birth*, as that it was announced by an Angel to the *shepherds*, who were *keeping watch over their flock by night*, and how, on this occasion, "*there was*

“with the Angel a multitude of the heavenly host,
 “praising GOD, and saying, Glory to GOD in the
 “highest, and on earth, peace, good will toward
 “men.” (Luke ii. 8 to 19.) I might also remind
 you of the miraculous *star* which appeared, on the
 same occasion, to the *wise men of the east*, to
 conduct them to the birth-place of the infant JE-
 SUS, and how, “when they saw the young child,
 “with Mary his mother, they fell down and wor-
 “shipped Him.” (Matt. ii. 1 to 13.) In like
 manner I might dwell upon the *baptism*, and also
 on the *temptation* of the GREAT SAVIOUR, shew-
 ing how, in the former case, “the heavens were
 “opened unto Him, and He saw the Spirit of GOD
 “descending like a dove, and lighting upon Him,
 “and lo! a voice from heaven, saying, THIS IS
 “MY BELOVED SON, in whom I am well pleased.”
 (Matt. iii. 13 to 17.) And how, in the latter
 case, viz. his temptation, JESUS said to the tempt-
 er, “It is written, thou shalt not tempt the LORD
 “THY GOD,” and how, after the temptation,
 “Angels came and ministered unto him.” (Matt.
 iv. 1 to 12.) All these extraordinary facts, I say,
 might be adverted to, as establishing full and de-
 cided proofs, that the BLESSED JESUS was some-
 thing more than a mere man, since otherwise, why
 should He be *worshipped* by the *wise men*? or
 why should *the heavens be opened at His baptism*,
 and *the Spirit of GOD descend like a dove*, and

light upon Him, &c.? Why, also, at His temptation, should He say to the Devil, *It is written, thou shalt not tempt the LORD THY GOD?* For in this quotation, "*Thou shalt not tempt the LORD THY GOD,*" JESUS CHRIST manifestly adverts to what is written in the book of Deuteronomy, (chap. vi. 16.) But in that book it is thus expressed, "*Thou shalt not tempt JEHOVAH THY GOD,*" It is evident then, that JESUS CHRIST, for JEHOVAH, substitutes the term LORD, as also in Mark xii. 29, and Luke x. 27. which is a plain proof, that He considered the two terms, JEHOVAH and LORD, as synonymous. But who, shall we say, is the LORD, or what does this name involve? Let JESUS CHRIST Himself answer this question, where He says to His disciples, "*Ye call ME MASTER and LORD, and ye say well, FOR SO I AM.*" (John xiii. 13.) JESUS CHRIST then, as being the LORD, must, by His own interpretation, be JEHOVAH, and accordingly our translators of the Old Testament constantly substitute the term LORD for JEHOVAH.

But leaving these points to be the subjects of your own serious consideration, I shall now hasten to other proofs, even more decisive, if possible, than these, from which, I trust, it will appear plain as the noon-day sun, that JESUS CHRIST was no other than the MOST HIGH GOD, united,

indeed, at first, with an *infirm Humanity*, which He derived from the mother, to the intent that He might descend and manifest Himself here below; but united, successively, afterwards, to a **GLORIFIED OR DIVINE HUMANITY**, in which He now reigns as the **SUPREME GOD** of heaven and earth, and from and by which, He rules and governs all things both in heaven and earth.

Before we proceed, however, let me remark concerning the above *infirm Humanity* derived from the mother, that it will account for all those passages in the evangelical history, in which we find, that the **BLESSED JESUS** was *tempted*; that He *prayed* to the **FATHER**; that He declared that He came *to do the will* of the **FATHER**; that He called himself *inferior* to the **FATHER**; also, that He *suffered, died, and was buried*. For, as **GOD**, it was impossible that He should either suffer, die, or be buried: as **GOD**, too, it was impossible that He should be tempted, or pray to another, or say that He came to do the will of another, or call Himself inferior to another. Whilst, therefore, **JESUS** was in this *infirm Humanity*, He was subject to all the infirmities of human nature, and declares Himself to be so, but in the degree in which He put off this infirm Humanity, and put on a **DIVINE HUMANITY**, in the same degree He rose superior to all the weaknesses of a mere man, and assumed to Himself a

Divine character, power, prerogative and operation. You are to understand, therefore, that in **JESUS CHRIST** there was a *two-fold* nature, the one *Human*, the other **DIVINE**; the one *external*, the other *internal*; just as in every individual man we find there are *two* men, the *outer* man and the *inner* man, or, in other words, the *natural* man and the *spiritual*. And as it is the continual intention of **GOD** to unite in man the *outer* and *inner* man, the *natural* and *spiritual* man, that so the *inner* and *spiritual* may rule and bless the *outer* and *natural*, in like manner, it was the continual will and purpose of **JESUS CHRIST**, with a view to the salvation of mankind, to unite in **Himself** the **DIVINITY** and **HUMANITY**, the **INTERNAL** and the **EXTERNAL**, that so both together might become **ONE LORD GOD**, differing from the former **LORD GOD**, or the **GOD** before the incarnation, in this respect, that **He** was now made a *visible*, a *near*, a *known*, and an *approachable* **GOD**, whereas, before, **He** was *invisible*, *distant*, *unknown*, and *unapproachable*. For such had been the terrible effect of sin upon the human race, that all the knowledge of the **GREAT ETERNAL GOD** was nearly lost, insomuch that he was thought to be both *distant*, *unapproachable*, and *irreconcilable*. And so, in all probability, **He** would ever have continued to be thought, had not **He**, in **His** adorable mercy, condescended to as-

sume and glorify the *Humanity*, and thus to make Himself again *visible, near, known, approachable, and reconcilable*, to His otherwise lost creatures.

Keeping now these observations in view, (which, by the bye, seem to have been altogether overlooked by the Unitarians or Socinians,) allow me to proceed to the consideration of those other decisive proofs of the **DIVINITY** of the **GREAT SAVIOUR**, to which I before adverted, and which may be referred to these two distinct classes,

First, The proofs derived from His *works*.

Secondly, Those derived from His *words*.

I shall begin with the proofs derived from His *works*, all of which announce a power and authority more than human, and nothing less than **DIVINE**. For, behold! at His **OMNIPOTENT WORD**, Devils tremble and are cast out, (Matt. vii. 28 to 34. Mark 2 to 15. Luke viii. 26 to 36.) “*the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*” (Matt. xi. 5.) By His Divine blessing, also, a few *loaves and fishes* are increased and multiplied to such an amazing degree, as to satisfy the craving hunger of many thousands of His fainting followers. (Matt. xiv.

16 to 22. chap. xv. 32 to 39.) The winds and the waves, too, obey His MIGHTY VOICE, *and are still.* (Matt. viii. 23 to 28.) Even the living creatures in the sea are not insensible to His command, for when the necessity of the case required it, we find a *fish* presenting a *piece of money.* (Matt. xvii. 24 to 27.) And on another occasion, *the net*, which the disciples had cast into the sea, was so full, that *they were not able to draw it for the multitude of fishes.* (John xxi. 6.) But this was not all; for to prove that He had power over the world of *mind*, as well as over that of *matter*, He granted *forgiveness of sins* to the humble and the penitent, (Matt. ix. 5, 6. Mark ii. 9, 10. Luke v. 23. 24.) a favour which none could grant but GOD alone, as it is asked, on the occasion, *Who can forgive sins but GOD only?* (Mark ii. 7.) He was acquainted also with the *thoughts* of those with whom He conversed, so as to know their most secret purposes, intentions, and designs, (John ii. 25. Matt. xii. 25. Luke v. 22. chap. vi. 8. chap. ix. 47. chap. xi. 17.)

I am well aware that the Unitarians, or Soci-nians, conscious of the Divine agency manifested in the above cases, and that none but GOD could work such wonders, are willing to allow them to be the works of GOD, but then, say they, JESUS CHRIST was a *mere instrument* in their perform-

ance, in like manner as Moses was a mere instrument in performing the miracles wrought by him in Egypt, and whilst he was conducting the children of Israel through the wilderness. JESUS CHRIST, therefore, they contend, had only a *deputed* Divine power, like Moses, but not any *proper* Divine power of *His own*, and thus He was as much a *mere man* as Moses, and no more a REAL GOD than that leader of Israel.

On this one question then the whole of the argument turns—Did JESUS CHRIST act merely by a *derived* Divine power, or from *His own proper* Divine power? In other words, was He merely a *subordinate* agent, or a *principal*? an *instrument* in the hands of the SUPREME GOD, or the SUPREME GOD Himself, existing and acting *solely from Himself*? On this one point, I say, the whole of the dispute turns, respecting the DIVINITY of the GREAT SAVIOUR, and therefore we have only to make this single enquiry, whether He acted *by deputation from another*, or by a *self-possessed* DIVINE AUTHORITY, in order to ascertain the truth. And since this question can never be so well decided, as by the testimony of that GREAT SAVIOUR Himself, may I intreat your further patience, whilst I endeavour, *secondly*, to prove, from the *words* of that SAVIOUR, that the power from which He acted was *His own*, and

not another's, and consequently, that He was the SUPREME GOD OVER ALL, BLESSED FOR EVER, SELF-EXISTING, and SELF-OPERATING.

The first testimony, to which I shall call your attention on this occasion, is to be found in the evangelist John, (chap. v. 21.) where are these words, "*As the FATHER raiseth up the dead, and quickeneth them, even so the SON quickeneth WHOM HE WILL.*" Now by the SON, we know, is here meant the HUMANITY, which was conceived by the POWER OF THE HIGHEST in the womb of the Virgin Mary, and of which it is written, *That HOLY THING, which shall be born of thee, shall be called the SON OF GOD.* This HUMANITY, as we have already shown, was at first an *infirm* Humanity, but in proportion as the infirmities derived from the mother were put off, it became GLORIFIED, or a DIVINE HUMANITY, being incorporated with the fulness of the DEITY, agreeable to the declaration of St. Paul, "*In Him dwelleth all the fulness of the GODHEAD bodily.*" (Col. ii. 9.) Now what I would contend for, on this occasion, is, that *the whole* of DIVINITY was transferred to this HUMANITY, and this in such a sort, that they finally became one, so that the HUMANITY acted *from itself*, and not by *deputation* from the DIVINITY. For how else could it be said, *Even so the SON quickeneth WHOM HE*

WILL? If the SON, here spoken of, had acted solely from a *députed* authority, it would surely have been the most arrogant presumption in Him to adopt this language, and to compare His agency with the FATHER'S, from whom He derived it. For what should we think of a person, commissioned by the ALMIGHTY to communicate some extraordinary blessing, who should fulfil his commission by saying, I BLESS WHOM I WILL? Should we not say, and say justly, that this was a strange and unwarranted abuse of his authority, and that he ought rather to have said, *I bless whom the ALMIGHTY willeth?*

But further, it is written in the 26th. verse of the same chapter, "*As the FATHER hath life in Himself, even so hath He given to the SON to have life in Himself.*" But what shall we say is to be understood by the FATHER *having life in Himself?* Can it properly mean any thing else, than that the FATHER hath a *self-possessed underrived* life of His own, completely *independent* of every other being whatsoever? When the same expression then is applied to the SON, and He also is said to have *life in Himself*, are we not forced to say, that He also hath a *self-possessed underrived* life of His own, completely *independent of any other being whatsoever?* Yet how could this be, unless the FATHER had transferred to the

SON, or His DIVINE HUMANITY, His own self-possessed underived life? For it must be plain to every reflecting mind, that there can be but one *self-possessed underived life* in the universe, and therefore if the SON, or DIVINE HUMANITY, called this life *His own*, it could only be in consequence of its being transferred to Him from the FATHER. But if the FATHER transferred to the SON His own *self-possessed underived life*, He must of necessity also transfer to Him the whole of His GODHEAD, for what is the GODHEAD, properly speaking, but *self-possessed underived life*?

Again, it is written in the 23rd. verse of the same chapter, “*That all men should honour the SON, even as they honour the FATHER.*” But let me ask, how is it that men may be supposed to *honour the FATHER*? Can it be in any other manner, than by making Him the *supreme* object of their worship and adoration, and thus by ascribing to His Divine mercy, wisdom and power, all that they are, or have, or can be? This, I say, is the measure, and the only just measure, of the *honour* due to the ETERNAL FATHER. This then is the measure, and the only just measure, of the *honour* due unto the SON, or DIVINE HUMANITY, and consequently He, like the FATHER, is to be accounted the *supreme* object of worship and adoration, and we are to ascribe to His Divine mercy,

wisdom and power, all that we are, or have, or can be. But it is absolutely impossible there can be *two supreme* objects of worship and adoration, or *two* Divine sources of all that we are, or have, or can be. We are therefore again compelled to conclude, that it is the will of the **ETERNAL FATHER**, that all worship and adoration should be transferred from Himself to the **SON**, or **DIVINE HUMANITY**, and consequently, that to the **SON**, or **DIVINE HUMANITY**, He has transferred the whole of His **GODHEAD**.

Again, **JESUS CHRIST** saith to the unbelieving Jews, “ *If ye believe not that I AM, ye shall die in your sins.*” (John viii. 24.) You will here be pleased to note, that **JESUS CHRIST** does not assert, that unless we believe in His doctrine, we shall die in our sins, but He says expressly, *If ye believe not that I AM*. And what shall we say is involved in the expression, **I AM**? Surely nothing less can be intended by it, than to teach us that He is the **SUPREME GOD**, or **JEHOVAH**, since He here assumes the same sacred name by which the **SUPREME GOD**, or **JEHOVAH**, was distinguished in the Old Testament: for, according to any other view of the subject, what could it signify to the Jews to believe that *He is*? They saw Him plainly in a human form before their eyes, and must, of course, believe Him to be a

man. This belief, therefore, in His manhood, or mere human nature, could never be meant by **JESUS CHRIST**, when we said, *If ye believe not that I AM, ye shall die in your sins.* We see then, again, in this instance, how **JESUS** is always identifying Himself with **JEHOVAH**, as likewise in that other passage, where He says to the Jews, “*Before Abraham was, I AM.*” (John viii. 58.)

Again, **JESUS CHRIST** Himself declares, “*I, if I be lifted up from the earth, will draw all unto ME,*” (John xii. 32.) in which words two things are remarkable, and deserve consideration, *first*, that **JESUS CHRIST** *draws all*; *secondly*, that He draws all *unto Himself*. Now, He had before said, “*No man can come to ME, except the FATHER which hath sent ME draw him.*” (John vi. 44.) It is plain, therefore, that the power of *drawing* was now transferred from the **FATHER** to the **DIVINE HUMANITY** of **JESUS CHRIST**, for the **FATHER**, we learn, had before exercised this power, and had *drawn* all unto the **SON**, but now the **SON**, or **DIVINE HUMANITY**, exercises it, and *draws all unto HIMSELF*. Can any conclusion then be plainer, than that the power of *drawing* was now transferred from the **FATHER** to the **SON**, or **DIVINE HUMANITY**? But what, let me ask, was this power of *drawing*, or in what did it consist? Could it be any thing

else but the *attraction of the Divine mercy and love*, and could it consist in any thing else? For what else is *attractive* in the GODHEAD but this God-like principle of His mercy and love? It is plain then, that when this power of *drawing* was transferred to the DIVINE HUMANITY of JESUS CHRIST, all the *mercy and love* of the GODHEAD was transferred to Him, in which that power originates. But if the *Divine mercy and love* of the GODHEAD was transferred to Him, the GODHEAD Himself must be transferred, for what is the GODHEAD but His *Divine mercy and love*? Besides, JESUS CHRIST says, “*I will draw all UNTO ME.*” But why draw unto HIMSELF, unless the whole of the GODHEAD, called the FATHER, had been contained in Himself? for had the FATHER been *out of* Himself, or *separate from* Himself, He would surely have said, *I will draw all* unto the FATHER, since that was the great end of His coming into the world, to call mankind back again to the FATHER. In declaring then that He would *draw all unto* HIMSELF, He proclaims aloud to the whole world, with irresistible evidence, that the FATHER and HE were One, in other words, that the entire GODHEAD, called the FATHER, was transferred to, and united with, the DIVINE HUMANITY which He had assumed. To the same purpose, and for the same reason, this DIVINE HUMANITY

saith, in another place, *Come unto ME*, (Matt xi. 28.) *abide in ME*; *without ME ye can do nothing*, (John xv. 4, 5.) which could not have been said, without the highest degree of presumption, had not all the fulness of the FATHER been incorporated in that HUMANITY.

But I have not yet done with my argument on this interesting and inexhaustible subject, for in the eleventh chapter of the evangelist John, verses 25, 26, we hear JESUS CHRIST consoling Martha, the sister of the dead Lazarus, in these words, "*I am the Resurrection and the Life*; *he that believeth in ME, though he were dead, yet shall he live*; *and whosoever liveth and believeth in ME, shall never die.*" In these words JESUS CHRIST calls *Himself* expressly, the RESURRECTION and the LIFE. Observe, He does not say that He *confers* resurrection and life by virtue of a power *deputed from another*, but He declares, without reserve, that that power is *His own*, and indeed, that it is *Himself*, for what else can the words mean, "*I am the Resurrection and the Life*?" But what shall we say is implied in the terms RESURRECTION and LIFE? What can be implied, but the power of raising man from the dead, and thus gifting him with *eternal life*? But since none can be gifted with eternal life, except such as are *regenerate*, or *born anew*, therefore the

power of *regenerating* man, or of *creating him anew*, is also involved in the terms, the RESURRECTION and the LIFE. But who can regenerate man, or thus communicate *spiritual and internal* life, except the GREAT FATHER OF BEING, whom we call GOD? JESUS CHRIST then, in calling Himself *the* RESURRECTION and the LIFE, positively declares Himself to be that GREAT FATHER OF BEING, and none else.

You may, perhaps, think it some drawback on the above testimony, that when the mother of Zebedee's children requested of JESUS, that "*her sons might sit, one on His right hand, and the other on His left, in His kingdom,* (Matt. xx. 21.) JESUS replied, "*To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father ;*" (verse 23.) no such words, however, are to be found in the original language, for if you consult your Greek Testament, you will perceive, that the words, in our English translation, *it shall be given*, are an interpolation, and that the passage, therefore, ought to be thus rendered, "*To sit on my right hand and on my left, is not mine to give, but (or except) to those for whom it is prepared of my Father.*" Thus JESUS doth not say that *it was not His to give*, but that He could only give it to those who were in a state of preparation to receive it.

But I should exhaust all your patience, was I to comment at large upon all those passages in the New Testament, which prove that the whole of the GODHEAD was thus transferred to, and united with, JESUS CHRIST in His DIVINE HUMANITY; and that, consequently, JESUS CHRIST did not speak, or act, at any time, from a *deputed* power, but from the ETERNAL FATHER Himself, dwelling in, and incorporated with Him. He accordingly bears this testimony concerning Himself, “*If ye had known ME, ye would have known my FATHER also, and from henceforth ye know Him, and HAVE SEEN HIM. Philip saith unto Him, LORD, shew us the FATHER, and it sufficeth us. JESUS saith unto him, have I been so long time with you, and yet hast thou not known ME, Philip? HE THAT HATH SEEN ME, HATH SEEN THE FATHER, and how sayest thou then, shew us the FATHER? Believest thou not that I am in the FATHER, and the FATHER in ME?*” (John. xiv. 7, 8, 9, 10, 11.) And again, “*My sheep hear my voice, and I know them, and they follow ME; and I GIVE UNTO THEM ETERNAL LIFE.*” (John x. 27, 28.) And again, “*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy.*” (Luke x. 19.) And again, “*He that believeth on ME, believeth not on ME, but on HIM that sent ME, and HE*

“THAT SEETH ME, SEETH HIM THAT SENT ME.” (John xii. 44, 45.) And again, “FATHER, all mine are thine, and thine are mine.” (John xvii. 10.) You see, therefore, plainly, how JESUS and the FATHER were One, JESUS being the FATHER made *known* and *visible*, and thus an object of human faith and apprehension; differing in no respect from the ETERNAL FATHER, except in regard to the assumed HUMANITY, by which the *invisible* and *unknown* FATHER was rendered both *visible*, *known*, and *approachable* also, to His otherwise lost creatures.

Did this point want any further confirmation, I might proceed to lay before you the testimony of the apostolic writers on the important subject, who are unanimous in exalting JESUS CHRIST to Divine honour and glory in His eternal union with the FATHER. Thus, the apostle Paul testifies, “CHRIST is over all, GOD BLESSED FOREVER; (Rom, ix. 5.) in like manner, the apostle John, “We are in Him that is true, even in His SON JESUS CHRIST. THIS IS THE TRUE GOD AND ETERNAL LIFE.” (1 John, v. 20.) And also Jude, “To the ONLY WISE GOD OUR SAVIOUR, be glory and majesty, dominion and power, both now and ever.” (Verse 25.) But in no part of the Sacred Oracles is this point more fully insisted on, or more decidedly confirmed;

than in the apocalyptic pages; for we there read, how the beloved apostle John was gifted with a sight of **JESUS CHRIST** in His **DIVINE HUMANITY**, which he describes in the most sublime and affecting language. (Rev. i 12 to 29.) But what is the testimony which this **GREAT SAVIOUR** gives of Himself on this magnificent occasion? Let us hear it from His own mouth: “**I AM THE FIRST AND THE LAST.** *I am He that liveth, and was dead, and behold, I am alive for evermore, and HAVE THE KEYS OF HELL AND OF DEATH.*” (Verses 17, 18.) But who can be called the **FIRST**, but the **SUPREME GOD**? Who, also, except the **SUPREME GOD**, can have *the keys of hell and of death*? When **JESUS CHRIST** then calleth Himself the **FIRST**, and declares that He hath *the keys of hell and of death*, He proves, to a demonstration, that He is the **SUPREME** and **ONLY GOD**, since it is impossible to suppose that there can be *two FIRSTS*, or *two keepers of the keys of hell and of death*. Again, as we proceed in this inspired book, we find the **LAMB**, (by which is meant, the **DIVINE HUMANITY** of **JESUS CHRIST**,) (see John i. 29, 36.) perpetually identified with the **ETERNAL FATHER**, (Rev. v. 6, 8, 12, 13.)* and afterwards,

* It is said, at verse 13 of this chapter in the Revelations, “*Blessing and honour, and glory and power, be unto HIM THAT SITTETH ON THE THRONE, and unto the LAMB, for ever and ever:*”

an account is given of the *marriage* of this LAMB. (Rev. xix. 7, 8, 9. chap. xxi. 9.) But what can this *marriage of the LAMB* mean, except His sacred conjunction with His church or people, by virtue of that faith and love which they derive from Him? JESUS CHRIST then, in HIS DIVINE HUMANITY; is here evidently proved to be the DIVINE BRIDEGROOM and HUSBAND of His BRIDE and WIFE the Church, which is a proof, as evident, that He is no other than the ETERNAL JEHOVAH, who, in the Old Testament, is so frequently called both the BRIDEGROOM and HUSBAND of His people. (Isaiah lxii. 5. chap. liv. 5. Jer. xxxi. 32. Hos. ii. 16.) For how can the Church have more than one BRIDEGROOM and one HUSBAND?

In vain do the Unitarians object, on this occa-

But that by *Him that sitteth on the throne, and the Lamb*, are not meant two distinct and separate beings, but only one and the same being, under a two-fold character or aspect, viz. as the ESSENTIAL DIVINITY and the DIVINE HUMANITY, united and made one, is plain, from the mode of expression usually adopted by the apostolic writers, who frequently distinguish one and the same being by a variety of names, as where it is so often written, “*Grace be unto you, and peace from GOD, our FATHER, and the LORD JESUS CHRIST;*” in all which passages, that God, the FATHER, and JESUS CHRIST, mean one and the same being, has been most satisfactorily proved by *Mr. Granville Sharpe* and *Dr. Middleton*, in their excellent treatises on the Greek definitive article, to which the reader is referred.

sion, by telling us that **JESUS CHRIST** was a *man*, and subject to all the *infirmities* of a *man*; that He *hungered* and *thirsted*, and *endured fatigue*, and was frequently a prey to *grief* and *sorrow*; that He *suffered*, *died*, and *was buried*; that He also *prayed* to His **FATHER**; confessed that He came to *do the will of His FATHER*; and, in one instance, acknowledged His **FATHER** to be *greater than Himself*—in vain, I say, do they endeavour thus to cast a veil over the glory of the **SAVIOUR'S Divinity**, by presenting to our view only the dark shades of His *Humanity*; for it is granted, that **JESUS CHRIST** was a *man*, and such a *man* too as the Unitarians describe, in regard to weakness, suffering, and dependance on Divine aid. But then it is to be recollected, that He was *such a man* only in respect to that *infirm humanity* which, as was hinted at above, He *derived from the mother*, and which He successively *put off*, until He was no longer Her son, and no longer called her His mother. (See John ii. 4. chap. xix. 26.) But He was *not* such a man, in respect to that **GLO-RIFIED** or **DIVINE HUMANITY** which He successively put on from the **FATHER**, and in which He finally ascended into heaven, to reign there in eternal dominion, as the **LORD GOD OMNIPOTENT** over all things and creatures both in heaven and earth. Keep your eyes steadily fixed then on this *two-fold Humanity* of **JESUS CHRIST**, and you will

then be enabled to discover the truth. The *first*, or *infirm* Humanity from the mother, when it had performed its office by manifesting the ETERNAL WORD *in the flesh*, was, by degrees, put off, in like manner as every individual man, by degrees, puts off the corporeal part which he derived from his mother. But the *second*, or GLORIFIED HUMANITY, which was put on from the FATHER, was, both in origin and quality, altogether distinct from the *former*, and, consequently, was not subject either to infirmity or dissolution. Accordingly we find that this HUMANITY was raised from the tomb *by its own Divine power*, (see John x. 18.) even as to its lowest corporeal part, or its *flesh and bones*, as JESUS CHRIST Himself declared after His resurrection, when He said to His wondering disciples, "*Handle ME, and see, for a Spirit hath not FLESH AND BONES, as ye see ME have.*" (Luke xxiv. 39.) It is further to be observed, that this GLORIFIED HUMANITY was made visible to the three apostles, Peter, James and John, at the transfiguration, when "*His face did shine as the SUN, and His raiment was white as the light.*" (Matt. xvii. 2.) And also afterwards in heaven, to the apostle John, *in the midst of the seven golden candlesticks*, when, it is written, "*His countenance was as the sun shineth in his strength.*" (Rev. i. 13 to 19.) You are therefore to conclude, with the apostle Paul, that in

this *second*, or **GLORIFIED** and **DIVINE HUMANITY**, “*all the fulness of the GODHEAD dwelleth bodily,*” (Col. ii. 9.) and, consequently, that **JESUS CHRIST**, in that **HUMANITY**, is the **GREAT** and **ONLY GOD** of heaven and earth, the **One** and **Only CREATOR**, **PRESERVER**, **REDEEMER**, and **SAVIOUR**, to whom is to be ascribed *all glory and dominion for ever and ever*. **AMEN.** (Rev. i. 6.)

Thus, my dear sir, have I endeavoured to establish the **PROPER DIVINITY** of the **GREAT SAVIOUR**, both from the records of ancient prophecy, as handed down to us in the Old Testament, and also from the accomplishment of the august purport of those records, as made known to us in the New. And thus you will be enabled to see, if you will suffer your eyes to be opened to the bright light of the **ETERNAL TRUTH**, not only that the Unitarian or Socinian Doctrine on the subject, is totally destitute of all foundation in the Sacred Scriptures, but that by the union of the **DIVINITY** with the **HUMANITY** in the glorified person of the **INCARNATE GOD**, were fulfilled those words of the prophet Daniel, where it is written, “*I saw in the night visions, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a*

“ *kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*”
 (Dan. vii. 13, 14.)

But methinks I hear you object, and say, that in asserting thus the SUPREME DIVINITY of JESUS CHRIST, I make void the doctrine of the *Tripersonality*, or *Trinity* of FATHER, SON, and HOLY GHOST, and also annihilate the *mediatory* and *intercessory* character of the *second person* in the DIVINE TRINITY, at the same time that I take no notice of the *atonement* or *satisfaction* which He made for the sins of the whole world. To these objections I wish to reply in order, being eager to convince you, that I neither deny the doctrine of the DIVINE TRINITY, nor the doctrine of *mediation* and *intercession*, nor yet the doctrine of the *atonement* or *satisfaction*, properly considered, but only the mistaken and unscriptural ideas which have too long prevailed on those important subjects.

I shall begin with what you call the doctrine of the *Tripersonality*, or *Trinity* of FATHER, SON, and HOLY GHOST, on which occasion, I must first caution you against confounding the terms, *Tripersonality* and *Trinity*, as if they meant one

and the same thing. For *Tripersonality* is a term involving in it the idea of *three distinct persons* in the GODHEAD, whereas *Trinity* is a term involving in it no such idea, but only the idea of three distinct principles, or characters. Now if to the term *person*, when applied to the DEITY, be annexed the same idea, as when it is applied to man, I contend, that the doctrine of *three persons*, or of a *Trinity of persons*, in the unity of the GODHEAD, has no ground whatsoever to stand upon in the Sacred Scriptures, at the same time that it is utterly repugnant to the common sense and reason of mankind, and besides, has a dangerous tendency to introduce into the minds of men, a dreadful confusion and perplexity of idea respecting the proper object of their worship and adoration.*

* It may not here be improper to inform the reader, who is unacquainted with the original language of the New Testament, that the term *person* never once occurs there, as applied to the Deity. In our English translation, indeed, the term is adopted, where it is said of the Son of God, that *He is the express image of His [the Father's] person*: (Heb. i. 3.) But the original word here rendered *person*, is *hypostasis*, which ought properly to have been rendered *substance*. It is further to be observed on this subject, that the Greek term, *prosopon*, which we render *person*, is always applied to express the *face* or *aspect* of a thing, and that the Latin term, *persona*, is accordingly used to express what we mean by *character*, and hence, probably, our English term, *person*, was originally applied by the composers of our liturgy according to this idea.

Nor do I stand single in this opinion, since it is well known, that the primitive churches, from the time of the apostles down to the council of Nice, during the three first centuries, never maintained the doctrine of the Trinity under any such idea of *Tripersonality*, and that some of the Greek Fathers were offended at the Latin Church for adopting it. Thus, *Gregory Nazianzen* writing on this subject, has the following words: “The
 “ Latins held the doctrine of the Trinity as we
 “ do; but through the poverty of their language,
 “ and not rightly distinguishing between the Greek
 “ word *hypostasis* and essence, they adopted the
 “ term *persons*, lest they should seem to hold three
 “ substances in the Godhead.” It is also well known, that at a general meeting of the Vice-Chancellor and the Heads of the Colleges and Halls of the University of Oxford, on November 25, 1695, they judged and decreed the doctrine of the *Realists*, (so called from holding the term *person*, and applying it to the Godhead, according to its literal and common acceptation,) to be false, impious, and heretical, contrary to the doctrine of the Catholic Church, and especially of the Church of England; and that the *Nominals*, (so called to distinguish them from the *Realists*) among whom were Dr. South, Dr. Willis, Mr. Hooker, and many others of great note, understood the word *persons* in a more lax sense, as

signifying only different characters or modes of existence and operation in the **ONE GOD**, in relation to **His** creatures, and not as three distinct and separate substances. To this idea, then, of the word *person*, I am willing to subscribe, and would accordingly maintain, that the whole of the **DIVINE TRINITY**, called **FATHER**, **SON**, and **HOLY GHOST**, is to be found in the **GLORIFIED** or **DIVINE HUMANITY** of the **LORD GOD** and **SAVIOUR JESUS CHRIST**, the **FATHER** being **His** hidden unmanifested essence, the **SON**, **His** visible or manifested existence, and the **HOLY GHOST**, **His** Divine energy or operation, agreeable to what I have more fully proved in a Sermon, lately published, on the interesting subject, to which I refer you. You will observe, therefore, that in the above doctrine, respecting the **SUPREME GODHEAD** of **JESUS CHRIST**, I do not deny the doctrine of a **TRINITY**, but only the mistaken and unscriptural ideas on that sacred article of Christian Faith.

In like manner, I do not deny the doctrine of *Mediation*, *Intercession*, *Atonement*, *Satisfaction*, or *Reconciliation*, but only the common interpretation of those terms, or the sense in which they are generally understood. For it is my most firm and fixed belief, that **JESUS CHRIST** is our continual **MEDIATOR** and **INTERCESSOR**, and that

also He hath made a full *atonement* or *satisfaction* for the sins of the whole world. But then, I cannot conceive His *mediation* and *intercession* to consist, as is commonly supposed, in His *mediating* and *interceding* between man and the FATHER, as one GOD with another GOD, whilst the FATHER is regarded as a distinct and separate being from Himself, but in His *mediating* and *interceding* by His DIVINE HUMANITY, in and through which, man has continual access to the ETERNAL FATHER, who is one with it, and the ETERNAL FATHER to man. For the same reason, I cannot conceive the *atonement* or *satisfaction* to consist in what is commonly called the *vicarious sacrifice* of JESUS CHRIST, or in His *shedding His blood to satisfy and appease the Divine wrath or justice*; but I rather conceive it to consist in His having done all that was necessary, and even all that was possible to be done, in order to effect the *reconciliation* between GOD and man. And since two things were more especially necessary for this purpose, viz. *first*, that the ascendancy of the powers of evil, which are the powers of darkness, should be subdued and removed from man, which had before infested him; and *secondly*, that the powers of good, which are the powers of GOD and heaven, should be brought near and rendered accessible to man, which had before been distant and inaccessible, therefore, I

conceive that **JESUS CHRIST** effected this reconciliation, *first*, by His combats against, and victories over, the powers of darkness; and *secondly*, by making known, and bringing near to man, in His **DIVINE HUMANITY**, all the powers of **GOD** and *Heaven*, and thus giving man continual access to those powers, and those powers access to man. But on these subjects of *Mediation*, *Intercession*, *Atonement* and *Satisfaction*, I forbear to speak more particularly at present, hoping soon to communicate my thoughts more fully, both to yourself and the public, in a larger work, which has for some time past been preparing for the press.

And now, my dear sir, there is only one point more, which I feel eager to press upon your attention, and that is, the necessity of connecting the *purity of Christian Life* with the *truth of Christian Doctrine*, since if this point be disregarded, you will be perpetually blinded by your passions, and thus rendered incapable of discerning the truth, even though delivered to you by the message of an Angel. For such is the delusive nature of sin, and of all sinful affections, that, turning the heart from **GOD**, they turn it aside also from the **ETERNAL TRUTH**, and thus plunge it into an abyss of the most frightful darkness, where it can see nothing but *doubt*, and rejoice in nothing but the *denial* of all the sublime verities

of revealed wisdom. Allow me, therefore, to call to your recollection, that it is the grand end and design of the manifestation of GOD in the person of JESUS CHRIST, not only to open your eyes to clearer views of HIMSELF, HIS WORD and KINGDOM, but also to inspire you with a more ardent love towards those GREAT REALITIES, and thus to kindle in you a more active and lively zeal in regard to the conduct necessary on your part to secure them. You are not, therefore, to consider the Gospel merely as a code of barren and speculative articles of faith, which may leave you just as much enthralled to your sins and your passions as they found you—but you are to view it as presenting to you, from the GOD of Heaven, new aids and increased energies to overcome yourself and the world; to gain the victory over the powers of darkness, who have their defiled abodes in your corruptions, and to exalt you into the regions of heavenly purity and peace, by replenishing you with the pure love of GOD and of your neighbour. You are to view it, in short, as supplying you with new principles of life, new motives, new encouragements, through a *more abundant* communication of the Divine Spirit, agreeable to those words of JESUS CHRIST, where He says, “*I am come that they might have life, and that THEY MIGHT HAVE IT MORE ABUNDANTLY.*” (John x. 10.) You are to consider, therefore, that you

can never fulfil the true design of the Gospel, only so far as you become a *new man*, being re-born to *new purposes, new ends of life, new prospects, new hopes, and new enjoyments*. It is principally on this ground, then, that I am earnest to call you to the acknowledgment of **JESUS CHRIST** as your **GOD** and **SAVIOUR**, because in that acknowledgment you will find a **DIVINE POWER**, not only *nearer* to you, but also *more powerful* to overcome all the enemies of your salvation, and to renew you in a heavenly image and likeness.

To this **GOD**, then, and His **OMNIPOTENCE**, I now commend you. Think no longer of a *distant, an unknown, an invisible, an unapproachable, an irreconcilable GOD*, but of the **GOD** who, by assuming a **GLORIFIED HUMANITY**, has rendered Himself at once *near, known, visible, approachable, and reconcilable*. *Abide* in this **GOD**, and then this **GOD** will abide in you. But whereas you can neither acknowledge nor abide in this **GOD**, unless you *repent* of your sins, with a steadfast purpose to *lead a new life* of heavenly love and charity, let this be the first object of your concern, to *put away the evil of your doings* from before the eyes of that **HOLY** and **OMNIPOTENT GOD**, and *learn to do good*. Then will He tenderly love and unceasingly bless you, and unto you will be extended the gracious privilege, where it

is written, “ *To as many as received HIM, to them gave HE power to become the SONS OF GOD, being born not of blood, nor of the will of the flesh, nor of the will of MAN, but of GOD.*” (John i. 12, 13.)

AMEN.

LETTER IV.

On the Existence and Operation of Evil Spirits, called the Devil.

AS you seem desirous to know my sentiments concerning *evil Spirits*, or what are commonly called *Devils*, I take this opportunity of laying before you, first, the testimony of the Sacred Scriptures on the subject; and secondly, the conclusions of sound reason resulting from that testimony.

In the Scriptures of the Old Testament, we find but little information respecting the existence and agency of *evil Spirits*, and yet the little we do find is enough to convince us that such agents are, and also that they have access to man. Thus it is written in Leviticus, that “ *they shall no more offer their sacrifices unto Devils;*” (chap xvii.

7.) and in Deuteronomy, "*They sacrificed to Devils, not to GOD;*" (chap. xxxii. 17.) and in the book of Psalms, "*They sacrificed their sons and their daughters unto Devils.*" (Psalm cvi. 37.) Thus, too, we read in the book of Judges, of an "*evil Spirit sent forth by GOD between Abimelech and the men of Sechem;*" (chap. ix. 23.) and in the first book of Samuel, we are told, that "*an evil Spirit from the LORD troubled him.*" (Chap. xvi. 15. chap. xviii. 10.) To the same purpose we learn from the first book of the Kings, that a "*lying Spirit went forth to seduce the prophets of Ahab;*" (chap. xxii. 19, 20, 21, 22.) and from the first book of the Chronicles, that "*Satan stood up against Israel, and provoked David to number Israel;*" (chap. xxi. 1.) and from the book of Job, that "*Satan went forth from the presence of the LORD, and smote Job with sore boils.*" (Chap. i. 6, 7, 8, 9, 10, 11, 12. chap. ii. 1, 2, 3, 4, 5, 6, 7.) In the book of Psalms, too, we read of the ALMIGHTY "*sending evil Angels among the people;*" (Psalm lxxviii. 49.) and in the prophet Zechariah we find it written, that he saw "*Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to resist him.*" (Chap. iii. 1.)

But howsoever scanty may be the measure of evidence presented to us in the Old Testament, on

the subject of evil Spirits, full and complete compensation is made for the deficiency in the Scriptures of the New Testament. Thus we read of the **GREAT REDEEMER** Himself being the subject of diabolical influence and assault, in His temptation of forty days in the wilderness, (Matt. iv. 1 to 12. Mark i. 12, 13. Luke iv. 1 to 14.) Again, we read how the powers of darkness had gained such an ascendancy here on earth, that they even entered into the bodies of men, and took an entire possession of them. (Matt. viii. 28 to 34. chap. xiv. 43, 44, 45. chap. xvii. 14 to 21. Mark v. 1 to 17. chap. vii. 25 to 31. chap. ix. 17 to 28. Luke viii. 26 to 40. chap. ix. 37 to 41. chap. xi. 17 to 27.) On some of these occasions, too, it is remarkable, that the evil Spirits *spake*, for in one instance it is written, that they "*cried out, saying, What have we to do with thee, JESUS, thou SON OF GOD? art thou come hither to torment us before the time? And afterwards they besought Him, saying, if thou cast us out, suffer us to go away into the herd of swine.*" (Matt. viii. 28 to 33.) In like manner, it is recorded by another evangelist, that the "*unclean Spirit being asked his name, answered, saying, My name is Legion, for we are many;*" (Mark v. 9.) and in the following verse they are also spoken of in the plural number, for it is written, that "**ALL THE DEVILS besought JESUS, saying, send us into the herd**

“*of swine.*” (Verse 12.) Again, in the 12th. chapter of the evangelist Matthew, when the Pharises charged JESUS with *casting out Devils by Beelzebub the prince of the Devils*, He doth not reprove them for cherishing a mistaken idea about the existence and operation of *evil Spirits*, but for imputing to Himself an infernal agency. (Verses 24 to 29.) And again, we read in the same chapter, the following extraordinary relation—“*When the unclean Spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house, from whence I came out. Then goeth he and taketh to himself SEVEN OTHER SPIRITS more wicked than himself, and they enter in and dwell there.*” (Verses 43, 44, 45.) And to prove that this relation was to have its accomplishment, JESUS CHRIST adds, “*Even so shall it be also unto this wicked generation.*” (Verse 45.) But to demonstrate that He Himself had power over all such infernal agents, and was willing to communicate that power to others, we read in the evangelist Luke, that He “*gave His twelve disciples power and authority over all Devils;*” (chap. ix. 1.) and on another occasion, that “*the seventy returned again with joy, saying, LORD, the Devils are subject to us through thy name.*” (Chap. x. 17.) To cast out Devils was accordingly made a sign and proof of a true faith.

(Mark xvi. 17.) In the parable also of the sower, we are taught, that the "*wicked one* [the Devil] "*cometh, and catcheth away that which was sown in the heart.*" (Matt. xiii. 19.) And in the parable of the tares of the field, that "*the enemy who soweth them is the Devil.*" (Verse 39.) JESUS CHRIST likewise says of the Jews, "*Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own, for he is a liar, and the father of it.*" (John viii. 44.) To the same purport He declares to the apostle Peter, "*Simon, Simon, Satan hath desired to have thee, and to sift thee as wheat.*" (Luke xxii. 31.) It is written also of the traitor Judas, that *the Devil put it into the heart of Judas to betray his Master*; (John xiii. 2.) and again, that "*after the sop Satan entered into him.*" (John xiii. 27.) JESUS CHRIST, too, saith to the wicked on the left hand, "*Depart from ME, ye cursed, into everlasting fire, prepared for the Devil and his angels.*" (Matt. xxv. 41.)

Nor are the apostolic writers less explicit on this important point, for we read in the epistle to the Ephesians, the following interesting caution: "*Neither give place to the Devil;*" (chap. iv. 27.)

and in the 6th. chapter we are exhorted to *put on the whole armour of GOD*, for this very weighty reason, that we “*may be able to stand against the wiles of the Devil ;*” (verse 11.) after which it is added, that “*we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*” (Verse 12.) In the first epistle to Timothy, we read also a caution given him to this effect : that he should not ordain *a novice* ; and the reason is immediately added, “*lest being lifted up with pride, he should fall into the condemnation of the Devil ;*” (chap. iii. 6.) and in the next verse it is added, “*lest he fall into reproach, and the snare of the Devil.*” In the second epistle, likewise, an affectionate admonition is given to “*instruct in meekness those that oppose themselves,*” to which is added, as a motive, “*that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.*” (Chap. ii. 25, 26.) Again, in the epistle to the Hebrews, we are instructed, that this was one end of the manifestation of GOD in the flesh, that “*through death He might destroy him that had the power of death, that is, the Devil.*” (Chap. ii. 14.) On the same ground, we find many salutary maxims of conduct prescribed, as where it is written, “*Resist the Devil, and he will flee from you.*”

(James iv. 7.) And again, "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, stedfast in the faith." (1. Peter, v. 8, 9.) And again, "He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the SON OF GOD was manifested, that He might destroy the works of the Devil. In this the children of GOD are manifest, and the children of the Devil." (1. John, iii. 8, 10.) In the book of the Revelations, also, we find the same testimony throughout, respecting the existence and operation of the same infernal agency. Thus the Devil is represented as "casting some into prison." (Chap. ii. 10.) And it is said of some, that "they repented not of the works of their hands, that they should not worship Devils." (Chap. ix. 20.) In the twelfth chapter also we read, that "the Great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his Angels were cast out with him;" (verse 9.) and it is then added, "Wo to the inhabitants of the earth and of the sea, for the Devil is come down unto you having great wrath." (Verse 12.) Again, in the sixteenth chapter of the same book, we read of "the Spirits of Devils working miracles;" (verse 14.) and in the 18th. chapter, of "Babylon becoming the ha-

“*bitation of Devils;*” (verse 2.) and in the 20th. chapter, that the “*Old Serpent, which is the Devil and Satan, was bound a thousand years.*” (Verses 2, 10.)

Such, Sir, is the interesting and multiplied testimony of the Sacred Scriptures concerning those evil Spirits who are sometimes called *Devils*, sometimes *Satan*, and sometimes *evil Angels*. Let us now consider, in the *second* place, what must be the proper *conclusions of sound reason resulting from this testimony*.

And here allow me to ask yourself, or any other rational person, whether it is at all probable, that the **ALMIGHTY**, in His **WORD**, would have given us so many repeated intimations, both of the existence and operation of such infernal agents, if no such agents really did exist and operate? For the subject, you find, is not *casually* adverted to in the Sacred Volume, but is interwoven, as a *connected and continual* thread, in the whole contexture of its narrative and design. Is it probable then, I say, that there should be no such beings as *Devils*, when yet the features of their existence and agency are so prominent in the **WORD OF GOD**? Is it probable that **JESUS CHRIST** should give His twelve disciples *power and authority over all Devils*, and that His apostles, in their epistles, should de-

liver to the world so many salutary cautions respecting them, if Devils were only fancied or fabulous beings, and exerted no baneful influence on the human mind? We are compelled, therefore, to conclude, from the above testimony, that there are such agents as *evil Spirits*, whether they be called *Devils*, *Satans*, or *evil Angels*, for we are not contending about *names*, but about the *realities* which those names involve, and by which they are described. It merits consideration also, that frequent mention is made, in the Sacred Scriptures throughout, of the *abodes* of evil Spirits, which abodes, in the Hebrew of the Old Testament, are called, *Scheol*, and in the Greek of the New, are distinguished by the several names of *Gehennah*, *Hades*, and *Abyssus*, which, in our English translation, are rendered by the two terms *Hell* and the *Bottomless Pit*. But of what use, or to what end could be these *abodes*, if there were no inhabitants to occupy them? The rational conclusion therefore is, that since *abodes* are assigned, in the Sacred Scriptures, for evil Spirits, there must be evil Spirits to inhabit them.

If it be objected that the names *Devil*, *Satan*, and *evil Angel*, were intended to express only the *abstract principle* of evil, and not any *organized* or *personified* forms of evil, and that consequently JESUS CHRIST, in giving His disciples *power* and

authority over all Devils, meant only to give them power and authority over evil *in the abstract*, I would reply, that it is absolutely impossible to form any idea of what evil *in the abstract* is, or means. For by evil, I should suppose, is here to be understood, *spiritual* evil, or evil *of the Spirit*. But what is *spiritual* evil, or evil *of the Spirit*, when separated from an *organized* or *personified form*? Is it any thing that can be comprehended by any idea of the human mind? JESUS CHRIST describes the *Devil*, as being a *murderer* and a *liar*, (John viii. 44.) by which terms, I should imagine, we are to understand, that the *Devil*, as a *murderer*, is ever *wilfully* and *deliberately* disposed to destroy, both in himself and others, the life of heaven-born *love* and *charity*; and as a *liar*, *wilfully* and *deliberately* to oppose, both in himself and others, the testimony of heaven-born *truth* or *faith*. All this then is perfectly intelligible, when applied to an *organized* or *personified* being, such as we may conceive a *Devil* to be. But what meaning can be attached to it, when applied to evil *in the abstract*, or to a principle void of *form*, of *organization* and of *personification*, consequently of *conscience* and of *identity*? For can evil *in the abstract* be supposed capable of *deliberately* and *wilfully* destroying in itself and others, the life of heaven-born *love* and *charity*, and of *deliberately*

and wilfully opposing, both in itself and others, the testimony of heaven-born *truth* and *faith*? Can evil, *in the abstract*, therefore, with any propriety, be called a *murderer* and a *liar*? Besides, we are informed that the Devils knew JESUS CHRIST, crying out, “*I know thee who thou art, the HOLY ONE OF GOD.*” (Mark i. 24. Luke iv. 34.) They also talked and argued with Him, saying, “*What have we to do with thee? Art thou come hither to torment us?*” (Matt. viii. 28 to 33.) They requested, too, that they might be permitted to enter into a *herd of swine*. But can it be conceived that evil, *in the abstract*, could know and say, and do all this? For who ever heard of evil *in the abstract* either *thinking* or *speaking*, or *deliberately acting*? Or how could evil *in the abstract* depart out of the body of a man, and enter into a *herd of swine*?

The idea then that the *Devil*, *Satan*, and *evil Angels*, are terms intended only to describe evil *in the abstract*, is a groundless and fallacious idea, and I am persuaded, that if you will examine it by any light of truth and rationality in your own mind, you will discover it to be so, and reject it accordingly. You will perceive also, that upon the same principle that the *Devil* is conceived to mean only evil *in the abstract*, an *Angel* may be conceived to mean only good *in the abstract*, and thus all per-

sonified good may be denied, as well as all *personified* evil. But we know, from high authority, that the beings called *Angels*, do not mean only good *in the abstract*, but that they are real *personified* and *organized forms* of good, having frequently been seen as such by men like ourselves. Thus they were seen by *Abraham, Jacob, Joshua, Manoah, Zechariah* and others, as the pages of the Old Testament abundantly testify; and also by *Joseph, Mary, Zacharias*, the *pious women* at the LORD's sepulchre, and *John*, as we learn from the pages of the New. It is remarkable also, that whensoever these *heavenly messengers* were seen, they were always seen as *men*, that is to say, in a *human form*, consequently with *human faces*, and all the other *organized parts of the human body*. Accordingly the *Angel*, who appeared at the LORD's sepulchre, is called, by the evangelist Mark, *a young man*. (Mark xvi. 5.) *Angels*, then, it is plain, are *personified* and *organized forms* of good, and not any mere *abstract* principle of good, void of *form*, of *organization* and of *personification*, which is incapable of being apprehended under any rational idea. Why then may we not suppose *Devils* to be *personified* and *organized forms* of evil? or what probable reason can be assigned why good should have its *personification* and *organization*, and not evil?

But perhaps you are at a loss to conceive how evil should ever acquire a *form* and *organization*, and why the ALMIGHTY did not prevent it, especially when the beings so formed were *hostile* to Himself and His heavenly kingdom. Your perplexity, on this occasion, it must be confessed, involves difficulties of no easy solution, but then they are difficulties which do not affect the point in question, which is, not whether *we can account* for the existence of beings called *Devils*, but whether *such beings really exist*? I might also excuse myself from attempting the solution of these difficulties, on the ground that we have no sufficient *data* in the Sacred Scriptures to assist us in such a solution, and, consequently, that all our reasoning on the subject must be mere conjecture and uncertainty. Nevertheless I feel anxious to present to your notice one observation, which may possibly throw some light upon the mystery, and tend in some measure to remove your perplexities. The observation I mean is this; that it is just as easy to conceive how *evil* can acquire an *organized form*, as how *good* can acquire it; and since it appears impossible that either evil or good should acquire such a form, except in an intelligent subject, such as man is, therefore it is easy to conceive further, that good, *loved* and *cherished*, forms an *Angel* in man, and that evil, *loved* and *cherished*, forms a *Devil* in man. If you say that all *Angels*

were originally created *Angels*, and that all *Devils* are nothing but *fallen Angels*, and that consequently neither *Angels* nor *Devils* were ever men like ourselves, I would reply, that this is all conjecture, and unsupported by any sufficient authority of the Sacred Scriptures. Indeed, in one instance, the Sacred Scriptures give a contrary testimony, since we read, in the book of Revelations, of an *Angel* who confesses himself to have been a *man*. For when the apostle John fell at his feet to worship him, he said unto John, “*See thou do it not ; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS.*” (Rev. xix. 10.) And if this be true in *one* instance, why may it not be so in *all*? And why therefore may we not conclude, that both *Angels* and *Devils* have once been *men*, *Angels* good men, who cherished in themselves the love and the wisdom of GOD, and *Devils* wicked men, who rejected such love and wisdom, through the inordinate love of themselves and the world? This idea is strongly corroborated by the testimony of the apostle Paul, who says expressly, “*That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.*” (1 Cor. xv. 46.) For is it not a fair conclusion from these words, that both *Angels* and *Devils* were first *natural*, and afterwards *spiritual*, in other words, were first *men* in the *natural* world, and afterwards, according to

their reception or rejection of heavenly love and wisdom, acquired their respective *organized spiritual forms*, either *angelical* or *infernal*? If you object to the idea of an *organized spiritual form*, and ask, how a *Spirit* can be supposed to have such a *form*? I would reply, in the words of the apostle, where he says, “*There is a natural body and there is a spiritual body.*” (1. Cor. xv. 44.) Spirits, therefore, may have *spiritual bodies*, as men have *natural bodies*, but how can we conceive of any *body* without an *organized form*?

In regard to your other difficulty, viz. of conceiving why the ALMIGHTY should permit the existence and operation of beings who are *hostile* to Himself and His kingdom, I would observe, that it is impossible to justify such permission, but upon the idea that the ALMIGHTY converts that very *hostility* into the means both of enlarging and confirming His own kingdom, agreeable to what He Himself declares concerning Pharaoh, where He says, “*And in very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout the earth.*” (Exod. ix. 16.) And is there not abundant reason to suppose that this is true of all *evil* and *evil Spirits*, as well as of *Pharaoh*? The apostle informs us, that “*where sin abounded, grace did much more abound.*” (Rom. v. 20.) The opera-

tions, then, of evil and of evil Spirits, may be so over-ruled by the Divine Omnipotence, as to produce a greater *abundance* of the fruits of Divine *grace* and *mercy* in the minds of men. It is accordingly written, by another apostle, "*Blessed is the man that endureth temptation, for when he is tempted he shall receive the crown of life which the LORD hath promised to them that love Him.*" (James i. 12.) But what shall we say is *temptation*, but the assault of evil and of evil Spirits? And what is meant by *enduring* it, but a patient resistance to its influence? And whence can come the *blessedness* of such endurance, but from the increased power over evil, through the increased ascendancy of good, which is here called *the crown of life*? We are authorized then, in concluding, that the ALMIGHTY converts all the assaults of evil and of evil Spirits, when exercised on His children, or on those who patiently resist them, into the blessed means of purification, and of thereby both increasing and perfecting the ascendancy of His *grace* and *love*. Thus the *happiness* of a good man may possibly be brightened and enlarged by the very *sufferings* which he endures in the process of its attainment, whilst the *dark shades* of his *sorrows* and *troubles* may tend to throw an *additional lustre* over his *joys* and *blessedness*. Is it not conceivable therefore, and even probable, that the ALMIGHTY permits evil,

and evil Spirits, with some such views as these, thus verifying the Divine declaration, where it is written, "*The wrath of man shall praise thee?*" (Psalm lxvi. 10.) For in *natural* things, we know, that the value of any property is always heightened by the *pains* and *labour* endured in its pursuit. And why may not this be the case also in regard to *spiritual* property, which is the possession of the Divine love, and wisdom, and peace? How do we know, too, what *new* manifestations of the Divine mercy, providence and protection, may in future be called forth by the increasing influence of the powers of darkness? Certain it is, that heretofore, in every age of the church, the hostility of those powers, and the dangers resulting from that hostility, have only tended to bring into fuller and brighter display, the love and Omnipotence of that **DIVINE BEING**, who is continually converting the opposition of His foes into the means of accomplishing His own designs, and of thus giving additional splendour to the *jewels* which compose the *crowns* of His children. And why may we not suppose that this will always continue to be the case, and that thus the **ALMIGHTY** will be for ever justified in the permission of that evil, which He compels to administer to His own purposes of perpetually increasing, varying and perfecting, the communications of His love, blessing and protection?

Thus, Sir, have I endeavoured to satisfy your enquiry respecting the existence and operation of *evil Spirits*, and I have now only to call your attention to one further observation on the subject, which is this, that the doctrine which I have been discussing, like all other doctrines revealed to us in the **WORD** of the **MOST HIGH**, is a *practical* doctrine, because highly conducive to the purification and regeneration of every human being. Would you secure therefore to yourself all the spiritual benefits and advantages which this doctrine has a tendency to bestow? You must endeavour to reduce it to practice, by thinking and acting upon it in the course of your daily conduct. You must consider, therefore, that you are placed, during your abode in this world, between *two kingdoms*, the one of *light*, and the other of *darkness*, and that the inhabitants of each kingdom have access to you, and are eager to make you their own. From one kingdom comes all that is good, and wise, and lovely, and orderly, and happy; and from the other kingdom, all that is evil, and foolish, and hateful, and disorderly, and miserable. Thus the **ALMIGHTY** hath "*set before you, life and good, and death and evil;*" (Deut. xxx. 15.) and He hath also given you *freedom of choice*, so that you can determine for yourself which to choose and which to reject. But what words can express the importance of this your determination? For how

plain is it to see, that on the event of it will depend your everlasting happiness or misery, since it is to decide, whether you are to become a *blessed Angel*, to rejoice for ever about the throne of GOD, or an *accursed Devil*, to be banished for ever from the presence of GOD and of all His holy Angels.

Take upon you then, I earnestly intreat you, a temper and a spirit suitable to these circumstances of your true state. The present world, like a shadow of the evening, is passing away rapidly from your grasp, and in a few years, possibly in a few months or weeks, you will find yourself in another and an eternal world, amongst other beings, other interests, and other dependencies. Choose then *now* what will be best for you to have chosen *then*. Choose, I say, *life*, by attaching yourself, with your best affections, to the **GREAT and GLORIOUS GOD, His WORD and KINGDOM**; and refuse *death*, by separating yourself from all that evil and folly, and disorder and misery, of selfish and worldly love, which would connect you with the Spirits of darkness, and plunge you into their abyss of death and destruction. Then will the **GREAT and GLORIOUS GOD** be your **FRIEND**, your **FATHER**, your **PROTECTOR** and **DELIVERER**, and when the time of your probation in this lower world is past, you will be found amongst the happy number of those to whom will be addressed the

welcome words, "*Come, ye blessed of my FATHER, inherit the kingdom prepared for you from the foundation of the world.*" (Matt. xxv. 34.) That this may be your happy lot, is, and will be, the unceasing prayer of your ever affectionate.

AMEN.

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