

ON
MEDIUMS,
THEIR DIVINE ORIGIN AND IMPORTANT USES,
ESPECIALLY IN THEIR
INSTRUMENTALITY
TO PROMOTE THE
REGENERATION AND SALVATION
OF
MANKIND.

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*Seek ye first the Kingdom of God and His Righteousness, [Justice] and
all these things shall be added unto you. (MATT. vi. 33.)*

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P R E F A C E.

THE design of the following work is to point out the origin, nature, and use of *mediums* in general, whether they be natural or spiritual, but especially of those *spiritual mediums* which, under the divine providence of the MOST HIGH, are employed in promoting the salvation of man. It is also intended to prove further, the weighty obligations imposed on mankind, and especially on Christians, to adopt such mediums, by applying them diligently and conscientiously to the sacred and important ends for which they are provided, from a full and clear conviction, that GOD uses that instrumentality to accomplish all his saving purposes towards his creatures. Hence is finally shewn the great folly and danger of depending for salvation on the *immediate* mercy of GOD, separate from the use of his *mediate* provisions, howsoever such dependance may be supported by human authority, and sanctioned and sheltered under the high names and titles of *Justification by Faith alone, Imputation of the Merits of CHRIST,* and of *Predestination, &c. &c.*

In the original plan of his work, the author did not think proper to enumerate, in his catalogue of *mediums*, the great duties of *prayer* and *preaching*,

nor yet the two divine ordinances of *Baptism* and the LORD'S *Supper*, from an apprehension that the particular discussion of those subjects might swell his work to too large a size. But discovering, since his work went to the press, that its size was not likely to be so large as he expected, and being strongly impressed with a sense of the great importance of the above four *mediums*, he has been induced to add them in an *Appendix*, and he trusts that the reader will not think less respectfully of them because they are the *last* in the catalogue of those presented to his consideration.

If some ideas, which are presented to view in the following pages, shall appear to the reader to be *new*, let them not be discarded, and the author censured on that account, since *novelty* of sentiment *in itself* is rather a recommendation than otherwise, in every other case of speculative and abstruse investigation. Why then should it be condemned in *religious* enquiry? Or why should *Religion*, any more than Philosophy, be deprived of the benefit of *improvement*, as it must of necessity be, if no *new* religious idea is ever to be cherished and made known? We are taught, by the highest authority, that "*Every Scribe instructed unto the kingdom of Heaven, is like unto a man an householder, which bringeth forth out of his treasures THINGS NEW AND OLD.*" (Matt. xiii. 52.) *New* things, then, or *new* ideas, so far from

being censurable, are regarded by JESUS CHRIST as the distinguishing marks and proper characters of a *Scribe*, who merits the sacred and honourable appellation of one who is *instructed unto the kingdom of Heaven*. There is reason also to conclude, that the *new* and *old things*, which the *man an householder* is said to *bring forth out of his treasures*, have relation to the vast and infinite stores of truth and knowledge which lie concealed in the WORD OF GOD, and which GOD, therefore, in His adorable mercy, is ever *bringing forth* for the instruction, the blessing, and the salvation of His church or people. The single question, then, concerning *new* religious sentiments and *new* religious ideas, ought to be this, and this only, Are they derived from the WORD OF GOD, and in agreement with the genuine truth of its inspired and divine pages? If they are *not*, they cannot certainly be too soon, or too zealously rejected; but if they *are*, then to reject them is to reject the wisdom of revelation, and at the same time to overlook the surest proofs and testimonies of *a Scribe instructed unto the kingdom of Heaven*.

In agreement, then, with the tenor of this reasoning, let the reader form his judgment of the following pages. It has been the purpose and endeavour of the author, in all that he has written, to regard the guidance of the ETERNAL TRUTH, and he thinks that he has discovered, by its light,

some *means* or *mediums* of salvation, which mankind in general have not sufficiently either appreciated, or applied ; and also some *erroneous ideas* circulating in the church, under the venerable name of saving *means*, or *mediums*, which rest on no authority whatsoever of divine revelation ; and he has thought it his duty to communicate his discoveries to the public. If he be mistaken, either in one case or in the other, he will be thankful to be convinced of his error, whensoever it is clearly and candidly pointed out to him. But if he be not mistaken, he then humbly trusts that the reader will do himself the justice, not only to admit the testimony submitted to his consideration, but also to form his life according to its dictates.

He has only to add his devout prayer, that as the following work was composed principally with a view to exalt the **WORD OF GOD**, and to lead to a right understanding and serious practice of the numberless luminous and edifying truths contained in the Holy Volume, so it may be blessed of the Divine Providence to the accomplishment of the sublime end and object for which it was undertaken, by conducting the reader to that knowledge of the **SUPREME TRUTH**, and that love of the **SUPREME GOOD**, which can alone secure to him the blessed immortality for which he was created.

AMEN.

Manchester, Dec. 17, 1813.

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ON MEDIUMS.

SECTION I.

What is meant by a Medium?

By a medium is meant a being or principle, which operating intermediately between other beings or principles, has a tendency to effect their communication and conjunction, which communication and conjunction could not otherwise be effected. The term, in the Latin tongue, signifies *middle*, and thus is applied to express something, which standing *in the midst* between two extremes, is instrumental in connecting them, and in opening, and keeping open, an intercourse between them. According to this idea, the eye, or organ of vision, is a medium between the soul and the visible objects of the material world, as the ear, or organ of hearing, is a *medium* between the soul and audible objects, because without the instrumentality of the bodily eye and ear, and the other bodily senses, it would be impossible for the soul and the objects of this world to have any communication and connection whatsoever with each other. In like manner, and for the same

reason, *light* is a *medium* between the eye and the objects of sight, for the purpose of effecting vision, as *air* is a *medium* between the ear and audible objects, for the purpose of communicating sound. The atmosphere of this world, too, is a *medium* of communication and conjunction between the sun and the earth, as the sun itself may, probably, in its place, be appointed as a *medium*, for the same purposes, between the spiritual and living principles of the immaterial world, and the natural and dead subjects of the material world. Thus the **ALMIGHTY**, in his adorable wisdom, and from that divine love which is ever willing and labouring to connect all created subjects with Himself, has been pleased to ordain a variety of *mediums*, by the instrumentality of which, the first and purest principles of his mercy, goodness, blessing, protection and preservation, may have communication and conjunction with the lowest things of nature, and thus what is first and what is last may become one, and an eternal intercourse may be opened and kept open between them. **GOD**, then, and **GOD** alone, it is to be observed, is the author of *mediums*, and of consequence every *medium*, whether natural or spiritual, is a standing and striking proof of the beneficence, wisdom, and omnipotence, by which **HE** not only originally made the world, but by which **HE** also perpetually preserves it.



SECTION II.

Of the constituent properties of a Medium.

EVERY *medium*, in order to become a *medium*, must have a distinct relationship to the two beings, or principles, between which it is a *medium*, so as to be capable of combining itself with each, and thereby each with the other. Thus the bodily eye and ear, before they can become *mediums* between the soul and the outward objects of this world, must, on one part, have relationship to the soul, and on the other part, to the objects of this world. In like manner the atmosphere, before it can operate as a conjoining *medium* between the sun and the earth, must, on one part, have relationship to the sun, and on the other part, to the earth. It is evident, therefore, that every *medium*, as being a *medium*, must be constructed of various parts or principles, so as to be capable of combining itself with the diverse beings or things between which it is intended to operate as an instrument of communication and conjunction.

And what an astonishing view is here presented of that infinite and divine wisdom, by which all *mediums* were originally appointed and formed!

For every such *medium* implies relationship to two several and diverse subjects, together with the property of combining them, and must therefore be constructed according to such relationship and power of combination. It is not enough, then, that the bodily eye and ear are formed to accord and agreement with the external objects of sense to which they are applied, and the impression of which they are calculated to admit, but they must be organized in such a manner as to be qualified to convey those impressions to the mind or spirit of their possessor. In like manner, it is not enough that the atmosphere of this world be accommodated to communication and conjunction with the earth, but it must be accommodated also to communication and conjunction with the sun's light and heat, which it was to be the *medium* of conveying to the earth. The same is true of all those other innumerable *mediums*, by which the universe of created beings is preserved in order, harmony, and stability. They must all of them be constructed according to a *two-fold* design and relationship, and consequently must all of them be invested with *two-fold* properties and qualities agreeable to their double aspect. But who, except an infinitely WISE and OMNIPOTENT BEING, could have provided for such distinct relationships, by effecting an organization in every created subject, adapted to fulfil the purposes of its appoint-

ment, in respect to the two several objects which it is designed to combine? Let us then learn to acknowledge and adore a wisdom so inscrutable and beneficial, and whilst we contemplate the stupendous harmony and order of the universe of creation, let us recollect, and recollect thankfully, that there is not a single part of which it is composed which has not a *two-fold* aspect, and which was not created with a *two-fold* property and character according to such aspect. Thus will every object of sense, in the vast variety of created subjects, lead us to discern more fully and distinctly, both the omnipotence and omniscience of that **DIVINE and MERCIFUL CREATOR**, *in whom we live, and move, and have our being.*

SECTION III.

Of the various kinds of Mediums.

MEDIUMS are of indefinite variety, since every created subject stands in such connection with other subjects, that it may be regarded, in some degree or other, as instrumental in promoting their communication and conjunction, consequently as being a *medium*. This observation extends not only to created subjects, but also to affections and thoughts, whether they be natural,

rational, moral, political, or spiritual, since there is every reason to believe that all such affections and thoughts are in some connection or other with things both above and below them, and are thus rendered serviceable in effecting communication and conjunction. Moral virtue, for instance, which is nothing else but moral affection and moral thought, stands and operates as a medium between natural affection and spiritual affection, also between natural thought and spiritual thought, because without such a medium it is impossible to suppose any communication and conjunction to exist between what is natural and what is spiritual, either as to affection or thought.* In like manner, and for the same reason, spiritual virtue, which is nothing else but spiritual affection and spiritual thought, stands and operates as a medium between moral and divine virtue, and is thus rendered in-

* By *moral virtue* we would here understand, a conscientious regard to what is *just* and *right*, as grounded in the laws of human society ; thus a principle *superior* to mere *natural virtue*, at the same time that it is *inferior* to *religious virtue*, or virtue grounded in divine laws, which are the laws of heavenly society. There are, therefore, in the human mind, three distinct orders or degrees of *good*, viz. *natural* good, *moral* good, and *religious* or *spiritual* good, and there is every reason to believe that each is necessary for the existence of the other. *Moral good*, therefore, or what may otherwise be called *moral virtue*, is a *medium of conjunction* between the other two, since without it the other two could have no communication together ; for the same reason that without *charity*, which is the principle of moral virtue, man can have no communication with the superior principle of the love of God. *For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen ?*

strumental in connecting GOD with man, and man with GOD. For it deserves well to be considered, that the connection or conjunction between GOD and man is not *immediate*, but *mediate*, that is to say, is not effected without the instrumentality of *mediums*, but by such instrumentality. GOD has accordingly, in His adorable mercy, provided such *mediums*, which are nothing else but the spiritual affections and spiritual thoughts, excited in the bosoms of the pious and the penitent, by the goods and truths of His own MOST HOLY WORD. It is therefore written, *He that hath my commandments, and keepeth them, he it is that loveth ME, and I will love him and manifest MYSELF unto him,* (John xiv. 21.) to instruct us, that GOD cannot *manifest* Himself to any, consequently cannot be conjoined with any, but such as treasure up in their hearts, with devout affection, the knowledge and the love of His own eternal Word of mercy and truth.

According to this view of the instrumentality of *mediums*, man himself, who is nothing else but a subject of affection and thought, stands and operates as a medium between GOD and his fellow-men for effecting divine purposes, not only in regard to blessing and use, but also in regard to creation itself. Thus *parents* are *mediums*, under the divine providence and operation, for imparting

to their children, first, existence, and afterwards instruction, support, and protection. In like manner the *ministers of the gospel* are *mediums*, under the same divine providence, for communicating to their respective flocks the knowledge of those eternal truths whereby they are to be saved. *Statesmen*, on the same ground, are *mediums*, by their political wisdom, of effecting and promoting the political welfare of the kingdoms over which they preside. And for the same reason, all other members of society are *mediums*, in their respective stations, of adding something to the general stock of the good of the community, whilst each fulfils diligently and faithfully the duties to which his station calls him. But in all these several cases it is to be understood, that man is merely an *instrumental medium* between God and his fellow-men for effecting the purposes of God, since it must be allowed, that all real use and blessing whatsoever is of God alone, and that God alone could effect it without the instrumentality of man.

Nor is the beneficial use of *mediums*, in regard to society, confined to the human species, but it extends also to the *bestial*, and even to the several subjects of the *vegetable* and *mineral* kingdoms, all of which, in their respective places, and by the law of their creation, are capable of administering to the comfort and convenience of man, and of

conveying to him blessings, in a variety of forms, from that **GOD** and **FATHER** of the universe, who has been pleased to appoint to each its distinct, subordinate, and mediate usefulness. For the truth of this observation, it may be sufficient to appeal to all that variety of *food*, of *physic*, of *clothing*, and of other advantages, which mankind are perpetually deriving, under **GOD**, from all the subjects of the *animal*, *vegetable*, and *mineral* kingdoms.

It appears, then, that the universe is one vast and august theatre of *mediums*, by virtue of which the divine blessing, protection, and preservation of the **MOST HIGH GOD**, were intended to be kept in perpetual circulation between Him and His creatures, and thus all were to be maintained in their proper harmony, peace, and order, in consequence of being held in some degree of communication and connection with their **GREAT ORIGINAL**. And whilst we adore, on this occasion, that divine mercy and wisdom, which hath shewn itself both willing and skilful to impart its blessings, how are we bound, at the same time, to recognize, with all possible humility and thankfulness, the astonishing privilege conferred upon ourselves and every human being, as being the appointed *mediums* of communication between **GOD** and our fellow-men! How are we bound

also to make the most of that privilege, by endeavouring, in our several stations, and according to our several capacities, to fulfil the destined purposes of relationship and *mediation*! The **ALMIGHTY**, by His own power alone, without our instrumentality, could have accomplished all His own designs of creation, of preservation, and of blessing, but He chooses to adopt and appoint us to a kind of partnership and co-operation with Him in the execution of His will. May it be our wisdom to appreciate aright this high dignity, and may it be our happiness to discharge aright the important duties to which it binds us!

SECTION IV.

Of Natural Mediums.

IN discussing the subject of *natural mediums*, it is not intended to advert to all the particular instances in which natural things operate as *mediums*, both with respect to each other, and to the beings connected with them, for this, by reason of the indefinite variety of such instances, would be impossible. Every one, too, is acquainted with the more remarkable cases of such natural mediation,

because every one knows how the atmosphere is a *medium* for the communication of sound ; how light is a *medium* to effect the purposes of vision ; how heat and air are *mediums* for the support of the natural life of man and other animals ; how the bodily senses are *mediums* of man's communication with the visible objects of the natural world, &c. &c. But though all this be known concerning *natural mediums*, yet there is another view of the subject, which, perhaps, has not been so much attended to, and which nevertheless merits the most profound and serious consideration. For it deserves to be remarked, that all natural and temporal things whatsoever are nothing else but forms representative of spiritual and eternal things, and were therefore designed, by the **GREAT CREATOR**, to be the *mediums* of conveying to man the knowledge of those spiritual and eternal things from which they proceed, and of which they are, in outward nature, the corresponding figures. Thus, in agreement with the testimony of the eternal truth, which is the **Word of God**, the *sun* in the visible heavens is such a *medium*, because such a representative, being designed to communicate to man the knowledge of that **SUN OF RIGHTEOUSNESS**, of which it is the exact corresponding figure in this outward world of time and matter. Agreeable to this idea, **JEHOVAH** Himself, or the **LORD**, in the Sacred Scriptures, is frequently called a *sun*, to

instruct us, that He is, in the world of spirit, what the natural sun is in the world of nature, and that consequently the natural sun, in its world, is a type or figure of the spiritual sun in its world. It is from the same ground that animals and plants here below may be regarded as representative forms of some spiritual eternal principles, in which they originate, and the knowledge or idea of which they were intended to convey in the way of mediation. For so they are continually presented to view in the Sacred Scriptures, the clean and gentle animals, and useful plants, being constantly applied to express and designate the virtues and graces of heaven and heavenly life ; whilst the unclean and savage animals, and useless plants, in their turn, are as constantly applied to express and designate those opposite infernal evils, errors, and agencies, which wage perpetual and destructive war against the spirit and life of heaven and its blessed inhabitants.*

* The prophetic writings abound in instances of this *figurative* language. Let one example suffice. The prophet Isaiah thus describes the church in a state of desolation : “ *The cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it ; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof.*” But a renewed state of the church is thus described : “ *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fating together. I will plant in the wilderness the cedar, the shittah-tree and the myrtle ; I will set in the desert the fir-tree, the pine and the box-tree together.*” (Isaiah chap. xxxiv. 11, 13. chap. xi. 6. chap. xli. 19.)

But at what an interesting conclusion are we now arrived, and how extended and sublime is the prospect here presented to our view ! For it would appear that there is not a single object in the visible creation, which is not thus, in its place, and according to the law of its being, a representative form of some spiritual principle in which it originates, and the knowledge or idea of which it was designed, as a *medium*, to convey. Wheresoever then we turn our eyes, we discover some image or other of the eternal world, and of that **ETERNAL BEING**, from whom all things were originally derived, and whose stamp and impression they bear, that they might be the *mediums* of communicating to man the knowledge, the love, and the adoration of their Divine Original. Even the lowest and most inanimate subjects of creation are of this description, so that there is not a single leaf, or blade of grass, which is not calculated to read us lessons of the most interesting wisdom, and conduct us, by their mediation, to an acquaintance with the most sublime truths.

Adored, then, be that divine mercy, which hath been pleased to appoint the instrumentality of natural mediums, for the purpose of displaying, before our eyes and other senses, the characters of its own otherwise unknowable beneficence, wisdom, and power ! And may we be wise to profit

aright by those characters, neither neglecting to study them with the attention they demand, nor yet to follow the guidance of that knowledge which they impart, and which ever points to communication and conjunction of life with the **FATHER OF BEING !**

SECTION V.

Of Spiritual Mediums.

SPIRITUAL mediums are distinguished from natural, by their instrumentality to promote and perfect the spiritual life of man, and thus to effect his communication and conjunction with the **INFINITE** and **ETERNAL**. Every thing, therefore, may be called a *spiritual medium*, which is endowed with such an instrumentality.

But it is impossible to form a just conception of the nature of such spiritual mediums, unless some idea be first had of the nature of man's spiritual life, and of the nature also of his communication and conjunction with the **DIVINE FATHER** of his being.

Concerning *man's spiritual life*, it may therefore be proper to observe, that it is distinct from his natural life in this respect, that it hath relation entirely to eternal objects, interests, and enjoyments, such as regard **God** and another world ; whereas his natural life has relation entirely to temporal objects, interests, and enjoyments, which are all of this world. And since all life, whether spiritual or natural, implies both the knowledge and the love of its respective objects, interests, and enjoyments, and also an operation in agreement with such knowledge and love, therefore it may further be observed concerning man's spiritual life, that it cannot be formed and exist, without both the knowledge and love of eternal objects, interests, and enjoyments, attended with a corresponding operation.

Concerning *man's communication and conjunction with the **DIVINE FATHER** of his being*, it may be proper to remark, that it is absolutely impossible for such communication and conjunction to be effected, without both the knowledge and the love, on the part of man, of such his **DIVINE FATHER**, accompanied with a conformable operation. For man cannot, in the nature of things, communicate and be conjoined with an object of which he has no knowledge, and still less can he communicate and be conjoined with an object for

which he entertains no love. Moreover, all spiritual conjunction, it is well known, must, of necessity, be *reciprocal*, in other words, there must, of necessity, be a *mutual* tendency towards it on the part of both the conjoined objects. It is not then enough that GOD, on his part, seeks conjunction with man, but man must also, on his part, seek and earnestly desire conjunction with GOD, before it can be effected. And since all spiritual conjunction, it is well known, is of love, and cannot be accomplished without love, therefore in order to produce such conjunction of GOD with man, and of man with God, it is again necessary that man should previously be principled in the *love of God*.

From this view, then, of the nature of man's spiritual life, and of his communication and conjunction with the DIVINE FATHER of his being, it may be clearly seen what is the nature and character of *spiritual mediums*, and in what manner they operate to produce effect. For if all spiritual life implies both the knowledge and the love of eternal objects, interests, and enjoyments ; and if communication and conjunction with GOD implies reciprocal love on the part of man in order to effect it ; then every thing is a *spiritual medium* which has a tendency to beget and form in man the knowledge and the love of eternal objects,

interests and enjoyments, and thus render him capable of communication and conjunction with that **DIVINE BEING** from whom all eternal objects, interests, and enjoyments are derived, and in whom they center.

In this view, the revealed **WORD OF GOD** is to be regarded as the first and principal of all *spiritual mediums*, because of its supreme tendency to produce the above effects. For the revealed **WORD OF GOD** being, inmosty, the **Divine Truth** ever proceeding from, and ever in connection with, the **Divine Good** of God's most pure and holy love, and being outwardly, in it's history or letter, accommodated to the apprehension and reception of man, has thus, on one part, reference to the **Divine Source** from which it descends, as on the other part, it has reference to that **human being** to whom it descends, and for whose use it is intended. Of consequence, this revealed **Word** is a perpetual *conjoining medium* between **GOD** and man, because in proportion as man endeavours to form his understanding to the knowledge and apprehension of the heavenly and blessed truths which it contains and conveys, and to bend his will in obedience and love to that knowledge, and to direct his life and actions accordingly, in the same proportion he receives into his bosom, and incorporates into his life, the sublime truths of **GOD'S** most

holy wisdom and love. Thus he comes into some degree of communication and connection with **GOD** Himself, inasmuch as **GOD** and His **WORD**, are one and inseparable, and, of course, whosoever receives and has conjunction with the one, receives and has conjunction also with the other, agreeable to those words of **JESUS CHRIST** to His disciples, "*He that receiveth you, receiveth ME, and he that receiveth ME, receiveth HIM THAT SENT ME.*" (Matt. x. 40.) In the mean time, **GOD**, out of His adorable mercy, has respect to man, because from that mercy **GOD** is ever urgent, with all the affection of a Father, to implant in the human mind the heavenly truths of His **MOST HOLY WORD**, that he may thus gain an abode in his beloved habitation, and save and bless His otherwise lost creatures, by joining them to Himself and Himself to them, in the endearing bonds of mutual love and regard. Thus then it is that the revealed Word of the **MOST HIGH** is the first and principal of all *spiritual mediums*, because by its instrumentality **GOD** and man, as it were, approach, meet, and enter into a covenant of everlasting life, love, and peace.

Under the same class of *spiritual mediums*, and of the same high order, is to be regarded the **DIVINE HUMANITY** of **JESUS CHRIST**, because this **HUMANITY** is nothing else but the **ETERNAL**

WORD *made flesh*, or **GOD** made man, for the purpose of conjoining **GOD** with man, and man with **GOD**. For when man, through his accumulated corruptions, had nearly lost all knowledge of his **GOD**, and almost removed himself from every degree of communication and conjunction of life with Him, it became expedient, not to say necessary, with a view to man's salvation, that **GOD** should come down here upon earth, and present Himself as a **MAN** to men, that so being seen and known, He might become approachable, and being approachable, might be capable of conjoining Himself to man, and man to Himself, according to the first order of creation, before sin had caused separation and disjunction. For it must be obvious to every thinking person, according to what was observed above, that man cannot have communication and conjunction with an object of which he has no knowledge, and still less for which he has no love. Unless, then, the **MOST HIGH**, in His adorable mercy, had made Himself known *as a man* to his transgressing creatures, and by such condescension, and the acts of beneficence and redemption which accompanied it, had made Himself loved, it would have been absolutely impossible for man, immersed as he was in sin, and defiled with it, ever to have regained any sort or degree of communication and conjunction with that **HEAVENLY FATHER**, from whose blessed and

and life-giving presence he had been banished by his iniquities.

Next to these two first and principal *spiritual mediums*, may be ranked the *Angelic Heaven*, or what amounts to the same thing, the *Angelic Host*, because GOD, there is every reason to believe, uses the instrumentality of angels to effect His saving purposes in regard to man. Accordingly it is written, in the epistle to the Hebrews, “*Are not they (the angels) all ministering spirits, sent forth to minister to those who shall be heirs of salvation?*” (Heb. i. 14.) And in the book of Psalms, “*The Angel of the LORD encampeth round about them that fear Him, and delivereth them.*” (Psalm xxxiv. 7.) In the same view, the ALMIGHTY is ever represented, in the Sacred Scriptures, as acting in unity with the angels, and accomplishing His designs by them. Thus JESUS CHRIST, speaking of His second coming to execute judgment, and to purify His church, expresses Himself in these remarkable words, “*When the SON OF MAN shall come in His glory, and all His HOLY ANGELS WITH HIM, then shall He sit on the throne of His glory.*” (Matt. xxv. 31.) And thus also, in the holy prayer which He has been pleased to teach us, He instructs us to address Himself as our heavenly FATHER, in these

significant words, **OUR FATHER WHICH ART IN THE HEAVENS**, to admonish us, that He is One with the heavens, that is to say, with the angelic host, and operates by them. The holy angels, then, are to be regarded as another *spiritual medium*, applied to promote the salvation of man, because the **ALMIGHTY** is ever using their instrumentality to effect the purposes of His own love, which love is continually at work, with an inexpressible arduency, to save mankind, by conjoining them with **GOD**, and **GOD** with them.

Under this head of *spiritual mediums*, it must not be forgotten, that the infernals themselves, in many cases, operate as a *purifying medium* in regard to man, and are permitted to do so by the **ALMIGHTY**. For it is well known, because it is acknowledged as truth in the church, that the infernals are ever tempting man to sin, and when they succeed in their purposes, that they accuse him, and endeavour to fix upon him the imputation of guilt. But all temptation and accusation, as the Sacred Scriptures assure us, are converted, by the **ALMIGHTY**, into the *means of purification*, with all those who look up to Him for protection under such spiritual assaults. It is accordingly written, "*Blessed is the man who endureth temptation, for when he is tempted, he shall receive a crown of life,*" &c. (James i. 12.) which blessedness

could never have been announced, unless temptations had a tendency to purify, and thus to strengthen and perfect the spiritual life of man. The infernals, then, as being the active agents in all spiritual temptation and accusation, are to be regarded as another *spiritual medium*, which God is pleased to permit, by reason of its instrumentality to promote man's salvation.

SECTION VI.

The subject of Spiritual Mediums continued.

THE *spiritual mediums*, noticed in the foregoing section, are all of them separate from man, and independent of his power and controul; but besides them there are others, over which man can exercise authority, and which depend, in a great measure, on his agency and determination. Of these the first and principal is *the freedom of the will*, which is a noble faculty implanted in man by his GREAT CREATOR, by virtue whereof he is continually at liberty to turn himself in any direction, either upwards towards God and heaven, or downwards towards the enemies of God and heaven; either to choose life or death, light or darkness, the blessing or the curse, communion with angels,

or association with infernals. This faculty is therefore called a *spiritual medium*, because without it man would be no subject of spiritual life, still less would he be capable of entering into conjunction of life with his HEAVENLY FATHER. For if we deny the *freedom of the will*, we convert mankind instantly into stocks and stones, leaving them entirely under the controul of other beings, without any agency of their own, and consequently depriving them of that *reciprocal* energy, which is absolutely necessary to conduct them to bliss, because absolutely necessary to conjoin them with the divine source of bliss. Nevertheless, this *freedom of the will* is not to be understood as inherent in man, by virtue of any powers which he possesses of his own independent of GOD, but is rather to be regarded as the continual effect resulting from, and connected with, that life which he receives continually from his HEAVENLY FATHER. It is therefore a *spiritual medium* originating solely in GOD HIMSELF, but then it is a *medium*, at the same time, over which man can exercise controul, because it is of man to give it its direction and determination, and thus render it instrumental in promoting either his salvation or destruction, either his conjunction with the FATHER of mercy and bliss, or his eternal separation from the fountain of all good.

The next in order, in this class of *spiritual mediums*, is *rationality*, another most astonishing faculty with which man is gifted by his merciful CREATOR, and without which it would be impossible for him to attain the blessing, either of spiritual life, or of conjunction with its divine source. For children and idiots, who are without rationality, it is plain cannot be conjoined with God, neither can they be supposed to enjoy spiritual life, since it is impossible to communicate to them any just idea of GOD, and still more so to make them sensible of that heavenly love, without which, as hath been shewn, conjunction is impossible to be effected.* It is necessary, then, in order to admit man to a participation of the above blessings and privileges, that he be gifted with *rationality*, which is nothing more or less than the faculty of acquiring knowledges, of forming conclusions from them, and thus of rising, by degrees, in the scale of intellectual elevation, to an acquaintance with the FATHER OF BEING, and with that eternal world, and its numberless inhabitants, in and amongst which every individual man is designed to live

* When it is here said that children and idiots *cannot be conjoined with God, neither can they be supposed to enjoy spiritual life*, it is not meant to assert that they cannot be saved, but only to say, that so long as they remain uninstructed in spiritual knowledge, they can be no subjects of spiritual life. After death, however, there is every reason to believe, that both children and idiots may receive spiritual instruction, and, consequently, may become the subjects of spiritual life.

everlastingly. God has accordingly been pleased, in His abundant mercy, to communicate to man this wonderful faculty, proving, by this instance of His goodness, not only the pre-eminence of human intelligencies over the inferior creatures who have not rationality, but also His own divine, unchangeable will to bless man, by endowing him with the distinguishing capacity of acquainting himself with, and attaching himself to, an eternal object.

A third *spiritual medium*, and of the same class, is *science* and its *affection*, since without science it is impossible for man to become rational, and without the affection of science, it is alike impossible that science should be introduced. The term science is not here applied according to its usually received sense, in which it is limited to what are commonly called the sciences, such as *Astronomy, Optics, Geometry, Mechanics, Hydrostatics*, and the like, but it is used in a more general and extended sense, to denote the *faculty of knowing* or of *imbibing knowledge*, whether such knowledge be natural or spiritual, whether it relate to the temporary objects of this world, or to the eternal realities of another. And since all mankind are endowed with such a faculty, and could not possibly be human beings without its exercise, therefore all mankind may, in this view, be

regarded as men of science, howsoever deficient their attainments may be in what are commonly called the sciences.

Science, then, with its *affection*, may be regarded as another *spiritual medium* necessary to conjoin man with his **MAKER**, since without *knowing something* it is impossible to conceive that man can be a subject of such conjunction. And inasmuch as the affection of science is not of man, but of **GOD**, being communicated to man in connection with that life which he receives continually from **GOD**, therefore this *spiritual medium*, like all the foregoing, is to be considered as the perpetual gift of **GOD** to man for his happiness and salvation, and man is to be regarded as accountable for the use which he makes of so high and distinguished a talent.

Let us here pause awhile, to adore that Divine, Inexhaustible Mercy, which, out of its abundant desire to promote the everlasting bliss of man, by leading him to conjunction with itself, has been pleased to provide all the above mediums of such conjunction, viz. the **REVEALED WORD**, the **DIVINE HUMANITY OF JESUS CHRIST**, the **ANGELIC HEAVEN**, the **POWERS OF DARKNESS**, the **FREEDOM OF THE WILL**, **RATIONALITY**, **SCIENCE** and its **AFFECTION**. How

transcendant and astonishing are these provisions ! Who but a GOD could have provided them ? With what powerful and persuasive eloquence do they proclaim His love ? What standing and convincing proofs are they of a goodness which has no measure, of an Omnipotence which is able to effect, and of a wisdom which is ever skilful to devise the means necessary to accomplish the purposes of the love in which they originate ! But whilst we see and confess the interest which GOD thus takes in our salvation, and the variety of means, or *mediums*, which He has provided to secure it, how careful, how earnest ought we to be to profit by these means ! How should we tremble at the idea of making them of none effect, either by the indifference with which we regard them, by the carelessness with which we apply them, or by the antipathy with which we reject them ! The ETERNAL WORD is revealed to us in our Bibles, for the blessed purpose of connecting us with GOD—shall we not then treat it with a veneration, and read it with an affection, proportioned to the great end for which it is sent ? GOD hath, moreover, manifested Himself *in the flesh*; and in and by the HUMANITY which He hath assumed, and made DIVINE, hath given us perpetual approach and access to Himself—shall we not then draw nigh unto, and seek conjunction with Him, in and through that sacred and eternal *medium*,

which He hath appointed? Moreover, the angels of heaven are ordained to be our ministers, and the spirits of darkness are permitted to try, and by trying, administer to our purification—how powerfully then are we called upon to accept and comply with the holy services of the former, and at the same time, by watchfulness and prayer, to turn to our advantage all the stratagems of the latter! Lastly, the adorable FATHER of our being has been pleased to confer upon us the inestimable gift of that *freedom of will*, by which we can turn *voluntarily* to Himself; of that *rationality*, by which we are enabled to comprehend His counsels; and of that *science* and its *affection*, by which we can store up in our minds the seeds of the eternal truth—what then will be our condemnation if we refuse or even neglect to cultivate these extraordinary faculties, these proofs of the beneficent intentions of GOD towards us! On the contrary, how great will be our salvation, and how inconceivable our bliss, if, by the wise and prudent use of these unmerited favours, we suffer them to conduct us, as they were intended to do, to all the sublime holiness, honour, and happiness, resulting from conjunction of life with our creating, redeeming, and regenerating GOD, whose high and holy name is JESUS CHRIST.

SECTION VII.

The subject of Spiritual Mediums continued.

THE *spiritual mediums* mentioned above, though in themselves absolutely necessary to our salvation, because necessary to effect our conjunction of life with God, yet are not *of themselves* sufficient to accomplish those important purposes. For it is possible that men may be acquainted with the *Word of Revelation*, with the *Humanity* of JESUS CHRIST, with the *ministration of angels*, with the *agency of the powers of darkness*, and that they may also be gifted with *freedom of will*, with *rationality*, and with *science*, and yet may not be saved. It is necessary, then, that the above *spiritual mediums* be *applied* by man, before they can be rendered effectual to his salvation, and that they be applied in such a manner *as to produce other spiritual mediums in man*, which may be termed *derivative mediums*, capable of opening his communication with the DIVINE FATHER of his being, and of connecting him thus with the supreme good and supreme truth. These *derivative mediums* are nothing else but the graces and virtues of a holy life, such as love, charity, humility, meekness, patience, conscience, justice, judgment,

faith, good works, &c. &c. which are all of them the sure results of the reception of the Word of Revelation, and of the right application of the other spiritual mediums as above noted.

It would require a volume to describe minutely the process of the acquirement of these *derivative mediums*. Suffice it at present to observe, that whensoever man is wise to determine his *free-will*, and exercise his *rationality* in agreement with the *revealed will* of the MOST HIGH, and in the devout acknowledgment of that DIVINE HUMANITY which GOD has been pleased to assume for the purposes of salvation, from that moment he becomes the willing subject of the operation and fruitfulness of the ETERNAL TRUTH, which forms its abode, and multiplies its kind indefinitely in his penitent and obedient bosom. Hence is produced in man a *new man*, which is nothing else but a *new creation*, from the FATHER of life and light. This new man, which may also be called the *internal* or *spiritual man*, is an assemblage of all heavenly graces, virtues, powers, and excellencies, being composed of the *charity* which *suffereth long and is kind*; of the *faith* to which *all things are possible*; of the *humility* which abaseth itself that *GOD in all things may be exalted*; of the *patience* which converteth all evil into good; of the *conscience* which distinguishes accurately between

good and evil, truth and error ; of the *justice* which doeth unto others as it would have others do unto itself ; of the *judgment* which is sagacious to discover and discern what the laws of justice require ; and of the *operation* which is ever *letting its light so shine before men, that they may see its good works, and glorify its FATHER which is in heaven.*

Here, then, we behold formed another *spiritual medium*, viz. the *internal* or *spiritual man*, necessary to conjoin man with GOD, and GOD with him. For the internal or spiritual man is, as it were, a *middle* man between GOD and the external or natural man, neither is it possible for the extremes to be brought into conjunction without such an *intermediate*. It is therefore written, “ *Except a man be born again, (from above) he cannot enter into the kingdom of heaven,*” which is the same thing as if it had been said, except a new spiritual and internal man be formed by and through the reception of the eternal truth, it is impossible for man to attain any communication and conjunction with that divine love and wisdom which properly constitute the heavenly kingdom. For who cannot see, that whether we speak of heaven, or of the union of heavenly love and heavenly wisdom, it is the same thing, since the union of heavenly love and wisdom is what alone

constitutes heaven? Who, therefore, cannot see further, that the mere natural and external man, which is composed merely of natural and external affections and thoughts, such as regard only this world and the flesh, cannot possibly have any communication and conjunction with the supreme love and wisdom of the **MOST HIGH**, consequently cannot be saved, but through the medium and instrumentality of that spiritual and internal man, which, being born and formed of the eternal truth, consists of all heavenly affections and thoughts, capable of connecting themselves with **GOD** on one part, and with the affections and thoughts of the natural man on the other?

But what an astonishing and curious *medium* is here presented to our view, and how are we led to adore that divine goodness, wisdom, and power, by which it is formed! The *material body* of man is a complex of unknown and inconceivable wonders: The *natural principle*, or *natural man*, inhabiting that body, is of a contexture still more surprising, and surpassing all the comprehension of human thought and intelligence: The *rational principle*, or what may more properly be called the *rational man*, is still more transcendent in the excellency of its formation, and in the superiority of its faculties: But how do all these perfections vanish, when compared with those which

distinguish the *internal* or *spiritual* man, that more immediate image and offspring of the MOST HIGH, that product of the eternal truth, by which GOD has communication and conjunction with man, and man with GOD! The utmost stretch of our imaginations cannot enable us to attain a just and adequate idea of a form so wonderful, of qualities so interesting, of a birth so mysterious, and of uses and ends so dignified and important. Let us then be content to abase ourselves under a deep sense of our own ignorances, and in that abasement to confess the inconceivable wisdom of a love which, seeking the salvation of man as the chief object of its regard, is ever devising and forming the *mediums* necessary for the accomplishment of its own divine and blessed purposes. And let us, above all things, attend to the birth and formation of that *spiritual man* within us, without whose mediation we must remain for ever in a state of alienation from our HEAVENLY FATHER, because it forms the only possible capacity of our conjunction with Him, and of his conjunction with us.

SECTION VIII.

Of the revealed Word of God as a Spiritual Medium.

It has been shewn, in the three foregoing sections, that there is an indefinite variety of *spiritual mediums*, which may all be comprised under the several *general* ones which are there mentioned, viz. the *revealed Word of God*, the **DIVINE HUMANITY OF JESUS CHRIST**, the *angelic heaven*, the *powers of darkness*, the *freedom of the will*, *rationality*, *science*, and its *affection*, together with *the graces and virtues of a holy and useful life*. But since it is impossible to gain a just idea of these *general* mediums, unless they be *minutely* and *distinctly* viewed, and since without a just idea it is impossible that any object can be so admitted into the mind as to produce the proper effect of its admission, it may therefore be of importance to consider the above mediums more *particularly*, to the intent that the impressions they make on the will and understanding, may be at once full, convincing, satisfactory, and effectual to secure the divine purposes for which they were originally designed.

We shall begin with the REVEALED WORD OF GOD.

It is generally known and believed, that the book called the BIBLE, or the *Sacred Scriptures*, is a revelation from GOD, and being written under His immediate inspiration, contains a discovery of His divine will to mankind, for the purpose of their instruction, purification, and renovation. But though all this be known and believed concerning the REVEALED WORD of the MOST HIGH, yet it has not perhaps been so generally seen and acknowledged in what manner the HOLY BOOK is, and operates, as a *medium of conjunction* between GOD and man. The reason why this has not been so generally seen and acknowledged, is, because it has not been generally known and considered that the WORD OF GOD is *divine truth*, and that all *divine truth* proceeds from GOD, as an emanation from His divine love, and in perpetual conjunction with its divine source,

For GOD, as the Sacred Scriptures testify, is, as to His essence, the *purest love and wisdom* in the closest and most undivided union, consequently He is the most essential *life*; because nothing can properly be called *life* but love and wisdom united. In GOD, however, it is to be understood, that this *essential life*, or this *united love and wisdom*, is not derived from any other being, but is *self-essent*

and *self-existent* in Himself, this being the distinguishing characteristic of God, that He hath *life in Himself*, (see John v. 26.) uncreated and undelivered; whereas it is the distinguishing characteristic of all other beings, even of the highest angels, that they have only a derived life.

But it is the proper character of divine love to *make others happy out of itself*, and to *endeavour to make them one with itself*. God accordingly, out of His divine love, and by His divine wisdom, has been pleased to create divers orders of beings to be recipients, in their several degrees, of His divine blessings, and to stand in some connection with Him, more or less remote, according to their respective [qualities, characters, and faculties of reception of his life. This creating power is nothing else than His *proceeding life*, or His *life going forth continually* from Himself, to produce, to form, and to bless other beings: and this *proceeding life* is nothing else but the DIVINE TRUTH or WORD, by which, as the Sacred Scriptures testify, “*all things were made, and without it was not any thing made that was made.*” (John i. 3.) The DIVINE TRUTH OR WORD, may therefore be regarded as a *divine sphere of life*, ever issuing from the INFINITE and ETERNAL, whose essence is love and wisdom, and whose high and holy name is JEHOVAH GOD, as He is called in the

Old Testament, and **JESUS CHRIST**, according to the title which He assumed in the New. In, from, and by this *divine sphere of life*, mankind were originally created, and being gifted with *freedom of will* and *rationality*, as hath been observed above, were rendered capable of receiving into their wills, understandings, and works, that *divine sphere*, and thus of being conjoined eternally with its divine source, and of living for ever.

The first happy state of man in Paradise was an effect of the reception of this Word or Spirit of the eternal truth, in his will, his understanding, and his actions. For whether we speak of Paradise, or of such a reception of the divine Spirit, it is the same thing, since wheresoever Paradise is, there must of necessity such a reception be, and wheresoever such a reception is, there is Paradise. Yet in this first paradisaical state, it is not to be supposed that the Word of **GOD** was *written*, or expressed in its *letter* and *history*, as we have it at this day, but that it was communicated from the **FATHER OF MERCIES** by an internal *dictate* or *impression*, announcing its divine origin, and at the same time imparting to the devout recipient all that heavenly instruction, wisdom, power, benediction, and life, which he stood in need of, and which was necessary to open his mind and conduct him to communication and conjunction with its

INFINITE and ETERNAL source. Thus, even in Paradise, the Word of GOD operated as a spiritual *medium* between GOD and man, communicating from GOD every possible blessing to his favourite creature, and at the same time elevating that creature to a devout acknowledgment of the divine fountain from which such blessing flowed.

But when man, by the abuse of his free-will, began to decline from GOD, and thus destroyed in himself the capacity of hearing and comprehending the voice of that eternal Word of truth and purity which formed his Paradise : when, in consequence of eating of the fruit of the forbidden tree of the knowledge of good and evil, he was willing to believe that his life was *his own*, and not GOD's, and thus, that what he foolishly called his own reason, was sufficient for his guidance, his government, and his bliss, independent of the Word or Spirit of the MOST HIGH : when sin (which is nothing else but a voluntary separation, on the part of man, of his best faculties from GOD) had so closed up the interiors of the human mind, that it was no longer capable of being instructed, led, purified, and regenerated by the eternal truth, operating by an *internal* way : In this unhappy case the mercy of the ETERNAL was again most transcendently conspicuous, in providing a *new medium* of communication and conjunction between

Himself and his otherwise lost creature, accommodated, in every respect, to the necessities of that creature, and worthy of the divine compassion and benevolence which gave it birth. This *new medium* was no other than the *written* Word of the Old and New Testament, forming all together a stupendous receptacle and basis of the divine Word or wisdom of the MOST HIGH, brought down, in its letter, to the apprehension of the human mind, and capable thus of elevating man again to communion with his MAKER, and of again opening his interiors to the reception of the supreme good, which is the knowledge and love of the Great FATHER OF THE UNIVERSE.

It is generally asserted amongst Christians, that this wonderful Book was written under the immediate direction and inspiration of the ALMIGHTY, and hence the Book is as generally accounted most sacred and holy. Nevertheless there is too much reason to fear, that this general acknowledgment of its sacredness and its sanctity is rather the effect of a blind assent to its divine authority, than of a heartfelt conviction of its real and interesting contents, as resulting from its connection with that ETERNAL TRUTH, which resides and lives in every page and every verse of the Holy Volume. The important question, then, on this occasion, is, How is the Bible divinely inspired, and where

are we to look for the proofs and fulness of its inspiration? In other words, What is it which constitutes the Divinity of the Sacred Scriptures? — Now it is impossible to answer this question satisfactorily, until it be answered rationally, and it is impossible to answer it rationally, until it be well considered and understood what are the grand constituent parts of all speech, whether such speech proceeds from GOD or man, and whether it be expressed by *sounds*, as in common discourse, or by *signs*, as in writing, or what is otherwise called *Scripture*.

But who now cannot discern, that the grand constituent parts of all speech are these three, viz. *affection*, *thought*, and *expression*, and that if any of the three be wanting, it is absolutely impossible that there can be any speech? For what is speech without expression, and how can expression exist without thought, or thought without affection? In the Speech or Word of GOD, then, it is necessary that affection, thought, and expression, should be blended together and combined, in order to constitute it. But affection, thought, and expression, when predicated of GOD and of His Speech, must, of necessity, be DIVINE, and therefore we are authorised in asserting, that in the Speech or Word of GOD, there must necessarily co-exist DIVINE AFFECTION, DIVINE

THOUGHT, and DIVINE EXPRESSION, and that if any of the three be wanting, it cannot be speech, still less can be the speech of God. Again, what is DIVINE AFFECTION but DIVINE LOVE, and what is DIVINE THOUGHT but DIVINE WISDOM, and what is DIVINE EXPRESSION but a DIVINE METHOD of conveying to others the sentiments, ideas, precepts, promises, and knowledges, which DIVINE LOVE and DIVINE WISDOM *conjointly* dictate? In the Word or Speech of God, then, there is an union of His DIVINE LOVE and DIVINE WISDOM, and this in all and every part of it, not silent, not inactive, not retiring and concealing itself, but speaking, active, and urgent to manifest itself to mankind, with all its divine blessings, by the most powerful and intelligible language, a language adapted in the best possible method to convey its meaning.

Behold here then what constitutes the Divinity of the Sacred Scriptures, or how the Bible is divinely inspired, and thus rendered a *medium* of communication and conjunction between God and man! The Bible is the continent of the divine love and wisdom of the MOST HIGH, in close inseparable union, agreeable to the declaration of JESUS CHRIST, where He says to His disciples, *My words are spirit and they are life.* (John vi. 63.) In the Bible, therefore, God is ever speaking

to man, not only with a view to enlighten his understanding through a communication of the bright light of the eternal truth, but also to inflame his will and affections, by imparting the warm invigorating beams of the supreme good. As, then, through the medium of man's speech, we attain a knowledge of his sentiments, and if those sentiments are in agreement with our own, we feel our affections moved, our interest excited, and ourselves drawn into the closest conjunction of love and friendship with him, in like manner, but in a degree infinitely more exalted, are we wrought upon by the Speech or Word of GOD. For by and through this Speech we become acquainted with the sentiments of GOD ; we discover (so far as finite can discover of infinite) the ideas of the eternal mind ; we store up those ideas in the interiors of our minds, where they tend at once to enlighten our understandings, and to move our affections ; thus we experience, to our unutterable joy, the formation of a spiritual medium in ourselves, connecting us in the closest bonds of love and regard with its Divine Author, at the same time that it affords us the fullest and surest proof of that Divine Author's eternal and blessed connection with us in the same bonds.

It is not, however, to be supposed, that this medium is formed in us from the mere *letter* and

history of the Sacred Pages, separate from their internal contents, for the mere letter and history, let them be ever so extensively read, or ever so clearly understood, cannot possibly, *of themselves*, conjoin us with the God of love and wisdom. And the reason is plain, because nothing but love and wisdom can be conjoined with love and wisdom, and consequently nothing can be conjoined with God but love and wisdom united. If, then, we could retain in our memories, so as to repeat by rote, all the histories and precepts both of the Old and New Testament ; if we were skilful to settle the canon of the sacred Books, and to explain difficulties by learned and critical remarks ; if the original languages, in which the Word was written, were become familiar to us, so that we had no need of lexicons, translations, and comments to be our instructors ; in all these cases, and with all these advantages multiplied even to a far greater number, yet, if we are destitute of that spirit of heavenly love and wisdom, with which the Word of the Most High is quickened and replenished, and which it has a tendency to implant and to quicken in the interiors of our own minds ; if we have never yet so admitted and cherished this blessed spirit, as to suffer it to remove our corruptions, to subdue our passions, to regulate our affections, and to introduce its own order, life, and blessing, into the inmost principles

of our lives ; we are still as far from conjunction with God as if we had no acquaintance whatsoever with the pages of Revelation, and consequently the pages of Revelation are not yet become to us the medium of salvation.

If it be asked, What then is the use of the letter and history of the Sacred Scriptures, on the idea that they have no tendency, of themselves, to effect conjunction with God ?—it may be answered, The letter and history of the Sacred Scriptures have this important use, to contain, to convey, and to secure from profanation, the holy things of divine and celestial love and wisdom which are involved in them according to which view it is written, *On all the glory shall be a covering,* (Isaiah iv. 5.) or, as it is rendered in our English version, *a defence.* For the *glory* of the Sacred Scriptures is their *internal sense and meaning*, in, and according to which, they are the divine love and divine wisdom of the MOST HIGH GOD united, including in them, as descending through the heavens, all inferior subordinate love and wisdom, such as may be supposed to constitute the life and blessedness of all angelic beings in their several gradations. But if this *glory* was presented in its naked uncovered state to the view of the thoughtless and impenitent, there is every reason to believe, that, so far from adding to their

wisdom and happiness, it would but increase their misery and condemnation, by exposing them to a more terrible profanation of all its sanctities and purities. God, therefore, in His adorable mercy, and for the double purpose of protecting His own best gifts, and at the same time, of guarding His sinful creatures against a destructive abuse of them, has been pleased to veil his *glory* with a *covering* accomplishing thus the salutary words of His own caution, where it is written, *Give not that which is holy unto dogs, neither cast your pearls before swine.* (Matt. vii. 6.) The letter and history of the Sacred Scriptures may then be regarded as the *vail of the tabernacle and temple*, to conceal, and thus preserve from defilement, the holy things within ; or they may be considered as *a casket* to contain and preserve *precious stones* ; or as the *skin of the human body*, both to hide and to defend from injury the nobler and more living parts of which it is a covering ; or as the *bark of a tree*, to repel injuries from the tree itself. Such appear to be the uses of the letter and history of the sacred pages, and according to such uses they will be appreciated by the wise, who, whilst they set a due value on the *vail*, the *casket*, the *skin*, and the *bark*, which conceal, contain, preserve, and defend the holy things of the divine love and wisdom within, will be ever most cautious against mistaking what is *external* for what is *internal*,

and of amusing themselves with the *shell*, when they ought to be feeding on the *kernel*.

Is it asked, again, How are we to distinguish between the *letter* of the Sacred Scriptures and the *spirit* ; between the *veil*, the *casket*, the *skin*, the *bark*, and the *internal sanctities* which they contain and defend ; and how are we to discover and secure to ourselves, as a *medium of salvation*, the *latter*, in their distinction from the *former* ? It may be replied, in the words of JESUS CHRIST, “ *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.*” And again, “ *He that followeth ME shall not walk in darkness, but shall have the light of life.*” And again, “ *I thank thee, FATHER, LORD of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes.*” (Matt. vii. 7. John viii. 12. Matt. xi. 25.) For so hath the ALMIGHTY, in His Fatherly mercy, decreed, that the bright and saving truths of His eternal love and wisdom shall be opened and made manifest to all those, and to those only, who in the simplicity of *little children*, and the sincerity of pure disciples, ask for, and seek them, as the property most to be coveted, and the learning most to be prized, and who, for this purpose, apply, in humility and prayer, to the INCARNATE GOD for guidance and illumination,

It is said, *who apply in humility and prayer to the INCARNATE GOD*, because JESUS CHRIST, who is that GOD, is the very ESSENTIAL WORD, or DIVINE TRUTH itself, consequently, He is the very INMOST LIFE and SOUL of the Sacred Scriptures, and therefore none can be admitted to behold the interior glory, and receive the genuine interior truths of those Scriptures, but such as approach that HOLY GOD, and supplicate Him, out of pure and believing hearts, to do that for them which He did in the days of His flesh for His first disciples, when, as it is written, *HE opened their understandings that they might understand the Scriptures.* (Luke xxiv. 45.)

To distinguish, then, between the *letter* and the *spirit* of the sacred oracles, and to discover and secure to ourselves, as a *medium of salvation*, the *internal sanctities* of the Holy Word, we must, in the first place, become as teachable *little children*, renouncing all that *wisdom* and *prudence* which we naturally call *our own*, that so we may be instructed in the wisdom and prudence of the eternal truth. We must, in the next place, draw nigh unto JESUS CHRIST, believing Him to be the GOD of the Word, the only Opener of its internal contents, and the only introducer to the paradise of its purities, its beauties, and delights. This Great INCARNATE GOD will then *open our*

eyes to understand, as He once opened the eyes of the disciples of old, and in this case we, like them, shall be enabled to see the grand eternal distinction between the *letter* or *husk*, and the *spirit* or *kernel* of the sacred pages, and to pass through the *former* into the *latter*. For then, reflecting how the speech of God must, of necessity, contain his *wisdom*, and not his wisdom only, but also His *love*; and reflecting further, that this divine love and wisdom must, of necessity, be the *life* and *soul* of every history, of every precept, prophecy, and promise of the Sacred Pages, and thus of every expression, we shall no longer intomb our ideas in the *dead letter* of the Word of the MOST HIGH, but passing through that *grave and gate of death*, we shall rise up and ascend into the *glorious living realities* of the eternal truth. And here, in this *land flowing with milk and honey, which is the glory of all lands*, we shall behold a spectacle which will at once astonish and abase, console, edify, and revive us. For we shall discover, to our unutterable joy, or rather it will be discovered to us, that the whole Word throughout, in its spiritual or internal sense, is nothing else but a **HOLY MARRIAGE OF THE DIVINE LOVE AND WISDOM**, involving in it all the inferior marriages of all celestial goods and truths which form the angelic heavens and the church on earth. We shall discover further, or rather it will be further

discovered to us, that all those marriages are expressed in the letter by histories, figures, types, and terms, taken from corresponding events, images, and things, in the natural world, adapted to the apprehension of the natural man; and that in many cases the marriage is exhibited, even in the letter, by the application of *two* similar expressions, one intended to refer to, and denote, the blessed spirit of the *divine love* or *goodness*, or its opposite; and the other intended to refer to, and denote, the equally blessed spirit of the *divine wisdom* or *truth*, and its opposite.* Thus, looking continually through the letter of the Word to the *divine* and *celestial marriages* which the letter involves, we shall, by degrees, become ourselves the happy subjects of those marriages, whilst we feel our *wills* inflamed with heavenly life and love, our *understandings* enlightened with heavenly light and truth, and ourselves thus elevated, through the holy union of those eternal principles in our

* This observation may be exemplified by the following instances of *two-fold* expression, which frequently occur in the inspired writings, *brother* and *companion*, *poor* and *needy*, *waste* and *desert*, *void* and *empty*, *enemy* and *adversary*, *sin* and *iniquity*, *anger* and *wrath*, *nation* and *people*, *joy* and *gladness*, *mourning* and *weeping*, *justice* and *judgment*, &c., which appear as synonymous, when yet they are not so, because brother, poor, waste, enemy, sin, anger, nation, joy, mourning, justice, are predicated of good, and in the opposite sense of evil; whereas companion, needy, desert, emptiness, adversary, iniquity, wrath, people, gladness, weeping, judgment, are predicated of truth, and in the opposite sense, of what is false.

minds, to an everlasting conjunction with **JESUS CHRIST** the **ONLY LIVING GOD**, and a blessed consociation with the angelic host in His endless kingdom of purity and bliss.

Whilst, then, we adore the divine mercy and providence of the **MOST HIGH** for supplying us with the above astonishing *medium of communication* and *conjunction with Himself*, let us be careful to apply it to the blessed purpose for which it was intended. With this view let us recollect, that the Bible was not written as an intellectual plaything for our amusement, nor yet as a riddle on which to exercise our critical skill, our profound learning, and our acute investigation ; but it was sent down from Heaven to make us *wise unto salvation*, by opening our *understandings* to the knowledge of **GOD**, and replenishing our *wills* with His love ; by manifesting, at the same time, our natural errors and evils, and supplying us with power to combat and overcome them ; by raising us up thus from the grave and death of our corruptions, and forming in us that new spiritual and angelic man, which being born again from above, can delight in loving, in understanding, and in practising what is right and good, because it is of **GOD**, and leads to **GOD** ; can trample upon all sin, can triumph over the devil, the world, and the flesh, can regain Paradise, and live for ever happy in

conjunction with JESUS CHRIST and in consociation with the blessed in His kingdom. Such is the gracious design of the revelation of the eternal truth, which therefore demands, on our parts, a corresponding reception, that is, a reception proportioned to its divine dignity, and to the magnificence of its object. For if, on our parts, there be *no* reception, or if the reception be *partial*, how plain is it to see, that, in such case, the Word of GOD must either be *none*, or but a *partial* medium of salvation ! If, for instance, we *entirely reject* its testimony, or, what is the same thing, never allow it to have any influence on our lives, we as totally deprive ourselves of its benefits, and make it as completely of no effect to our happiness, as if GOD had never spoken to us at all. And again ; if we admit its testimony into *our understandings only*, without suffering it to purify our *wills*, to soften and subdue our tempers, to controul our passions, and to communicate its heavenly and sanctifying energies to all our affections, thoughts, words, and works, how evident again is it, that in thus dividing we destroy in ourselves the power which should save us, and convert what was given us for a blessed *medium of salvation and bliss*, into a medium of our greater destruction and misery ! So awfully true is that declaration of the GREAT REDEEMER, “ *That servant, which knew his Lord’s will, and prepared not himself,*

“neither did according to his will, shall be beaten
 “with many stripes.” (Luke xii. 47.)

Would we then comply with the full purpose of the ALMIGHTY, and give full effect to the *holy medium* which he has mercifully provided for our conjunction with Himself?—we must labour to impress upon our minds, with all the force of conviction, that in His Word are contained and combined the three grand principles of salvation, viz. LOVE, WISDOM, and USE, which are all derived from Him, constituting at once both His Being and His kingdom. We must remember further, that these three principles can never effect our conjunction with our HEAVENLY FATHER, unless they are received *conjointly*, since to separate them one from another is to destroy all. From the Word of GOD, then, we must learn both to *love to know*, and to *do* what is right and good, and we must not be content with learning the one without the other two. For if we *love* what is right and good without *knowing* it, our love, in such case, will be blind and impotent; and if we *know* what is right and good without *loving* it, our knowledge will be lifeless and void of its proper energy. Again, if we *love* and *know* what is right and good without *doing* it, our love and knowledge will be barren and unfruitful, consequently unblest; as, on the other hand, if we *do* what is

right and good without *loving* and *knowing* it, our deeds will in such case be void both of life and light. The Word of GOD, therefore, can never become a *conjoining medium* between GOD and us, only so far as it replenishes our *wills* with the *love* of GOD, our *understandings* with the *wisdom* of GOD, and our actions with all that *usefulness*, which ever results from a right reception of the divine love and wisdom united. It must be added further, that to make the Word of GOD a *conjoining medium* between GOD and ourselves, it will be necessary, on our part, that we humbly and gratefully acknowledge all its *mediating principles* of love, of wisdom, and of use, *to be from GOD*, and not from ourselves alone. For if we be so unwise as to imagine that we possess any love, or understand any truth, or do any good, from ourselves alone, and not from GOD and His Holy Word, we are then guilty of *spiritual theft*, which is the most criminal of all theft, and like the sons of Jacob, when convicted of carrying off with them the *cup of Joseph*, which is the striking figure of all purloined truth, we shall be brought back to confess, with shame, both our confusion and our crime.

Whilst, then, we are conscious that the Word of GOD is the only source in us of all heavenly love, heavenly wisdom, heavenly use, and heavenly

communication, let us learn to make this acknowledgment perpetually from the depth of humble and thankful hearts. With this view, let us teach ourselves to say, with the Psalmist, "THROUGH THY COMMANDMENTS *I get understanding.*" And again, "*Quicken me* ACCORDING TO THY WORD." But let us, at the same time, learn to use freely all the powers with which we are thus mercifully invested from the eternal Word, *as if they were our own*, because GOD bestoweth them upon us for that purpose, that they may *appear* to be our own, since without such *appearance* they could not be a real blessing to us, neither could they effect our *reciprocal* conjunction with their divine source. Thus deriving continually from GOD, through His HOLY WORD, all the saving principles of love, of wisdom, and of life; or, what amounts to the same thing, of goodness, of truth, and of usefulness; or what still amounts to the same, of charity, of faith, and of good works: and applying these principles freely, in the great work of our purification and regeneration, *as if they were our own*, at the same time that we acknowledge them to be the perpetual gifts of GOD to us for our salvation, we shall experience, to our unutterable joy, how the Word of GOD is a blessed *conjoining medium* between GOD and ourselves, because we shall find it daily opening our minds to a fuller reception of heavenly love, wisdom, and

use, and thus bringing us daily nearer to **GOD** and **God** to us, in the delightful exercise of all those good affections, good thoughts, and good works, which form in man the kingdom of **GOD**, restore in him the divine image and likeness, and introduce him to the blessed **MARRIAGE OF THE LAMB**.

Grant, O merciful **LORD**, to thy sinful servants, that thus applying the *spiritual medium of salvation* which Thou, in Thy tender love, hast been pleased to provide, they may accomplish all Thy holy will by rendering it effectual to promote Thine eternal conjunction with them, and their reciprocal conjunction with Thee! **AMEN**.

SECTION IX.

*Of the DIVINE HUMANITY of JESUS CHRIST
as a Spiritual Medium.*

It is impossible to conceive of any subject more important to man, than what respects his relationship to **JESUS CHRIST** as a **REDEEMER**, a **MEDIATOR**, and **INTERCESSOR**. When it is

considered, too, in what a mist of thick darkness the subject is at this day involved, and what a variety and contrariety of opinions tend to perplex and distract the mind which is inquisitive about it, its investigation acquires an additional importance, such as no words can sufficiently express. That God should descend here upon earth, and appear in a body of flesh ; that He should subject Himself to human infirmities, and be content, as to His human nature, to suffer and to die ; that He should rise again from the dead, and return into His former glory, and do all this to save mankind ; these are topics which carry along with them such an interest to the reflecting mind, that all the gain and glory of this world vanish and become as nothing, when set in competition with objects of such high consideration. Yet how is the interest increased, when we learn, that the history of this INCARNATE GOD has excited in the world more doubt, more misconception, and more dispute, than any other history whatsoever ! For what a fervency of desire does the pious Christian feel kindled within him, to have all doubt dissipated, all misconception cleared away, and all dispute silenced, on a subject, of all others the most august, because pregnant to himself and his fellow-creatures, with effects and consequences the most momentous ! A philosophical truth may cause difference of sentiment, and yet it may be a matter

of indifference to the world which sentiment is just ; but when men disagree about a religious truth, the disagreement affects serious minds in the tenderest part, and they feel anxious to reconcile the disagreement, and to have the truth presented in its proper lustre, in proportion to its magnitude and its connection with their eternal concerns.

These reflections have arisen out of the consideration, that the **DIVINE HUMANITY** of **JESUS CHRIST**, though presenting to the enlightened mind an idea of the most interesting and edifying religious truth, as being a principal *medium* of conjunction between **GOD** and man, excites, in the understandings of the thoughtless and the impenitent, either no idea at all, or an idea totally separate from that of *mediation*. Thus some exclaim, how can *Humanity* become *Divine*, and what can be the use or design of its becoming so ? Others, again, insist, that the *Humanity* of **CHRIST** was altogether like the humanity of other men, and therefore could in no sense be called a **DIVINE HUMANITY**, still less a medium of communication between the **Great CREATOR** and His creatures. Others, lastly, argue, Is not **JESUS CHRIST** our Mediator, by virtue of his continually appearing in the presence of his Father for us, pleading, in our behalf, the merit of his sufferings and death,

and presenting our prayers to the throne of grace ? Why then ascribe Mediation to His DIVINE HUMANITY, when He Himself is our perpetual Mediator, in consequence of being our perpetual Advocate with the Father ?

Every Christian must frequently have had his ears stunned by such reasonings as these, because there is too much cause to apprehend that the world called Christian, is at this day totally bewildered in its ideas, both of the *Humanity* of JESUS CHRIST and of His Mediation. How far this remark is just, will appear from the following considerations on both subjects ; and

First, on the *Humanity* of JESUS CHRIST.

We learn, from the indisputable authority of the Sacred Scriptures, (see more particularly Matt. i. 18 to 25. Luke i. 26 to 38. John i. 14.) that the One eternal God, *in the fulness of time*, took upon Him the nature of man, in other words, was *made flesh*, or assumed a body in the womb of the Virgin Mary, and that He did this for the purpose of redeeming and saving the human race, who otherwise must have perished everlastingly. This INCARNATE GOD was accordingly called by the high and holy appellations of SAVIOUR and REDEEMER, appellations involving in them the performance of a Divine Work, which none but a GOD could

perform, because none but a GOD had the discernment to *see*, or the power to do what was necessary for its accomplishment. For *Redemption* and *Salvation* manifestly imply deliverance from the power of an enemy, together with restoration to a state of safety and security. But the enemy, in this case, was the devil, or the powers of darkness, into a miserable confederacy and consociation with whom, man, through transgression, had unhappily immersed himself; and the state of safety and security was conjunction with GOD, since it is impossible for man to escape the snares of his spiritual foes but by and through such conjunction.

It was necessary, then, for GOD, as a REDEEMER and SAVIOUR, to effect this *two-fold* purpose with respect to His fallen creatures, first, to destroy the tyrannical ascendancy of their spiritual adversaries, by combating, subduing, and removing them; and secondly, to give His fallen creatures *access to Himself*, that so being rescued from their enemies, they might find an everlasting asylum of rest and peace in a blessed communication and conjunction of life with Him.

Here, then, we may see the true and satisfactory reason why GOD, with a view to accomplish the grand work of *Redemption* and *Salvation*, assumed the *human nature*, or took to Himself a HUMANITY.

He did this with a view, first, *to destroy the tyrannical ascendancy of man's spiritual enemies, by combating, subduing, and removing them.* For GOD, it is to be noted, acts, on all occasions, and cannot but act, according to the laws of His own divine order ; and the laws of His own divine order required, that the powers of darkness, before they could be subdued, should be combated, and before they could be combated, should be approached. The same laws required, that before the DIVINITY could approach the powers of darkness, so as to combat and overcome them, He should put on a HUMANITY, in and by which the DIVINITY could descend out of His own inmost and hidden principles of being, to the lowest things of nature, even to the infernals, and thus reduce all things into order. Such a HUMANITY, the Sacred Scriptures testify, was accordingly assumed in the womb of the Virgin Mary, being conceived of the HOLY GHOST, on which occasion it was declared by an angelic messenger, *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. 35.) The same HUMANITY is called, by the prophetic writers, the ARM OF JEHOVAH, because by it the DIVINITY put on strength and omnipotence against His enemies : In the same view it is called

also, that *Stronger Man*, who *cometh and taketh from the strong man his armour wherein he trusteth, and divideth the spoil.* (Luke xi. 21, 22.) At the sight, therefore, and approach of this HUMANITY, when it was here upon earth, the devils trembled, and said, "*We know Thee who Thou art, the Holy One of GOD ;*" (Mark i. 24. Luke iv. 34.) "*what have we to do with Thee, JESUS, thou Son of GOD ? Art thou come hither to torment us before the time ?*" (Matt. viii. 29.) To the same purpose also JESUS CHRIST, who was this HUMANITY in union with the DIVINITY, testified and said, "*I beheld Satan as lightning fall from heaven.*" (Luke x. 18.) And again, "*Now is the judgment of this world ; now shall the prince of this world be cast out.*" (John xii. 31.)

But it was necessary also that God, in subduing the spiritual enemies of man, should give his fallen creatures *access to Himself*, that so *being rescued from their foes, they might find an everlasting asylum of rest and peace in a blessed communication and conjunction of life with Him.* For all redemption and salvation imply these two things, first, deliverance from the powers of evil, that is, from the devil, since all evil is of and from the devil ; and secondly, elevation to, and communication and conjunction with, the powers of Good, that is, with God, since all good, of every kind and

degree, is of and from GOD. Supposing then, that man had been delivered from his spiritual enemies, but had not, at the same time, been exalted and introduced to a communion of life with GOD, the eternal and only source of all saving good, it is manifest that the work of his redemption and salvation would have been left incomplete, in which case he might be compared to a criminal, rescued indeed from his miserable dungeon, and from the death to which his crimes had exposed him, but left destitute, as yet, of all the comforts of life, being without food, without raiment, and without habitation, to secure him from the inclemencies of weather, and from the cravings of hunger.

Here, then, may be seen a *second* reason why the GREAT and HOLY GOD, in His adorable mercy, was pleased to assume the human nature, or to take to himself a HUMANITY, and thus manifest Himself before His creatures as a powerful REDEEMER and gracious SAVIOUR in the person of JESUS CHRIST. It was by and through that HUMANITY alone, that His fallen creatures could have *access to Him*, and thus be restored to all that saving knowledge of Him, and all that blessed communion of life, of love, and of wisdom with Him, which, through their miserable sin and folly, they had lost. For such is the terrible nature of human corruption, when left to itself, that

it not only immerses its unhappy subjects into all the mire and clay of their natural defilements, by subjecting them to the tyrannical dominion of selfish and worldly attachments, but it also closes the interiors of their minds against the light of heaven, which is the light of the eternal truth, and thus banishes them from the presence of GOD, and from all the joy, delight, peace, protection, and security, resulting from that presence. Accordingly, at the time when the GREAT REDEEMER made his appearance on earth, mankind had nearly lost all knowledge of GOD, and even all desire of such knowledge. Their minds were open, indeed, to the apprehension of worldly science, but almost entirely closed against the science of heavenly and eternal things. It became necessary, therefore, that GOD should awake them out of this sleep of death, by arresting their attention, and fixing it upon Himself. But how was this most blessed end to be accomplished? In His hidden and invisible majesty, GOD should no longer be approached by his sinful creatures, because both their hearts and their eyes were too heavy to be raised upwards to the contemplation of an object which appeared to them so sublime, and at the same time so remote. And this impossibility must have for ever remained, had not the ALMIGHTY, in His astonishing and inconceivable mercy, removed it, by assuming Himself the human nature or

HUMANITY, and by thus manifesting Himself in a body of flesh, in and by which He might be again seen, and known, and believed in, and approached, and thus a new covenant of blessing, deliverance, and salvation, might be entered into with His otherwise lost creatures.

That GOD thus assumed a HUMANITY, for the purpose of giving His fallen creatures *access to Himself*, and that access to Himself was given in that HUMANITY, is manifest from the multiplied declarations of JESUS CHRIST Himself, who was that HUMANITY in union with the DIVINITY. For thus He testifies on the important subject, “*Come unto ME, all ye that labour and are heavy laden, and I will give you rest ;*” (Matt. xi. 28.) and again, “*He that cometh to ME shall never hunger, and he that believeth on ME shall never thirst ;*” (John vi. 35.) and again, “*No man cometh to the FATHER but by ME;*” (John xiv.6.) and again, “*No man can come to ME, except my Father which hath sent ME draw him ; every man therefore that hath heard and learned of the FATHER, cometh to ME ;*” (John vi. 44, 45.) and again, “*Abide in ME and I in you, for apart from ME ye can do nothing ;*” (John xv. 4, 5.) and again, “*No man knoweth the FATHER, save the SON, and he to whomsoever the SON will reveal Him ;*” (Matt. xi. 27. Luke x. 22.)

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 lastly, "*If ye had known ME, ye should 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 hast thou not known ME, Philip? he that hath seen ME, hath seen the FATHER; and how sayest thou then, shew us the FATHER?*" (John xiv. 7 to 10.) For with what propriety, or for what purpose, could JESUS CHRIST call all who labour and are heavy laden to come unto HIM, unless in coming to Him they came at the same time to the ETERNAL FATHER? With what propriety, again, and for what purpose, could he declare, "*He that cometh to ME shall never hunger, and he that believeth in ME shall never thirst,*" unless coming to Him, and believing on Him, was the same thing as coming to and believing on the FATHER? How, again, could He say, "*No man cometh to the Father but by ME,*" unless access, and the only access to the FATHER, had been opened in and through His Humanity? And, lastly, what could the GREAT SAVIOUR mean, when He so repeatedly declared, that whosoever *believed* on Him, whosoever *saw*

Him, whosoever *knew* Him, *believed* on, *saw*, and *knew* also *Him who sent Him*, unless in His HUMANITY was made known and visible all the fulness of that ETERNAL BEING from whom He came forth, and who dwelt in that HUMANITY? We conclude, therefore, from the express and multiplied declarations of JESUS CHRIST, that GOD assumed a HUMANITY for this purpose, among others, that HE might *give His fallen creatures access to Himself*, and that access to Himself was given in that HUMANITY.

Hitherto we have considered the HUMANITY of JESUS CHRIST in its state of *humiliation* only, or such as it was during its abode here below, before it was completely united in its ascension-glory with the ETERNAL FATHER. We proceed now to consider it in what may be called its state of *Glorification*, or such as it was when it was taken up into heaven and made DIVINE, by entering into a full and everlasting union with JEHOVAH, on which occasion the words of God by His prophet were eminently fulfilled, where it is written, *In that day there shall be ONE LORD over all the earth, and His name ONE.* (Zech. xiv. 9.)

That the HUMANITY of the GREAT REDEEMER was *glorified*, and that by being *glorified* is meant its being made DIVINE, and that by being made DIVINE is to be understood its full union

or Oneness with the ETERNAL FATHER, is manifest from these words of that REDEEMER, previous to His last bitter sufferings and death, "*Now is my soul troubled, and what shall I say, FATHER, save me from this hour ; but for this cause came I to this hour. FATHER, glorify thy NAME. Then came there a voice from heaven, saying, I have both glorified, and will glorify it again ;*" (John xii. 27, 28.) and again, "*Now is the SON OF MAN glorified, and GOD is glorified in Him. If GOD be glorified in Him, GOD shall also glorify Him in Himself, and shall straightway glorify Him ;*" (John xiii. 31, 32.) and again, in His last prayer to His FATHER, "*And now, O FATHER, glorify Thou Me with thine own self, with the glory which I had with Thee before the world was ;*" (John xvii. 5.) and again, "*Neither pray I for these alone, but for them also which shall believe on ME through their word ; that they all may be one, as Thou, FATHER, art in ME, and I in Thee, that they also may be one in us, and the glory which Thou hast given ME, I have given them, that they may be one, EVEN AS WE ARE ONE.*" (John xvii. 20, 21, 22.) For from these words it evidently appears, first, that the HUMANITY OF JESUS CHRIST was glorified, because it is said, *Now is the SON OF MAN glorified*, and by the SON OF MAN is plainly meant, the LORD as to His HUMANITY.

Secondly, that by being *glorified*, is meant being made **DIVINE**, since it is said, “ *And GOD is GLO-
 RIFIED in Him, and if GOD be glorified in Him,
 GOD shall also glorify Him in Himself, and shall
 straightway glorify Him;*” and again, “ *Glorify
 Thou ME with thine own self with the glory
 which I had with Thee before the world was.*”
 The glorification, therefore, here spoken of, was the
 glorification of **GOD in Him**, or the glorification of
Him in GOD, which, of necessity, implies *divine
 glorification*, as is still more evident where it is
 said, *With the glory which I had with Thee before
 the world was* ; for the glory which **JESUS CHRIST**
 had with the Father *before the world was*, is the
 glory which He had as the **ETERNAL WORD**, of
 which it is written, “ *The Word was with GOD,
 and GOD was the Word.*” (John i. 1.) Thirdly,
 that by being made *Divine* is to be understood, a
 full union or **Oneness** with the **ETERNAL FATHER**,
 for it is said, “ *That they all may be one, EVEN
 AS WE ARE ONE ; as Thou FATHER art in
 ME, and I in Thee.*” The **HUMANITY**, there-
 fore, of **JESUS CHRIST**, it is plain, was made *One*
 with the **DIVINITY**, or the **FATHER**, agreeable
 to what He had before declared, when He said,
 “ *I and my FATHER are One.*” (John x. 30.) It is
 accordingly added, “ *As Thou, FATHER, art in
 ME, and I in Thee,*” because the union subsisting
 between the **DIVINITY** and the **HUMANITY** is a

reciprocal union, or an union resulting from the mutual tendency of each to be for ever one with the other, and therefore JESUS CHRIST testified further concerning this union, "*All Mine are Thine, and Thine are Mine.*" (John xvii. 10.)

If any confirmation was wanting to the above testimony, it might be found in the abundant declarations of the apostolic writers, all insisting that the *Humanity* of JESUS CHRIST is exalted to the most intimate union with the ETERNAL FATHER, and thus to dominion over all things in heaven and earth. To this purpose the apostle Paul writes, "*Which He wrought in CHRIST, when he raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all.*" (Ephes. i. 20 to 23.) And again, "*Through Him we both have access by one Spirit unto the FATHER.*" (Ephes. ii. 18.) And again, "*He that descended is the same also that ascended up far above all heavens, that He might fill all things.*" (Ephes. iv. 10.) And again, "*For in Him dwelleth ALL THE FULNESS OF*

“THE GODHEAD BODILY; and ye are complete
 “in Him, which IS THE HEAD of all principa-
 lity and power.” (Col. ii. 9, 10.) The apostle
 and evangelist John also writes thus, “We know
 “that the SON OF GOD is come, and hath given
 “us an understanding that we may know Him that
 “is true, and 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.)
 But in the general epistle of Jude, the same great
 truth is declared still more explicitly, for JESUS
 CHRIST, (that is to say, the DIVINITY and HU-
 MANITY united,) is there called the ONLY GOD,
 as it is expressed in these remarkable words, “To
 “the ONLY WISE GOD OUR SAVIOUR be glory
 “and majesty, dominion and power, both now and
 “ever.” (Jude 25.) In the book of Revelations,
 too, we read that the apostle John had a sight of
 the DIVINE HUMANITY of the GREAT SAVIOUR,
 which he thus describes: “I saw seven golden
 “candlesticks, and in the midst of the seven candle-
 “sticks, one like unto the SON OF MAN, clothed
 “with a garment down to the foot, and girt about
 “the paps with a golden girdle. His head and his
 “hairs were white like wool, as white as snow;
 “and his eyes were as a flame of fire; and his feet
 “like unto fine brass, as if they burned in a fur-
 “nace; and his voice as the sound of many waters.
 “And he had in his right hand seven stars; and

“ *out of his mouth went a sharp two-edged sword ;*
 “ *and his countenance was as the sun shineth in his*
 “ *strength. And when I saw him, I fell at his feet*
 “ *as dead. And he laid his right hand upon me,*
 “ *saying unto me, Fear not ; 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,*” (Rev. i. 12
 to 19.)

From all this weight of evidence, then, it appears most manifest, that the HUMANITY of the GREAT REDEEMER differed essentially from the humanity of other men, by virtue of its being the residence of the pure DIVINITY, and of being reciprocally united to that DIVINITY, so as to become completely ONE with it, comparatively as the soul and body of man are one. JESUS CHRIST, therefore, left nothing behind him in the sepulchre, but, in contra-distinction to other men, rose with his whole body complete, on which occasion He says to His disciples after His resurrection, “ *Be-*
 “ *hold my hands and my feet that it is I myself ;*
 “ *handle ME and see, for a spirit hath not flesh and*
 “ *bones as ye see ME have.*” (Luke xxiv. 39.) In this BODY, too, or HUMANITY, He was afterwards seen by His disciples ascending into heaven, where *all power was given to Him in heaven and in earth*, (Matt. xxviii. 18.) in consequence of His complete Oneness with the ETERNAL FATHER.

Having thus then endeavoured to shew what we are to understand by the HUMANITY of JESUS CHRIST, we shall now proceed to shew further, what is the just and scriptural idea of His *Mediation*.

The term *mediation* is used in two senses, first, as implying the mediation of one *person* in favour of another, for whom he bespeaks the good-will of a third *person*; secondly, as implying the mediation of one *thing* or *principle*, for the purpose of conjoining two other beings, things, or principles, which could not otherwise be conjoined. Thus, when any one mediates or intercedes between a king and a rebellious subject, with a view to engage the royal clemency in favour of that subject; or when one friend mediates or intercedes with another friend, with a view to reconcile him to another who has offended him; in each of these cases, the *mediation* is manifestly a mediation of *person*, and comes under the *first* sense, in which the term mediation is commonly used. Again, when light is employed as a medium of seeing an object, which the eye could not discern without it; or when the atmosphere is employed as a medium of hearing what the ear could not hear without it; or when we address ourselves to the *body* of a man, as a medium of approaching and holding communication with his *soul* or *spirit*, which

otherwise we could neither approach nor communicate with; in all these cases the *mediation* is evidently a mediation of *things* or *principles*, and falls under the second sense in which the term *mediation* is commonly used.

From this meaning of the term *mediation*, and from what has been just above observed concerning the HUMANITY of JESUS CHRIST, it must be most manifest to every intelligent mind, that when JESUS CHRIST is called a *Mediator between GOD and man*, the *mediation* is not to be understood in the *first* of the above senses, viz. as implying a mediation of *one person* between two other *persons*, with a view to their reconciliation, but rather in the *second* sense, viz. as implying the mediation of one *thing* or *principle* with a view to conjoin two other *beings, things, or principles*, which could not otherwise have been conjoined.

And first—The *mediation* of JESUS CHRIST cannot be a mediation of *one person between two other persons with a view to their reconciliation*

In making this assertion, we cannot be unconscious that it is in opposition to the general sentiment and idea of the greater part of the Christian world, and that in maintaining it, we have to

combat the combined authority of churches, of councils, and of pulpits; together with all the powers, of learning, of orthodoxy, so called, and of long-established liturgies, articles, and confessions of faith. For what is the language at this day, which is universally re-echoed through Christendom, on the subject of the *mediation* of JESUS CHRIST? Is it not this, that that Great God and SAVIOUR mediates, or intercedes, as the *second person* in the DIVINE TRINITY, with another person called the FATHER, in favour of sinful men, and that to obtain his suit, He pleads his bitter sufferings and death, with a view to excite a compassion, a mercy, and forgiveness, which could not otherwise be excited? Such, it cannot be denied, is the general voice, at this day, of all churches, of all writers and preachers, on the subject of the LORD'S *mediation* and *intercession*. But how few are aware of what is involved in this voice! For, in the *first* place, it supposes that there is some DIVINE BEING *out of* and *separate from* JESUS CHRIST; whereas from what has been above shewn concerning the DIVINE HUMANITY of that GREAT REDEEMER, it is manifest, that the whole of the GODHEAD is *incorporated* and *made one* with that HUMANITY, or, as St. Paul expresseth it, in that HUMANITY *dwelleth all the fulness of the GODHEAD bodily*. (Col. ii. 9.) And if *all* the fulness of the GODHEAD

dwelleth bodily *in* that HUMANITY, then how is it possible to conceive that any *part* of the GODHEAD dwelleth, or indeed existeth, *out of* it? Besides, it is generally acknowledged in all formularies of Christian faith and doctrine, that JESUS CHRIST is GOD; and if JESUS CHRIST be GOD, it follows of necessity, that He is the *Only* GOD, for otherwise there would be more GODS than One, which is an absurdity, contradictory alike to Scripture and reason,

But the above doctrine of mediation not only implies that there is some DIVINE BEING *out of, and separate from,* JESUS CHRIST, with whom JESUS CHRIST mediates and intercedes, but it supposes also, that that DIVINE BEING has not, *of Himself,* mercy and compassion, but must be moved to mercy and compassion by another Being, who, for that purpose, has been pleased to submit to the most grievous sufferings and the most painful death. Thus it supposes, (and what supposition can be more groundless and tremendous,) that the MOST MERCIFUL CREATOR of the universe; that DIVINE BEING who has declared, that His *tender mercies are over all His works; that He so loved the world, as to give His ONLY-BEGOTTEN SON, that whosoever believeth in Him should not perish, but have everlasting life;* (John iii. 16.) has no mercy, no love, no compassion, and no

forgiveness, but what is excited by that SON ; when yet it is manifest, that *His own* essential mercy, love, compassion, and forgiveness, inclined Him to send that SON into the world, and that the SON could never have pleaded for mercy, love, compassion and forgiveness, unless He had first received the disposition to do so from the FATHER who sent Him. Besides, it is notorious, that JESUS CHRIST Himself disclaims all mediation and intercession, according to the above idea of those offices, for He says to His disciples, speaking to them of His return to the Father, to be for ever united with Him, “ *At that day ye shall ask in My name ; and I say not unto you that I will pray the Father for you ; for the Father Himself loveth you, because ye have loved Me, and believed that I came out from GOD.*” (John xv. 26, 27.) In these words, it is remarkable, that JESUS CHRIST expressly declares that He will *not* pray to the Father for His disciples, that is, He will not intercede for them according to the common idea of intercession ; and he assigns this as a reason, *For the Father Himself loveth you, because ye have loved Me, and believed that I came out from GOD.* And what is this but saying, that if JESUS CHRIST be loved by us, and believed in as One with the Father, we have then continual access to the love of the Father who dwelleth in Him, through that DIVINE HUMANITY in which

He dwelleth, and by which He loveth to be approached ?

Concluding, then, that the *mediation* of JESUS CHRIST is not to be understood in the *first* of the above senses of the term *mediation*, viz. as implying the mediation of *one person* between *two other persons*, with a view to effect their reconciliation, we shall proceed now to shew, that it is to be understood in the *second* sense of the term, viz. as *implying the mediation of one thing or principle, with a view to conjoin two other beings, things, or principles, which could not otherwise have been conjoined.*

It has already been seen, in treating of the HUMANITY of JESUS CHRIST, how the ETERNAL FATHER assumed that HUMANITY for the double purpose of subduing man's infernal foes, and also of giving man *access to Himself*, since both these acts were alike necessary to man's salvation. It has been seen also, how by and through that HUMANITY, in its state of glorification or union with the ETERNAL FATHER, and by and through it *alone*, the fallen human race are now capable of approaching their GOD, of knowing and of loving Him, and thus of attaining all that blessed communication and conjunction of life with Him, for which they were originally created, and to which they were redeemed.

Here, then, the single and sincere eye of the humble Christian will be enabled to discern, at one glance, the just, beautiful, and scriptural idea of the *mediation* of JESUS CHRIST, and how this mediation implies the mediation of one thing or principle, between two other beings, things, or principles, to effect their conjunction. For if the DIVINE HUMANITY of that GREAT REDEEMER be now the *only medium* by which sinful men can have access to the ETERNAL FATHER, so as either to know or love Him, or to attain any communication or conjunction of life whatsoever with Him ; and if all who, out of penitent and believing hearts, approach to that *medium*, are admitted, according to the degree of their approach, to the blessed knowledge and love of the INFINITE and ETERNAL who dwells in it, and experience, at the same time, a door of everlasting communication opened, and a covenant of everlasting conjunction sealed, by virtue of such approach ; then how plain is it to see, that the proper *mediation* of JESUS CHRIST is that of His DIVINE HUMANITY, which is thus exalted in heaven as a perpetual *medium*, not only of *introduction* to the ESSENTIAL DIVINITY dwelling in and incorporated with it, but also of communication and conjunction of life between that ONE LIVING GOD, and His otherwise lifeless and dead creatures !

For if the **ETERNAL GOD** now dwells in a **GLORIFIED BODY, or DIVINE HUMANITY**, as the Sacred Scriptures testify throughout ; and if He has moreover appointed, that all mankind should approach and know Him in that **BODY or HUMANITY**, and has positively declared, on the other hand, that no one can approach or know Him but in and through that **DIVINE MEDIUM**, and if all who come to that **MEDIUM**, with humble, contrite, and believing hearts, never fail to find a blessed admission, by it and through it, to the all of **DIVINITY** dwelling in it ; then may it not, with the utmost truth and propriety, be asserted, that that **GLORIFIED BODY, or DIVINE HUMANITY**, is continually *mediating* between **GOD** and man, since by it **GOD** has continual *access* to man, and man to **GOD**, in a fulness and an efficacy which could not have been experienced without such a **MEDIUM** ?

Again ; will it not follow that this is the most just and scriptural idea of the *mediation* of the **GREAT REDEEMER**, inasmuch as, beyond any other, it clears away difficulties, it removes perplexities, and presents to our delighted view the mercy of the **MOST HIGH** in its proper colouring and due proportions of benignity, of forbearance, of tenderness, and of condescension ? For, under the impression of the commonly-received sentiment

of one Divine Person mediating and interceding with another Divine Person, to render Him placable, and to disarm Him of vengeance, how do we tremble at the notion of a SUPREME BEING, who thus requires another's mediation to excite His mercy ! But under the impression of the sentiment of mediation above explained, how are we rejoiced to find, that the Supreme Being ever was, is, and must be, the same inexhaustible source of mercy and compassion, whilst He would convince His offending creatures, not only that He is ever ready to pardon their offences, but also that, in His adorable loving-kindness, He was pleased Himself to provide for them a *medium of access to Himself*, when their transgressions had almost entirely separated them from the possibility of approaching Him ? For behold ! the BLESSED JESUS, in His DIVINE HUMANITY, opens to all the *door of salvation*, and keeps that door *for ever open*. Moreover, He calls, He invites, He presses all to enter in, and promises to give them *pasture*, as it is written, "*Come unto ME ; abide in ME ; by ME if any man enter in, he shall be saved, and shall go in and out, and FIND PASTURE.*" (Matt. xi. 28. John xv. 4. chap. x. 9.) Therefore it is written again, "*The LAMB who is in the midst of the throne shall feed them, and lead them unto living fountains of waters.*" (Rev. vii. 17.)

Let us then henceforth learn to adore that divine and infinite mercy, which has been pleased, in its unutterable loving-kindness, to provide for us the above blessed *medium* of salvation, and of eternal conjunction with itself. Let us acknowledge, from the depth of humble and contrite hearts, that without this *medium* we must be lost for ever, since without this *medium* we can know nothing of the ONE ETERNAL GOD, neither can we attain any communication of life with Him, consequently we must remain for ever in the *darkness* of our natural ignorance, and in the *death* of our natural corruptions. For if we remove from the firmament of the intellectual world, the DIVINE HUMANITY of JESUS CHRIST, we remove, at the same time, all *spiritual* light and life, all *spiritual* benediction and consolation, all *spiritual* protection and security, as effectually as we should remove all *natural* light and life, all *natural* benediction and consolation, all *natural* protection and security, by annihilating the sun of this world.

But above all, let us learn to approach continually unto the above DIVINE MEDIUM, in all our prayers and praises, in all our combats against our spiritual adversaries, in the daily regulation of our tempers, affections, and thoughts, in the daily exercise of all our duties, in our joys and our sorrows, in our prosperities and adversities. Let us

thus make it familiar to us, on all occasions, to open both our eyes and hearts to the contemplation and enjoyment of that **SUBLIME OBJECT**, the only source of all the light, comfort, blessing, and protection that we can ever find. For this purpose let us believe, that in the **DIVINE HUMANITY** of the **BLESSED JESUS** we see all that can be seen, we know all that can be known, we approach all that can be approached, and we enjoy all that can be enjoyed, of the **ETERNAL FATHER** the **GREAT JEHOVAH**, who dwelleth in it, and who is also incorporated and made one everlastingly with it. Thus shall we want no one to instruct us how that **DIVINE HUMANITY** is the *medium* of our salvation, but entering in at that *door* of eternal life, and finding that by it we have introduction to a blessed communication and conjunction of love and wisdom with the **SUPREME GODHEAD**, we shall be taught, by our own joyful experience, to sing this song of triumph and thanksgiving, “*Lo, this is our God ; we have waited for Him, and He will save us ; this is the LORD ; we have waited for Him, we will be glad and rejoice in His salvation.*” (Isaiah xxv. 9.)

AMEN.

SECTION X.

On the Angelic Heaven as a Spiritual Medium.

By the angelic heaven are to be understood the angelic beings or angels who compose it, since heaven is heaven by virtue of its inhabitants, or rather, by virtue of the heavenly principles of holy love and wisdom which prevail in its inhabitants. And since those principles are from the LORD GOD and SAVIOUR JESUS CHRIST, and are acknowledged to be so by the angelic recipients, therefore heaven is heaven by virtue of the reception of holy love and wisdom from JESUS CHRIST, and not from its *locality*, nor from any thing that it is, or possesses, independent of such reception.

From this view of the nature and constitution of the angelic heaven, it will plainly appear how it is a medium of the communication and conjunction of GOD with man, and of man with GOD. For it is an important truth, firmly established on the sure testimony of the Sacred Scriptures, that the blessed beings, called angels, are in some sort of connection with their ALMIGHTY FATHER on the one part, and with the human race on the other, and are thus rendered instrumental in effect-

ing communication and conjunction between the one and the other. That they are in connection with their **ALMIGHTY FATHER** on the one part, is manifest, not only from the consideration of their being recipients of His life of love and wisdom, but also from this circumstance, that the **DIVINE BEING** is continually represented, in the Sacred Scriptures, as acting *in unity* with the angelic host, and as accomplishing His purposes of blessing and salvation by their instrumentality. Thus, when Micaiah the prophet was favoured of old with a vision of the **ALMIGHTY**, he describes it in these remarkable words, "*I saw the LORD sitting on His throne, and ALL THE HOST OF HEAVEN standing by Him on His right hand and on His left.*" (1 Kings, xxii. 19.) Thus too, when the **GREAT JEHOVAH** is represented, in the Psalms, as descending to bless the earth, it is written, "*He bowed THE HEAVENS also and came down.*" (Psalm xviii. 9. cxliv. 5.) And again, "*The chariots of GOD are twenty thousand, even thousands of angels; the LORD is among them as in Sinai, as in the holy place.*" (Psalm lxxviii. 17.) So again, when the prophet Daniel was permitted to see the **ANCIENT OF DAYS** sitting on His throne in His invisible kingdom, he records the astonishing sight in these affecting words: "*I beheld till the thrones were cast down, and the ANCIENT OF DAYS did sit,*

“ *whose garment was white as snow, and the hair
 of His head like the pure wool ; His throne was
 like the fiery flame, and His wheels as burning
 fire. A fiery stream issued and came forth from
 before Him : thousand thousands ministered unto
 Him, and ten thousand times ten thousand stood
 before Him.*” (Dan. vii. 9, 10.) In like man-
 ner, in the New Testament, the GREAT RE-
 DEEMER always describes Himself as in connec-
 tion with the *heavenly host*, and acting by them ;
 for thus it is written, “ *The SON OF MAN shall
 send forth His ANGELS, and they shall gather
 out of His kingdom all things that offend, and
 them which do iniquity.*” (Matt. xiii. 41.) And
 again, “ *The ANGELS shall come forth, and sever
 the wicked from among the just.*” (Matt. xiii.
 49.) And again, “ *The SON OF MAN shall come
 in the glory of HIS FATHER, with His AN-
 GELS ; and then He shall reward every man ac-
 cording to his works.*” (Matt. xvi. 27.) And
 again, “ *When the SON OF MAN shall come in
 His glory, and all the HOLY ANGELS with
 Him, then shall He sit on the throne of His
 glory.*” (Matt. xxv. 31.) To the same purport,
 in the Revelations, when the beloved apostle was
 admitted to the high privilege of looking into the
 invisible world, and beholding the LORD and
 JUDGE of all the earth, he views and announces
 Him still as in close association with His heavenly

ministers : For thus he writes, “ *Behold, a throne was set in heaven, and one sat on the throne. And round about the throne were four and twenty seats ; and upon the seats I saw four and twenty ELDERS sitting, clothed in white raiment, and they had on their heads crowns of gold.*” (Rev. iv. 2. 4.) And again, “ *I beheld, and I heard the voice of many ANGELS round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands.*” (Rev. v. 11.) And that the LORD employed these heavenly ministers in the accomplishment of His own divine purposes, and thus *acted in unity with them, and by them*, is manifest from what is afterwards written in the same wonderful book. For we read that *four angels* were engaged in *holding the four winds of the earth*, and a *fifth* in *sealing the servants of GOD in their foreheads*. (Rev. vii. 1, 2, 3.) “ *Seven angels, again, had seven trumpets, with which they sounded.* (Chap. viii. ix.) And “ *Another mighty angel came down from heaven clothed with a cloud, &c. and he had in his hand a little book open.* (Chap. x.) And again, “ *Michael and his angels fought against the devil and his angels.*” (Chap. xii. 7.) Again, “ *I saw another angel coming down from heaven having great power, and the earth was lightened with his glory.*” (Chap. xviii. 1.) Again, “ *I saw an angel come down from heaven, having*

“ *the key of the bottomless pit, and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years.*” (Chap. xx. 1, 2, 3.) Again, “ *One of the seven angels talked with John, and shewed him the Bride, the Lamb’s Wife, and carried him away in the spirit to a great and high mountain,*” &c. (Chap. xxi. 9, 10.) From all these particular circumstances it is evident, that the angelic host are in some sort of connection with their ALMIGHTY CREATOR, and bear a part in His divine administration, so that He may be said to act *in* and *by* them, and they to act *in* and *from* Him.

And as on the one part the blessed angels are in close connection with their FATHER in heaven, so on the other part are they in connection also with men on earth, agreeable to the continual testimony of the Sacred Scriptures throughout. Hence we read of their frequent visible interpositions and associations with the human race in the earlier and purer ages of the world, both under the patriarchal and prophetic dispensations. Hence, too, on the appearing of the INCARNATE GOD, this visible communication with the angelic kingdom was again opened, and *the angel of the LORD appeared to Zacharias, standing on the right side of the altar of incense.* (Luke i. 11.) And again, to the Virgin Mary, *announcing the birth*

of the HOLY CHILD JESUS. (Luke i. 26 to 30.) And afterwards to the *shepherds*, to communicate to them the same glad tidings. (Luke ii. 8 to 15.) And also to Joseph, to satisfy him of the miraculous conception. (Matt. i. 20 to 22.) And on another occasion, to admonish him to *take the young child and his mother and flee into Egypt*. (Matt. ii. 13.) And again, to the women at the LORD'S sepulchre. (Matt. xxviii. 2 to 8.) And, lastly, to Cornelius, the devout centurion. (Acts x. 3.) And to the Apostle Peter, to deliver him out of prison. (Acts xii. 7 to 15.) The same important truth, respecting the connection of angels with men, is confirmed also by divine declarations, as well as by visible manifestations. Thus it is written, in the Old Testament, "*The angel of the LORD encampeth round about them that fear Him, and delivereth them.*" (Psalm xxxiv. 7.) And again, "*He shall give His angels charge over thee, to keep thee in all thy ways.*" (Psalm xci. 11.) And in the New Testament we are repeatedly admonished, that the *kingdom of heaven is nigh unto us* : (Matt. iii. 2. chap. iv. 17. Luke x. 9, 11.) That "*there is joy in the presence of the angels of GOD over one sinner that repenteth.*" (Luke xv. 7, 10.) That the angels attendant on little children do *always* (or in all things) *behold the face of the Father who is in heaven* ; (Matt. xviii. 10.) and that they are *all ministering spirits, sent*

forth to minister to them who shall be heirs of salvation. (Heb. i. 14.) Such is the testimony of revealed wisdom on the interesting subject of *Angelic Mediation*—to which testimony may be added, (if any addition can be wanted,) the evidence of the universal experience of mankind in regard to the daily operation and government of their affections and thoughts. For two things are remarkable on this occasion, and deserve particular attention, *first*, that the affections and thoughts of every individual are *in a perpetual change or variation, so as never to continue the same for many minutes together*; and *secondly*, that they are subject to controul and to elevation, so that an evil affection and thought can be checked, and a good one can be exalted even to conjunction with its Divine Source and Origin. For let every one examine himself, and he will assuredly find, in the *first* place, that his affections and thoughts are in a continual fluctuation, never remaining long fixed in the same state; and *secondly*, that he has power over them, so as to be able to controul some, to discard others, and to trace up others to the Divine Fountain from which they flow, and thus connect them with that Fountain. But how shall we account for these astonishing circumstances? On the idea that man is left to himself alone, without spiritual associates, they are utterly inexplicable. For, if left to himself, every man must naturally wish to fix and

perpetuate such affections and thoughts as afford him delight, and yet this he finds is impossible, and absolutely out of his power to effect. Every man, too, whilst he checks what is evil in himself, and exalts what is good; has an infallible proof in his own bosom, that some invisible and heavenly agents are at work within him, both inclining and enabling him to correct disorder, and thus to introduce their own heavenly life and order into the little kingdom of his affections and thoughts. For *how can satan cast out satan?* or, what amounts to the same thing, how can man, who is naturally evil and corrupt, cast out from himself what is evil and corrupt, unless assisted by some unseen and higher power? We conclude therefore, that in this instance the testimony of Revelation is wonderfully confirmed by the documents of the general experience of the whole human race.

From these premises it is now evident, even to demonstration, that the ANGELIC HEAVEN is an appointed *medium* of communication and conjunction between GOD and man, and that man is therefore indebted to this *medium*, under GOD, for all the means which he possesses of improving and perfecting his life, whether it be spiritual or natural. For if the blessed angels are recipients of the divine love and wisdom, and act therefore not from themselves, but under the continual government

and guidance of those eternal principles ; and if, besides, they are continually present with man, communicating to him the activities of their life, then it must of necessity follow, that they are for ever instilling into man the same love and wisdom which they themselves receive from God. It must, of necessity, therefore follow, that they act conjointly on man's *will* and *understanding*, since the will of man was created to receive the influences of the divine love, as the understanding was created to receive the influences of the divine wisdom. And if they act on the *will* and *understanding*, they must also, of course, act on the *affections* and *thoughts*, since all affection is of the will, and all thought is of the understanding. It is consequently, the continual endeavour of these heavenly beings, to elevate man's affections and thoughts to the eternal principles which constitute their own lives, and thus to the divine origin of those principles, whose name is JESUS CHRIST. We may reasonably suppose, therefore, that whilst man is reading the Sacred Scriptures, the attendant angels are always at work to exalt his mind to the DIVINE AUTHOR of the Holy Volume, and thus to a sense and apprehension of the sublime verities which it contains, and of that ETERNAL WORD of life and salvation, of which, in its letter, it is at once the basis and the repository. When man, again, offers up his prayers and supplications to

the **ALMIGHTY**, it is alike reasonable to conceive, that he is not left merely to his own single efforts, but that his angelic associates are still present with him, to inspire life into his devotions, by enkindling devout affections, by repelling vain imaginations, by collecting his wandering thoughts, and by instilling such a seriousness and sincerity, such a wisdom and illumination into his prayers, as may direct and elevate them to their proper Object, the **GREAT INCARNATE GOD**, and thus to secure to them their proper end, which is conjunction of life with that **GOD**. When man, again, is engaged in the duties of his calling ; when he mixes with society, either in business or in recreation ; when he eats and drinks for the support of his bodily life, or meditates and reads for the support of his spiritual life ; when he is either enjoying himself on the mountain of prosperity and peace, or deploring his unhappy lot in the pit of misery and disturbance ; on all these occasions we are warranted, by the testimony of Revelation, in concluding that the **ANGELIC MINISTRY** are not removed at a distance from him, but that they are still near him, infusing the spirit of honesty, uprightness, and diligence in business, of watchfulness in recreations, of temperance in diet, of moderation in joy, and of patience in sorrow, in short, of regard to the **ALMIGHTY**, and respect to an eternal end in every concern, engagement,

and circumstance of human life and its various exercises.

It is not then only in our *temporal* concerns, such as relate to our *political* prosperity and well-being, to the care of our *persons*, to the management of our *worldly affairs*, to our protection from *bodily dangers*, that we are indebted to the presence and administration of the heavenly beings who continually encompass us, though even in these things there is every reason to believe, and to enjoy consolation in believing, that we are never for a moment left destitute of their invisible aid, guidance, and defence. But all these lesser blessings and advantages are of small account, when set in competition with the infinitely greater ones which respect our eternal destination and bliss. For the empire and prosperity of *mind* is what principally engages the attention of the inhabitants of heaven. It is the supreme delight, therefore, of these blessed beings, to connect themselves with the interiors of the human soul, and to enter thus into a state of the closest communion and most intimate fellowship with man. And the grand and interesting object which they propose to themselves by such communication, is to elevate us to our **HEAVENLY FATHER**, to open and form in us the kingdom of His bliss, to warm us with His love, to enlighten us with His wisdom, to secure us thus

against the assaults of our infernal foes, to protect us in the hour of temptation, and, finally, when the process of purification and regeneration is completed, to introduce us into their own eternal and happy abodes, to live for ever in open and manifest communication with them in their blessed societies. Such is the *medium* provided of God for the purpose of effecting a continual communication and conjunction of life between Himself and His children.

If it be objected, that this *mediation* of the heavenly host detracts from the *all-sufficient mediation* of the GREAT REDEEMER, and that the *latter* mediation is *of itself* competent to secure to man all the blessings of salvation and eternal life, it may be answered in reply, that it is no detraction from the omnipotence and all-sufficiency of the ALMIGHTY, to assert, that He employs subordinate beings to accomplish His own purposes. On the contrary, such an assertion rather tends to enlarge our conceptions both of the divine power and benignity, by leading us to believe that God out of His infinite desire to communicate happiness to His creatures, is not content to be the *sole* administrator of blessing, but admits His creatures to a kind of *partnership* with Him (if we may use such an expression,) in the communication of His favours. It is granted, that He Himself, if He

was so disposed, could perform of Himself all services of use and benefit whatsoever, without the instrumentality either of angels or men. But daily experience teaches, that He continually employs *men* to co-operate with Him in such services ; and Revelation teaches, that He also employs angels to the same effect. But shall we say that this is any diminution of His own omnipotence and all-sufficiency ? Or rather, is it not more reasonable to assert, that it is an additional proof of His astonishing mercy and loving-kindness, in that He thus bestows on His creatures the high privilege and signal joy of administering to His divine purposes, and of uniting their powers with His, in effecting uses, in conferring benefits, and thereby in *doing His will on earth, as it is done in heaven* ? For if angels and men had nothing to do, in what would they find their happiness ? It is necessary, then, that both angels and men be *employed*, otherwise they can never be blessed. But what employ, we may ask, is so honourable, what so happy, as to be employed under God in the accomplishment of His designs ? God, therefore, it is plain, manifests both His mercy and His power in admitting both angels and men to a participation with Himself in this most honourable and happy service.

But it may possibly be again objected, that this

doctrine of *Angelic Mediation* has a tendency to open a door to *enthusiasm*, by leading mankind to look for the *visible* interposition of spirits and angels, and for *audible instruction* from them, and to depend upon this guidance rather than on the infallible teaching and testimony of the **WORD OF GOD**. And certainly this objection, if well-grounded, must be allowed to militate, with considerable force, against the doctrine under consideration, because, added to the great danger of exalting any mode of instruction above that of the Sacred Scriptures, is to be taken into account, the natural propensity of the human mind to look for something *extraordinary* in the way of heavenly communication, rather than submit to be taught in the *ordinary* mode, by a diligent and serious perusal of the Oracles of Truth. But the question still remains, Is the above objection *well-grounded*? In other words, doth it necessarily follow, that because the doctrine of the *Mediation of Angels* is believed, therefore their *visible interposition* and *audible instruction* are to be looked for, and their guidance is to be exalted above that of the **WORD OF GOD**? Perhaps there is no doctrine of truth, howsoever sublime and just it may be in itself; which is not liable to perversion and abuse, and the more so, in proportion to its sublimity and reasonableness. But is this liability any solid reason for discarding the doctrine? Rather, is it not

only a reason for attempting to prevent the abuse and perversion, and then retaining the doctrine in its full force? It is allowed, that the doctrine of *Angelic Mediation*, like all other revealed doctrines, may be misunderstood, and by misconstruction become mischievous, but what is the rule of conduct which wisdom and prudence prescribe on the occasion? Is it not to guard as much as possible, against the mischief, but not to increase it by annihilating the doctrine? And would not all mischief be effectually prevented by instilling into the mind of the young disciple, the following salutary maxims, viz. that the WORD OF GOD is the only pure source and fountain of truth, the only safe guide and instructor, the only sure law for the regulation of human conduct; that, consequently, *Angelic Mediation* is not designed to supersede the WORD OF GOD, but to enforce its precepts more powerfully on the heart and life; not to reveal any new truth or law, but to give greater life and energy to what is already revealed; and lastly, that a serious, well-grounded belief in such mediation is of infinitely more efficacy and importance, in regard to man's purification and regeneration, than either to *see* or *converse* with spirits and angels, because no *sight* whatsoever is at all comparable to the internal sight of a believing mind, as exercised on the great invisible realities of GOD, His WORD, and KINGDOM; neither is any *audible*

voice whatsoever to be set in competition with the voice of the **ETERNAL TRUTH**, speaking the unutterable language of righteousness, joy, and peace, in the humble and penitent bosom.

Another, and still more serious objection, remains to be answered ; for it may be urged, and possibly will be urged by some, that to acknowledge ourselves indebted to the angelic host for their *mediation*, and to confess our dependance on their aid and administration, may insensibly lead us to a kind of adoration and worship, similar to what the Roman Catholics pay to their saints, and may thus diminish our sense of the immense debt which we owe to the **GREAT CREATOR**, and lessen, at the same time, our dependance on His mercy and power for all the blessings we enjoy. This objection, however, falls to the ground, when it is considered that the mediation of the heavenly angels is a mediation appointed by the **ALMIGHTY** Himself, and under His perpetual controul and government, insomuch that the angels are merely *instruments* to accomplish His divine purposes, and, consequently, what they do is really done by Him, and all the honour and glory of their doings is therefore due to Him. The mediation, then, of the angelic host, can have no possible tendency to diminish our adoration of the **GREAT CREATOR**, or to render us less dependant on His bounty and

omnipotence, provided we form to ourselves just ideas of the nature of that mediation, and of the beings by whom it is exercised. On the contrary, if we reflect properly, as we ought to do, that the angels themselves are nothing, and account themselves nothing, but receivers of life from God ; and that their mediation is nothing, and intends nothing, but to communicate that life in a greater fulness to mankind, we shall then be enabled to make the happy discovery, that so far from detracting from the divine glory and worship, our acknowledgment of the above mediation will lead to a more profound humiliation and abasement of ourselves before the DIVINE MAJESTY of the GREAT INCARNATE GOD, whose name is JESUS CHRIST. For we shall then be enlightened to see, that whilst the angelic administration, properly considered, is an *accession* to the divine, it is an accession also derived from the divine, consequently one with it ; and therefore as an earthly monarch increases his glory, and enlarges his authority, by every increase of the number and splendour of his ministers, in like manner the MONARCH OF HEAVEN increases His glory and enlarges His authority by the same means, so that under every grateful acknowledgment of our obligation to the heavenly and subordinate ministry, we are still compelled to exalt the SUPREME alone, and say, “*THINE is the kingdom, the power, and the glory.*”

The doctrine, then, of *Angelic Mediation*, when cleared from misconstruction and perversion, and seen by the light of its own purity, has a tendency to enlarge our ideas of the DIVINE BEING, to increase our dependence on his mercy and providence, to extend our views of His fatherly care over us, and in so doing, to abase us under a feeling sense of our own nothingness, and thus conduct us to the performance of the purest and most acceptable worship of the ALMIGHTY. But this is not all. For there is no other doctrine which so fully and feelingly convinces us of the *high privileges* which we enjoy as Christians, and of the *sublime honours and dignities*, the *rich inheritance* and *joys*, which those privileges involve in them ; and perhaps it is for want of making a right estimate of these blessings, that we many of us continue to immerse ourselves deeper and deeper every day in the *mire and clay* of mere earthly and sensual concupiscences. For the misfortune is, (and there cannot be a greater) that the *natural man*, before he becomes enlightened by the ETERNAL TRUTH, falls into the most fatal mistakes respecting both his *proper birth*, his *proper dignity*, his *proper possessions*, and his *proper happiness*, inasmuch as he takes the measure of all these things, not from the EVERLASTING GOSPEL, but from human opinion and caprice ; not therefore from wisdom, but from folly ; not from what GOD in

His providence has graciously ordained, but from what man in his infatuation has perversely misconceived. Thus he estimates his *birth* by the rule of worldly reputation, his *dignity* by the tinsel of worldly honours, his *possessions* by the dust of worldly property, and his *happiness* by the scanty line of temporal gratifications. But how will his views of all these objects be changed and enlarged, whensoever he will suffer the light of heavenly wisdom to open his eyes, and to extend his prospects, by exhibiting to his mental sight the realities of that eternal world, and its blessed inhabitants, for which he was born, by which he is encompassed, in which he breathes, and from which he continually derives his life and all its blessings! For, behold the humble and pious Christian, who really believes the Gospel, and mark the high privileges of which he is the happy and distinguished partaker! His *birth* is from above—his *dignity* is to be the child of God and the brother of angels—his *property* is heaven—and his *happiness* is to be for ever conjoined and consociated with God and His angelic host in all that is good, and wise, and blessed! He never, therefore, is the slave either of envy, or of covetousness, because he is convinced, that in the society of his heavenly friends he possesses all that he can ever want for his bliss. In every situation, too, and under every circumstance of life, he is content and

at peace, because he knows that all his affairs are in the best hands, and managed to the greatest possible advantage.

But to discover and make a just estimate of *all* the privileges and blessings resulting from the consideration of *Angelic Mediation*, we must take a view of the **TRUE BELIEVER** in the process of his purification and regeneration, and mark how every step in that process is an advancement towards, and introduction into, some new society in the heavenly world. For the *Angelic Kingdom*, it may reasonably be supposed, consists of *various* orders of angelic inhabitants, differing from each other in dignity and eminence, *as one star differeth from another star in glory*, thus differing in the degree and quality of their love and wisdom, with an endless variety. For the orbs of celestial life and purity are *manifold*, and the steps of ascent from a lower orb to a higher are *gradual*, whilst each step is in accord and unseen connection with the knowledge and the practice of evangelical virtue. Such, then, may be conceived to be the *gradation* in the life of the true believer, and in his advancement towards the perfection of his purity and his bliss. It is therefore his signal privilege, to be admitted to consociation, not with one society *only* of the heavenly host, but successively with *many*, and to advance, by an orderly progression, and

according to the degree of his purification, from one society to another, until he reaches the place of his final destination. As, therefore, we read that *the angels of God met the patriarch Jacob, as he went on his way*, (Gen. xxxii. 1.) so they *meet* also the true believer in *his way* to their heavenly kingdom, and as they *meet*, they welcome him to their blessed abodes, and afford him every needful refreshment for his journey. But they do not detain him in their association, only so long as is expedient, and if they see him meet to be advanced to higher societies, they suffer him to proceed on his way, and he is received and welcomed by new and superior orders of heavenly associates. Thus his progress in the regeneration is a progress at the same time amongst the societies of heaven, and the higher he ascends in the scale of Christian purification, so much higher also is his ascent into the mansions of the blessed.

The doctrine, then, of *Angelic Mediation*, is not *speculative* only, but *practical*; not calculated merely to *amuse the understanding*, but to *purify and amend the heart and life*, by stimulating to the love and the practice of evangelical virtue, and by thus elevating the soul to a closer and purer conjunction with the ALMIGHTY. For it exalts our ideas of the divine mercy and providence; it brings heaven nearer to us, and renders

us more sensible of the influences of its blessed inhabitants, by convincing us of their kind intentions towards us, and of the affectionate assiduity by which they would promote our salvation. It diminishes thus the power of that seduction by which the world and our passions would deceive and destroy us. For the world is ever tempting and ensnaring us by *apparent goods*, which in themselves are destitute of solidity and reality, amusing our imaginations with false and fanciful ideas of *birth*, of *dignity*, of *property*, and of *happiness*. But the *doctrine of Angelic Mediation* counteracts this poison, by teaching us what *true birth*, *true dignity*, *true property*, and *true happiness* are and mean, and where they are to be found. For what *nobility of birth* is to be compared with that which our connection with the *angelic world* presents to our view and to our acceptance? What *dignity*, again, has this world to offer equal to the dignity of living in communion with angels? What *property*, too, in the way of earthly gold, and silver, and land, has any value comparable to the imperishable gold and silver, and land, of angelic love, angelic wisdom, and an angelic inheritance? Where, also, shall we find any *happiness* of this world which, either in quality or degree, bears any proportion to the blessedness of that true Christian, who steadily pursuing his connection with the *heavenly host*, and

cherishing their pure influences in his heart and life, is continually separating himself more and more from all the powers of darkness and defilement, and continually advancing towards the great end of his being, in an eternal association with the *Angelic Kingdom*, a participation of their love and wisdom, and an inseparable conjunction with **JESUS CHRIST**, in His life, order, and peace?

Whilst, then, we adore the goodness and wisdom of our **GOD**, for having provided such a *medium* of our salvation, it surely becomes us to reflect seriously on the interesting situation in which it places us, and on the weighty obligations which it imposes upon us. If we regard the testimony of our senses only, we see ourselves confined to a world of matter, and to an association with beings like ourselves, and we can discern nothing higher, nothing more excellent in our connections and relationships. The natural consequence is, we form to ourselves material ideas, and we think of no other happiness than what results from material objects, and from the manner in which they affect us. Hence come those terrible systems of Sadducism, Scepticism, and Infidelity, which would lead us to believe nothing but what we can see and feel with our bodily senses, and would thus deprive us of every consolatory hope, and of every bright prospect opened to us beyond the grave.

But what is our protection against these mischiefs ? It can only be found in the acknowledgment of a GOD, and of the *spiritual mediums* of salvation which He has been pleased to appoint. For, in proportion as we regard those *mediums*, and that DIVINE BEING with whom they are connected, our eyes are gradually opened to the knowledge of our true state, and we see, what it was impossible we could see before, that the present world of matter, in which we live, is but the *shell* or *crust* of that eternal world for which we were born, and in which our immortal spirits live and breathe, even during their residence in their mortal and material bodies. But how do our views brighten with this knowledge of our true circumstances ! How is the comfort and importance of our present state increased, by thus connecting it with a higher ! What new motives are supplied for the love and the practice of evangelical virtue ! What additional cautions and securities against the influence of our passions ! In short, we may now be said *first to begin to live*, because what we before called *life*, was not life but *death*, being separated from that living communion with GOD and His angelic kingdom, which alone properly constitutes the *life*, the *wisdom*, the *security*, and the *happiness* of intelligent creatures.

Let it then from henceforth be our most devout

and constant prayer to our HEAVENLY FATHER, that in His adorable mercy He will be pleased to open our eyes to the knowledge of HIMSELF, and of that *eternal kingdom* and its *blessed inhabitants* who are one with Himself. When the prophet Elisha prayed of old for his servant, we read, that “*the LORD opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha.*” (2 Kings, vi. 17.) Our situation is precisely the same with that of this *young man*, because we are naturally in the same state of intellectual blindness, and until our eyes are opened by a DIVINE POWER, we must ever continue so. But, adored be that POWER! our eyes also *may be* opened, like those of the *prophet’s servant*, and we, too, may see *the mountain full of horses and chariots of fire round about our Master*. But how much does this blessed sight involve in it! What purity, what humility, what charity, what watchfulness against every defilement of sin, what improvement in every heavenly grace and virtue, is to be expected in that bosom which is consecrated to be the blessed temple and habitation of the heavenly host, and thus to behold *the glory of God*! Let us, then, to devout prayer add *sincere repentance of heart and life*, if we ever hope to be admitted to the high honour and supreme happiness of enjoying the blessings of *Angelic Mediation*. Let all

worldly pride and vanity, all worldly covetousness and sensuality, be put away from us, and give place to the pure and holy inhabitants of heaven. Thus shall we secure to ourselves all that unspeakable happiness which JESUS CHRIST had in view for us when He taught us to pray, "*Thy kingdom come,*" and when He delivered to us the blessed precept, "*Repent ye, for the kingdom of heaven is at hand.*" AMEN.

SECTION XI.

On the Infernal Kingdom, as a Spiritual Medium.

IT was once asked, with an air of triumph, by a professed Infidel, distinguished alike by the subtlety of his reasonings, and the boldness of his expressions, "*If there be such a being as the Devil, who opposes the designs of GOD and heaven, why doth not GOD destroy him? Or why doth the OMNIPOTENT SOVEREIGN of the universe permit any agent to exist, whose acknowledged operation is to counteract His divine authority and to subvert His kingdom?*" To this subtle question,

no solid and satisfactory answer can be given, unless it be first admitted as a theological truth, that the Devil is employed by the ALMIGHTY as the minister of His designs, and to effect purposes of use and blessing, which could not have been so fully accomplished without such ministry. But when it is once seen that the Powers of Darkness are thus compelled to administer to the benefits and advantages of the Kingdom of Light, and that a Divine Hand is ever converting their evil into good to His people, by forcing the former to promote at once both the purification and the increase of the latter, it may then be seen clearly, that the GOVERNOR OF THE UNIVERSE is perfectly justifiable in permitting the existence and operation of such an agent.

In considering, then, the subject of the *mediation of the Infernal Kingdom*, it will be sufficient to establish these three propositions, First, *That the Powers of Darkness have access to man, and that man is thus the continual subject of infernal influence.* Secondly, *That they are under a divine controul, so that they can do nothing but what they are permitted to do.* Thirdly, *That their operation is always over-ruled, by the divine providence of the LORD, in such a manner, as to be productive of saving good with all those who believe in the INCARNATE GOD, and keep His precepts of love and charity.*

In regard to the *first* of these propositions, viz. *That the Powers of Darkness have access to man, and that man is thus the continual subject of infernal influence*, it is confirmed to us both by the testimony of the Sacred Scriptures throughout, and by the common consent and experience of all mankind.

And first, it is confirmed to us by the testimony of the Sacred Scriptures throughout.

Thus in Micaiah's remarkable vision, when he *saw the LORD sitting on a throne, and all the host of heaven standing by Him*, we read that the LORD said, "*Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the LORD, and said, I will persuade him. And the LORD said unto him, wherewith? And he said, I will go forth, and be a lying spirit in the mouth of all his prophets.*" (1 Kings, xxii. 19, 20, 21, 22.) From which account it is evident, that a spirit of darkness (for of such description every *lying spirit* must of necessity be,) had access to the prophets of Ahab, and seduced them. So again, in the history of Job, we are informed, that "*when the sons of GOD came to present themselves before the LORD, Satan came also among*

“them to present himself before the LORD. And
 “the LORD said unto Satan, from whence comest
 “thou? And Satan answered the LORD, and said,
 “From going to and fro in the earth, and from
 “walking up and down in it. And the LORD said
 “unto Satan, Hast thou considered my servant
 “Job, that there is none like him in the earth, a
 “perfect and an upright man, one that feareth
 “GOD and escheweth evil? And Satan answered
 “the LORD, and said, Skin for skin, yea all that
 “a man hath will he give for life: But put forth
 “thine hand now and touch his bone and his flesh,
 “and he will curse thee to thy face. And the LORD
 “said unto Satan, Behold, he is in thine hand:
 “but save his life. So went Satan forth from the
 “presence of the LORD, and smote Job with sore
 “boils,” &c. &c. (Job 1, 6, 7, 8, 9, 10, 11, 12.
 chap. ii. 1, 2, 3, 4, 5, 6, 7.) From this history it
 is again manifest, that the Powers of Darkness,
 here described under the name of *Satan*, have
 access to man, and are allowed to exercise upon
 him their infernal influences and operations. So,
 in the book of Psalms, we read of “*Satan standing*
 “*at the right hand of the wicked,*” (Psalm cix. 6.)
 and of the ALMIGHTY “*sending evil angels*
 “*amongst them,*” (Psalm lxxviii. 49.) evidently
 confirming the above idea of *infernal mediation*.
 And since it is most probable that the *enemies*,
 spoken of in the Psalms throughout, have relation

to *spiritual* enemies, or the Powers of Darkness, therefore there is reason to conclude, that where-soever the term occurs, it is a further confirmation of the same idea.

But whatsoever may be the obscurity in which the doctrine of *infernal mediation* may be involved in the Scriptures of the *Old Testament*, the veil is so completely removed from it in those of the *New*, that no doubt can possibly remain, in the serious mind, either of its truth or its importance. Thus we read of the 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. Mark vii. 25 to 31. Mark ix. 17 to 28. Luke viii. 26 to 40. chap ix. 37 to 44. chap xi. 17 to 27.) But the remarkable passage which, above all others, confirms the same idea, is to be found in our SAVIOUR's discourse with the Jews, where He says, "*Ye are of your father the Devil, and the lusts of your father ye will do.*" (John viii. 44.) For how could the Devil, with any propriety, be called their *father*, unless he had exerted

his influence over them to such a degree as to beget them after the image and likeness of his own wicked purposes and foolish imaginations? Agreeable to the same idea, JESUS CHRIST says of the apostle Peter, "*Simon, Simon, Satan hath desired to have you, and to sift you as wheat.*" (Luke xxii. 31.) And it is written of the traitor Judas, that "*after the sop, Satan entered into him.*" (John xiii. 27.) It is upon the same principle that the apostle exhorts his converts to *resist the Devil*, and declares, that *he goes about as a roaring lion, seeking whom he may devour*; (James iv. 7. 1 Peter, v. 8.) and that *we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, &c.* (Ephes. vi. 12.) with many other declarations to the same effect. In the book of the Revelations, too, the agency of the Powers of Darkness on the human mind is repeatedly insisted on, whilst the old serpent is called the *Devil* and *Satan*, and it is asserted of him, that *he deceiveth the whole world.* (Rev. xii. 9.)

Such is the uniform testimony of revealed truth on the important subject of *infernal mediation*, and in agreement with this testimony is the *common consent and experience of the whole human race*. For it is remarkable, that there are no people on the face of the earth who have not some notion of an evil spirit, and of his association with, and

influence upon, themselves and their concerns. In some countries, too, as in our own, every wicked device and purpose is ascribed to infernal agency, or, as it is expressed in our courts of law, to *the instigation of the Devil*. Besides, let every one examine seriously what passes in the interiors of his own mind, and he will soon discover that the Powers of Darkness are associated so intimately with him in all his affections and thoughts, that it is no easy matter for him to distinguish between what is of *their* affection and thought, and what is of *his* own. Yet that it is distinguishable, is manifest from this consideration, that the affection and thought of the Powers of Darkness is, in many cases, *in direct opposition* to the man's own affection and thought, so that the man is brought into trial and trouble concerning it, which is a manifest proof that it is not of the man, but of those infernal beings with whom he is connected. For it is absolutely impossible that evil can belong to that man who hates and opposes it in himself; and therefore if evil is still urgent to be received and cherished in such a bosom, it proves, to a demonstration, that it doth not originate with the man, but with the Spirits of Darkness, who are on the watch to seduce him, consequently it proves to demonstration, that the Spirits of Darkness *have access to man, and that man is thus the continual subject of infernal influence.*

But it is not only true that man is thus in perpetual connection with those invisible agents, who seek his destruction, but it is true also, according to our *second* proposition, that those agents *are under a divine controul, so that they can do nothing but what they are permitted to do.*

This proposition also is demonstrable from the testimony of the Sacred Scriptures, and may likewise be confirmed by experience.

And *first*, it is demonstrable from the testimony of the Sacred Scriptures, which continually inculcate the important and consolatory lesson, that though the Powers of Darkness, by the very nature of their being, *of themselves* intend and think evil, and cannot but intend and think it, yet their operation upon man is of *allowance* only, and is consequently under the perpetual government of the divine providence and super-intending care of the MOST HIGH. Thus in the case of the LYING SPIRIT above-mentioned, who seduced the prophets of Ahab, it is added, “*Now therefore behold, the LORD HATH PUT A LYING SPIRIT in the mouth of all these thy prophets,*” (1 Kings, xxii. 23.) to instruct us, that the lying spirit did not act of himself *independently*, but by divine permission, and that thus his operation was continually under the divine inspection, and subject to the

divine authority. So likewise in the case of Job above alluded to, it is evident that the power of Satan was a *limited* power, and limited by the divine command, for the LORD saith to him, "*Behold, all that he hath is in thy power, only UPON HIMSELF PUT NOT FORTH THINE HAND;*" (Job. i. 12.) and again, "*Behold, he is in thine hand, BUT SAVE HIS LIFE.*" (Job ii. 6.) In the case, too, of the *evil angels*, whom the LORD is described as *sending* amongst his rebellious people, (Psalm lxxviii. 49.) it is plain, from the circumstance of their being *sent*, that they did not act by *their own* authority, but by the authority of Him who sent them. But the point in question is put out of all doubt in the Scriptures of the New Testament, in every page of which we read of the absolute controul which the INCARNATE GOD exercised over the enemies of our salvation. For to say nothing of the victory which He obtained over the *Devil*, when He was tempted in the wilderness; or of the *evil spirits* which He cast out by His divine power from the bodies of individuals; or of His general conquest over all the Powers of Darkness during His trials and sufferings; the commission which He gave to His disciples to *cast out devils*, (Mark xvi. 17.) and to *tread on serpents and scorpions, and on all the powers of the enemy*, (Luke x. 19.) is a proof unquestionable that the Powers of Darkness acted only by His

permission, and could exert no influence whatsoever separate from the divine authority, which continually said, "*Hitherto shalt thou come but no further, and here shall thy proud naves be stayed.*" (Job xxxviii. 11.) To this may be added, if any further proof be yet wanted, the acknowledgment of the devils themselves, who knew and confessed the supreme dominion of the INCARNATE GOD, especially in the instance recorded by Matthew, chap. viii. verses 28 to 33, and by Luke, chap. viii. verses 27 to 34, where it is written, that "*the devils besought Him, saying, if thou cast us out, suffer us to go away into the herd of swine.*"

The same proposition is also confirmed by *experience*, but this only in the case of the penitent and the faithful, who oppose in their own hearts and lives the tyrannical usurpation of the Powers of Darkness, from an earnest and holy desire to introduce and establish in its place the heavenly kingdom and government of the divine wisdom and love of JESUS CHRIST. For all such, and such only, are made sensible in their own minds of a divine power and influence, by which they can testify to the fulfilment of the blessed promises of the GREAT SAVIOUR, where He says of all His true disciples, "*In MY NAME they shall cast out devils ;*" (Mark xvi. 17.) and in another

place, "*Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.*" (Luke x. 19.) Encouraged and strengthened by these gracious promises, and by the divine grace which ever accompanies them, the true believer is fully convinced, that all his spiritual enemies *have no power against him but what is given them from above*, and that, consequently, they are under the continual controul and authority of a divine hand. For he is taught by the eternal truth to believe, that evil and the Devil are *one*, insomuch that wheresoever evil is, there the Devil is, and wheresoever the Devil is, there evil is. In opposing therefore evil in his own heart and life, and in removing it, he knows that he is opposing and removing the Powers of Darkness, and thus every successful combat against his corruptions, as against pride and covetousness, against wrath and sensuality, against the inordinate love of himself and of the world, brings to him a demonstrative evidence, that all the legions of the infernal kingdom, who are in connection with those evils, have only a *deputed power*, and *can do nothing but what they are permitted to do*.

It now only remains to establish the truth of our *third proposition*, viz. *that the operation of the Powers of Darkness is always over-ruled by the*

divine providence of the LORD, in such a manner as to be productive of saving good with all those who believe in the INCARNATE GOD and keep His precepts of love and charity.

The truth of this proposition, however, cannot be seen until it be first seen what is the nature of the operation of evil spirits on man, and how this operation produces different effects, according to the subjects on which it is exercised.

The common idea is, that an evil spirit must of necessity produce evil, and cannot by any possibility be productive of good ; and the reason why this idea prevails so generally, is, because few people, it is to be feared, attend to the operation of evil spirits in their own minds, and still fewer oppose that operation under the influence of pure evangelical principles. For let a man now only believe, as he is taught in the Gospel, that all evils, such as pride and covetousness, malice and hatred, the inordinate love of himself and of this world, are in connection with the Powers of Darkness, and originate in those powers ; and let him then, in obedience to the eternal truth, and under the support of its strength, seriously and resolutely resist the ascendancy of those evils ; and he will assuredly find, that in proportion to his resistance, the eternal truth, by and from which he resists,

will be exalted, and gain dominion in his mind. Thus he will find, that in the same degree in which the infernal kingdom presses to be received, the heavenly kingdom, which is always one with the eternal truth, will press to be received also ; and the consequence will be, that the increased force of the former will cause an accession to the power and sovereignty of the latter, and thereby to its blessedness, according to what is written, that “ *where sin abounded grace did much more abound.*” (Rom. v. 20.) It is therefore man’s own fault if he suffers any injury at any time from the assaults of the Powers of Darkness, because it is provided, of the divine mercy, that if, under those assaults, he will supplicate divine aid for his security, he will not only be preserved from mischief, but will also convert the attacks of the adversary into the means of extending the dominion of his heavenly friends, and the boundaries of his own bliss.

That evil thus produces different effects, according to the spirit on which it operates, may be illustrated by the case of *water*, which, under some circumstances, elevates, and under some, depresses the bodies which are immersed in it. Thus the same flood which, in the days of Noah, destroyed the ungodly, was instrumental in supporting the ark in which that righteous man and his family

were saved. In like manner the flood of temptation, in whose waves the impenitent and unbelieving perish, is to the true Christian the water of salvation, elevating his little ark out of the reach of danger and destruction, and conducting him to that happy mountain of Ararat, on which he may rest from all his labours.

The above doctrine concerning *infernal mediation*, and its important uses, is confirmed also by the testimony of the Sacred Scriptures, which every where inculcate the edifying lesson, that the Powers of Darkness are permitted to exercise no influence but what may be rendered conducive to some saving purpose of the divine mercy. Thus, in the case of the patriarch Job, above alluded to, we find it written, that when his trials were past, and the purification which they were intended to produce was accomplished, "*the LORD blessed the latter end of Job more than his beginning.*" (Job xlii. 12.) So likewise in the case of the GREAT REDEEMER, it is recorded for our instruction, that "*when the Devil left HIM, behold, angels came and ministered unto HIM,*" (Matt. iv. 11.) to teach us, that infernal influence, when resisted, never fails to be succeeded by a higher degree of angelic influence and consolation. To the same purpose it is declared, by the same REDEEMER, "*blessed are they that mourn, for they shall be*

“*comforted,*” (Matt. v. 4.) where it is evident, that all the sorrow and trial, resulting from the assaults of our spiritual enemies, become, sooner or later, a source of joy and comfort. So again, “*Whosoever doth not bear his cross, and come after ME, can not be my disciple ;*” (Luke xiv. 27.) and again, “*Ye shall be sorrowful, but your sorrow shall be turned into joy;*” (John xvi. 20.) in which passages the same edifying lesson is again enforced, since to *bear the cross, and to be sorrowful*, manifestly imply spiritual combats, and all spiritual combats are combats against infernal influences and operations. In the apostolic writings, too, we find the same sentiment presented to view, especially where it is declared, “*Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the LORD hath promised to them that love Him ;*” (James i. 12.) in which passage it is put beyond a doubt, that spiritual combats, called *temptations*, are the sufferer’s qualification to be admitted to eternal blessedness, typified by *the crown of life*. Accordingly we are admonished, in another place, to “*count it all joy when we enter into divers temptations,*” and the admonition is strengthened by this encouragement, “*knowing this, that the trial of your faith worketh patience.*” (James i. 2, 3.)

This testimony of the Sacred Scriptures is

confirmed also by experience, particularly in the bosom of the pious and enlightened Christian. For, let us suppose such a Christian to become a subject of infernal influence, in other words, to be tried and tempted by the Powers of Darkness, and what course is he likely to pursue on the interesting occasion? Distrusting his own strength, will not he be led, by his sense of danger, to seek refuge in a source of protection and security higher than himself? And what, may we reasonably conceive, will be the happy result of such a search? Will not the interiors of his mind, in the *first* place, be rendered more open to the divine influence which he regards and supplicates as his only aid? In the *second* place, will not that influence gain a freer and fuller admission than it could otherwise have gained, into all the recesses of his distressed but believing heart? And in the *third* place, will not he himself finally become more sensible of the blessedness and privilege of that influence, when he perceives how he is indebted to it for deliverance from all the powers of death and destruction, and at the same time, for introduction to the kingdom of heavenly peace and joy, by a more perfect knowledge and purer love of His DIVINE PRESERVER? The pious Christian, then, by his spiritual combats, is taught, not only to regard the divine power of the MOST HIGH, but also to make a right estimate of its astonishing protection,

and thus to testify, in his purified bosom, to the truth of those words, where it is written, "*The LORD is known by the judgment which he executeth.*" (Psalm ix. 16.) And again, "*Now is come salvation and strength, and the kingdom of our GOD, and the power of His CHRIST, for the accuser of our brethren is cast down, which accuseth them before GOD day and night.*" (Rev. xii. 10.)

It is a great mistake, then, to suppose, with the Infidel, either that there are no such agents as the Powers of Darkness, or that their agency is such as to render the DEITY unjustifiable in permitting it. For if it be true, as hath been shewn above, that such agency is under divine controul, and that it is over-ruled for an end, which end is the production of a greater good than could otherwise have been produced, then what eye cannot see, that the Deity is not only justifiable, but adorable, in the allowance of such an agency, because it has a tendency to make His mercy more manifest, His kingdom more glorious, His salvation more blessed, His people more grateful, more pure, more humble, and more happy ?

And here, with a view to a further illustration of this important subject, and to a further justification of the ALMIGHTY in the permission of evil,

it may not, perhaps, be impertinent to remark, that so far as we can learn, either from the documents of revealed truth, or from the conclusions of sound reason, there is every just ground to believe, that without some kind of *trial* or *temptation*, it would be absolutely impossible for any human being to attain full conjunction with God in love, in wisdom, and in blessedness, consequently to be a subject of angelic happiness. Accordingly we find, that our first parents were placed in such a state of trial, figured by *the tree of the knowledge of good and evil*, of which they were forbidden to eat under the penalty of death. (See Gen. ii. 17.) But is it conceivable that the ALMIGHTY would have exposed them to the peril of such a state, if their eternal happiness could have been secured without it? Or rather is it not more reasonable to suppose, that the trial was absolutely necessary, since without it they could never have been truly humbled to a sense of their continual dependance on their HEAVENLY FATHER, consequently could never have known either the power of His protection, the blessedness of His love, the purities of His wisdom, or the perfection of His life? They might, indeed, without trial, have been introduced to the enjoyment of the pleasures and delights of animal and temporal life, such as the brute creation have the faculty of relishing, but they could never have been introduced to the possession of

those *spiritual* joys which constitute the distinguishing character of angelic and eternal happiness. For all spiritual joy implies conjunction with GOD, and conjunction with GOD cannot be effected by the operation of GOD *alone*, separate from man's co-operation ; consequently it cannot be effected without *trial* on the part of man, since man's co-operation principally consists in renouncing those things which are contrary to GOD.

It is generally supposed that the first man, or Adam, was created in a state of angelic perfection and happiness, and that he entered upon such a state from the first moment of his birth, and that his fall was a forfeiture of that state. But every considerate person will discern at once, that this is a groundless idea, since there is every reason to suppose that Adam was first created in a mere *natural* state, agreeable to the declaration of the apostle, where he says, *that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual* ; (1 Cor. xv. 46.) and that out of this natural state he was to be re-created into a *spiritual* state, in other words, from a *natural* man was to be made a *spiritual* man, in the same order, and by the same process, that every true believer at this day is re-created, or regenerated. It was necessary, therefore, that Adam, in order to attain to the perfection of his nature,

should work his way, like all other men, out of a mere *natural* state into a *spiritual* one, and in this consisted his *trial*. For the *natural* man is born by nature into the love of himself and of the world, which love is opposite to spiritual and heavenly love, that is, to the love of God and of his neighbour. The *natural* man, therefore, can never become *spiritual*, only so far as he opposes in himself his natural love, that so it may become obedient to spiritual love. This, then, was the state of *trial* or *temptation* in which Adam, like all his posterity, was originally placed ; and if this state is become a state of more danger and difficulty *now*, than it was in the first ages of the world, we may conclude that the crown of victory, when attained, will be brighter and more glorious *now*, than it could have been then. Nothing, therefore, hath been lost to mankind by the fall of our first parents. It is granted, that in consequence of that fall, there is a great accumulation of hereditary evil, by which the labour of attaining conjunction with God and heaven, through the reception of spiritual life, is immensely increased. But it must be allowed also, that the power provided by the divine mercy, through the manifestation of God in the flesh, to overcome that labour, is increased in the same proportion ; and therefore the only difference, in regard to salvation and eternal life, between man at this day, and man in his original,

unfallen state, is, that the latter had fewer evils to combat, and consequently being exposed to a less degree of trial and suffering, was less capable of enjoying the rewards of victory ; whereas the former, labouring under a heavier pressure both of evil and of trial, yet supported by a more powerful arm from above to endure and overcome it, has a blessed capacity of *eating again of the tree of life*, the flavour of whose fruit will be rendered more exquisite by the sufferings necessary to give it its proper relish.

From the above premises, then, it follows as a fair conclusion, that if man suffers any injury from his spiritual enemies, the Powers of Darkness, it is owing either to that ignorance which renders him unacquainted with the divine power of his Heavenly Father, or to that carelessness and profligacy which makes him unwilling to apply it. For with the penitent and believing Christian, who is sincerely desirous to overcome all evil, that so he may be restored to the image and order of heaven, every obstacle in the way of his salvation is converted into an instrument of its accomplishment. Even the snares, the stratagems, and the violence of infernal spirits, only increase the number and splendour of his victories, or like dark shades in a picture, serve to give additional lustre to the beauty of its design, and the brilliancy of its execution.

They may be compared also to that cloudy and tempestuous sky, which at times threatens the earth with desolation and destruction, but which finally contributes to its fruitfulness by the rain with which it is pregnant ; or, when the sun again shines in his strength, adds grandeur and majesty to the scene by the striking contrast which it exhibits.

Hence it may be seen how the *infernal kingdom* operates as a *spiritual medium* of blessing to man in three particular respects, *first*, in the way of RELATION ; *secondly*, in the way of EQUILIBRIUM ; and *thirdly*, in the way of PURIFICATION. For it operates in the way of *relation* by rendering the nature and quality of heavenly good more manifest than it could otherwise be, since “ by evil is learnt “ what is good, inasmuch as the quality of good is “ known from its contrary, every perception of a “ thing being according to reflection relative to “ discriminations arising from contraries in various “ modes and degrees.” It operates, again, in the way of *equilibrium*, by its tendency to keep man, during his abode in the world, in the freedom of thinking, willing, speaking, and acting, as will be shewn more at large in the section on free-will. And lastly, it operates in the way of *purification*, which, it is well known, is principally effected in man by combats against what is evil and false,

and also by the patient endurance of all those trials and distresses which the Powers of Darkness are permitted to bring upon him for his further confirmation in all the virtues and graces of a holy life.

From the above doctrine, then, of *infernal meditation*, we are taught more profoundly to adore that divine wisdom and omnipotence, which compels even the opposing principles of evil and error to administer to its own purposes of blessing and salvation. We are led thus to regard the *Powers of Darkness* in a new and edifying point of view, whilst we consider them, not as our *enemies*, but as our *friends*; not as the instruments of our *destruction*, but of our *salvation*. For they are capable of doing us injury, only so far as we consent to and cherish the influences by which they operate upon our minds; but from the moment that we oppose those influences, in and by the spirit of the GREAT SAVIOUR, from the same moment the tempestuous wind is converted into a refreshing breeze, and the flood of iniquity becomes a water which fertilizes the ground. For it ought never to be forgotten, that all evil changes its operation according to the subjects on which it operates, and whilst it destroys the wicked and unbelieving, it becomes a medium of eternal blessing to the pious and the penitent. Thus it is

written, "*Blessed is transgression forgiven, sin covered,*" (Psalm xxxii. 1.) because *transgression forgiven* is the evil to which we do not consent, and *sin covered* is the evil from which we are protected by the divine mercy. And again, when the Psalmist, in Psalm xxxv. by his devout prayers and good purposes, had put to flight all his spiritual enemies, he immediately exclaims, at verse 9, "*My soul shall be joyful in the LORD; it shall rejoice in His salvation,*" to instruct us, that *spiritual joy* is always derived from a faithful resistance to the Powers of Darkness, when that resistance is grounded in those eternal principles which are from the MOST HIGH, and connect us with Him. It is therefore an everlasting truth, that evil *cherished* is death and perdition, but evil *resisted* is life and salvation. A difference is accordingly to be made, and will be made by every enlightened man, between *evil* and *sin*, because evil in itself is not sin, nor doth it become sin but by being loved and delighted in. No man, therefore, commits sin by being tempted to sin, but by willingly yielding to the temptation.

From the same doctrine, too, we may discover the important use of all those external trials, troubles, and sufferings, which befall us in the daily course of our duty, whether they appear in the shape of some great worldly calamity, disappoint-

ment and vexation, or in the more diminutive, but not less trying form of provocations of temper, or of fretfulness arising from sudden opposition to our own purposes and designs. For all these things are in some connection, more or less remote, with that infernal agency of which we have been speaking, and consequently they are under divine controul, and permitted to act upon us no further, or in any other degree, than may be conducive to our eternal good, by weaning us from a fatal dependence on ourselves and the world, and leading us to that continual submission to the ALMIGHTY, which is at once the source and security of our best happiness.

Would we then see into the deep counsels of the ETERNAL, and the wisdom which is continually at work to promote our salvation and our bliss? Would we comply also with those counsels and that wisdom, by making a right use of all the means which are so mercifully provided for our purification? Then let us fix our attention profoundly on the above subject of *infernal mediation*, until we discover, as by a noon-day light, that the evils of which we complain, whether they affect our souls or our bodies, our internal or our external man, are no further evils than as we ourselves make them so, by not regarding that controuling power of the MOST HIGH, which is ever

disposed to convert them into instruments of blessing to us. But let us not be content with *fixing only our attention* on the interesting subject. Let us proceed, in the next place, to *form our lives accordingly*, by noting all the workings of evil or evil spirits, both *in ourselves* and *out of ourselves*, and employing the provided means of security and preservation. Is it asked, what are the workings of evil spirits *in ourselves*? The answer is plain—they must ever work in their own favourite element, and their favourite element is *selfish pride* and *worldly covetousness*, with all the *concupiscences* originating in those two predominant corruptions of human nature. Is it asked further, what are the workings of evil spirits *out of ourselves*? The answer is equally plain, because all that is called *adversity, loss, disappointment, and distress*, whether arising from the elements of nature, the malice of enemies, or our own carelessness, has probably its secret and hidden ground in that *infernal agency*, which is ever at work to overturn the empire of peace and quiet in the human bosom. Is it asked, lastly, *How may we most effectually employ the provided means of security against such influence?* The Gospel gives a most satisfactory reply to this question, by calling us perpetually to believe in the INCARNATE GOD, and to put our whole trust in His omnipotence, and by pressing us, at the same time, to repent

of our sins, and not to do evil, because all evil is of the devil ; but to love and to do what is good, because all good is from GOD, and leads to conjunction of life with GOD.

Let us then labour to comply with the counsels of the ETERNAL, who is ever stretching forth the right hand of His power for our defence and salvation. Let us no longer fear evil, but only that perverseness in ourselves which would incline us to love and cherish it. For this purpose let us supplicate the ALMIGHTY, from the depth of humble and penitent hearts, to inspire us with a just hatred and abhorrence of the unclean thing, and at the same time to endue us with that patience and submission, which may enable us to pass through all the trials necessary for our purification. The Powers of Darkness will thus confess, that their kingdom is departing from them. The blessed angels of light will rejoice at our deliverance, and sing everlasting songs of triumph to their GOD for the protection which He has been pleased to afford us. We ourselves also shall join in the heavenly concert, and adoring that victorious mercy, which putteth all enemies under its feet, and employs even its opposers to fulfil its purposes, we shall be enabled to see, with the apostle, how *all things work together for good to them that love GOD*, (Rom. viii. 28.) and to confess, with the four and

twenty elders. "*Thou art worthy, O LORD, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.*" (Rev. iv. 11.) AMEN.

SECTION XII.

On Free-will, as a Spiritual Medium.

IT is believed by some, that mankind, since the fall, and in consequence of the fall, have been deprived of *free-will* in such things as relate to their everlasting salvation, and this to such a degree, that they have no longer any power of converting themselves to GOD, of obeying His laws, and of co-operating with His gracious counsels and designs. Hence, it is further insisted, none can be saved but by an act of *irresistible grace*, which grace is given to some, but refused to others, according to the eternal decrees of the ALMIGHTY, who alone, in this case, is supposed to have the power of election, as well as the right knowledge of those who are most proper to be elected.

But if all this be true, what must we think of that ALMIGHTY BEING, who hath ordained it to

be so? What must we think, too, of the revelation of His will, in which He proposes certain *conditions* of salvation to mankind? For if all depends on eternal and arbitrary decrees, of what use, or to what purpose, are those conditions? A man without free-will is a subject of compulsion, and of course cannot be the subject of any law. For every law implies, that he to whom it is given is free to observe it, or not to observe it. If then man be without free-will, he instantly ceases to be the subject of any law, and a law, in such case, might be proposed to a stone, with as much propriety as to a man, each being alike incapable of observing it. Besides, all the laws of God are *spiritual* laws, and as such, they apply principally to the regulation of man's love and affections. Accordingly the first and great commandment is, "*Thou shalt love the LORD thy GOD with all thy heart, with all thy soul, and with all thy mind: and the second is like unto it, Thou shalt love thy neighbour as thyself.*" (Matt. xxii. 37, 39.) But to what end is this regulation of the *love* if man has no power to direct his love, as must be the case if he be not free to direct his will? For freedom of will is the same thing as freedom of love, since all love is of the will, and without love we cannot suppose any thing like will to exist. If then the will be not free, no more is the love, and consequently the commandment, which would

bring the love under any regulation, is altogether nugatory and vain.

But an objection of equal weight, against the doctrine which denies the freedom of the will, arises from the misconception of the **DIVINE BEING** involved in that doctrine. The apostle says that **GOD is love**, (1 John, iv. 8.) and perhaps no other single term will so fully express the whole nature, essence, and character of the **CREATOR OF THE UNIVERSE**. But every one knows that it is the property of love, especially of divine love, to bless others out of itself, and to endeavour to make them one with itself. **GOD**, then, as being the *purest love*, must act in agreement with this essential property of love, otherwise He proves, to a demonstration, that He is not love. But what is the representation of His mode of acting, as given by those who deny the freedom of the will? Some, say they, are appointed to be blessed, and made one with **GOD**, and others are appointed not to be blessed, and not to be one with **GOD**. Can **GOD**, then, in any sense, be said to *love* these latter? Must he not, therefore, act towards them according to some principle either opposite to love, or at least inconsistent with it? And is it possible there can be any inconsistency in **GOD**, or that He can be influenced in His operations by two opposite principles? He Himself says, in His

affectionate expostulation with His people Israel, “*Are not my ways equal, are not your ways unequal?*” (Ezech. xviii. 29.) If then He be disposed to bless some, He must be disposed to bless all, otherwise the *inequality* with which he charges His people will be chargeable upon Himself, contrary to His own declaration. And if he be disposed to bless some, because He is love, He must be disposed also to bless others for the same reason, and upon the same principle; since to assert the contrary is to say, that the *same fountain can send out sweet water and bitter*, or that the same tree can bear fruit of a *wholesome* and of a *poisonous* quality. Besides, who are these others whom God leaves without blessing, and whom He is not disposed to make one with Himself? Are they not His creatures, the children to whom He has given being, and life, and will, and understanding, and every faculty and capacity to be blessed? And must they not perish everlastingly, unless their HEAVENLY FATHER includes them within the *golden girdle* of His parental love and favour? What then must we think of that FATHER who leaves them so to perish, without ever extending, or desiring to extend, the arm of His saving aid and protection to them? Shall we call His name *love*? or rather shall we not say, that He is a mixture of the most inconsistent and contradictory principles, blessing some, and refusing

His blessing to others ; a father and a tyrant ; a creator and a destroyer of His creatures ; a maker of heaven by His mercy, and a maker of hell by His cruelty ; in short, a GOD to be loved, adored, and exalted ; and a monster to be detested, abhorred, and feared ?

Adored then for ever be that doctrine of the freedom of the will, which delivers us from all this terrible misconception respecting the DIVINE BEING, and at the same time enables us to justify the wisdom, the reasonableness, and the necessity of His divine counsels and laws ! Adored be that doctrine which teaches, that there is no principle operative in the FATHER OF THE UNIVERSE but that of the purest, most equal, and most unlimited love, and that, in agreement with this principle, He is continually disposed to bless all, *without exception*, out of Himself, and to make them one with Himself ! For such are the important tenets insisted on in the doctrine which inculcates the freedom of the human will. GOD, therefore, (it is maintained in that doctrine,) has created every man free to receive His divine blessing, or to reject it, since without such freedom, even a divine blessing would not be a blessing to him. For in freedom there is happiness, but in compulsion there is no happiness. Besides, all true spiritual blessing, it is well known, is the result of

conjunction of life with the GREAT CREATOR and REDEEMER, and all such conjunction of life must, of necessity, be *reciprocal*, in other words, it must be the effect of the *free* and *mutual* desire and operation of each party to secure it. JESUS CHRIST therefore says, “*Abide in ME, and I in you.*” (John xv. 4.) And again, “*He that eateth my flesh, and drinketh my blood, dwelleth in ME, and I in him,*” (John vi. 56.) to instruct us, that conjunction of life with Himself requires an endeavour on *our* part to *abide* and *dwell* in Him, as well as on *His* part to abide and dwell in us. But without freedom on our part, how can we be supposed to apply ourselves *freely* and *reciprocally* to GOD for the purpose of conjunction? A man who is not free must, of necessity, be acted upon irresistibly by another, and therefore can never be said properly to act himself. He is, consequently, incapable of applying himself to GOD, and therefore though GOD may *dwell* and *abide* in him, yet it is absolutely impossible that he should, on his part, *dwell* and *abide* in GOD.

But the nature of the freedom of the will, and of its *mediatory character*, will more plainly appear, if we take a view of the situation of man in regard to the various spiritual beings by whom he is encompassed, and in connection with whom he continually lives. For from such view it will be

manifestly seen, that man has no life, either of good or evil, *properly his own*, being only a *receiver* of life, and of life of such a quality as is in agreement with his love, thus of the life of good, if his love be good, and of the life of evil, if his love be evil. For so the Sacred Scriptures testify throughout, whilst they inculcate the important lesson, that man, as to his spirit, or inner man, is in perpetual association with spiritual beings both good and bad, from whom, and not from himself, he derives all that is either good or bad in the temper and quality of his life. Thus, as was abundantly proved in the two foregoing sections, the heavenly kingdom on the one hand, and the infernal kingdom on the other, are continually operating on the interiors of every human spirit, and urgent, by their opposite influences, to be received. The consequence is, that the spirit of every man is kept in a kind of *spiritual equilibrium*, and in this equilibrium consists his freedom, since by virtue of it he possesses from God the power of turning himself, that is to say, his supreme love, in any direction, either towards good or evil, thus either towards the kingdom of light or the kingdom of darkness. For if the heavenly kingdom *alone* was operative, or the infernal kingdom *alone*, man could not be free, because in such case he would be under the *absolute necessity* of yielding obedience to the operative kingdom. But whereas

both kingdoms are in operation at the same time, and it is provided of the **ALMIGHTY** that their operation shall be *equal*, man is thus kept in a state of free determination, because he is kept in the power of turning towards either kingdom, according to that faculty of choice and decision which is continually imparted to him by his **GREAT CREATOR** for his eternal happiness.

Hence then it may appear how the freedom of the human will is a *medium of conjunction* between **GOD** and man. For the freedom of the human will is from **GOD**, and is communicated to man continually, during his abode in this world, in which he is kept in the above equilibrium between good and evil. It is communicated, too, as the *medium* of eternal blessedness, because blessedness cannot possibly exist in that subject who is not free, and who consequently does not freely choose to be blessed. It is in perpetual connection also with the life which man receives continually from **GOD**. For man, it is well to be noted, is not life itself, but a receiver of life, agreeable to the history of his creation, where it is written, “**JEHOVAH GOD formed man of the dust of the earth, and breathed into his nostrils the breath of lives.**” (Gen. ii. 7.) To be life itself underived, is the distinguishing characteristic of **GOD**, and is accordingly predicated of the **GREAT REDEEMER**,

where it is written, "*As the FATHER hath life in Himself, so hath He given to the SON to have life in Himself.*" (John v. 26.) And again, "*I am the resurrection and the LIFE.*" (John xi. 25.) And again, "*I am the way, and the truth, and the LIFE.*" (John xiv. 6.) But to have derived life, or what amounts to the same thing, to be a continual receiver of life, is the distinguishing characteristic of the creature, consequently of man, according as it is written, "*A man can receive nothing except it be given him from above.*" (John iii. 27.)

If it be objected to the above doctrine of the freedom of the human will, that it takes away something from the ALL of the sovereignty of GOD, by making man's salvation depend on the determination of his own will, rather than on the all-powerful will of the MOST HIGH; it may be urged in reply, that it is no diminution of the sovereignty of GOD to assert, that He is bound by the laws of His own divine order, so that He cannot possibly act contrary to those laws. For the laws of divine order are the laws of GOD's own divine love and wisdom, and, consequently, to act contrary to the laws of divine order, is to act contrary to that divine love and wisdom in which they are grounded, thus it is to act contrary to Himself. GOD therefore cannot change a devil immediately

into an angel, by any arbitrary decree of His sovereign will, because it is a law of divine order, that a devil should remain for ever in that state of life and love which he has formed to himself by the determination of his own free choice, and by an act of his own free-will. For the same reason He cannot change hell into heaven, because it is a law of His order, that hell should continue for ever to be hell, and that heaven should continue for ever to be heaven, in other words, that the inhabitants of each kingdom should remain for ever in that state of life and love which they have made their own by their own free choice and determination. For the same reason, again, it is no diminution of the sovereignty of God to assert, that He cannot immediately, by any act of absolute power or irresistible grace, convert a sinner into a saint, because His own divine order requires, that a sinner, with a view to become a saint, should change his love from evil to good, that is to say, that from being a lover of himself and of the world only, he should become a lover of God and of his neighbour. And who cannot see that such change in a sinner can only be effected *gradually*, according to the free determinations of his own will to renounce his sins, and to become a convert to God and heaven, for the purpose of receiving the new life of heavenly love and charity ?

But perhaps it will be further objected, that the doctrine of free-will has a necessary tendency to exalt man into an idea of his own merit, by leading him to suppose that his salvation is an effect of his own determination, at least that he himself has contributed something towards it, and that, consequently, it is not to be ascribed wholly and entirely to the merit of the GREAT SAVIOUR. To this objection it may be replied, that the contrary doctrine of election, and irresistible grace, has at least an equal tendency to produce the mischief here ascribed to the doctrine of free-will, since to teach a man that he is chosen of GOD, and that he cannot by any possibility fall from grace, is instruction, it must surely be allowed, not the best calculated to abase him under a sense of his own unworthiness. But setting aside this remark on the tendency of the contrary doctrine, it may be asked, what is there of *necessary* tendency in the doctrine of free-will to exalt man into an idea of his own merit? It is granted, that in case he conceives salvation to be an effect *merely* of his own determination, he cannot, according to such a conceit, avoid ascribing something of merit to himself in that important concern. But is this at all necessary, that because he believes himself free, he should therefore suppose salvation to be the mere effect of the determination of his freedom? Rather, is it not possible that, with a full con-

viction of the freedom of his will, he may, in all humility and self-abasement, ascribe even that freedom to the Divine Giver of every good gift, and thus convert it into an instrument both of humbling himself, and of exalting more highly the merit and the mercy of his SAVIOUR GOD ? This surely must be allowed possible, and therefore what sufficient reason can be assigned why the assertor of free-will should ascribe salvation to his own merit, any more than the assertor of the contrary doctrine ? Indeed, if it be the intention of the ALMIGHTY, as all His counsels declare, to humble man by His adorable and manifold gifts, then it must be allowed, that the assertor of free-will has the advantage over the assertor of the contrary doctrine, since he is in possession of a gift, and this an invaluable one, even the pre-eminent gift of freedom, which the other, according to his own idea at least, doth not possess, and consequently he is capable of attaining to a deeper humiliation, by ascribing more to the DIVINE GIVER than the other can ascribe.

It has been a difficulty with some, to reconcile the freedom of the human will with the divine prescience, or fore-knowledge, because conceiving that the divine prescience must of course foresee all the determinations of the human will, they are unable to comprehend how the will can be free,

when its determinations are foreseen by a divine eye, and consequently must be made in agreement with that foresight. This difficulty, however, vanishes, when it is considered that, properly speaking, *foresight* cannot be predicated of God, inasmuch as all things, both past and future, are alike *present* with Him, and therefore He sees them as *present*. Now it is plain that the mere sight of any action can have no influence at all on the will of him who doeth it, and that of course his determinations would be equally free, whether viewed by a thousand eyes, or by no eye whatsoever. And if this reasoning be conclusive, it must then be equally plain, that the eye of the ALMIGHTY, viewing all things and all determinations, not as future, but as *present*, can have no effect at all upon the freedom with which they are done and determined, any more than the eye of a human spectator, directed towards an agent, can be supposed to influence at all the freedom of his agency.

But all these objections and difficulties will be at once dissipated, like so many mists and clouds, at the rising of the bright sun of celestial freedom in the human mind. For behold the true Christian, who is convinced of the reality and inestimable value of the gift of free-will, and whose life is governed by the power and comfort of that conviction! Conscious of the high and heavenly

faculty which, in common with the rest of his fellow-creatures, he possesses as his birth-right, he is ever adoring the DIVINE GIVER of all good for this most invaluable gift and privilege. For he discovers in that gift something of a divine omnipotence, by virtue of which he is free and able to turn himself in every possible direction, either towards GOD and heaven and eternal life, or towards the devil, the world, and eternal death. "*Choose you this day whom ye will serve,*" are the words which he sees inscribed on this gift, and whilst he trembles with a holy awe at the power of choice which those words involve, and discerns how salvation and destruction are thus in his own hands, he exercises a proportionable caution and prudence to turn the power to his advantage. He does not therefore idly content himself with thinking that he may be saved, either through the mercy or the omnipotence of GOD, separate from his own free exertions, or through his own free exertions separate from the mercy and omnipotence of GOD ; but believing that the mercy and omnipotence of GOD are always present with his own free exertions, and that, consequently, his own free exertions are always in connection with that mercy and omnipotence, he exerts himself *freely, as if* left entirely to himself, but yet *dependantly*, under a sure conviction that the ALMIGHTY is ever at work with him. His *first* and principal

exertion in this case, is, freely and voluntarily to note in himself whatsoever is contrary to GOD, and to renounce it *because* it is contrary to GOD ; and his *second* is, to love, to cherish, and to delight in whatsoever is pleasing to GOD, and to do it *because* it is pleasing to GOD. Thus using his free-will in agreement with the counsels and will of GOD, he finds that every free determination against evil, and in favour of what is good, separates him more and more from the Powers of Darkness, and at the same time connects him closer and closer with that divine power, which is the only spring and source of such free determination. The words, therefore, of the GREAT REDEEMER to the Canaanitish woman, "*Be it unto thee even as thou wilt,*" (Matt. xv. 28.) are fulfilled in every such pious Christian, because he finds that whensoever he once determines his free-will in favour of GOD and heaven and eternal life, from that moment GOD and heaven and eternal life are secured to him beyond a possibility of losing them, since all those grand objects are ever in connection with human freedom, and are always given for a possession according to the determination of that freedom in their favour, and against their opposers.

From the doctrine of free-will, then, let us learn to bow down, with unceasing humiliation and thankfulness, before the MOST HIGH, under a

feeling and grateful sense of that divine mercy, which is pleased to impart to us continually the inestimable blessing of free choice and determination. Let us regard this heavenly gift as the source of all our proper happiness, because unless we were free, it is impossible we could ever be happy. God has accordingly made our life to *appear* to us as *our own*, notwithstanding that we receive it perpetually from Him, since without such an *appearance* it would not be a blessing to us. In like manner He has given us the gift of *free* decision and determination of our life, *as our own*, because otherwise we could be no subjects either of good or evil, either of spiritual happiness or spiritual misery. Let us contemplate then the *advantages* which the *right use* of this freedom presents to our acceptance, and which may be summed up in the consideration, that it gives us power to ascend to any possible degree of heavenly communion and love, and is thus a golden key to unlock to us all the treasures of the eternal world. For by virtue of free-will, we can attach ourselves at any and at all times to the SUPREME GOOD ; we can reject every known evil ; we can thus separate ourselves from the Powers of Darkness, and take our eternal place amongst the societies of the blessed ; we can move upwards instead of downwards, thus to the purest joys, from the most defiled sorrows ; we can connect ourselves with

the angelic kingdom, by uniting ourselves with its inhabitants in the same love, the same wisdom, and the same life ; thus we can re-enter Paradise, and take up our eternal abodes in the happy garden ; and we can do all this *freely as of ourselves*, yet under the continual heartfelt acknowledgment, that all our power to do so is from the MOST HIGH.

But whilst we are thus wise to contemplate, and zealous to secure, the blessings which the freedom of the will has a tendency to communicate to us, let us tremble at the idea of the mischiefs which may result from the *abuse* or *perversion* of this inestimable faculty. Let us tremble to think that it *may* be abused and perverted, and that thus the most merciful gift of the ALMIGHTY may be rendered ineffectual to promote our salvation. Would we know in what this abuse or perversion principally consists ? It consists in suffering ourselves to be so seduced by our senses, as to make no efforts to regain that spiritual life of the love and wisdom of GOD which is above our senses. It consists, therefore, in remaining content with mere natural and corporeal joys, and with the loves in which those joys originate, without ever exerting the freedom of choice and determination which GOD has given us, to ascend to those higher joys and purer loves for which we were created, and

to which we were redeemed. It consists thus in hoping to be saved hereafter by the mere arbitrary mercy of GOD, or through the merits of CHRIST, without any regard to the state of our own *love*, whether it be exalted or depressed ; whether it be elevated in perfect freedom to an eternal connection with the SUPREME GOOD, or be sunk in a base servitude under the controul and government of subordinate and lesser goods.

From this terrible abuse, then, let us supplicate continually, and in the full exercise of our freedom, to be delivered, by the power and strength of the ALMIGHTY. Let us use thus the power which He gives us, to place ourselves in His hands, and to connect ourselves at all times with His omnipotence. Then shall we be convinced by experience in our own bosoms, better than by a thousand arguments, that we are perfectly *free*, because then we shall find that we have *free power*, every moment of our lives, to enter into the presence of our HEAVENLY FATHER, and so far as we renounce and separate ourselves from our natural evils, to conjoin ourselves with Him and His kingdom in love, and in all those good purposes, thoughts, and operations, which that love involves, thus in His eternal order, life, and blessedness.

AMEN.

SECTION XIII.

On Rationality, as a Spiritual Medium.

BEFORE it can be seen how rationality is a *spiritual medium* of conjunction between GOD and man, it must first be seen what rationality, properly speaking, is, and what is its origin. For until a clear idea is formed on each of these points, it will be impossible to discern the truth, and the mind will consequently be tossed in the uncertainty of vain conjecture.

Much has been said by a variety of writers, in all ages and countries, on the subject of *rationality*, and so far as they have extended their views, much has been spoken with precision, distinctness, and propriety. But it is greatly to be lamented, that, in general, their views have been *limited*, whilst they have defined a man *rational*, on no other ground, but because he could think, reason, and converse on worldly topics, or such as relate only to his temporal existence. For, according to this view, no distinction is made between a moral and an immoral man, between a believer and an infidel, between one who acknowledges a GOD, a divine revelation, and a future state, and one who

denies the existence of those great realities, since each is termed *rational*, provided he acts in his common life agreeably with the rules of discretion, prudence, and sound judgment.

But shall we say that a wicked, a profligate, and an irreligious man is, in any respect, entitled to the high and honourable appellation of *rational*? Rather shall we not say, that *true rationality* is the exclusive property and distinguishing privilege of a man, whose understanding is enlightened by religious truth, and whose will and life are submitted, in all things, to its heavenly guidance? For is there any thing *rational* in running head-long into everlasting destruction and misery? Is there any thing rational therefore in opposing the eternal truth, and in thus rejecting the saving mercy of the MOST HIGH? Is it *rational* for a man to convert himself into a brute, or into an infernal, when he has it in his power to become an angel? The Psalmist says, “*Are not they without understanding that work wickedness?*” In like manner it may be said, are not they without *rationality*? In other words, is there any *rationality* in sin, in profaneness, in infidelity, in indifference about salvation, in the inordinate love of this world, in the contempt or denial of those everlasting realities, which ought to engage man’s attention, and to interest his affection, more than

all the gain, and glory, and prosperity, which any temporal good can either promise or bestow.

We are therefore compelled to assert, that there can be no *rationality*, properly so called, where there is no *religion*, and therefore we would define rationality to be that faculty in man, which, being admmissive of religious wisdom, and submitting to its heavenly guidance, leads man to the pursuit and acquirement of an eternal good, and to the adoption of the best means necessary for the security of that end, and at the same time conducts him, in subordination to that eternal good, to the pursuit and acquirement of temporal good, and to the adoption of the best means necessary for securing that end.

From this view of the interesting faculty under consideration, it may be clearly seen what is its *origin*, and how it is born and formed in man, by influence from the GREAT FATHER of his being, in proportion as man suffers himself to be instructed in all that wisdom of revelation, as to his *inner* man, which is necessary to conduct him to the possession of an *eternal* good, and at the same time in all those human sciences, as to his *outward* man, which are alike necessary to conduct him to the possession of a *temporal* good. Man, therefore, is not rational at his birth, but is only a

faculty of becoming rational, which faculty expands itself, and is perfected in the degree of man's application to the pursuit of wisdom and science, the wisdom of *eternal* life, and the science of *temporal* life. But no man can possibly pursue wisdom and science without *affection*, and the affection of wisdom and science is of **God**, and not of man, only so far as he receives it by continual influence from **God**. For man of himself is not affection, but only the *receiver* of affection, in like manner as he is not life, but only the *receiver* of life. The birth and formation then of human rationality in man, it is evident, are from **God**, who inspires man continually with the affection of wisdom and science, and they are not at all from man, only in the degree in which he co-operates with **God** in such birth and formation. No man therefore is, or can be, truly and fully rational, only in proportion as he cherishes and improves in himself that affection of wisdom and science which **God** inspires.

From this account of *rationality*, its origin and birth, it is evident that this wonderful faculty is *two-fold*, viz. *external* and *internal*, the former appertaining to the *external* man, and the latter to the *internal*, in other words, the former relating to *temporal* life, and the latter to *eternal* life. It is possible, therefore, that a man may possess the

former, and not the latter, because it is possible that he may possess the science of *temporal* life, without possessing, at the same time, the wisdom of *eternal* life, in which case he is *externally* rational, but *internally* irrational. Such is the deplorable state of all those who cultivate *science* more than *wisdom*, in other words, who are very clear-sighted in things relating to *civil* and *temporal* life, but very dim-sighted in things which regard *spiritual* and *eternal* life. For let a man be supposed ever so skilful in human sciences, and to have cultivated his understanding ever so perfectly by extent of erudition, by the power of analytical reasoning, by the application of what he knows to the purposes of common life, by the habit of discoursing rationally on the most abstruse subjects, yet, if he be defective in spiritual wisdom, in consequence of never elevating his mind to the knowledge and possession of the supreme good, which is the love of **GOD** and his neighbour ; if he has never been enlightened to see that eternal gain, and glory, and happiness, are of infinitely higher concern than any gain, and glory, and happiness, which is merely of this world ; if, therefore, he has never sincerely repented of his sins, and never become a true convert to **JESUS CHRIST**, by seeking an eternal conjunction of life with Him, as his highest and supreme good ; in this unhappy case, he must, of necessity, rank amongst the number of

those deluded ones, who are indeed *externally*, or to *appearance*, rational and sane, but who are *internally*, or *in reality*, irrational and insane.

Would we know then, whether we have attained a *full and complete rationality*? We must not consider only the power and extent of our natural talents and acquirements, the books which we have read, the reflections which we have made, the clearness and distinctness of our apprehension, the strength of our judgment, the force and precision with which we can reason, still less the elegance of our taste, and the eloquence of our speech, for all these are but partial and equivocal proofs of a sound and rational mind: But we are to consider how far we are affected by things eternal, consequently how far we have admitted into our minds the eternal truth, for the guidance and government of our lives. Do we acknowledge a divine revelation? Do we suffer that revelation to conduct us to the knowledge and possession of the supreme good, which is the love of God and of our neighbour? Do we thus connect science with wisdom, reason with religion, the knowledge of temporal things with the love of eternal? Are we well aware that the ascendancy of passion, and of every inordinate affection and appetite, is a constant symptom and proof of *irrationality*, and that therefore we only become *rational*, in proportion as

passion, affection, and appetite, are placed under the controul of reason, and reason under the authority and rule of the fear and love of the MOST HIGH? Is it thus the grand purpose and end of our lives to connect things temporal with things eternal, this world with another, our own prudence with the Divine Providence, our own powers with the Divine Omnipotence, from a firm and enlightened persuasion, that such a conduct can alone make us *rational*, and can alone prove us to be so; whilst a contrary conduct is at once the effect and the proof of the most positive *irrationality* and *insanity*? Some such inquiry as this, conscientiously proposed and sincerely answered, will soon enable us to discover the measure of our growth in the interesting and heavenly faculty of true *rationality*.

From this view, then, of the subject under consideration, it will plainly appear, how *rationality* is a *spiritual medium* between God and man, absolutely necessary to effect their conjunction. It is a *spiritual medium between God and man*, in consequence of partaking of the nature of both, and of being connected with both, since, as to its *internal essence*, it is formed from the heavenly good of love and charity, which good is from God, and in perpetual connection with God, whilst, as to its *external form and operation*, it is the production of

human science, or the science of the things of this world, which science is of man, and in connection with man. It may not therefore be improperly said, that the principle of true rationality in man is *conceived* of God, and *born* of man. This principle is consequently necessary to *effect conjunction between God and man*, because without it man would be utterly incapable of applying himself to God for the communication of His life and blessing ; and where there is no application there can be no conjunction, since all spiritual conjunction, as was shewn in the section on free-will, must, of necessity, be *reciprocal*. Infants, therefore, and idiots, can be no subjects of such conjunction, because infants and idiots, in consequence of the want of rationality, are totally incapable of any application to God for the purpose of conjunction. For the same reason brute creatures can be no subjects of such conjunction, inasmuch as brute creatures, being born only for this world, have no capacity to admit any knowledge respecting another world, or respecting the God who created them, and being thus destitute of *rationality*, according to the proper and extended sense of the term, they are as incapable as infants and idiots, of applying to the SUPREME BEING for HIS eternal life and blessing.

Let us stop here to adore that divine mercy

which, by gifting us with *rationality*, and thus providing a *spiritual medium* of our conjunction with itself, has so eminently distinguished us above the brute creation, and made us the subjects of eternal life and happiness. Brutes possess, indeed, something *analogous* to rationality, but then it is a rationality conversant only about their well-being in this world, a continuation of their species, the acquisition of food, and the construction of habitation, whilst it is absolutely incapable of all respect to another world, and to any connection with it. A brute, therefore, can never be taught to *pray*, or to apprehend a single truth of divine revelation, still less to elevate his affection to an eternal object, and to sacrifice a temporal good from a regard to that object. But how happily and wonderfully is this condition reversed in respect to ourselves, and what abundant cause have we to prostrate ourselves in perpetual adoration and thanksgiving before the MOST HIGH, for the superior privileges which we possess! A brute cannot *pray*; but we have the astonishing faculty of elevating our minds to the SUPREME BEING, of making our wants known unto Him, of supplicating His aid, of rejoicing in His favour, and of entering into the blessedness of an eternal communion with Him. A brute, again, cannot apprehend a single truth of divine revelation; but we have the capacity of apprehending all revealed

truth, of being affected by it, of forming our lives accordingly, and thus of admitting into our minds that WORD of eternal life, which opens and forms in us the kingdom of heaven, which purifies us from all our natural defilements, and which renders us *truly rational*, by enabling us to love GOD above all things, and our neighbour as ourselves. A brute, again, cannot elevate his affection to an eternal object, neither can he sacrifice a temporal good from a regard to that object; but we are gifted with the blessed power of elevating our love even to GOD Himself, and also of allowing to this love such a supremacy in our affections, as to render it easy for us to submit every temporal good to its rule and dominion, and to account all the lower things of time and sense as comparatively of no value, when set in competition with the indefinite and invaluable realities of another world.

But whilst we make a right estimate of the heavenly and incomparable privileges bestowed upon us by the *faculty of rationality*, let us take good heed lest we forfeit those privileges by neglecting to cultivate the faculty with which they are connected, and from which they spring. With this view, let us recollect that the *faculty* of rationality is not *itself rationality*, but only the power of producing it, in like manner as the *faculty* of learning

any art or science is not a knowledge of that art or science, but only the power of attaining it. It is true, we all of us possess the *faculty* of rationality, by virtue of being human beings, but it doth not therefore follow that we all of us possess *rationality*, because rationality can only be acquired by a proper use of the faculty. The case may be illustrated by the faculty into which we are all born of *becoming men*, which faculty, every one may see, is competent to the purpose for which it is given, only so far as it is properly exerted and applied. For it is plain, we are none of us men *by birth*, since by birth we are only placed in a capacity of *becoming men*, and therefore it will depend upon our application of that capacity, how far we secure the end for which it is given. But how many and how great things are involved in the idea of becoming men! For a man is not a man by virtue of his *form*, since he may have the form of a man, and yet inwardly in his *spirit* he may be a *beast*, or an *infernal*. Neither yet is he a man by virtue of his *reason*, if by reason be understood only the power of thinking and talking rationally about the things of this world, because with all this power in its full extent, he may still be void of those true principles which constitute a being properly called *human*, viz. the principles of heaven-born love, wisdom,

and the fear of God.* As therefore a man is not a man by his natural birth, but is only born to be made a man ; and as he is made a man in proportion to his reception of love and wisdom from God ; in like manner he is not *rational* by his natural birth, but is born to be made rational, and he is made *rational* in the degree in which he exercises the faculty of rationality implanted in him by birth, thus in the degree in which he attains the wisdom both of temporal and eternal life, and forms his life accordingly.

When we have thus accustomed ourselves to see distinctly the discrimination between the faculty of rationality, and rationality itself, and have discovered that we can only become rational by a proper use and exercise of the *faculty of becoming so*, our next grand concern will be, if we think wisely, so to cherish and cultivate that faculty, as

* That heavenly love and wisdom are the principles which properly constitute a man, is plain from the following passage in Jeremiah, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, IF YE CAN FIND A MAN ; if there be any that EXECUTETH JUDGMENT, that SEEKETH THE TRUTH, and I will pardon it ;" (Jer. v. 1.) where it is plainly intimated, that to be a man is to execute judgment and to seek the truth, which is the same thing as to attain heavenly love and wisdom. To the same purpose it is written in the preceding chapter, verse 25, "I beheld, and lo ! there was no MAN," evidently meaning, there was none who possessed the principles which constitute a man, viz. judgment and truth, heavenly love and heavenly wisdom. (See also Isaiah, xli. 28. Zeph. iii. 6. Zech. vii. 14.)

to secure the great end for which it was imparted to us, viz. the attainment of rationality *properly so called*. And here we are bound to reflect seriously on the infinite importance of such attainment, and on the awful consequences resulting to ourselves from its non-attainment. We are bound to reflect, I say, that by rationality, properly so called, we have conjunction with GOD and heaven, are made the children of GOD, and heirs of eternal blessedness; whereas without rationality, properly so called, we must for ever remain separate from GOD and heaven, because we can neither become the children of GOD, nor can have any capacity of tasting eternal blessedness. For rationality, it has been shewn, as partaking of those heavenly principles which are from GOD, and which form its internal essence, is a necessary *conjoining medium* between GOD and man; consequently, if this medium be wanting, there can be no conjunction, but if this medium be possessed, conjunction follows of course, and with conjunction all the eternal blessings resulting from it, viz. peace, protection, deliverance from evil, salvation, and eternal life.

Under the impression of these most interesting conclusions, our next object will be to endeavour to form in ourselves, in a manner as perfect as possible, that *truly rational mind* which compre-

hends in it the capacity of tasting all the happiness presented to our acceptance by our GREAT and GOOD CREATOR. Is it asked how this end may be best attained? The answer is plain, viz. that every man is introduced into the *first* or *external* rational principle, by learning the laws of civil and moral life, as they are taught in every well-regulated society, and by forming his life according to those laws; and that he is introduced into the *other*, or *internal* rational principle, by learning the laws of spiritual and heavenly life, as they are taught in the WORD OF GOD, or what is the same thing, in the societies of heaven. To acquire then, and form in ourselves, the *first* or *external* rational principle, we must apply ourselves diligently to the study of the laws of civil and moral life, and we must bend ourselves to the practice of those laws, by fulfilling, in a conscientious manner, all the social duties which they require of us. We must, therefore, be upright and diligent in the discharge of our several obligations, as subjects, as citizens, as parents, as masters, as children, as servants, and in whatsoever other relationship we stand connected with society. And to acquire and form in ourselves the *other* or *internal* rational principle, we must apply ourselves diligently to the study of the laws of spiritual and heavenly life, as they are taught in the WORD OF GOD, and we must regulate our

practice accordingly. We must thus learn not only to be just and upright before men, but before **GOD** ; and not only to act in reference to our temporal well-being in this present world, but also to our eternal well-being in the world to come. For this purpose, we must read frequently and seriously the lessons of the eternal wisdom, as they are revealed to us in our Bibles, until our understandings begin to be enlightened by the bright light of heavenly truth which they were intended to convey to us. But we must not stop at the illumination of our *understandings only*, because a truly rational mind can never be formed until our *wills* also, and our *lives*, are affected by what we read. Whensoever, therefore, we have attained to the *knowledge* of our duty, we must next proceed to the *practice* of it, by removing from our hearts and lives, through the divine aid, all those evils which are opposite to the love of **GOD** and our neighbour, and by cherishing all such heavenly tempers, dispositions, and ways of life, as are in accord with that love. If we continue steady, sincere, and persevering in such a course of religious duty, our **HEAVENLY FATHER** will then soon inspire us with the true love of **Himself** and of one-another, and in this case we shall hate to do evil, because it is contrary to **GOD**, and we shall delight in doing good, because it is of **GOD**, and leads to conjunction with **GOD** ; and thus,

finally, a true *rational mind* will be formed in us, by and through which we shall enjoy perpetual communication with the supreme good and supreme truth, that is to say, with **JESUS CHRIST**, and shall know this to be the sum and substance of salvation, and the dawning of the kingdom of heaven in our minds.

Grant, O merciful **LORD**, who art the giver of all good, and the only source of *true rationality*, that we, Thy children, may learn to know and approach Thee under a feeling sense of these Thy just and proper characters. Teach us to see, that we can never become *rational* creatures whilst we continue to live separate from thee ; and that *rationality, properly so called*, can only be attained through a living conjunction with Thee. Give us, therefore, the grace to study diligently Thy **MOST HOLY WORD**, that so our understandings may become enlightened, our wills purified, and our lives reformed. Let Thy Holy Spirit convince us, that in all *sin* there is more or less of *insanity*, and that we can only avoid that terrible calamity by becoming righteous, just, and holy, according to Thy Word. Deliver us thus from the delusive imagination, that we are rational creatures for no other reason than because we have the faculty of becoming so, and because we have exercised this faculty on worldly objects and concerns, in such

a manner as to *appear* rational before men. And since true rationality is always in connection with the pure love of Thee and of one another, inspire us, we beseech Thee, with such pure love, that so every other love may be brought into subjection to its heavenly and blessed controul. Thus will we give Thee unceasing thanks and praise for the inestimable faculty of rationality, which Thou hast been pleased to bestow upon us, and seeing it to be a medium of eternal conjunction between Thee and ourselves, we will apply it continually, as Thou hast intended it, to the promotion of Thy glory, and of our own everlasting happiness.

AMEN.

SECTION XIV.

On Science, as a Spiritual Medium.

IN treating on this medium, it may be sufficient to refer the reader to what I have already written on the subject, which work was published in Manchester, in the year 1809, entitled *On Science, its Divine Origin, Operation, Use, and End, together with its various interesting Properties, Qualities, and Characters*. In this treatise the following important points are discussed:—1. *What is meant by Science.* 2. *Its Birth.* 3. *Its Growth.* 4. *Its Extent.* 5. *Its Degrees.* 6. *Its Genera and Species.* 7. *Its Ascent.* 8. *Its Purification.* 9. *Its Use.* 10. *Its Abuse.* 11. *To whom it belongs.* 12. *Its Order and Disorder.* 13. *Its Blessing and its Curse.* 14. *Its Glorification.* 15. *On vain Science, false Science, and true Science.* 16. *On borrowed Science and proper Science.* 17. *On living and dead Science.* 18. *On the end of Science.*

From the discussion of the above points, and especially of the *glorification* and *end* of science, it will plainly appear, to the intelligent reader, how science is a necessary medium of communication and conjunction between God and man.

SECTION XV.

On derivative Spiritual Mediums.

BY *derivative spiritual mediums*, as was shewn in the Seventh Section, are to be understood, “the “graces and virtues of a holy life, such as love, “charity, humility, meekness, patience, conscience, “justice, judgment, faith, good works, &c. &c. “which are all of them the sure results of the “reception of the WORD OF REVELATION, and “of the right application of the other spiritual “mediums above noted.” These derivative spiritual mediums form what is called the *internal or spiritual man*, which is otherwise termed the *new man*, for the assemblage of Christian graces and virtues cannot be supposed to exist *abstractedly*, or *without a form*, neither can they be supposed to exist in any other than the *human form*, since the divine love and wisdom united, from which all Christian graces and virtues are derived, exist in that form, and in no other.*

* That the divine love and wisdom are in a *form*, and that this form is *human*, may possibly at first hearing appear strange to the reader who has not been accustomed to consider the subject attentively and seriously in his own mind. But that the proposition is nevertheless most true, will be manifest to every one who will be at the pains to reflect, that there can be no such thing as either *abstract good*, or *abstract evil*, that is to say, as either good or evil *without a form*. When a painter, therefore, would depict the most perfect virtue, he always delineates it in an *angelic*, or *perfectly human form*; and when he would depict the most degraded vice, he as constantly marks it by a form the *most monstrous* and *diabolical*.

In discussing then the subject of *derivative mediums*, it will be sufficient to speak of that *internal, spiritual, or new man*, in which they are combined, by pointing out its origin, birth, formation and end, and thus exhibiting him to view in his *mediatory character*, as standing between God and the *old external, or natural man*, for the blessing, preservation, and salvation of the latter.

It is a great Scripture doctrine, that there is an *outward man* and an *inner man*, (see 2 Cor. iv. 16. Ephes. iii. 16.) also that there is an *old man* and a *new man*, (see Rom. vi. 6. Ephes. iv. 22, 24. Col. iii. 9. Eph. 15.) which are the same as what are here meant by the *external* and *internal man*, and likewise by the *natural* and *spiritual man*. But although this doctrine be received throughout the Christian world, yet it is to be feared that few, comparatively, are aware of the distinction between these two men, so as to discern clearly their distinct natures, qualities, and characters, and how each lives in a world of its own, the *external* or *natural man* being formed for communication with the *external* or *natural world*, and the *internal* or *spiritual man* being formed for communication with the *internal* or *spiritual world*. JESUS CHRIST speaks of this distinction, when He says, “*That which is born of the flesh is flesh, and that which is born of the spirit is spirit ;*”

(John iii. 6.) in which words two *distinct* births are manifestly described, which are the same as two *distinct* men, one called the birth of the *flesh*, and the other the birth of the *spirit*. We have, therefore, only to enquire into the distinct nature and qualities of these two births, or two men, and we shall then be enabled to discern clearly the distinction between the *external* or *natural* man, and the *internal* or *spiritual* man.

Now the birth of *the flesh*, as every one may know, is what every man receives from his natural parents, being first *corporeal*, next *sensual*, afterwards *natural*, and thus formed from, and according to, the things of this natural world, of which he is designed to be an inhabitant. This birth, therefore, it is evident, looks no higher, nor is capable of looking higher, than to the things of this world, for and from which it is formed, and in which, it conceives, are contained the great realities of its peace and happiness. The spirit, therefore, by which it is actuated, and to which it submits itself, is the spirit of worldly, sensual, and corporeal love, nor can it form to itself an idea of any bliss or delight which doth not originate in such love. The consequence is, that all its purposes, views, and ends of life, center in its temporal prosperity and well being, and it is happy or unhappy, pleased or displeased, according

as it is successful, or otherwise, in attaining its object. Its friendships and its enmities are formed by a similar rule, so that it loves or hates, is kind or unkind, is merciful or revengeful, in the degree in which others favour or oppose its designs. Yet it can assume an appearance contrary to its real sentiments, so as to be civil and complaisant to those it hates, whensoever it is likely to be a gainer by such a semblance. For the same reason it can affect to be pious and devout towards God, with a view to secure the favour and regard of those who would otherwise reproach it for its defect in piety and devotion. It can also become a proficient in human sciences on the same principle, because knowledge is accounted honourable, and ignorance disgraceful, and thus it can raise itself into high worldly distinction as a profound scholar, an elegant writer, an acute critic, a deep philosopher, or an eloquent orator. In the mean time it has a capacity from God, and this implanted at its birth, of admitting and comprehending the eternal truth, and thus of noting all its own natural evils, and of rejecting and rising above them into the sphere of heaven-born love, charity, purity, and wisdom, but this capacity it frequently either neglects, despises, perverts, or suffocates. Such is the birth of *the flesh*, or the *external* or *natural* man, of which we are speaking. Let us now proceed to consider

what we are to understand by the other birth, *the birth of the spirit*.

In the foregoing sections on *free-will* and *rationality*, it was shewn, that every man possesses from **GOD** the faculty of receiving and comprehending the eternal truth, which is the **WORD OF GOD**, and of submitting his love and life to its heavenly guidance and government. Whosoever then this is the case, then the eternal truth, or **WORD OF GOD**, gains admission into the human mind, as a seed of everlasting life, and like all other seeds, multiplies and fructifies after its kind, producing all the virtues, graces, and blessings, of that heaven from which it descends. Its first entrance is into the *memory*, where it is treasured up as in a store-house, for future use, and in case the man be of such a quality that he can be regenerated, it is then by degrees raised out of the memory into the higher region of the *understanding*. In this region it becomes as a bright light, distinguishing between good and evil, truth and error, happiness and misery, what is temporal and what is eternal, convincing man of his immortality, and of the means necessary to secure his everlasting peace. When it has thus accomplished its saving purpose in the understanding, it is next exalted into the still higher abode of the *will*, where it begins its powerful and blessed operation, by leading man

into true repentance of life, and to separate in himself between good and evil, that so heavenly good may be elevated to eternal rule and pre-eminence in the interiors of his mind, and infernal evil may be subjugated to its dominion, so as no longer to exert its baneful and destructive energies. When this happy end is accomplished, then the eternal truth, or **WORD OF GOD**, acquires in man an established empire, by virtue of which, it by degrees begets in him an entirely *new* or *internal man*, called, in the Sacred Scriptures, *a child of God*, differing essentially from the *old* or *external man*. For the *old* or *external man*, as was shewn above, is formed merely according to the image of this world, loving nothing, seeking nothing, delighting in nothing, but worldly gain, glory, and pleasure; whereas the *new* or *internal man* is formed after the image of heaven, which is the image of **GOD**, and of course finds his highest gratification in loving, seeking, and securing, all that eternal gain, glory, and bliss, which result from the communications of the divine love, the perceptions of the divine wisdom, and the joint operations of both in the works of an useful and profitable life. Such then is the *birth of the spirit* of which **JESUS CHRIST** speaks, and such, therefore, is the *internal* or *spiritual man* which we are here describing.

Hence then it may be seen how the *internal* or *spiritual* man is a *medium* between GOD and the *external* or *natural* man, and that without some such medium, GOD, and the *external* or *natural* man, can have no conjunction. For GOD cannot dwell with man, and have conjunction with him, in and by any thing that is of man, but only in and by what is of Himself, that is to say, in and by His own HOLY WORD, according as it is received by man, and formed into his life. JESUS CHRIST therefore says, "*If a man love ME he will keep my words : and my FATHER will love him, and we will come unto him, and make our abode with him,*" (John xiv. 23.) to instruct us, that where His words are, there He Himself is, but where His words are not, there He cannot be, and, consequently, there can be no conjunction. Now the words of JESUS CHRIST, as was just now shewn, form the *internal* or *spiritual* man, and therefore are continually present with him, as the *spirit* and *life* of all that he thinks and wills. With the *internal* or *spiritual* man, therefore, JESUS CHRIST is continually present, and has continual conjunction, as with His own HOLY WORD; but with the *external* or *natural* man He cannot be present, and can have no conjunction, only so far as this latter man submits himself to the guidance and government of the former. It is therefore a law of the divine order, that the *external* or

natural man should so submit himself, in which case he also, by virtue of his immediate communication and conjunction with the *internal* or *spiritual* man, is made partaker also of *mediate* communication and conjunction with JESUS CHRIST. For the *internal* or *spiritual* man is as a lord and master, and the *external* or *natural* man is as a subject and servant, with all those who become regenerate ; an *unwilling* servant, whilst he submits only as to his *intellectual* part, but a *willing* servant, when he submits also as to his *voluntary* part. By submission, as to his *intellectual* part, is meant the surrender of all his thoughts and persuasions to be guided and directed by the spirit of truth in the *internal* or *spiritual* man ; and by submission as to his *voluntary* part, is meant the surrender of all his desires, purposes, and delights, to be governed and sanctified by the spirit of heavenly love, purity, and joy, in the *internal* or *spiritual* man. Thus the *internal* and *external* man, or what is the same thing, the *spiritual* and *natural* man, become one, and both are restored to divine order, and encircled in the golden girdle of the divine blessing, whilst the *internal* or *spiritual* man is submitted immediately to the divine will and wisdom, and the *external* or *natural* man is submitted to the same will and wisdom *mediately*. And thus, too, in agreement with the eternal purpose of the ALMIGHTY, heaven and earth are

united in man, and GOD with both, the *internal* or *spiritual* man being as heaven, and the external or natural man being as earth.

And here it may not be unedifying to consider the important difference between a *regenerate* and *unregenerate* man. For with an *unregenerate* man there is no internal man opened and formed, consequently no *medium* of conjunction between himself and GOD, because notwithstanding his possession of the faculty to procure such a *medium*, he hath never procured it, and therefore he lives merely to himself and to the world, more than to GOD and heaven. But with the *regenerate* man, an internal man is both opened and formed, by virtue of which he enjoys perpetual communication and conjunction with the ETERNAL and His kingdom, and thus lives at one and the same time for heaven and for this world, as a joint inhabitant of both. With the *unregenerate* man, again, the external man has all rule and ascendancy, so that the things of this world and the flesh are exalted above the things of another world and the spirit. But with the *regenerate* man the external man is in subjection, and the internal man is in dominion, in consequence of which order the things of GOD and heaven are exalted above the things of this world and the flesh. Lastly, with the *unregenerate* man the infernal kingdom bears sway, guiding

and governing him at its pleasure, so that though he fancies himself free, and to live completely at his own disposal, he is still a slave, and this of the vilest kind, being fast tied and bound with fetters of iron to the will of the most tyrannical task-masters, who have established their miserable empire in his concupiscences. With the *regenerate* man, on the contrary, the heavenly kingdom bears sway, extending its free and blessed dominion from the *internal* man to the *external*, or from the *spiritual* man to the *natural*, and this in such a manner and degree, that all things in the external or natural man, such as his purposes, employments, associations, recreations, and delights, partake of the life-giving influence, and are thus brought into the order, the peace, and the protection of that kingdom to which they are subject. Notwithstanding therefore the *apparent outward similitude* in the external man, of the regenerate and unregenerate, as to his employments, associations, recreations, &c. &c. yet there is the *most real dissimilitude within*, because in one case the life and peace of heaven are within, whereas in the other case nothing is within but the anarchy, death, and disorder of the kingdom of darkness.

But the nature and quality of *derivative spiritual mediums* will be more clearly seen, if we proceed to consider more particularly the birth and forma-

tion of the *new* or *regenerate* man, until he becomes a complete image and likeness of the GREAT CREATOR, and is thus brought into a state of full and perfect conjunction with Him. This subject naturally resolves itself into two distinct views, *first*, of the process of regeneration in the way of *ascent*; and *secondly*, of the same process in the way of *descent*. We shall begin with the process in the way of *ascent*.

By *ascent*, it must be evident, is here to be understood, *spiritual* ascent, which is that of the will and affections from one degree of good and of truth to another, and not *natural* ascent, which is that of the body from one part of space to another. For man is not separated from GOD by any distance of space, but by the state of his will and affections, and consequently he cannot approach unto GOD by any change in the situation of his body, but by a change in the state or disposition of his spirit. GOD, indeed, is said to be the HIGHEST, and to dwell in the *highest* place, but this is said in regard to appearance, or because it so appears to the apprehension of the natural man; whereas the real truth is, that GOD is the INMOST, and that He dwells in the *inmost* of all principles, thus in the inmost of the life of angels and men. Whether, therefore, we speak of the *highest*, or the *inmost*, it is the same thing in regard to the

spirit ; and whether we speak of *ascending*, or of *entering into interior principles of life*, it is again the same thing in the spiritual idea. By the regeneration of man, then, in the way of *ascent*, is to be understood the elevation of his mind from one degree of good and truth to another, until he reaches the supreme. For the Sacred Scriptures testify, that there are various degrees of the principles both of what is good and of what is true, and reason and experience jointly assent to the testimony. Thus in regard to the principle of good, it is manifest that there is what may be called *corporeal* good, *sensual* good, *natural* good, *rational* good, *moral* good, *civil* good, *spiritual* good, *celestial* good, and *divine* good, and that in all these varieties of good there are indefinite shades and diversities. And so likewise in regard to truth, it must be obvious that its varieties are equally numerous, since it is of divine appointment that every good should have its respective truth, because truth is nothing but the form of good, or that by which good both manifests itself and operates.

From this view, now, of the subject, we may be enabled, in some degree, to apprehend the nature of the process of our regeneration in the way of *ascent*. For every man is first born into *corporeal* good, which is nothing but the good of mere

bodily life and its several organs, and afterwards, as the life of the senses is opened, he is introduced into *sensual* good, and from sensual good, when the natural affections and thoughts begin to operate, he is further elevated into *natural* good. But inasmuch as in every human being there is an interior principle from GOD, capable of still higher elevation, he is afterwards exalted in proportion as that principle comes into operation, to a still more interior good, which may be called *rational*, *moral*, and *civil* good. This good, again, is capable of admitting into it a still interior good, called *spiritual* good, which is formed by the reception of the truths of GOD'S MOST HOLY WORD, and in the degree in which those truths are cherished and incorporated into the rational faculty. For *spiritual good* cannot have birth but from revealed truth, nor even from revealed truth, until that truth is elevated into the *understanding*, and there discerned and confirmed by its own heavenly light, and exalted to dominion over the words and works. When truth thus rules man's understanding, and from the understanding governs and influences his life, it is then called *spiritual* good; and when it gains a still higher elevation, by being admitted into the *will*, so as to engage man's supreme love, and to form his supreme joy and delight, it then changes its name and quality, and becomes *celestial* good, which good is in close communication and conjunction with the highest, or *divine* good.

Hence it appears that man, in the process of his regeneration, is led continually by some affection or other, and its attendant delight, and that such affection and delight are continually varying according to his advancement in the principles of regenerate life. It is impossible to enumerate particularly all these affections and delights, which are successively inspired from heaven, during the formation of the *corporeal, sensual, natural, rational, moral, civil, spiritual, and celestial* life of man, in his ascent from the lowest degree of bodily life to the highest degree of mental life. Suffice it therefore to observe, that each lower affection and delight may be regarded as a *spiritual medium* to conduct to a higher, and that man is thus gradually elevated, as by the steps of a ladder, from one degree of good to another, until he reaches the highest, which is conjunction with the SUPREME GOOD, thus with GOD. It is to be noted further, (as every one may know from his own experience, if he will attend to it,) that each degree of good has various affections and delights annexed to it. Thus in the formation of *natural* good, through what a multiplicity of affections and delights is man conducted during the wonderful process, and how is one affection and delight successively supplanted by another, until the good is perfected ! In the formation also of *spiritual* good, how many truths are to be

learned, and how is each attended with its own affection and delight! How rapidly, too, is one truth imbibed after another, each being received with a new and distinct affection, and each productive of a new and distinct delight! The case may be illustrated by the various pastimes and delights of children and young people, which, it is well known, are in a continual change and succession, each adding somewhat to their growth and formation, whilst each is a striking proof of that divine mercy from which it is imparted.

But the regenerate life of man is not perfected in this way only of *ascent*, because to become perfect, it is necessary that the celestial and spiritual life, to which he has been elevated, should *descend*, by being *brought down* into all the lower degrees of his life, so as to influence, to purify, to bless, and to render them operative. This process was figuratively represented of old by the descent of Joseph into Egypt, and afterwards by the descent of his father and brethren into the same land. For the great and blessed design of the ALMIGHTY, in regard to his creature man, is to make him a subject of the circulation of all heavenly good, through every degree and principle of his life, and thus an instrument of use in the society to which he belongs, whether such society be on earth or in heaven, which end can

never be fully accomplished until heavenly good be brought into operation in all the lower principles of his life, as well as in the higher. For if we suppose him to be good in the higher principles only, whilst in the lower principles he is not so, it is manifest there would be a want of harmony and consistency in his constitution, utterly incompatible with his peace and blessedness. It is necessary, then, when man hath been conducted, in the way of *ascent*, from the lowest corporeal good to the highest celestial, that he should next proceed, in the way of *descent*, from the highest celestial good, through all the intermediate goods, unto the lowest corporeal, until this latter, together with the intermediates, becoming admmissive of the highest, be at once made the instruments of its operation and the partakers of its joys.

What enlightened eye then cannot here discover the necessity of the provision of various other *spiritual mediums* to effect the descent here spoken of? For to bring down the celestial life of heavenly love and charity into the natural, the sensual and corporeal principles, so as to render it operative there in good works, is a process of regeneration, which, it is evident, cannot be accomplished without spiritual labour and combat. The reason is, because the natural evils of the human mind are all of them in opposition to a process

which is to destroy their own kingdom, and bring them into subjection to the God of heaven. In the *ascent* to the supreme good, those evils had not been manifested, neither had they been combated, because until conjunction with the supreme good was attained, there was no power to have engaged in the combat successfully. But when the soul has tasted the sweets of that good, and, like its redeeming LORD, hath *eaten celestial butter and honey*, it then, like Him, becomes strong to *refuse the evil and choose the good*. (Isaiah viii. 15, 16.) Supported, therefore, by the divine food with which it has been nourished, it becomes mighty to engage in the concluding process of its regeneration, by fighting against all those corruptions in the lower principles of its life, which would oppose the descent and consequent operation of heavenly life and love. But in sustaining this combat, it is necessary that new truths should be imbibed, new affections inspired, new powers supplied, and indefinite *mediums* of communication opened between one principle and another, before the evils in each can be ejected, and all can become receptive of the heavenly descending influence. For in the way of *ascent*, man is rather a *traveller* to the promised land, than a *combatant* and a *conquerer* who takes possession of it, being led on his heavenly journey more by the love of truth than of good, by the light of faith than by

the warmth of love and charity. But in the way of *descent*, he assumes the character of a *victorious warrior*, fighting against and subduing all the enemies of his salvation, who have their strong holds in the lower principles of the rational, natural, and sensual mind, on which occasion he uses the *sword of the spirit*, which is the power of heavenly truth, animated by the love of the supreme good, both derived from the **WORD OF GOD**. Thus, by degrees, and with the aid of innumerable *mediums* provided of the divine mercy, the principles of heavenly life are finally brought down into the *external* or *natural* man, whilst at the same time every corrupt and disorderly love is removed, and the whole man, being restored to the divine order, becomes a *free* and *voluntary* subject of divine purposes, acting, on all occasions, from heavenly ends, animated by a heavenly spirit, and bringing forth amongst men, and to the glory of **GOD**, the fruits of love and charity in all the works of a wise, a righteous, and useful life. Thus, too, a free circulation of the life of heaven is opened and effected through all the principles of man's life, from the lowest to the highest, and again from the highest to the lowest, so that as in the *natural* body there are two distinct orders of vessels, *one* to convey the blood from the heart to the extremities, and the *other* to convey it back again from the extremities to the heart, whereby every part

of the body is made partaker of the vital energy ; in like manner in the *spiritual* body, by the several *mediums* of ascent and descent, as above described, a similar circulation is effected, and every fibre of the *spiritual* body not only partakes of the life-giving virtue imparted from the **FATHER OF MERCIES**, but also gives it forth for the general good of society, both in this world and in another.

Behold, in the above description of the process of regenerate life, a portrait of that new and spiritual man, which is intended by the Gospel and its **GOD**, to be formed in every human mind ! For this new or spiritual man is not a compound only of one virtue, but of many, neither is he an inhabitant only of the present temporal world, but also of that which is eternal. He is accordingly formed to live the life of both worlds, and thus to connect both worlds in himself, because as to his *internal* mind he has communication and conjunction with angels in heaven, but as to his *external* mind he has communication and conjunction with men on earth. In him, therefore, are combined all orders of good, from the lowest to the highest, because without such a combination he could not answer the *double* ends of his creation. Accordingly, by his *corporeal, sensual, natural, moral, civil, and rational* good, he becomes a member of society here below, and an useful member, in

the degree in which those goods are perfected and brought into orderly connection one with the other ; and by *spiritual* and *celestial* good he becomes a member of heavenly society, and an useful member in the degree in which those goods also are perfected and rightly arranged. But it is necessary that all these several kinds and orders of good should be *united* in him, before he can become a complete and perfect man, and the law of this union is, that each lower good shall submit itself to a higher, and all to the highest, that so the highest may reign and rule in all, and thus bless all, by keeping them in their right state of subordination, and effecting their conjunction with the divine source of them all.

How wonderful then is the *derivative medium* which we are now considering, and how astonishingly does it testify the divine wisdom, power, and goodness, from which it is derived ! The body of man, with all its various *parts, organs, members, viscera, &c. &c.* arranged in their harmonious order, so as to act in unity, and to constitute unity, presents to our view a structure so admirable, and a form so transcendent, that one cannot help exclaiming, with the Psalmist, "*I will praise Thee, for I am fearfully and wonderfully made ; marvellous are Thy works.*" (Psalm cxxxix. 14.) Yet what is this structure and form when compared

with the organization of that *spiritual man* of which we have been speaking? The corporeal part of man is, indeed, the work of GOD, and a standing testimony of His wisdom and power, but then it is the work of GOD in the lowest principles of His kingdom, or in such as are *material*, whereas the spiritual man is the work of GOD in the higher and purer principles of *mind*; and we know that as *mind* is indefinitely more excellent than *matter*, so the operations of GOD in the *former* indefinitely exceed those in the *latter*. We conclude, therefore, and reasonably, that if the ALMIGHTY has been pleased to display His divine goodness and wisdom so conspicuously in the *construction* of the *earthly* and *material house*, in the *variety* of its parts, in their *arrangement*, their *harmony*, their *unity*, and the manner by which they mutually aid each other, He cannot but prove Himself at least equally wise and good in the formation of its *spiritual inhabitant*, that *inner* and *regenerate* man of which we are speaking.

But what a variety of new and important duties is here opened to our view! For if the above *spiritual medium* cannot be formed without our *co-operation*; if to be born again of GOD requires something to be done on *our* parts as well as on GOD's; if all conjunction with GOD must, in its very nature, be *reciprocal*, and if it cannot be

reciprocal only so far as we make it the end and object of our love and of our supreme joy, in like manner as GOD makes it the end and object of His love and of His joy ; then what weighty and increased obligations are imposed upon us, to remove from our hearts and lives, by a vigorous repentance, all those affections, attachments, interests, and concerns of the natural man, which may have a tendency either to prevent or to retard in us the growth and formation of that new man, that child of the MOST HIGH, which is the appointed necessary *medium* of our salvation, because the appointed necessary *medium* of our reception of that life from GOD, in which alone salvation consisteth ! How are we bound, too, for the same reasons, to cherish in ourselves all the heavenly graces of humility, meekness, mercy, charity, patience, &c. &c. which are from GOD, and which He is continually labouring to communicate and form in us, as the basis of His own kingdom, and the foundation of that spiritual house in which alone He delights to dwell ! How important, in this view, are all the determinations of our free-will, and all the conclusions of our understandings, since they are ever adding something to, or taking something from, the glory, the beauty, the loveliness, and the symmetry of the new or regenerate man within us ! How important, too, in the same view, are all the works

of our hands, all those daily employments and duties to which the providence of the **ALMIGHTY** calleth us, inasmuch as they all have a tendency to extend our affections and thoughts, to direct them in their proper channels, and thus, like the banks of a river, to preserve the living waters of our minds from dispersion, and render them the sources of plenty and fruitfulness in every land through which they flow !

Grant then, we intreat thee, O merciful **JESUS**, to thy sinful creatures, the wisdom to apprehend, and the grace to perfect, the *spiritual medium* of the regenerate mind, which is so absolutely necessary to conjoin us with thee ! May no lesser cares or concerns of this lower world ever interrupt the progress and growth of this our spiritual birth ! May we consider it as an infinitely greater gain and glory to become thy children, and to live with Thee in Thy palace, than to become the children and inherit the palace of the highest Potentate on earth ! May we thus, through Thy mercy, be enabled to provide in our minds a *heavenly medium* of humility, charity, purity, justice, judgment, and well-doing, and then we may rest assured, that in every event and circumstance of our lives Thou wilt be present with us, and wilt direct all things to the promotion of our eternal salvation, by rendering them the blessed means

of promoting our perpetual conjunction with Thee,
and Thy perpetual conjunction with us !

AMEN.

SECTION XVI.

On the great importance of Mediums, whether they be natural or spiritual, and the weighty obligations imposed on all Christians to apply them faithfully and conscientiously.

THE importance of natural and spiritual *mediums* cannot be seen, unless it be first seen what is the great and principal *end* of creation, since every *medium*, as such, must be supposed to derive all its use from its tendency to promote that *end*.

Now the great and principal *end* of creation, so far as can be collected from the WORD OF GOD and the documents of sound reason, is manifestly this, to form from human minds an *angelic heaven*, or *celestial society*, in which the merciful purposes of the ALMIGHTY may have their full accomplishment, by the production of the purest

innocence, the most enlightened wisdom, and the highest possible blessedness, through the eternal conjunction of all with Himself, and of Himself with all, thus through the communication of His life to all, and the return of that life to Himself, in the humble, grateful acknowledgment, that He is the **ALL IN ALL** of its innocence, wisdom, and blessedness.

But it is plain to see, that according to the order which **GOD** has appointed, the human minds, necessary to constitute the above *angelic heaven*, or *celestial society*, cannot be produced but in this *lower world of nature*, and in connection with a *material body* formed from the elements of nature. This, at least, is the only idea we are able to conceive of such production, because it is the only one which we can collect from the economy of the Divine Providence, and from what reason and experience teach respecting the origin and creation of human souls.

Hence the necessity of the present outward world which we inhabit, and of all its parts, since the bodies of men, being *material*, cannot be sustained but by communication with *matter*. But how many *mediums* do the creation and preservation of the material world and its three kingdoms involve in them ! For what is such *creation*, and

what is such *preservation*, but the descent of the divine order into every most minute form of material existence, by virtue whereof every such form is kept in some degree of contiguity and connection with the **ONE ONLY FOUNTAIN OF LIFE AND BEING**? For if we suppose any part of outward nature to be separated from the **FIRST CAUSE** of its existence, we must suppose it instantly to perish, since what we call *preservation*, is nothing but the continual operation of the **FIRST CAUSE**, and may thus be justly called a *continual creation*.

But the **FIRST CAUSE**, we know, is in itself **DIVINE**, and what is **DIVINE** cannot be connected with the grosser parts of elementary nature *immediately*, but by the *mediation* of the purer parts of that nature; neither can it be connected with the purer parts *immediately*, but by the mediation of various principles derived from itself, which may be termed *spiritual*. These *spiritual* principles may be conceived to be of divers degrees, and to constitute what may be properly called the *spiritual world*, with all its varieties of contents, distinct from the world of *matter*, and yet in close connection with it. Hence it may be seen, that all the grosser parts of elementary nature are connected with the **FIRST CAUSE**, *primarily*, by the mediation of the *spiritual* world, and *secondarily*,

by the mediation of the *sun's light* and *heat*, and of the *atmospheres* proceeding from the sun, which together form the purer parts of the material world.

The importance, then, of *natural mediums*, arises from their expediency and necessity, as connecting links between GOD and nature, and all the subjects of the three kingdoms of nature here below. For if we suppose those *mediums* to be removed, the universe of nature must instantly perish, in consequence of having no connection with the **FIRST CAUSE** of its creation and preservation, comparatively as the *branch* of a tree must perish, which has no connection with its *root* ; or as a limb of the human body must perish, which has no connection with the vital principle which animates the body ; or as the body itself perishes, when deprived of communication with its soul, or spirit, from which alone it derives the all of its life. But supposing the universe of nature to perish, we must suppose the human race also to perish, and with the human race the seminary of heaven itself, since there is every reason to believe that heaven is supplied with inhabitants from no other source than from the world of nature.

Natural mediums, then, derive their use and importance from their instrumentality in forming and perfecting human bodies, and thus from their

ultimately administering to the formation and perfection of human minds, and to the increase and extent of the angelic kingdom.

But human minds, though indebted to *natural mediums as instruments* in their formation and perfection, owe nothing at all to them as *principals*, since it is impossible to suppose that any *natural medium* can have any efficacy as a *principal*, either in forming spiritual intelligencies, or in bringing them to conjunction with God and heaven.

To discover, then, the *principals* in the formation and improvement in human minds ; to contemplate all the wonderful processes by which spiritual intelligencies are born, nourished, educated, enlightened, purified, saved, and finally admitted to an eternal consociation with the angelic kingdom in innocence and bliss ; to trace out thus the steps, by which the human race, born in ignorance and evil, are reformed and regenerated, and finally made **SONS OF GOD**, and admitted to all the purity and happiness resulting from communication and conjunction with the life of their **HEAVENLY FATHER**, we must have recourse to *spiritual mediums*, and examine attentively all their astonishing uses in their tendency, under the controuling power of the **FIRST CAUSE**, to effect the above blessed and saving purposes.

It has already been shewn what these *spiritual mediums* are, and that they may be classed under one or other of the following distinct particulars :
1. The WORD OF GOD—2. The DIVINE HUMANITY of JESUS CHRIST—3. The Angelic Heaven
4. The Infernal Kingdom—5. Free-will—6. Rationality—7. Science—8. Derivative Spiritual Mediums ; or the virtues and graces of regenerate life. Let us now consider the use and importance of each of these *spiritual mediums* in its tendency to promote the great end of creation, viz. the eternal conjunction of human minds with their **DIVINE ORIGINAL**, and their incorporation thus into angelic societies in the heavenly and eternal world.

If we take a view of the human mind in its *natural* or *unregenerate* state, before it becomes acquainted with the eternal truth, and applies that truth, as a *spiritual medium*, for its purification and reformation, we shall behold a strange and affecting *picture* of inward disorder and defilement, presented possibly in a *decorated frame* of the most engaging external manners and agreeable accomplishments. We shall discover, too, the most astonishing powers and capacities, combined with the most pitiable weaknesses and infirmities, whilst we see that it can at once reason and be irrational ; that it can at once look up to **GOD** and reject **GOD** ; that it can at once pray and live contrary

to its prayers ; that it can at once profess its belief in another world, and yet live as if the present world was the only object of its concern ; that it can at once make a show of justice, of charity, of disinterestedness, and of every virtue, and yet in reality act in direct opposition to all those excellencies. Its powers and capacities therefore prove, to a demonstration, that it was created for another, a happier, and more durable state of existence than the present ; whilst its weaknesses, infirmities, and inconsistencies prove, with equal force, that it cannot be in a condition to enter upon the enjoyment of that state until it undergo a change, by admitting into itself principles of purity, of order, and of life, superior to those which it possesses by nature. For by nature, it is plain, it loves itself and the world better than God and its neighbour, and is accordingly proud, covetous, arrogant, self-confident, envious, wrathful, impatient, sensual, &c. &c. whence come all its disorders, follies, and mistakes. But that such affections and tempers are utterly inconsistent with an eternity of happiness, or of heavenly enjoyment, is evident, not only from the testimony of the Sacred Scriptures, but also from experience, witnessing universally, that affections and tempers so diabolical, are the constant sources of misery to the individual who cherishes them, by separating him from the Fountain of Peace and Bliss, which is the bosom of his God.

The question, then, concerning such an individual, is, not what the *immediate mercy* and *omnipotence* of GOD can do to save him, (for the mercy and omnipotence of GOD must ever act according to the laws of that divine order which GOD Himself has appointed,) but how, consistently with his free-will and rationality, and thus consistently with the laws of divine order, he can be delivered from his natural disorders, and thereby restored to conjunction of life and of holiness with his HEAVENLY FATHER, which is the final end of his creation, and the only secure source of his proper bliss and enjoyment.

The proper answer, too, to this question, will at once establish the infinite importance of the *spiritual mediums* above-mentioned, and at the same time point out the weighty obligations imposed on every man, not only to apply them diligently and faithfully, but also to offer up unceasing praise and thanksgiving to the FATHER OF MERCIES for their appointment and their uses.

For from the proper answer to the above question it will evidently appear, that man can never, by any possibility, be delivered from his natural disorders, so as to recover the divine image and likeness, and thus be brought into conjunction of life and blessing with his GOD, until his *under-*

standing be first enlightened with the knowledge of his disorders, and also of what constitutes the divine image and likeness, together with the knowledge of the means by which the disorder is to be removed, and the divine image and likeness to be implanted. For ignorance is but another name for impotence. Evil can never be combated until it be seen, and it can never be subdued until it be combated. In like manner, good can never be loved and cherished until it be known, and it cannot be implanted until it be loved and cherished. It is therefore an awful reflection, that knowledge administers alike to man's salvation and to his destruction, because knowledge, loved and obeyed, is salvation, and knowledge, hated and disobeyed, is destruction. The eternal truth accordingly, as being the only source of all saving knowledge, produces a double effect upon the minds of men, enlightening, purifying, and opening heaven in those who form their lives in agreement with its counsels, whilst it increases the darkness, defilement, and condemnation of those who slight its divine wisdom and authority. Hence it is written, "Blessed are your eyes, for they see, and your ears, for they hear," to instruct us, that when the eternal truth is received, understood, loved, and practised by the penitent and the faithful, it never fails to conduct them to conjunction of life with its divine source, in which conjunction all

true *blessedness* consists. Hence, too, it is written again, "*This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,*" (John iii. 19.) to instruct us yet further, that when men, through their *evil deeds*, reject, hate, and suffocate the eternal truth, they then, of necessity, separate themselves from all communication and conjunction with its divine source, in which separation consist all real condemnation, death, and misery.

Here then may be seen the *infinite importance* of the first of the above *spiritual mediums*, or the **WORD OF GOD**, together with the very weighty obligations imposed on every human being, to whom it is imparted, to make a proper and profitable use of it. For the **WORD OF GOD**, as hath been already shewn, is the grand store-house or repository of the **ETERNAL TRUTH**, brought down into this lower world of nature for the use of man. It is the **VOICE OF GOD** Himself, containing in it the whole of the divine will and wisdom, and it is communicated to man for the purpose of being incorporated into his life, and thus of begetting him in the image and likeness of the same will and wisdom. Its *first* operation is, to *enlighten the understanding* ; its *second*, to *purify the will* ; its *third*, to *open and form the internal*

man ; its *fourth*, to bring the external man into subjection to the internal ; its *fifth*, to make man a form of heavenly use ; its *sixth*, to separate him from infernal association ; and its *seventh*, to elevate him into angelic association, and thus to conjunction of life with the MOST HIGH, whilst he is enabled to produce all good freely as from himself, and yet, in all humility and self-abasement, gratefully to acknowledge, that it is not from himself, but from the divine source of all life and blessedness. Thus the WORD OF GOD, in the minds of the regenerate, or of those who willingly and freely admit it, becomes the *blessed* and *eternal medium* of divine communication and conjunction, in which GOD dwells with man, as in His own habitation, and by and through which He dispenses to man all the blessings of His own heaven, viz. Wisdom, Righteousness, Joy, and Peace. Without this WORD, therefore, man must, of necessity, ever remain *ignorant, powerless, and fruitless*, in regard to the vast concerns of his eternal destination ; a stranger both to GOD and to himself ; a creature merely of this world, destitute of any knowledge of another ; thus a *beast*, rather than a *man*, yet with this comparative disadvantage in respect to the beasts, that from his capacity to admit the truth, and his perverseness in not admitting it, he plunges himself into a misery and condemnation, from which the very condition and nature of a beast exempts him.

But in order that man may admit into his mind and life all the benefits and blessings intended to be imparted by the WORD OF GOD, it is necessary for him to believe that this WORD was "*made flesh,*" (John i. 14.) and that the *Humanity* thus assumed was finally *glorified*, or made DIVINE, by being *made One* with the ESSENTIAL DIVINITY, called the FATHER. (See John x. 30. Chap. xii. 27 to 29. Chap. xiii. 31 to 33.) It is necessary for him to believe also, that the WORD OF GOD throughout, in its internal or spiritual sense, treats of this INCARNATE GOD, and of the *glorification* of His HUMANITY, by means of continual temptations, or spiritual combats, and by continual victories obtained thus over the powers of darkness. (See Luke xxiv. 25 to 28. John v. 39.) It is necessary for him to believe yet further, that it is the will of the ETERNAL FATHER, that all mankind should approach, and worship, and seek conjunction with Him in this His GLORIFIED or DIVINE HUMANITY, because He assumed it for this very purpose, that He might make Himself better *known*, more *visible*, more *accessible*, and more *reconcilable* to His creatures, who, through sin, had not only nearly lost all knowledge of Him, but had also separated themselves at such an immeasurable distance from Him, that had He not descended and come near to them, and thus invited them to Himself, they

would never have had either the ability or the inclination to have returned to Him. (See Matt. xi. 27. John vi. 40. Chap. xiv. 6 to 12.) For who cannot see, that a *visible* GOD is more an object of faith and love than an *invisible* GOD? Who, therefore, cannot see, that a GOD, manifested and dwelling in a DIVINE HUMANITY, and presented thus as a DIVINE MAN, is more likely to engage both the attention and affection of His creatures, than a GOD *unmanifested*, and dwelling only in the *retired* majesty of His *hidden* and *inconceivable* DIVINITY?

Here, then, may be discovered, by the enlightened eye of Penitence and Piety, the infinite importance of the *second* of the above-mentioned *spiritual mediums*, viz. the DIVINE HUMANITY of JESUS CHRIST, together with the weighty obligations imposed on all Christians, to apply it to the saving purposes for which it is intended. For GOD, separate from His DIVINE HUMANITY, is comparatively an *invisible*, *unknown*, and *unapproachable* GOD, with whom, therefore, no close and secure conjunction of life can be effected. Of course, such a GOD will appear to His sinful creatures as an *angry* and *irreconcilable* GOD, (see John iii. 36.) since until He be *seen* and *known*, He cannot be *loved* and *obeyed*, and until He be *loved* and *obeyed*, His real and proper

loveliness, compassion, and mercy, cannot be discerned and experienced, agreeable to those words of the Psalmist, "*With the pure Thou wilt show Thyself pure, and with the froward Thou wilt show Thyself froward.*" (Psalm xviii. 26.) In vain, therefore, does man seek to attain the great end of his creation, which is an eternal conjunction of life with GOD, and introduction into His everlasting and blessed kingdom, until he believes in, and approaches, with a penitent and obedient heart, the DIVINE HUMANITY of the GREAT REDEEMER, adoring it as one with the ETERNAL FATHER; (John x. 30.) as the only *door*, or *medium of communication* between the *invisible* righteous CREATOR and His offending creatures; (John x. 7.) as the Only Deliverer from the power of sin and satan; (Luke x. 19.) as the Only Opener of heaven and eternal life; (John x. 9.) as the Only Instructor, or Teacher of the sublime truths contained in His own MOST HOLY WORD; (Luke xxiv. 27, 45.) thus as the ALL of pure doctrine, holy wisdom, and divine love, so fully expressed in those few, but most emphatical words, descriptive of all its mysterious uses and infinite energies, "*I am the WAY, the TRUTH, and the LIFE; no man cometh to the FATHER but by ME.*" (John xiv. 6.)

But the divine mercy of the MOST HIGH, ever intent on promoting the highest possible happiness

of His children, by conducting them to the closest conjunction of life with Himself, has been pleased to provide still other *spiritual mediums* for the attainment of this grand end. Such are the two above-mentioned, viz. the *Angelic Heaven* and the *Infernal Kingdom*, the former consisting of innumerable societies of *angels*, whom God has ordained to be the *ministers of His will* in this lower world ; (See Psalm xxxiv. 7. xci. 11. Heb. i. 14.) and the latter consisting of innumerable societies of *evil spirits*, or *devils*, who are permitted to tempt and assault man, (Gen. iii. 15. Job i. 12.) with a view to his purification from sin, and final separation from their defiling and condemning influences.

The infinite importance of these two *spiritual mediums*, and the weighty obligations imposed on man to avail himself of their use, will appear manifest from the consideration, that the one is *appointed*, and the other is *permitted* of the MOST HIGH. For whatsoever is *appointed*, and whatsoever is *permitted* of GOD, must be for an end, which end is nothing less than the regeneration and salvation of mankind. It is granted, that GOD might regenerate and save man without such *mediums*, but the question is, not what GOD *might* do, but what is the *mode* or *manner* of doing which He has been pleased to *ordain* and to

permit? If, then, God has *ordained* the ministration of angels to effect His own blessed purposes of salvation to His sinful creatures ; if He has been pleased to depute to them a power of co-operating with Him in that great work, at once to increase His own glory, and promote their happiness ; if it be His adorable will that man, from a consciousness of the numberless heavenly beings by whom he is encompassed and protected, should derive to himself a fuller consociation, a more animating hope, a more perfect security, and a more powerful instigation to purity and holiness than could otherwise have been communicated ; if, moreover, the ALMIGHTY, in His unsearchable wisdom, has been pleased to *permit* the assaults of infernal spirits, for the purpose of trying, and thereby of purifying, confirming, increasing, and varying in His favourite children, the principles of heavenly life and love ; if He has mercifully ordained, that all evil shall thus administer to good, and that the law of the existence of every evil spirit in the kingdom of darkness, is, that he shall promote some heavenly use, and that even whilst he is opposing and seeking to destroy, he shall rather establish, elevate, and extend the blessedness of the angelic societies ; then what eye cannot discover, at a single glance, both the importance of these *spiritual mediums*, and also the duty incumbent on every man to comply

with, and endeavour to turn them to advantage, by cherishing, with devout affection, the benign influences and aids of his heavenly associates, and by guarding against, and rejecting, with unfeigned abhorrence, the arts, stratagems, assaults and temptations of his spiritual enemies—the powers of darkness.

And if these two mediums are acknowledged to be of important use in promoting the regeneration and salvation of man, and to require, on the part of man, the most serious attention and devout application, so likewise must those other two, viz. *freedom* and *rationality*, be confessed to be alike interesting, and to have an equal claim on his regard and practical improvement. For without *freedom* and *rationality*, it has been already shewn, man would not be man, because he would be alike incapable of being a subject of praise or blame, of salvation or of condemnation, of real happiness or of real misery, of spiritual conjunction with God, or of spiritual separation from Him. Without *freedom* and *rationality*, too, all the other spiritual mediums, appointed of God for man's eternal salvation, would be rendered totally useless, inefficacious, and unfruitful. For of what possible advantage can the WORD OF GOD be to a creature, who is neither *free* to accept or to reject its counsels, nor yet *rational* to understand,

digest, and apply them? In like manner, what benefit can accrue from the DIVINE HUMANITY of JESUS CHRIST, from the *angelic heaven*, or the *infernal kingdom*, to a being who is destitute of the faculties by which alone he can *freely* determine his choice as to those interesting objects, and *rationally* apply his understanding to consider, understand, and profit by their importance and their end?

What enlightened eye, then, cannot hence discover the infinite importance of the two *spiritual mediums* of *free-will* and *rationality*, together with the weight of duty by which every man is pressed to turn them to his advantage? For without *free-will*, on the part of man, the WORD OF GOD cannot be *loved*, and without *rationality*, it cannot be *comprehended*. Without *free-will* and *rationality*, too, the DIVINE HUMANITY of the GREAT SAVIOUR can neither be approached or believed in, consequently it must for ever remain an useless medium of salvation. Again, without *free-will* and *rationality*, man cannot be any proper subject of the influence either of the angelic kingdom or of the kingdom of darkness, so as to make it his own, by cherishing it with his love, and confirming it by his thought. Without *free-will* and *rationality*, therefore, the great end of man's creation, which is his everlasting conjunction

with the DIVINE FATHER of his being in life and blessedness, must, of necessity, remain for ever unaccomplished.

What is here asserted concerning *free-will* and *rationality*, is true also concerning *science*, since without *science* the rational principle of man cannot be formed, and consequently without *science*, man can never attain to the great end of his creation. By *science*, however, is here to be understood, not what generally passes under that respectable name, as the science of *astronomy*, of *optics*, of *mechanics*, of *hydrostatics*, of *chemistry*, and the like; but the still more important and edifying *science* of our duty to GOD and our neighbour; the *science* thus of the eternal truth; the *science* of the knowledge of GOD and of ourselves; the *science* of our everlasting destination, and of all the means and mediums necessary to conduct us to that bliss, which is never to have an end, in the bosom and kingdom of the GREAT REDEEMER. This is the *science* of which every one is alike capable, because it is the *science* necessary for every one's salvation, and accordingly GOD, in his adorable mercy, has gifted all his children with a capacity of attaining it, and they do attain it, whilst they hear or read the book of Revelation, or the counsels of heavenly wisdom derived from that book, and store them

up in their memories for their guidance and direction in the ways of righteousness and regeneration, thus in the ways which conduct to the great end of their being, viz. eternal conjunction with God in love and in life.

And if all this be true concerning the importance of the above *spiritual mediums*, and the awful obligations of duty incumbent on every individual human being to apply them to their proper and intended uses, it must be allowed to be equally true concerning *derivative spiritual mediums*, or *the virtues and graces of regenerate life*, which stand last in the illustrious catalogue above recorded, of the means necessary to accomplish the great end of creation, viz. the formation of a heavenly society, through a communication and participation of the life of that DIVINE BEING, who is alone the ALL IN ALL of heaven, its sanctities, and its joys.

For these *derivative mediums*, it has been already shewn, are from GOD, and are the only means of man's conjunction with GOD, either in love, in wisdom, or in bliss, since if man doth not become regenerate through a living reception of the eternal truth, and an incorporation of its holy counsels into his mind and life, there can be no principles in him in which GOD can abide or

dwell, consequently to which GOD can communi-
 cate His love, His wisdom, and His bliss. For
 GOD cannot abide or dwell in the defilements and
 errors of His creatures, still less can He communi-
 cate to defilement and error His own peace, and
 light, and purity ; but GOD dwells with man in
 His own MOST PURE and HOLY WORD, and
 consequently He dwells with those, and those
 alone, who store up His MOST PURE and HOLY
 WORD, or COMMANDMENT, in their hearts, their
 understandings, and their lives, by loving it,
 digesting it, and suffering it to guide, govern, and
 sanctify all their affections, thoughts and works.
 It is therefore an awful and eternal truth, that no
 man can attain the great end of his creation,
 which is conjunction of life with GOD, and con-
 sociation with the angelic kingdom, but in propor-
 tion as he suffers the WORD OF GOD to bring
 forth in him its proper fruits of *humility, charity,*
mercy, compassion, patience, contentedness, wis-
dom, well-doing, justice, judgment, and all other
 Christian graces and virtues, since these excellen-
 cies are what alone form heaven and its happiness,
 and what alone likewise constitute the dwelling-
 place or habitation of the GREAT and GLORIOUS
 GOD, in which he may display all the magnificence
 of His mercy, the tenderness of His love, the
 brightness of His wisdom, the power of His protec-
 tion, and all the other manifold blessings of His
 divine presence, benediction, and kingdom.

As, therefore, man could never become an inhabitant of this world, so as to taste its comforts, contemplate its beauties, rejoice in its grandeur, and be recreated by the society and conversation of his fellow-men, unless he had senses accommodated to such enjoyments, in like manner he can never become an inhabitant of the heavenly world, so as to be made partaker of all its various and indefinite delights, and to enjoy the society of fellow-angels, unless he has senses also adapted to such objects, which senses are nothing else but the graces and virtues above-mentioned, qualifying him to taste all the pure and sublime gratifications resulting from the communications of the divine love and wisdom, in all the endless varieties of their manifestation both *within* and *without* himself.

Who then is that faithful and wise servant, who aspires after the high privilege of entering into the full uses of all the above *spiritual mediums*, by applying them diligently to the blessed and saving purposes for which they are designed? *Who is that faithful and wise servant*, who is eager to attain thus to the sublime honour and happiness of holding communication with the MOST HIGH, of abiding in His love, of being enlightened by His wisdom, and of thus securing the great end of his creation, by entering into a close and indissoluble

consociation with the blessed in God's kingdom ? Let such an one begin with adoring, in the most profound humiliation and gratitude, that divine mercy and loving-kindness, which has been pleased to provide such *mediums*. Let him consider, how necessary they are for his eternal well-being, and that to reject the use of them, and the consequent advantages to be derived from them, in regard to the life of his soul or spirit, would be just as unreasonable as to reject the use of the atmosphere and of the sun's light, with all the benefits thence resulting, to the life of his body. Let him next proceed to apply them diligently, conscientiously, and uprightly, under a feeling sense of their infinite importance. In respect to the *first*, viz. the SACRED SCRIPTURES, or WORD OF GOD, let him not be content with reading the Holy Volume only occasionally, as a thing of course, and with an attention exacted only by custom and a blind reverence for its divine authority; but let him read it constantly and devoutly, under the influence of its peculiar sanctity, and of the presence of that DIVINE BEING, who is ever One with His MOST HOLY WORD. Let his reading, therefore, be attended with fervent prayer to that DIVINE BEING for instruction and illumination; but let him never fancy himself instructed or illuminated any further, than as his *will* is more purified from the defilements of selfish and worldly

love, and thus more replenished with heavenly love and charity ; his *understanding* more purged from erroneous and false persuasions, and more enlightened by pure and genuine truth ; and his *life* raised from the death of indolence and unprofitable occupation, by being rendered fruitful in all good and useful works. Let him recollect, too, that the **WORD OF GOD**, under its *external letter*, contains an *inward* or *spiritual* sense, which **JESUS CHRIST** calls *spirit* and *life*, (John vi. 63.) and therefore let him be careful not to rest in the *letter* only, but to explore, so as to feed upon, the *spirit* and *life* hidden under the letter, lest he should be found mistaking the *shell* for the *kernel*, and thus *starving* instead of *nourishing* his immortal soul or spirit. Finally, let him remember, that his conjunction with **GOD**, and consociation with the angelic heaven, will depend altogether on his reception of the eternal truth, and on the degree in which he suffers it to raise him from the *death of sin unto the life of righteousness*, by converting him from the love of evil, and forming him, in every principle of his life, to the love, operation, and enjoyment of the supreme good, which is the love of **GOD** and of his neighbour.

In regard to the *second* of the above *spiritual mediums*, viz. the **DIVINE HUMANITY** of **JESUS CHRIST**, let every *faithful and wise servant* draw

nigh unto it as to his only true Teacher and Instructor, as to his only true Guide and Example, as to his only Deliverer from evil, his only Opener of Heaven, his only Redeemer and Regenerator, thus as his only Conductor to eternal bliss, because his Only LORD GOD, CREATOR, and SAVIOUR. Let him never think of approaching, still less of attaining any conjunction with the invisible FATHER, but in and by that DIVINE BODY in which He now dwells, as in His own holy *Temple*, (John ii. 20, 21.) and which He has been pleased to consecrate as the *sacred medium*, by and through which alone He can ever be *seen, known, believed in, loved, and acceptably and profitably worshipped*. Let him believe also, that he can never rightly understand the true and proper sense of the *Sacred Scriptures*, only so far as he approaches, with a penitent and pure heart, to that INCARNATE GOD in His DIVINE HUMANITY, who, as being the ETERNAL WORD *made flesh*, (John i. 14.) is the very *life and soul* of the Holy Volume, and the interesting subject of its internal and spiritual contents, and who, therefore, can alone *open the understandings* of His followers to comprehend the deep mysteries of heavenly wisdom stored up in all its consecrated pages. (Luke xxiv. 44, 45.) Let him believe further, that in drawing nigh unto and worshipping the ETERNAL FATHER separate from JESUS CHRIST in His DIVINE HUMANITY, he

draws nigh unto and worships *he knows not what* ; whereas in drawing nigh unto and worshipping **JESUS CHRIST** in His **DIVINE HUMANITY**, he draws nigh unto, and worships at the same time, the **ETERNAL FATHER** incorporated in that **HUMANITY**, and thus sees all that can be seen, knows all that can be known, and enjoys communion with all that can be communicated of the hidden, invisible Godhead.

In like manner, as to those other two *spiritual mediums* above-mentioned, viz. the *Angelic Heaven*, and the *Infernal Kingdom*, let every *faithful and wise servant* of the above description seriously consider, how he is interested in and affected by them both ; how by birth he is placed in the midst between them, and enters into and takes up his abode in the one or the other, according to his life, that is to say, according to the determinations of his love, whether they be made in agreement with the **ETERNAL TRUTH**, or in opposition to its counsels. Let him believe also, that all his affections, thoughts, words, and works, are in connection with the one or the other of these two kingdoms, insomuch that he cannot be affected or think at all, but under their influence. And let this belief have its due effect upon his life, by leading him to abominate and discard all those affections, thoughts, words, and works, which originate in the kingdom

of darkness, and which, when cherished, tend to connect him with that kingdom ; and to love and delight in all those which come from the kingdom of light, and which, when cherished, have a tendency to qualify him for an eternal consociation with its blessed inhabitants.

Let the same *faithful and wise servant* be equally attentive to what has been said in the preceding pages, on the subject of those other *spiritual mediums*, called *Free-will*, *Rationality*, and *Science*, that so he may secure to himself all the important ends and benefits which they were designed to promote and to convey. Let him believe, therefore, that his *will* is perpetually *free*, and that he has this freedom perpetually from GOD, to chuse either good or evil, either life or death, either heaven or hell, and let him exercise it accordingly. Let him thus acknowledge, humbly and gratefully, that he possesses from GOD, continually, a *golden key*, by the proper use of which he can unlock all the gates of the heavenly kingdom of righteousness, wisdom, and peace. Let him believe also, that he is gifted at all times, from GOD, with the *affection of science*, thus with the capacity of attaining the knowledges both of things temporal and things eternal, and that from knowledges so attained he can form conclusions, and if those conclusions be in agreement with the ETERNAL

TRUTH, he can acquire *rationality*, properly so called, which is a wonderful and sublime faculty, open, on one part, towards GOD and His kingdom, and admissive of all the influences of heavenly love, wisdom, and peace, from the MOST HIGH ; whilst, on the other part, it is open towards the world, and receptive of all *external* good, truth, and blessedness. Let him thus pursue *science* for the sake of its *end*, which is, that he may become *rational* ; and let him seek *rationality* also for the sake of its *end*, which is, that he may become a child of GOD, receptive of His ETERNAL WORD, or WISDOM, and meet to enter into an everlasting conjunction of love and of life with the FATHER OF HIS BEING.

Lastly, let the same *faithful* and *wise servant* recollect, and recollect seriously, that all the above important mediums, viz. the WORD OF GOD, the DIVINE HUMANITY of JESUS CHRIST, the *Angelic Heaven*, the *Infernal Kingdom*, *Free-will*, *Rationality*, and *Science*, can be of no use or benefit to him whatsoever, only so far as he applies them, diligently and conscientiously, to promote his reformation and regeneration, and thus to open and form in his mind, from the GOD of heaven, the *derivative mediums* above-mentioned, consisting of *all the graces and virtues of a holy life*. In reading, therefore, the WORD OF GOD, in approaching

the DIVINE HUMANITY of JESUS CHRIST, in believing in the *Angelic Heaven* and the *Infernal Kingdom*, in exercising his *Free-will* and *Rationality*, and in pursuing *Science*, let him ever keep in remembrance, that the grand end and sublime object of all those interesting *mediums* is, not so much to enable him to form *right opinions*, to direct him in the choice of a *creed*, and to fill his understanding with the visionary ideas of a *speculative* and *barren faith*, but to replenish him with the pure love of GOD and of his neighbour, and to bring every inferior love into subjection to those two superior and heavenly loves. Let him consider, therefore, that *love* is the ALL of the life of man, and that its regulation, purification, exaltation, and sanctification, are the grand objects which the religion of the gospel has in view, and which the GOD of the gospel principally requires. Let the direction, then, and government of his *love*, demand his chief attention, and let him explore, in the presence of GOD, and by the light of the eternal truth, all its *derivations* or *affections*, until he discovers that some are *earthly* and some *heavenly*; some are of *this world* and *the flesh*, and some from *another world* and *the spirit*; and that if the *earthly*, *worldly*, and *fleshly* affections are suffered to predominate, he is then undone for ever, because those affections can never lead him to conjunction of life with GOD; whereas if the

heavenly and *spiritual* affections are allowed the dominion, then he is saved and blessed for ever, because GOD is ever present and one with those affections, and therefore those affections lead to an everlasting conjunction of life with GOD. Let it then be the great business and labour of his life, by day and by night, in company or in solitude, in the temple or in the market, to effect a right subordination of his love's affections, that so the *earthly*, the *worldly*, and the *fleshly*, may ever be submitted to the blessed guidance and government of the *heavenly* and the *spiritual*. Let him regard this subordination as the design of all religion, as the intention of all its precepts, ordinances, promises, and threats. Let him tremble, therefore, at nothing so much as at the destructive idea, that it is possible to be saved by *faith* without *charity*, by *speculation* without *practice*, by *knowledge* without the *life of knowledge*, and by the mercy of GOD and the *blood* and *merits* of CHRIST, separate from an *obedience to the commandments of GOD*, from a *conformity to the life and example of CHRIST*, and from a belief in Him as the ONLY TRUE GOD. And whilst he thus trembles at the danger of being betrayed into the treacherous paths of human folly, let him rejoice at the certainty of his salvation and the security of his bliss, if he be only careful to direct his feet, or rather suffer them to be directed, into the sure and blessed ways of

heavenly wisdom. Is it asked what these ways are? The reply is, to desist from all known evil, by real repentance of the heart and life, because all evil is of the Devil, and contrary to GOD; and to love and cherish, and to do all that is good and wise, all that is just and true, all that is amiable and praise-worthy, because it is of GOD, and leads to GOD; and lastly, to believe in and draw nigh unto JESUS CHRIST, in His DIVINE HUMANITY, as the ONLY DELIVERER from evil, the Only IMPLANTER of all good, the Only OPENER of heaven, and the Only GIVER of eternal life and peace.

If the life be regulated by these salutary and evangelical maxims, then may every *faithful* and *wise servant* hope to make a right and profitable use of the above *spiritual mediums*, and to be made partaker of the unspeakable benefits and privileges which they are intended to convey. For then the WORD OF GOD will enlighten his understanding to discern between good and evil; and as he looks up to JESUS CHRIST in his DIVINE HUMANITY, he will be enabled to choose the former and reject the latter: the *Angelic Heaven*, too, will administer its aids on this interesting occasion, whilst the *Infernal Kingdom*, by the very opposition which it excites, will promote his fuller purification and reformation: His FREE-WILL, determined thus according to the will and order

of GOD, will be seen to have its *mediating* uses in the great work of salvation, by enabling him to choose salvation *freely, as of himself*, and at the same time to acknowledge, that all his power to do so is continually from GOD. *Science* also will be found ever administering as a hand-maid to *heavenly wisdom*, by extending the bounds of her empire; whilst *rationality* will exercise its *mediating* powers on the occasion, by forming conclusions from science in favour of wisdom, and thus confirming and establishing her kingdom of heavenly love, charity, and peace. To crown all, the *virtues and graces of a holy life* will be present, as *derivative mediums*, to give effect to all the former, by supplying, in the bosom of the *faithful* and *wise servant*, a habitation for the GREAT and HOLY GOD, in which He may perpetually display all the glories of his presence, all the consolations of His mercy, all the bright lights of His eternal truth, and all the powers of his divine protection and salvation. Thus will this *faithful* and *wise servant*, being conducted to an eternal conjunction of life with his HEAVENLY FATHER, and attaining thus to the great end of his creation, and the accomplishment of all the uses of the *spiritual mediums* necessary to secure that end, sing a song of everlasting praise and thanksgiving to his GOD, who has been pleased to appoint those *mediums*; whilst he will be admitted, at the same

time, to the fruition of those endless and unspeakable joys, for the attainment of which they were appointed.

Grant then, we beseech Thee, O **MERCIFUL LORD**, to us thy children, the grace to see and acknowledge thy most adorable love and wisdom, in the various *spiritual mediums* of salvation which Thou hast been pleased to appoint, and at the same time enable us to make a right and profitable use of them. May thy **MOST HOLY WORD** be henceforth respected, venerated, read, and digested by us, as the only source of that knowledge by which we are to be saved. May Thy **DIVINE HUMANITY** be believed in, acknowledged, and approached by us, as that more immediate *temple* and *habitation* in which Thou dwellest, and by and through which alone Thou canst be seen, known, loved, and truly worshipped. May the *Angelic Heaven*, and its sacred influences, be confessed and cherished by us ; and may the *Infernal Kingdom*, and its accursed suggestions, be seen and rejected. Enable us so to determine our *Free-will*, that it may always be directed towards Thee and the things of Thine eternal kingdom, and so to exercise our powers of *Science* and *Rationality*, that they may be instrumental both in discovering and confirming to us our real, that is to say, our everlasting good. Finally, may we abound,

through the aid of Thy blessed Spirit, in all the *graces and virtues of a holy life*, that so attaining to the true love of Thee and of one another, in charity, humility, meekness, patience, justice, judgment, and well-doing in our respective stations of life, we may secure the great end of our creation, which is conjunction of life with Thee, and may thus be qualified to become partakers hereafter of those endless joys prepared for all those who love Thee and keep Thy commandments.

AMEN.

CONCLUSION.

That GOD operates all His saving purposes towards man by the instrumentality of mediums, and not without such instrumentality; and that, consequently, salvation by immediate mercy is a groundless idea, as is likewise the doctrine of Justification by Faith alone, imputation of the merits of CHRIST, Predestination, &c. &c., and lastly, a dependance on natural good, separate from the medium of spiritual good.

THAT GOD operates all his saving purposes towards man by the instrumentality of *mediums*, and not without such instrumentality, must appear

evident to every reader who has paid the slightest attention to the nature of the spiritual mediums above described, and to their importance and uses in regard to mankind. For why, it may be asked, was the ALMIGHTY pleased to appoint such *mediums*, if His purposes of salvation could have been effected without them? Why has He given His HOLY WORD for instruction? Why has He assumed a DIVINE HUMANITY for redemption? Why are the *Angelic Heaven*, and the *Infernal Kingdom*, made subservient, in the economy of His Divine Providence, to man's purification and regeneration? Why has He gifted man with the astonishing faculties of *Free-will*, of *Rationality*, of *Science*, and of the *acquirement of spiritual graces and virtues*? Why were all, or any of these *mediums* of salvation provided of GOD, if an act of immediate mercy was sufficient to introduce man into all the blessedness of His kingdom?

Besides, on the idea that mankind are capable of being saved by the *immediate* mercy of GOD, separate from the application of the above *mediate* provisions, what eye cannot see that, in such case, *all* must, of necessity, be saved, since it is impossible to suppose that such mercy would be partial in its operations, or be extended to one more than to another. Thus there could neither exist such a being as a *Devil*, or such a place as

Hell, neither could there remain any difference between a *good* man, who obeyed the laws of GOD, and a *wicked* man, who disobeyed them ; between *virtue* and *vice*; between *good* and *evil*; between the *devout Christian*, who regulates all his affections, purposes, thoughts, words, and works, by the rules of evangelical purity, and the *profligate miscreant*, who is governed by no law but that of his own self-will, and laughs at all the restraints, which either the fear or the love of GOD has a tendency to impose. But what would be the deplorable consequence of such a confusion of *right* and *wrong*, of *merit* and *demerit*? Would not the WORD OF GOD be instantly converted into an useless code of unmeaning and uninteresting laws? Would not the DIVINE HUMANITY of JESUS CHRIST, together with the love which assumed it, and all the labours by which it was assumed, be discarded as things both insignificant and unnecessary? Would not the *Angelic Heaven* be deprived of all its use as a medium of salvation? Would the *Infernal Kingdom* continue to be any longer an object either of admonitory apprehension or of profitable belief? To what purpose also, or of what advantage, would be the faculties of *Free-will*, of *Rationality*, of *Science*, and its *Affection*? In short, admitting the idea of salvation by *immediate* mercy, separate from the use of the *mediums* which that mercy has been pleased to appoint, an

universal confusion is introduced into all our notions of the Divine Providence and counsels. The whole system of God's government here below is changed. His laws, His promises, His threats, His provisions, all become alike useless and unmeaning. The character, too, and constitution of man, as a responsible being, vanish, and he loses thus the distinguishing features of a man, those energies and excellencies which are properly *human*. For whensoever *salvation by immediate mercy* is admitted as an article of faith, from that moment every pious and virtuous exertion will be paralysed, and the way to Heaven will neither be pursued nor found, because it was believed that *every one alike* must finally be led to pursue and find it.

But the idea of salvation by *immediate mercy* is not only contrary to the acknowledged economy of the Divine Providence and operation, but also to every just and well grounded notion concerning the *nature of heaven* and *eternal happiness*. For it supposes *Heaven* to be a *mere place*, into which one person may be admitted alike with another, without any regard to qualification or disqualification ; and it supposes *eternal happiness* to be something like *earthly festivity*, which one person is capable of enjoying as well as another. But shall we say that this is a just idea either of Heaven or of

eternal happiness? Rather, is it not more reasonable to conceive, that Heaven is, more properly, a *state*, than a *place*? In other words, that it consists of purified affections, of enlightened thoughts, of holy purposes, of virtuous inclinations, and not of any *external local* glory and magnificence separate from such heavenly principles? In like manner, is it not reasonable to conceive, that *eternal happiness* is the result of *internal holy* qualities and dispositions, without which it cannot be enjoyed? May it not, therefore, be further insisted on, and properly, that the reception of the divine love and wisdom, in the minds and lives of the angels, is what alone constitutes Heaven, with all its glories, delights, and blessedness, or what is called eternal happiness, and that, consequently, it is impossible for any one to enter into Heaven, and be made partaker of its glories and its bliss, only so far as by regeneration he is first made receptive of that love and that wisdom? To suppose, then, that God, by an *immediate* act of mercy, can admit man into Heaven, and make him partaker of eternal happiness, is to suppose that by an *immediate* act of mercy He can instantly replenish man with the fulness of His own love and wisdom, and from a great *sinner* convert him instantly, without repentance, into a great *saint*. Thus it is to suppose that God can act contrary to the laws of His own divine order, which require that the sinner should

first repent of his sins, and that *then* he shall become a partaker of heavenly love and wisdom.

Nevertheless, in insisting that salvation by *immediate* mercy is a groundless idea, it is not intended to assert, that salvation is *not* of mercy. For, notwithstanding all the *mediums* of salvation which God has been pleased to appoint, and notwithstanding our application of those mediums, it must still be allowed, that we owe every thing to the divine mercy, and that both the mediums themselves, and our application of them, together with the benefits derived from such application, only increase our debt and our obligations. To say, then, that we are saved by the divine mercy, is a fundamental gospel truth, which we are bound to acknowledge in all humility and gratitude, as the only security against cherishing the fond, but fatal persuasion, that we are saved by *our own merits*. But it may be added, that no one will be able to make such acknowledgment, except that pious and obedient Christian, who diligently and conscientiously applies the above-mentioned *spiritual mediums* for his purification and regeneration. For what shall we say is involved in a grateful acknowledgment, that we are saved by the divine mercy? Doth it not imply an acknowledgment also, that all our life, with all its faculties of will, of understanding, and of operation,

are continually from GOD ? Doth it not imply, therefore, an acknowledgment, and a grateful one, that we cannot love GOD and one another, we cannot think of GOD, we cannot speak a good word, or do a good work, but by virtue of a power which we receive from GOD ? Doth it not consequently imply, that all *merit*, properly so called, belongs unto GOD, and that therefore all salvation is of *His* merit *alone*, and *not at all of ours* ? Yet, who but the regenerate Christian can make all this acknowledgment ? Who, therefore, can confess, from the depth of a contrite heart, that his salvation is of the free mercy of the MOST HIGH, except that pious and penitent disciple, who, by a devout application of those *mediums* of purification which the ALMIGHTY has appointed, is enabled to discern, that GOD operates all His saving-purposes by the instrumentality of such *mediums*, and not without it, and that, consequently, salvation by *immediate* mercy is a groundless idea ?

Upon the same principles, and for the same reasons, that salvation by *immediate* mercy is not admissible as an article of Christian belief, it may be argued, that *justification by faith alone* is equally contrary to every just idea of the providence, provisions, and counsels of the ALMIGHTY, and also to every just idea of the nature, character, and constitution of His creature man.

For what is it that we are to understand by the term *Justification*? To be *justified*, according to the plain and literal signification of the word, is *to be made just*. But what is it to be *made just*? Is it not to be *made partakers of a just and righteous nature*? And what is a *just and righteous nature*, but that which is derived from GOD by regeneration, or by being born again of His Spirit of *justice* and *righteousness*, which is the same thing as being born again of His Spirit of love and wisdom? *Justification* then, is only another term to express *regeneration*, and *to be justified*, or *made just*, is the same thing as to be *born again*. But to be *born again*, or to be *regenerated*, manifestly implies the renovation of man in every principle of his constitution, thus in his *will*, in his *understanding*, and in his *works*, since these are the three distinct principles which properly constitute a man. To be *justified*, therefore, manifestly implies a like *renovation*, and of course no man can properly be said to be *justified* unless he be renewed, or *rendered just*, in all the above principles.

If it be objected, that *justification*, when applied to man, means no more than his *being accounted just* before GOD, it may be asked in reply, How can GOD *account* any one just who is not *really* so? To be accounted just, in the sight of GOD, must of necessity mean, if there be any meaning

in words, to be *reckoned amongst* the just, to be *admitted into the societies* of the just, and to *partake of their rewards*. But can it be supposed that the ALL-WISE and HOLY GOD will *reckon* any one *amongst* the just, who is not himself *really* just, or that He will admit such an one into the societies of the just, and confer upon him *the recompense of the just*? It is evident, therefore, that to *be accounted* just before GOD, is to be *really* just, in other words, is to be regenerate, or born again of the *spirit of justice*, which is the spirit of the divine love and wisdom.

Let us now see what we are to understand by the expression *faith alone*, that so we may be the better able to discover how far it contributes to man's *justification*.

Faith *alone* manifestly implies, faith *separate from* repentance, *from* charity, *from* good works, and *from* all the other graces and virtues of a Christian life, otherwise it cannot properly be called *faith alone*. Do the abettors then of the doctrine of *justification by faith alone*, insist that man is justified by a principle *separate from* repentance, *separate from* charity, *separate from* good works, and *separate from* all the other graces and virtues of a Christian life? They surely can never venture to assert a dogma so utterly contra-

dictory, not only to the perpetual declarations of the Sacred Scriptures, but also to the common sense and reason of mankind. But why then, it may be asked, have they expressed themselves so incautiously? Why have they chosen to adopt terms which are thus liable to mistake and misapprehension, and which, by misleading, are calculated to produce the greatest possible mischief? For what can be conceived so tremendous as the effect of that doctrinal tenet, which teaches, or which even insinuates, that man may be justified, and consequently saved, *without* repentance, *without* charity, *without* good works, and *without* any of those heavenly graces and virtues which the Gospel points out as the blessed fruits of love towards GOD and charity towards man.

The abettors will perhaps reply, that evangelical *faith* is a grace so pre-eminent, and so distinguished above all other Christian graces and virtues whatsoever, that it includes all the rest in itself, consequently it includes repentance, charity, good works, and every other Christian excellence which has any tendency to *justify* man, or to *render him just*, in the sight of God.

It is granted, that *evangelical faith* is a distinguished grace, which ranks high in the catalogue of Christian principles, and ought, on that account,

to be held in veneration by every Christian. But when it is contended, that this grace is pre-eminent above all other Christian graces, and includes all others in itself, this is surely to contradict the testimony of the apostle, who, in settling the rank of comparative excellence respecting the three distinct graces of *faith*, *hope*, and *charity*, assigns the pre-eminence unequivocally to *charity*, for he says expressly, “*The greatest of these is charity.*” (1 Cor. xiii. 13.) It is remarkable also, that the apostle, treating on these graces, considers them as *distinct* from each other, by which *distinctness* he manifestly infers, that they do not, *of necessity*, accompany each other. A man, therefore, according to the apostle, might be in possession of *faith* and *hope*, and yet not have attained to the grace of *charity*, and therefore, if we are to believe the apostle, *faith* doth not include *charity*, as the abettors of *justification by faith alone* would insinuate it does. In like manner, *faith* doth not include *repentance*, for if it did, why are we exhorted to *repent and believe the gospel*? (Mark i. 15.) Had *faith alone* been always accompanied with *repentance*, there would then have been no necessity for this *double* exhortation.

It is therefore greatly to be lamented, that any doctrine should have been expressed so unguardedly, in a Christian church, as the doctrine of

justification by faith alone. If it had been said, that man is *justified by believing in JESUS CHRIST as his GOD and SAVIOUR, and by living a life according to His precepts*, this doctrine would have been at once both rational and scriptural, easy to apprehend, edifying in its tendency, and not liable to any mischievous and dangerous misconstruction. But when it is said, that man is *justified by faith alone*, the single term *alone* is sufficient to excite, in every well-disposed mind, an alarm, lest, in assigning to *one* evangelical grace an undue ascendancy and a boundless operation, all other Christian graces and virtues should be lost sight of, and *hide their diminished heads*. The pious and devout Christian is thus led to tremble at the idea, that *repentance, the love of God, charity, obedience, and good works*, those solid and sterling virtues of the Christian life, should vanish and disappear, whilst their sister virtue, excellent indeed both by her parentage and her influence, yet not more excellent than them, is decked out with more splendid and profuse ornaments, and exalted to a higher seat of dignity and pre-eminence. He begins, therefore, to explore, diligently and conscientiously, the pages of the eternal truth, in order to discover the reason why such exclusive importance is attributed to the grace of *faith*. But how is he surprised to find, that JESUS CHRIST, in His divine sermon on the Mount, where He gives

a long catalogue of justifying and saving graces, as of *poverty of spirit*, of *meekness*, of *hunger and thirst after righteousness*, of *mercifulness*, of *purity of heart*, of *peaceableness*, and of *patience under persecution for righteousness' sake*, (see Matt. v. 3 to 12.) never once mentions the grace of *faith*, still less of *faith alone* ! How is he surprised also to find, that so much stress is continually laid, in the Gospel, on *repentance*, on *good works*, on *doing*, as well as on *believing*, on *keeping the commandments* of JESUS CHRIST, as well as on *having faith in His name* ! He learns, indeed, that it is necessary for salvation to *believe in* the INCARNATE GOD : but when he hears the declaration of that GOD, “ *Not every one that saith unto ME, “ Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father “ which is in heaven,*” (Matt. vii. 21.) how forcibly is he struck with the conviction, that it is not *faith alone*, but the *life of faith* ; it is not *believing alone*, but *doing also* ; it is not any *speculation alone of the understanding*, or any *confession alone of the lips*, but a *heartly and pure love of GOD and man, operating in all the works of a good and useful life*, which can render a man *just* in the sight of GOD, and thus secure to him the invaluable blessing of salvation and eternal life !

But to this reasoning the favourer of the doctrine of justification by faith alone will perhaps object,

and say, that to ascribe to *good works* any justifying principle, is to ascribe man's justification to himself, and not to GOD, since all works done by man are of and from the man who doeth them, and therefore there is nothing in them but what is merely human, which may indeed exalt man in the idea of his own merit, but can never justify him before GOD. But it may be asked in reply, is this a fair statement of the nature of *good works*, to say that they are of and from man *alone*, and that there is nothing in them but what is *human*? JESUS CHRIST speaks of works that are *wrought in GOD*, (John iii. 21.) and are we to suppose that such works are wrought of man alone, and that there is nothing in them but human virtues and human merit? Surely a work *wrought in GOD* implies, that man regards GOD and His glory in the doing of it, more than himself and his own merit: and if GOD and His glory be principally regarded in a work, is it right or reasonable to say that there is nothing in it but what is human? Rather, is it not more right and more reasonable to assert of such a work, that GOD Himself is in it, because He is its supreme end and object, and it is done under His holy influence? But if GOD Himself be in every *good work*, as He must be if the work be *good*, or *wrought in Him*, then how plain is it to see, that in every *good work*, there is a justifying principle

tending to extend the grace of justification in man, by rendering him *just*, not only in his *inner* man, but also in his *outer* man, not only in his *will* and *understanding*, but also in his *works* and *operation*!

Nearly allied to this dogma of *justification by faith alone*, both in its unreasonableness and its mischievous tendencies, is the doctrine of *imputation of the merits of CHRIST*, or what is commonly called *imputed righteousness*, by which doctrine it is supposed and taught, that the *merit* and *righteousness* of CHRIST are *imputed* to man, and become his, provided he has only faith to believe in such an *imputation*.

But what eye, which hath ever been opened to the light of the ETERNAL TRUTH, cannot discern, at one glance, both the folly and the impossibility of such a supposed *imputation*; its *folly*, in conceiving that the virtues of one person can be transferred to another by a mere act of faith; and its *impossibility*, when it is considered, that the things supposed to be imputed, are things DIVINE, which, consequently, can never, by any act of imputation whatsoever, be communicated to man?

In regard to the *folly* of such a supposed imputation, it may be observed, that it is precisely of

the same class with that of the *foolish virgins* in the parable, who were eager to be saved by the virtues of the wise, and who, for that purpose, said unto the wise, “*Give us of your oil, for our lamps are gone out.*” (Matt. xxv. 8.) But what said the wise virgins in reply? “*Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves;*” (verse 9.) by which reply we are plainly taught the instructive lesson, not only that the virtues and merits of others are not *transferable* property, but also that all virtue and merit must be acquired, in the way of purchase, by the person who possesses it. Man, therefore, can have no virtue or merit but what he thus procures from the Divine Fountain of all virtue and merit, the LORD GOD and SAVIOUR JESUS CHRIST, by *buying for himself*, in other words, by renouncing his own will and wisdom, and submitting himself to be governed and guided, both in his will, his understanding, and works, by the will and wisdom of the MOST HIGH. All other virtue and merit, separate from this, may be called *borrowed* virtue and merit, which is not properly the *man’s own*, but another’s, and may thus be compared with the *borrowed axe* belonging to one of the *sons of the prophets*, of which it is written, that “*the head fell into the water.*” (2 Kings, vi. 5.) For exactly of this description is all *borrowed* virtue and

merit, which, therefore, like the *axe's head* in the history, *sinks* and is overwhelmed in the waters of spiritual trial and temptation. Besides, if an act of mere faith could procure for a man the *merit* and *righteousness* of CHRIST, how easy would be the purchase, but at the same time, how would the great duties of evangelical *repentance*, of *obedience*, of *striving against sin*, of *love towards GOD*, and *charity towards man*, be superseded and annihilated by such an act of faith and its successful consequences !

But it is not the *unreasonableness* only of the above doctrine of imputation, but its *impossibility* also, which ought for ever to have banished it from the creeds of Christians. For how, or in what sense, can *divine merit* and *divine righteousness* be imputed to a *human* being, any more than *divine omnipotence*, *divine omniscience*, and *divine omnipresence* ? Man may indeed receive from GOD both *merit* and *righteousness*, in like manner as he may receive from GOD both *power* and *knowledge*, but then the merit and righteousness which he receives, together with the power and knowledge, are not the merit and righteousness, the power and knowledge of GOD, which in themselves are things *divine* and *infinite*; but they are the merit and righteousness, the power and knowledge, which GOD imparts, or imputes, to all those who do the

work of repentance, who draw nigh to the INCARNATE GOD, and keep His holy precepts of love and charity. It is therefore a great Gospel truth, that there is such a thing as *imputation*, not indeed of the merit and righteousness of CHRIST, which can never be imputed either to angels or men, but of the *good* or *evil* of every one's life, of *good* from GOD, if man is wise to do the work of repentance, to acknowledge the INCARNATE GOD, and to keep His commandments ; but of *evil* from the Powers of Darkness, if man lives in wilful sin and impenitence, and thus never becomes a convert to, and worshipper of, the GREAT REDEEMING GOD, whose high and holy name is JESUS CHRIST.

What has been said above concerning the groundless ideas of *salvation by immediate mercy*, of *justification by faith alone*, and of an *imputation of the merits and righteousness of CHRIST*, may be applied also to the doctrine of *Predestination*, because this doctrine, like the other three, implies salvation separate from the *co-operation of man*, thus separate from *voluntary repentance*, from *voluntary conversion to the INCARNATE GOD*, and from *voluntary obedience in life and conversation* on the part of man. This subject has, in part, been already discussed in the foregoing section on *Free-will*, and therefore it may be necessary

only to add, in this place, that if by *Predestination* be meant the eternal purpose of the ALMIGHTY to grant salvation to some, and to deny it to others, by an arbitrary decree of His own, separate from all consideration of the qualifications and disqualifications of His creatures, of their obedience or disobedience, of their willingness or unwillingness to forsake their sins, that so they may become His penitent children, in such case there cannot be conceived a doctrine more groundless in truth, or more mischievous and fatal in its tendencies. The apologist for the doctrine will possibly insist, that there is no other which so completely exalts the *sovereignty* of the DIVINE BEING as this, or which, at the same time, so effectually excludes all idea of human *merit* and *sufficiency* in the great business of salvation; and perhaps many well-disposed people, in consequence of such reasoning, have been inclined to think more favourably of the doctrine than otherwise they would have been disposed to do. But surely it may be fairly asked in reply, can God be willing to have His *sovereignty* thus exalted at the expence of His *mercy*, of His *loving-kindness*, of His *desire that all men may be saved, and come to the knowledge of the truth*? Can He be willing that the *laws of His own order* should be thus abolished, and that by a single statute of *necessity and arbitrary determination*, all his other multiplied

statutes, commandments, precepts, ordinances, and testimonies of His own essential love and wisdom, shall be superseded and made of none effect? Can He be willing to render useless all the *mediums* of salvation which He has been pleased to appoint, by declaring, that salvation and eternal life are not granted according to the *use of those mediums*, but according to His own *irreversible decrees*? In regard also to *human merit* and *sufficiency*, may it not again be fairly asked, Is the idea of such *merit* and *sufficiency* likely to be exterminated in man, by the assurance that he is one of the *elect* of God? Will man think less of his own *deservings*, when he is told, that God, from eternity, has appointed him to salvation, *in preference to others*? Rather, will not the idea of *merit* and *sufficiency*, in such case, be enlarged in man, whilst he regards himself as a *peculiar object of divine favour*, and sees the door of heaven opened to himself, and shut against others, for no other reason, than because the God of Heaven had so ordained to *distinguish* and *exalt him*? In short, is it possible for the idea of *merit* and *sufficiency* to be eradicated from the human mind, and for the idea of the *sovereignty* and *all-sufficiency* of God to be exalted there, by any other means than by the process of regeneration which the Gospel prescribes, and by the application of all those *mediums* which are necessary to initiate man into

that process, and to conduct him to its accomplishment? In other words, can man ever learn a lesson of *true humility*, but by practising the precept of JESUS CHRIST, where He says, “ *Take my yoke upon you, and learn of ME, for I am meek and lowly of heart.*” (Matt. xi. 29.) And can he *take upon him the yoke* of JESUS CHRIST, and *learn of HIM*, in any other way than by that of *repentance*, of *self-denial*, of *charity*, of *keeping the commandments*, and of the application of all the *mediums* of regeneration and salvation which the ALMIGHTY has been pleased to appoint? The conclusion then is, that the *sovereignty* of GOD is more completely exalted, and the *merit* and *sufficiency* of man more effectually excluded, by the exercise of man’s *free-will* and *rationality*, in keeping the commandments of GOD, and in thus sacrificing his own will and wisdom at the altar of the divine will and wisdom, than by a belief in any *predestination*, or *arbitrary decrees*, which render such exercise of his free-will and rationality useless, unmeaning, and unnecessary.

But perhaps of all the delusions by which man is lulled into a false security, and checked in his progress towards the perfection of his being, and the completion of his happiness, none is more fatal, because none more common, than *dependance for salvation on what may be called natural or*

hereditary good, separate from the medium of spiritual good, or of that good which man receives from above by repentance and regeneration.

It is granted, that there is such a thing as *natural*, or *hereditary good*, and that this good has its important uses, since without it, there is every reason to believe, man would never be receptive of the **ETERNAL TRUTH**, consequently would never become regenerate. It is granted also, that some people are born into this good more than others. Thus some have a sweeter temperament of the blood and juices, some a more yielding softness of manners and disposition, some a larger share of natural compassion and good-will, some a more forgiving and conciliatory temper and affection. Again, some are more inclined to admit the testimony of the eternal truth, and feel less repugnance to the practice of its divine precepts: some possess more of what may be called *natural humility*, and *distrust of themselves*, and are, consequently, less liable to yield to the temptations of inordinate pride, vanity, and ambition. Some, again, are naturally more *contented* with their situation in life, and therefore are less influenced by the allurements of worldly grandeur, riches, and pleasure. There exists, in short, amongst men, what may be called *natural religion*, *natural charity*, *natural worship of GOD*, *natural*

prayer, natural humiliation, and even natural self-denial; but what we are here contending for is, that all these *natural virtues*, not being grounded in *spiritual and eternal principles*, are not, in *themselves*, saving, and are only conducive to salvation so far as their possessors submit themselves to be guided and governed by *superior*, that is to say, by *spiritual and eternal principles and persuasions derived from the WORD OF GOD.*

For, admitting the fact, and even allowing a man to be born into the highest possible degree of *natural or hereditary good*, yet how plain is it to see, that unless this good become admmissive of *spiritual good*, and by that medium be conjoined with the divine good through repentance and regeneration, it is of no avail at all to its possessor in regard to salvation and eternal life! For all *natural or hereditary good* is a good derived from a man's parents, without any consent or will of the man himself. Thus it is a good which belongs more properly to the parents than to the man; at all events, it is a good not derived from GOD by the man's own repentance and regeneration, and, consequently, it cannot enter into the kingdom of GOD, agreeable to that declaration of JESUS CHRIST, where He says, "*Every plant which my Heavenly Father hath not planted shall be rooted up.*" (Matt. xv. 13.) To make *natural*

or *hereditary good*, then, serviceable to man's salvation, it must be elevated to conjunction with *spiritual good*, and thus to connection with the *divine good*: And since such elevation and connection cannot be effected, except by the knowledge and reception of the eternal truth, and by a correspondent life, and especially by departing from all evil as sin against GOD, and by approaching to the INCARNATE GOD in His DIVINE HUMANITY, therefore it is necessary that all *natural good*, before it can become admmissive of *saving good*, should be initiated into the truths of revelation, and into a life according to those truths, and thus elevated into the sphere of heavenly love and charity, which is the very life and spirit of the GREAT REDEEMER. Thus, and thus only, can *natural* or *hereditary good* become a *plant of Paradise*, which the HEAVENLY FATHER hath *planted*, and introduce its happy possessor into all the joys and delights of the blessed garden.

Is it asked what that *spiritual good* is to which *natural good* must be conjoined before it can enter into the kingdom of heaven? It may be replied, that *spiritual good* is the good which man derives from a reception of the ETERNAL TRUTH, which is the WORD OF GOD, and from a conformity of life to its heavenly dictates. It is a good, therefore, which originates in GOD Himself, and,

like its Divine Fountain, is pure, stable, permanent, impartial, loving what is excellent for the sake of its excellence, what is wise for the sake of its wisdom, what is just for the sake of its justice, but referring all excellence, wisdom, and justice, to God alone, their only true and proper source. In like manner, it delights in doing good for the sake of doing good, not to establish its own merits, or to increase its own recompense, for it refers all merit to Him who alone possesses it, viz. the GREAT SAVIOUR, and it thinks of no recompense but the delight of exercising its own benevolent affections, by performing useful services amongst men, and thus enlarging the stock of human happiness. It differs, therefore, from *natural good* principally in these respects, that it never seeks to exalt itself in any of its good works, but only to exalt the glory of God, and to promote the good of its neighbour; that it is calm, patient, peaceable, in all its operations; that it loves its neighbour, not from caprice, from fashion, from interest, or from mere natural sympathy, but from principle, from an enlightened charity, from an affection inspired by the ETERNAL TRUTH, which teaches, that all mankind are the children of one common parent, that they all bear more or less the stamp of their Divine Original, and that they all therefore ought to be regarded, respected, and honoured, according to their several distinct

badges of excellence, as derived from the parent stock. Such are some of the more distinguished characters and qualities of that *spiritual good* to which all *natural good* ought to submit itself, and with which it ought to seek perpetual conjunction if it ever hopes to secure to its possessor the inestimable blessings of eternal life and salvation.

Let no one, then, depend for salvation on his *good natural affections, good natural thoughts, good natural purposes and intentions*, or even on his *good natural works*, for all these things, so long as they continue *merely natural*, have no tendency at all to promote his eternal welfare. To acquire such a tendency, they must be connected with some *spiritual* principle, end, or motive, and such a principle is only to be sought for and found in the **WORD** of the **MOST HIGH**. Let then this **HOLY WORD** be diligently perused, and conscientiously obeyed. Let its heavenly truths be stored up in the interiors of the mind, until the *understanding* be made sensible of the brightness of their divine light, and the *will* in like manner, be affected by the warmth of heavenly love and charity, which they have a tendency to enkindle. *Natural good* will thus be taught to confess and honour its **GOD**, its **PARENT**, its **SAVIOUR** and **PRESERVER**, and being thus awakened to the knowledge of its **DIVINE ORIGINAL**, and delivered

from the sin, the defilement, and misery of worshipping its own virtues and excellencies more than the GOD who made them, and of depending on itself alone more than on GOD for support and for happiness, it will find all its delights and energies increased a hundred-fold by the accession of its *spiritual partner*, whereby it will be enabled to join in the heavenly song, and sing with never-ceasing gratitude, “*The LORD is my Rock, and my Fortress, and my Deliverer, my GOD, my Strength in whom I will trust, my Buckler, and the Horn of my Salvation, and my High Tower.*” (Psalm xviii. 2.)

Again, let no one depend for salvation on the *immediate mercy of GOD*, on *justification by faith alone*, on *imputation of the merits of CHRIST*, on *Predestination*, or on any other plan and method of securing the divine favour, *independent of his own co-operation*, by forsaking his sins, believing in the *INCARNATE GOD*, and living *voluntarily* and from his *own free choice*, a new life of love and charity, or a life in agreement with the precepts and requirements of the Gospel. For how can any one be saved by the *mercy*, the *merit*, the *purpose* or *intention* of *another*, only so far as he makes that *mercy*, *merit*, *purpose*, and *intention*, in some sort *his own*, by loving it, delighting in it, and living in accord with all its sanctities, purities,

and wisdom? And how can he hope to accomplish this blessed end, but by some *co-operation*, on his part, with such *mercy*, *merit*, *purpose*, and *intention*, whilst he *voluntarily* and *rationally* discards from himself every opposing principle, and with his whole *heart*, and *mind*, and *soul*, and *strength*, cherishes that love and life which the *mercy*, the *merit*, the *purpose*, and *intention* of the ALMIGHTY perpetually inculcate? Let him still believe, however, with all those his efforts of co-operation, that his salvation is not of himself, but of the *divine mercy*; let him believe too, that his *justification* is the result of *faith in the INCARNATE GOD*, through whom alone that mercy is attained; let him believe further, that there is an *imputation*, though not of the *merits and righteousness of CHRIST*, yet of the good of love and charity from the SAVIOUR GOD, so far as man endeavours to live the life of love and charity; and lastly, let him believe, that there is a *predestination* and an *election* on the part of GOD, because GOD *predestinates* all for Heaven, and *elects* or *chooses* those, but no others, who enter into agreement and conjunction with Himself, by hating and abominating all evil, as sin against Himself, and by loving, cherishing, thinking, and doing all that is wise, and good, and praise-worthy, because it is of Himself, and leads to an eternal

consociation with Himself and all the blessed in His everlasting kingdom.

And grant, O MOST MERCIFUL LORD, we beseech Thee, to Thine unworthy servants, the grace thus to believe, and thus to live, that so, ceasing to rest our salvation on any false dependencies, we may build our spiritual houses on a *rock*, viz. on *faith* in Thee the INCARNATE GOD, and on a corresponding life of *repentance* from dead works, and a consequent *resurrection*, through Thy most Holy Spirit, to all that heavenly love and charity, justice and judgment, goodness and truth, which may render us fruitful in all *living works*, to Thy glory, and our own eternal happiness.

AMEN.



APPENDIX.

*On Prayer, on Preaching, on Baptism, and the
Holy Supper, as Spiritual Mediums.*

I. ON PRAYER.

IT may possibly be thought by some, that prayer doth not possess the distinguishing properties of a *medium*, as they are described in the second section of this work, where it is asserted, that every *medium*, in order to become a *medium*, “*must have a distinct relationship to the two beings or principles between which it is a medium, so as to be capable of combining itself with each, and thereby each with the other.*” For the idea which many people entertain of prayer, is, that it is merely an operation of the person who prays, and not at all an operation of GOD, thus, that it *has a relationship* indeed to *one being*, viz. man, but no relationship, at the same time, to GOD, that *other Being*, with whom man is intended to be conjoined, and to effect which conjoining purpose is the great end and design of every *medium*.

But that this idea is a fallacious one, and grounded in *appearance* more than in *reality*, will be made evident from the consideration of the nature of the great duty of *prayer*, and of the constituent principles of which it is formed. For prayer, it is manifest, doth not consist only of *words* or *expressions*, be they ever so holy and excellent ; nor yet of *gestures*, such as the *bended knee*, and the *up-lifted eye*, be they ever so proper ; for all these things are but the *outside forms* and *images* of prayer, which, *of themselves* are *lifeless* and *dead*. To constitute, then, *true* and *living* prayer, it is necessary that *living principles* should be inserted into those otherwise dead and lifeless forms, which living principles are nothing else, and can be nothing else, but *pious* or *holy* affections, and *pious* or *holy* thoughts, and therefore it is an undeniable truth, that no prayer, properly so called, can be made, or exist, without *pious* or *holy affections*, and *pious* or *holy thoughts*.* But whence shall we say, or from what origin, are all *pious* or *holy affections* and *thoughts* derived ? We cannot surely deduce their pedigree from man, without contradicting the divine testimony, where it is

* Mention is here made both of *affection* and *thought*, because though distinct principles in themselves, yet each is necessary for the existence of the other, since *affection without thought* is like *soul without body*, or like an *essence without a form* ; and *thought*, in like manner, *without affection*, is like *body without soul*, or a *form without an essence*.

written, “ *A man can receive nothing, except it be given him from above ;*” (John iii. 27.) and also the apostolic declaration, where it is asserted, that “ *Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights.*” (James i. 17.) We are compelled, then, to acknowledge, that every *pious* or *holy affection*, and also every *pious* or *holy thought*, is *from above*, since we cannot surely deny that these are *good* and *perfect gifts*. It is plain, then, that in every exercise and act of the great duty of *prayer*, if the prayer be *proper* and *genuine* prayer, we connect ourselves with heavenly and divine principles *from above*, and pray not only *to*, but *from*, a power superior to ourselves. Thus all proper and genuine prayer operates as a *conjoining medium* between God and man, its *essence*, its *life*, its *soul* and *spirit* being from God ; whilst its *form*, its *effect*, its *body*, and its *operation*, are with man. In proper and genuine prayer, therefore, God is always *present* with man, and the result of His divine presence is the inspiration of *pious* or *holy affections*, and *pious* or *holy thoughts*, so that in *reality* the prayer is of God, and God’s, more than of man, and man’s, although in *appearance* it seems to belong entirely to man, and to be unconnected with all divine operation and influence whatsoever.

That this is a just idea of *proper* and *genuine* prayer, may be manifest from the instructions which JESUS CHRIST gives to His disciples on the subject of this very holy and important duty. His words are these : “ *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly.*” (Matt. vi. 6.) In these words it is remarkable, that the term in the original, which is here rendered *closet*, signifies more properly a *treasure-house*, or a *house of dainties*, and is therefore probably applied by the divine speaker, to denote the *interiors of the human mind*, in which are stored up all the *treasures* and *dainties* of the divine presence, mercy, grace, wisdom, and benediction, ready to enter and descend, whensoever man is wise to open the door for their reception, agreeable to those words of the same speaker, in another place, where He says, “ *Behold, I stand at the door and knock ; if any man hear MY voice, and open the door, I will come to him, and sup with him, and he with ME.*” (Rev. iii. 20.) To shut the door then, according to this idea, means to prevent the admission of all *external influences*, so that the mind may be in a recollected state, and kept open to the presence of that DIVINE BEING to whom it is addressing

itself, and thus prepared for the reception of all the *treasures* and *dainties* which He has to bestow. It is therefore called *thy* door, because this door, which opens towards the Devil, the world and the flesh, is properly *man's own*, he having the power to open or shut it at his pleasure. The DIVINE BEING, to whom man addresses himself, is said to be *in secret*, or, as it is expressed in the original, *in what is hidden*, because until man opens the interiors of his mind to Him in devout prayer, the divine presence is concealed from his view, inso-much that he is not aware of any communication of heavenly and divine influence, still less is he made sensible of the blessedness of its presence and operation. But that by devout prayer communication is opened between man and his GOD, in consequence of which man is admitted both to the perception and enjoyment of all divine blessings, gifts, and graces in himself, is evident from the concluding words, where it is said, "*Thy Father, which seeth in secret, shall reward thee openly,*" or, as it is expressed in the original, *shall reward thee in what is manifest*, by which words it is plainly intimated, that the things which had before been *in secret*, shall now be made *known*, and that thus man shall be made sensible in himself of the divine presence, power, life, and benediction, which before had been concealed from his view.

Agreeable to this idea concerning the divine origin of prayer, and the connection thus of this sacred duty with God on the one part, and with man on the other, whilst man performs it in the true spirit of devotion, it is written concerning JESUS CHRIST, that “*Being baptized, and praying, the Heaven was opened.*” (Luke iii. 21.) For from these words we learn, that all true and proper prayer has the power of *opening Heaven*, which is another proof that it is not of man alone, but of GOD, since it is impossible that any thing merely of man can be attended with so extraordinary and blessed an effect. JESUS CHRIST accordingly teaches, in another place, “*No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man, which is in Heaven;*” (John iii. 13.) by which words we are instructed, that nothing *can ascend up to Heaven*, consequently nothing can *open Heaven*, but that which first *comes down from Heaven*, and that, of course, all *pious affections* and *pious thoughts*, which are constituent of the prayer that *opens Heaven*, must, of necessity, first *come down from Heaven*, that is to say, from the God of Heaven.

Did the *mediatory* character of prayer want any further confirmation, the reader might be referred to those other words of JESUS CHRIST, where, speaking on this sacred duty, He says, “*Every*

“*one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.*” (Matt. vii. 8.) But what is it which the *asker receiveth*, which the *seeker findeth*, and which is *opened to him that knocketh* ? Let the additional words of JESUS CHRIST, on the interesting subject, answer this question, where He encourages to the practice of devout prayer by this consolatory expostulation, “*How much more shall your HEAVENLY FATHER give the HOLY SPIRIT to them that ask Him !*” (Luke xi. 13.) The HOLY SPIRIT, then, is the inestimable gift which is *received* and *found*, and with which communication is *opened*, by the humble and sincere supplicant. But how many things are involved in this divine gift ! How many graces and blessings, what mercy, what holiness, what wisdom, what power, what security, doth it contain and convey ! Above all, what a close conjunction doth it imply of GOD with man, and of man with GOD, thus proving, to a demonstration, that prayer is a *spiritual medium*, of divine origin, to effect such conjunction !

But at what an interesting conclusion are we now arrived, and how ought we to be affected by the consideration of it ! For how plainly doth it appear from what hath been said, that we are all of us in possession of a *golden key*, which can

unlock the gate of Heaven itself, and introduce us to the possession of all the indefinite stores of its sanctities and its joys! Yea, it can even open the door of communication between us and the FATHER of our Being, the GREAT CREATOR and REDEEMER of angels and men. Vast and immeasurable, therefore, as the distance may appear between us and the eternal world, between our *finite* capacities and the INFINITE DEITY, prayer can diminish that distance, and so diminish it, that at length it shall disappear, and be lost in the brightness of the divine *presence*, and in the *nearness* of the powers, the sanctities, the joys, and securities of His angelic kingdom. Thus every time we pray from penitent and devout hearts, we behold, to our inexpressible delight, that *mysterious ladder* which the patriarch Jacob saw in his dream, which was *set on the earth*, and whose *top reached to Heaven*, whilst the *angels of God ascended and descended upon it*. (Gen. xxviii. 12.) And we give, at the same time, unceasing thanks to our God, who, in His unutterable mercy, has been pleased to appoint such a *medium* of perpetual communication between Himself, His kingdom, and His otherwise lost and miserable creatures.

Is it true, then, that all proper and genuine prayer hath its source in God, and descending from God into the bosoms of the humble and the

penitent, and thence re-ascending to its Divine Original, hath the power of *opening Heaven*, and of elevating the suppliant soul to the invisible world and its CREATOR? Is it true, that man is thus distinguished from all the inferior animals, and that by this pre-eminent privilege which he enjoys, he possesses at once a proof of his immortality, and the sure means of securing all its blessedness? How *constant* and *regular*, then, ought we to be in the discharge of a duty, fraught with such invaluable blessings, and on the right performance of which our eternal happiness depends! For if we were assured on any high authority, and by any positive promise, on which we could depend, that, every morning and evening, we should receive a *purse of gold*, and *precious stones*, on the single condition of asking for it, who amongst us would be found so insensible to the proffered *treasure*, as to neglect complying with the easy terms on which it was to be imparted? Yet what comparison is there, in point of real value, between a *purse of gold*, and the grace and love of the FATHER OF BEING? Between *precious stones* of earthly extraction, and the *costly pearls* of heavenly and eternal wisdom? What eye then cannot discern the extreme unreasonableness and inconsistency of being *regularly devout* in the one case more than in the other, together with the sad proof we thus exhibit, of being more affected and

wrought upon by *those treasures on earth, which moth and rust doth corrupt, and where thieves break through and steal*, than by those *treasures in Heaven*, which are as imperishable as their divine source, and as gratifying as they are imperishable ? What satisfactory reason, then, can be assigned, why we should not *bend our knees*, every morning and evening, before GOD, for the *riches* of His grace and mercy, with as real earnestness and devotion, as we would bend them before the throne of an *earthly monarch*, who should pledge himself to repay our supplication with the choicest of his favours, and the most valuable of his treasures ?

But to give to the duty of prayer its proper effect, it is not sufficient that it be performed only with *constancy and regularity*, since, let the prayer be ever *so often* repeated, it may still be defective, in consequence of a defect of those heavenly principles which are its proper and necessary constituents. The apostle speaks of this *defective* prayer, when he says, “ *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*” (James iv. 3.) The prophet also adverts to the same deficiency, where he thus declares the testimony of the MOST HIGH, “ *When ye spread forth your hands I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear.*”

(Isaiah i. 15.) To give then to prayer its due efficacy, it is necessary that it be *pure* as well as *constant*; *holy* and *acceptable* to GOD as well as *regular*. Is it asked what constitutes the *purity*, the *holiness*, the *acceptableness* of prayer *in the sight of GOD*? We have a full and satisfactory answer to this question in these words of the prophet, which immediately follow the divine testimony on the defectiveness of prayer, “*Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well;*” (Isaiah i. 16, 17.) and also in these words of JESUS CHRIST, “*When ye stand praying, forgive if ye have ought against any.*” (Mark xi. 25.) To make our prayers, then, *pure, holy, and acceptable* to GOD, we must first endeavour to remove from our hearts and lives all that is *impure, unholy, and displeasing* to Him, by *putting away the evil of our doings from before His eyes*. We must also cherish in ourselves the blessed spirit of heavenly love and charity, by *forgiving, if we have ought against any*, and thus by renouncing all the corrupt suggestions of a vain and fatal self-love.

May all our prayers then, henceforth, be directed and sanctioned by these divine counsels! May they thus proceed from *pure and clean* hearts, quickened and enlivened by the spirit of *charity*, which is the spirit of Heaven! May we thus be

taught, that the *gate of Heaven* is not to be *broken down* by the impetuosity of our passions, nor yet to be *leaped over* by the aspiring imaginations of our self-love, but that it must be *opened* with a *gentle* hand, and that no hand is *gentle* but that of the mild, calm, and peaceable spirit of the divine mercy, compassion, tenderness, and charity, to which, therefore, we ought to submit all our violent passions and aspiring imaginations. It is written, indeed, that “*The kingdom of Heaven suffereth violence, and that the violent take it by force,*” (Matt. xi. 12.) but it is to be considered, that by the *violence* here spoken of, is not to be understood the violence of natural affections and passions, but the power and force of spiritual desires, and that consequently, the *violent*, who take the kingdom of heaven *by force*, are all they who pray under the blessed and powerful influence of such desires, thus who pray from God, and not from themselves. Let then our supplications be thus *violent*, and then shall we be taught, by happy experience in ourselves, how prayer is a *spiritual medium* intended to effect our conjunction with God, and God’s conjunction with us ; and applying this *medium* constantly and regularly, according to the counsels of our HEAVENLY FATHER, we shall be made sensible of its blessed uses, by being convinced of its instrumentality in communicating to us all that saving mercy, truth,

and benediction, of which JESUS CHRIST spake, when He said, “ *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*” (Matt. vii. 7.)

II. ON PREACHING.

PREACHING, like prayer, may, at first view, be thought not to possess the proper characters of a *medium*, because until it be attentively and minutely examined, it appears to be the work of man *alone*, and to have no communication and connection with GOD. But that this is merely an *appearance*, and that in *reality* preaching is the *joint* work both of GOD and man, yet infinitely more the work of God than of man; and that it is thus instrumental in connecting GOD with man, and man with God, will be evident from the consideration of what preaching *really is*, and *means*.

It has already been shewn, concerning the great duty of *prayer*, that it doth not consist in *words* or *expressions* only, nor yet in *gestures*, but in *pious* or *holy affections*, and *pious* or *holy thoughts*, and that thus it operates as a *medium* of conjunction between GOD and man, since all *pious* or *holy*

affections and thoughts are from God. The same is true concerning the great duty of *preaching*, insomuch that it may be laid down as an undeniable maxim, that where there is no *pious* or *holy affection*, and no *pious* or *holy thought*, there can be no *real preaching*, whatsoever *semblances* may be *assumed* of that sacred office and operation. It is not, therefore, the *tone of a voice* and its *skilful modulation* ; it is not any assemblage of *rhctorical figures*, or any *affected gesticulation*; neither yet is it the eloquent *utterance of moral precepts*, or even of *great religious truths*, which properly constitute *preaching*, and entitle the declaimer from the pulpit to the high and holy character of a *preacher*. For if, in the mean time, the declaimer be *himself unaffected* with the divine sanctity and importance of the precepts and truths which he utters ; if he be more intent *on securing the applause*, than on *saving the souls* of his hearers ; if his mind hath never been opened to a communication with the divine source, both of the wisdom and the power from which he ought to speak ; if he thus, of consequence, speaks *from himself*, and not from God, and is more desirous to show his own wisdom and power to advantage, than to make known to his hearers the wisdom and power of the GREAT SAVIOUR ; in such case, how plain is it to see, that the declaimer from the pulpit is a mere *speaker*, not a *preacher*; an *utterer of dead sounds*, not a

deliverer of *living truths* ; inasmuch as he speaks, not from *pious* or *holy affection*, and from *pious* or *holy thought*, but rather from the impure affection and vain thought of his own unconverted will and unenlightened understanding.

That the above is a just idea of *preaching*, and that this duty, therefore, when rightly performed, is of GOD, as well as of man, will appear evident from a consideration of the view in which it is presented to us in the Sacred Scriptures. Thus, when Moses and Aaron were ordained of the LORD to speak, or *preach*, unto the children of Israel, the LORD saith unto Moses, "*I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*" (Exod. iv. 15.) Thus, too, when JESUS CHRIST commissioned his twelve apostles to teach and to preach the everlasting Gospel, He strictly enjoins them to "*take no thought what they shall speak,*" adding, as a reason, "*For IT SHALL BE GIVEN YOU in that same hour what ye shall speak. FOR IT IS NOT YE THAT SPEAK, BUT THE SPIRIT OF YOUR FATHER WHICH SPEAKETH IN YOU.*" (Matt. x. 19, 20.) And again, "*I will give you a mouth and a wisdom, which all your adversaries shall not be able to gainsay nor resist.*" (Luke xxi. 15.) On another occasion also, He addresses a young man in this solemn and emphatical

language, "*Go thou and preach THE KINGDOM OF GOD.*" (Luke ix. 60.) To the same purport the apostle declares to his Corinthian brethren, "*We preach not ourselves, but CHRIST JESUS the LORD, and ourselves your servants for JESUS' sake;*" and then immediately adds, "*For GOD, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of GOD, in the face of JESUS CHRIST.*" (2 Cor. iv. 5, 6.)

From all this weight of evidence, then, we learn, that all *true preaching* is connected on one part, with GOD, for it is said of all true preachers, "*It is not ye that speak, but the Spirit of your Father, which speaketh in you;*" and again, "*I will give you a mouth and wisdom.*" We learn further, that all *true preaching* has connection also with *the kingdom of GOD*, for it is said, "*Preach thou the kingdom of GOD.*" And we learn, lastly, that all *true preaching* is from a *light shining from GOD in the preacher's heart*, enabling him to communicate to his hearers *the light of the knowledge of the glory of GOD in the face of JESUS CHRIST*. And would we know the true ground and reason why *preaching* is distinguished by all these striking characters? It is manifestly this, because every *preacher* is supposed to preach the **WORD OF GOD**, and thus to preach *from* the

WORD OF GOD, and not *from himself*. But the WORD OF GOD *is* GOD, (see John i. 1.) and therefore every preacher is to preach from GOD and HIS MOST HOLY WORD, and not from any ideas, imaginations, reasonings, and conclusions of his own mind, separate from that divine and eternal source of all wisdom and truth. It is necessary, then, for a *preacher*, before he can merit that high and sacred title, to exalt the WORD OF GOD in himself, for how else can he preach from it? But the WORD OF GOD cannot be exalted in man until it gains a supreme place, not only in his *understanding*, but also in his *will*, that is to say, in his *love* and *affections*: and hence it is to be concluded, that no man can attain to the distinguished character of a *preacher*, only so far as he speaks, and delights to speak, not from himself, but from GOD and HIS HOLY WORD, exalted as above, in his own mind and life.

Here then it may be clearly seen how *preaching* operates as a *conjoining medium* between GOD and man. For although in the performance of this sacred duty, man *appears* to be the *sole* agent, yet it is evident, from what has been said, that this is only an *appearance*, and that in *reality* GOD, by and through HIS HOLY WORD, or SPIRIT, is the grand and principal operator. As, therefore, according to what was shewn in the preceding

article, all *prayer*, properly so called, descends *first* from GOD, and thus elevates the affections and thoughts of the devout suppliant to GOD, so likewise it is in regard to *preaching*. Whenssoever then the true preacher ascends the pulpit, he is merely *an instrument*, to convey from GOD to his hearers all the important truths relating to salvation and eternal life. He *stands thus between the living and the dead*, announcing from the FATHER OF MERCIES, the counsels of His eternal love and wisdom to a sinful world. From his tongue drops the *manna* of celestial instruction, that *food of angels*, with which GOD, in all ages, satisfies the spiritual hunger of His people, and which His people delight to *gather* and to *feed* upon for the nourishment of their immortal souls. His words, therefore, as coming from GOD, have in them that same extraordinary and wonder-working power which ever attends the WORD OF GOD, and thus, at his voice, “ *the spiritually blind receive their sight, and the spiritually lame walk; the spiritual lepers are cleansed, and the spiritually deaf hear; the spiritually dead are raised up, and the spiritually poor have the Gospel preached to them.* ” Thus, in short, are verified the words of JESUS CHRIST, where He saith to his disciples, “ *He that receiveth you, receiveth ME, and he that receiveth ME, receiveth HIM that sent ME;* ” (Matt. x. 40.) for as the heavenly doc-

trines, delivered by the true preacher, are admitted into the hearts and understandings of his hearers, with those doctrines **JESUS CHRIST** Himself is admitted, and with **JESUS CHRIST** the **ESSENTIAL DIVINITY**, who is **One** with him ; and with the **ESSENTIAL DIVINITY**, all the blessings of heaven, of salvation, and of eternal life. Such, then, is the effect of all *true preaching* ; such, therefore, is the *conjoining medium* between **GOD** and man.

From this view, then, of the *mediatory* character of a *preacher*, and of *preaching*, will result several important duties, obligatory, in the *first* place, on the preacher himself, and in the *second* place, on his hearers.

The duties obligatory on the preacher himself, may be comprised in the following summary. In the *first* place, he will labour to impress continually on his mind the high dignity, sanctity, and vast importance of his sacred office, until he perceives that he is called, like **Moses** on Mount Sinai, to receive from **GOD** the laws of His eternal wisdom, and to impart them to his hearers for eternal life and salvation. Like **Moses**, therefore, he will go up into the holy mountain, to learn, from the mouth of **GOD** Himself, those laws which he is to teach and unfold to others. Yet he will

not think of approaching GOD *immediately*, or expect, with the enthusiast, that GOD will instruct him *immediately*, because he will discover that GOD instructs, at this day, by the *medium* of His HOLY WORD. He will discover, therefore, further, that in the Sacred Scriptures, or WORD OF GOD, are contained all the saving counsels and commands of GOD, and that whensoever with a devout affection he approaches and reads the Holy Volume, he really ascends the *mountain*, of which Mount Sinai was only a *figure*, and holds converse with the MOST HIGH. But he will not be satisfied with only *approaching* and *reading* the WORD OF LIFE, for he will see the necessity also of *exploring*, of *examining*, of *digesting* well, its heavenly contents, until his *intellectual mind* be rendered admissive of its blessed light, and be formed in agreement with its pure dictates. Nor will he yet rest satisfied here, because he will discover further, that in order to become a complete and perfect *medium*, his *will* also must be *purified*, so as to be made receptive, in some degree, of *the love* of the SUPREME GOOD, which is the pure love of GOD and of his neighbour, otherwise his preaching, howsoever *luminous*, will want its proper *warmth* and *efficacy*, and will thus be, like the *light of winter*, destitute of all *fructifying* and *vivifying* energy. He will discern, then, that to the

knowledge of the truth it will be necessary that he join the *practice* of it, that so, through the removal of the natural corruptions of his own heart and life, he may become a pure receiver of *life from above*, and thus act as a *medium* for the communication of that life to his hearers. *Prayer*, therefore, *humility*, *self-denial*, *renunciation of worldly-love*, *heavenly-mindedness*, an *enlightened* and *extended charity*, *dependance on God*, *bright views* and *consolatory hopes respecting the glories and happiness of Heaven*, these will be the virtues and graces which he will constantly and devoutly cherish, as his best preparation to ascend the pulpit, because the best adapted to give to his preaching the full effect of its *mediatory* uses. On this account, he will not think it sufficient to be pious *only at the moment* when he is exercising his official duty, but his piety will extend to every moment and to every circumstance of his life, in the way of preparatory qualification. Neither will he be contented in preaching to *instruct*, without *reforming* his hearers; to *enlighten their understandings*, whilst he *leaves their wills lifeless and dead*; to *amuse them with rhetoric*, with *speculative opinions*, with *learned discussions*, those *husks of the bread of life*, when he ought rather to be feeding them with the *bread itself*. In this view, he will imitate his DIVINE MASTER, who not only *taught*, but *fed* the multi-

tudes which followed Him, and who was ever more earnest that His Word should be *incorporated into the lives of His hearers* by a *devout practice*, than that it should only be *listened to and known*, in the way of *empty speculation*. Yet he will not overlook or despise *instruction*, because he will always be aware of its great expediency and usefulness ; but then this *lightning* of heavenly truth from His mouth will ever be attended with the *thunder* of all those divine *admonitions, warnings, reproofs, promises, and encouragements*, by which the FATHER OF MERCIES is ever urgent not to *terrify*, and thereby *repel* His children, (for there is nothing either *terrific* or *repulsive* in the DIVINE BEING,) but to *arouse* and *awaken*, and thus to *attract*, to *allure*, to *purify*, to *console* and *bless* them. Such are some of the more distinguished obligations binding on a preacher, from the consideration of his *mediatory* character, and of the holy relationship in which he thus stands towards and between both GOD and His people.

But if a sense of duty thus imposes manifold and important laws of conduct on a *preacher*, it will be attended with a similar effect on his *hearers*, who, therefore, before they can expect to reap all the blessings intended for them by the *medium* of preaching, will feel the necessity of a previous preparation of themselves accordingly.

Some of the more distinguished obligations, thus binding on *hearers*, may be comprised in the following summary.

In the first place, every *hearer* will weigh well those emphatic and edifying words of JESUS CHRIST, which He so often repeats, “*He that hath ears to hear, let him hear,*” (Matt. xi. 15. chap. xiii. 9, 43. Mark iv. 9, 23. chap vii. 16. Luke viii. 8. chap. xiv. 35.) by which words he will be taught the instructive lesson, that *hearing* is of the *mind* more than of the *body*, and that by him that *hath ears to hear*, is to be understood one who *hears with the ears of his mind*, as well as with those of his body. He will next be led to enquire what those *ears of the mind* are, which hear the words of the ETERNAL TRUTH, until he discovers that they consist in *a humble and sincere desire of receiving heavenly instruction, because it is of GOD, and leads to GOD*, together with *a willingness to obey it, by a devout and steady practice of all its precepts*. Having made this interesting discovery, he will next prostrate himself before his HEAVENLY FATHER in the deepest humiliation and most fervent supplication, entreating His fatherly mercy and providence to cleanse, purify, and deliver him from all his natural corruptions, prejudices, and pre-conceived opinions, that so his mind may always stand in a fit temper and disposition to

admit the bright light of heavenly wisdom, for guidance, for government, for consolation, and for direction under every event, circumstance, and engagement of his life. Thus prepared, like the children of Israel of old, on their approach to Mount Sinai, (see *Exod. xix. 10, 11, 12.*) he also will approach the *consecrated place* where God has promised to meet him, and to instruct him in the laws of eternal life by His appointed minister ; and he will regard that minister as *another Moses*, ordained to be the *medium* of communication between God and himself. Penetrated with this affecting sentiment, with what eagerness will he listen, with what attention will he weigh, with what devout affection and holy delight will he admit into his heart, and incorporate into his life, the lessons of the **ETERNAL TRUTH**, conveyed from **GOD** through the *mediation* of the preacher ! For no longer looking at the *man*, but at the *medium*, and no longer at the *medium*, but at the **DIVINE BEING** who employs its instrumentality, he will imagine, that in the voice of the preacher he hears the voice of the **ETERNAL**, and that every word which is uttered is fraught with a message from Heaven to himself, of mercy, of tenderness, of loving-kindness, of deliverance, of eternal life and salvation. Under such solemn impressions, how impossible will he feel it to be vain and trifling, careless and inattentive ! and how much more

impossible, to exercise critical skill and censorious judgment on the preacher, when he ought rather to be censuring and judging himself alone, according to the purity of the heavenly lessons which he hears, and to be adoring his HEAVENLY FATHER for the wisdom of His instructions, and the everlasting blessings with which they are fraught ! Finally, being persuaded that all counsel from Heaven is intended for the *regulation of man's conduct*, for the *guidance and government of his life in his ordinary business, engagements, recreations, and duties*, and that otherwise it has no fixedness and fruitfulness in man, and is therefore of no avail or use whatsoever, he will be careful, on his descent from the mountain of instruction, to carry along with him, into every transaction of his common life, all that wisdom, purity, holiness, justice, and judgment, from the GOD of Heaven, which was designed to be conveyed to his humble and penitent mind, through the instrumentality of the preacher. Such are some of the more distinguished obligations binding on a *hearer*, from a consideration of the *mediatory* character of the preacher, and of the numberless inestimable blessings and benefits resulting from such a *medium*.

III. ON BAPTISM.

It is impossible to see the *mediatory* uses of the sacrament of baptism, or how it operates as a *medium* of conjunction between God and man, unless it be first seen that all true and proper baptism is *two-fold*, in other words, that, like *prayer* and *preaching*, it has both an *external* part and an *internal*, an *outward form* or *expression*, and an *inward spirit* or *life*. This *two-fold* nature of baptism is thus described by John the Baptist, where, speaking of himself, he says, “*I indeed baptize you with water unto repentance;*” (Matt. iii. 11.) and where, speaking of JESUS CHRIST, in the subsequent part of the same verse, he adds, “*But He that cometh after me is mightier than I, whose shoes I am not worthy to bear : He shall baptize you with the HOLY GHOST and with fire.*” The same is also expressed, in the Catechism of the Church of England, by the *two parts* of a sacrament, one called *the outward and visible sign*, and the other, *the inward and spiritual grace*, the former of which, viz. the outward and visible sign, is said to be *water, wherein the person is baptized in the name of the FATHER, and of the SON, and of the HOLY GHOST ;* whilst the latter, viz. the inward and spiritual grace, is said to be *a death unto sin, and a new birth unto*

righteousness. Agreeable to this idea of *internal* baptism, the apostle says, “*Know ye not that so many of us as were baptized into JESUS CHRIST, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as CHRIST was raised up from the dead by the glory of the FATHER, even so we also should walk in newness of life.*” (Rom. vi. 3, 4.) And in another place, “*As many of you as have been baptized into CHRIST, have put on CHRIST.*” (Gal. iii. 27.)

From all these high authorities, then, we are instructed in the *two-fold* nature and character of the sacrament of baptism, and are thus led to distinguish between its *internal* and *external* part, between its *essence* and its *form*, between the baptism of the HOLY GHOST *and of fire*, and the baptism of *water unto repentance*. To ascertain, therefore, how far, and in what degree, we have been made partakers of the sacrament of baptism, we are not to consider only the *sign of the cross*, which was stamped on our infant foreheads, nor yet the *water* with which we were then sprinkled, *in the name of the FATHER, and of the SON, and of the HOLY GHOST*, for these are but the *external badges* of baptism, and if separated from their *internal life and spirit*, are but like so many *dead husks*, which have in them no saving principle of holiness and of

blessedness whatsoever. But we are to consider how far, since the time of receiving infant baptism, we have formed our lives in agreement with the vows and promises then made in our names ; thus how far we have *renounced the devil, the world, and the flesh* ; how far we have *taken up the cross*, as well as been *signed* with it, by denying ourselves, and fighting against our corruptions ; how far we have believed in the **DIVINE TRINITY** of **FATHER, SON, and HOLY GHOST** ; how far we have attained to the *heavenly spirit of wisdom, love, and charity*, and thus been baptized with the **HOLY GHOST and with fire** ; how far, in short, we are become *dead unto sin, and alive unto righteousness*, or, as the apostle expresseth it, been *baptized into the death of CHRIST, and put on CHRIST*. Some such examination as this, faithfully and sincerely practised, will soon determine whether, and in what degree, we are truly *baptized Christians*, or continue still, notwithstanding the *signs* of baptism we have received, in the same unpurified state with *unbaptized heathens*,

It has been asserted indeed, and this by men of distinguished talents and high station in the church,* that *infant baptism confers regeneration*, so that the person baptized is *really and truly*

* See the late Dr. PALEY's Visitation Sermon, and the Bishop of Lincoln's *Refutation of Calvinism*, pages 83 to 97.

regenerate, or born again of water and of the HOLY SPIRIT. But surely they, who make this assertion, have never considered that it leads to conclusions, which every wise man must be fearful of admitting, because they can hardly be reconcilable with the multiplied declarations of the Gospel. For what is the idea of *regeneration*, and of a *regenerate person*, as presented to our view in the pages of the ETERNAL TRUTH? Doth not regeneration, according to the testimony of those pages, imply purification from sin, and restoration to the order and life of Heaven? Doth it not imply, therefore, that the regenerate person is *a child of God*, led by His Holy Spirit, rescued thus from the dominion of evil and of evil spirits, elevated to consociation with the angels, and a consequent partaker of eternal life and salvation? But shall we say, or would it be right to say, that all these blessings and privileges, these purities and sanctities, belong to every one who has been partaker of the sacrament of baptism in his infancy? Shall we say, or would it be right to say, that a person *so introduced* into the Christian church, and *initiated*, by the divine mercy, *into the process* of regeneration, is himself from that moment regenerate, and thus *put in possession* of all the benefits of church-communion, and *arrived at the end* of the process into which he was initiated? Surely this would be to introduce a con-

fusion into all our ideas of the divine order and providence, by not discriminating between an *end* and the *means* of securing it ; between the *accomplishment* of a purpose, and the *preliminary steps* which conduct to it ; thus between an *external* rite or ceremony, and the *internal* grace, wisdom, and life, which it was designed at once to *figure* and to *introduce* to. But this is not the worst consequence to be dreaded from the position that infant baptism confers regeneration, since if this position be taken for granted, it may lead to the dangerous conclusion, that man may be saved by a *mere form* or *rite*, and that introduction into Heaven may be effected by the *sprinkling of water*, and the *utterance of holy words*. It may lead also to the monstrous persuasion, (and it *must* lead to the persuasion, if consistently maintained,) that all persons, who have received infant baptism, are *alike* saved, without any regard to their future lives after baptism, because all are alike regenerated, and made the pure and holy children of God—than which persuasion it is not easy to conceive one more mistaken and more mischievous.

To acquire, then, a right idea of infant baptism, we are to regard it, not as *conferring* regeneration, but as *introductory* to it ; not as *communicating* the *essence* and *life* of the sacrament of baptism, but as *initiating* the baptized child into a purifying

process, by which, if in his future life he is faithful to it, he may finally attain that essence and life. We are to consider, therefore, that by the washing, which is called baptism, is meant *spiritual washing*, which is purification from all evil principles and false persuasions, but that this spiritual washing is not effected at the time of receiving its *outward sign*, but at a *future* period, when the baptized person begins to form his life according to the precepts of the **ETERNAL TRUTH**. We are to consider, further, that the principal uses of the sacrament of baptism are, first, *introduction into the Christian church*; secondly, *introduction to the knowledge and acknowledgment of the LORD JESUS CHRIST THE REDEEMER and SAVIOUR,* and to the process of life in which He is to be followed*; thirdly, and finally, *that the baptized person may be regenerated*. It is nevertheless to be understood, that none of these uses of baptism, can be accomplished, only so far as the baptized person, in the progress of his future life, first

* That this is one of the uses of baptism, and that the form of words, applied on the occasion, *in the name of the FATHER, and of the SON, and of the HOLY GHOST*, was intended to lead to an acknowledgment of **JESUS CHRIST** as the **ONLY TRUE GOD**, is evident from the practice of the Apostles, as recorded in the Acts, by which it appears, that they uniformly baptized *in the name of the LORD JESUS only*. (See Acts ii. 38. chap. viii. 16. chap. xix. 5.) It is manifest, therefore, that the Apostles regarded the *name of the LORD JESUS* as equivalent to the name of the **FATHER, SON, and HOLY GHOST**, which it could not be, except on the idea of its including in it the whole of that Divine Trinity.

becomes a living member of the Christian church, by living a Christian life ; secondly, acknowledges JESUS CHRIST as his only GOD and SAVIOUR, and follows him ; and thirdly, becomes regenerate, by persevering in a course of repentance, faith, and charity according to the precepts of the Gospel.

From this view, now, of the proper nature, character and design of the sacrament of baptism, it may be clearly seen, how it operates as a *medium* of conjunction between GOD and man. For by the *external form* of baptism and its *visible sign*, man is *initiated* into a process of purification and regeneration ; and by its *inward* and *spiritual grace*, communicated in the course of that process, so far as man is careful to persevere in it, he is enabled to *attain* both purification and regeneration. But purification and regeneration are not the works of man *alone*, but of GOD operating with man. This baptism is accordingly called the baptism *of the HOLY GHOST and of FIRE*, to denote that it is accomplished by the DIVINE TRUTH of GOD'S MOST HOLY WISDOM, and the DIVINE GOOD of HIS MOST PURE LOVE united, and received conjointly by man in his *understanding* and his *will*. Thus GOD is conjoined with man, and man with GOD, since nothing obstructs or impedes such conjunction but *voluntary* evil and error on the part of man. Whenssoever, therefore, such evil and error

are removed by *real* repentance of life, *real* conversion to JESUS CHRIST, and *real* admittance of His most holy wisdom and pure love for guidance and government, all which virtues and graces are implied, and intended to be conveyed, in the sacrament of Baptism, then every impediment and obstruction is removed, and God *dwelleth with man, and man with God.*

Do we acknowledge, then, that the sacrament of Baptism is of divine appointment, and that under its *outward form* and *sign*, it contains and conveys those *inward spiritual graces* and *excellencies* which conjoin us with the MOST HIGH ? Do we believe, therefore, that the *water*, with which we are sprinkled in this holy ordinance, is a *figure* of that *spiritual water* of the ETERNAL TRUTH by which we are purified from our natural evils ; and that the *cross*, with which we are signed, is also a *figure* of that *other* cross which we are called to bear, during the process of our combats against those evils, and against the Powers of Darkness, which are in close connection with them ? Then what multiplied and weighty obligations are thus imposed upon us, to take heed that we receive the full benefit of this *medium* of our purification, salvation and bliss ! How earnestly, therefore, ought we to examine ourselves, whether, in conjunction with the *outward form* and *sign* of this sacrament, we receive

the *inward* and *spiritual* grace intended to be communicated by it ! Whether the *living water* of the **ETERNAL TRUTH** hath been *sprinkled upon our hearts and lives*, by a dutiful obedience to its divine and purifying precepts, as the *elementary water* of this world hath been sprinkled upon our *infant faces* ! Whether the *figurative cross*, marked on our *foreheads*, reminds us of the *real* and *blessed cross* intended to be impressed on our *lives*, and whether we have discovered the value and excellence of this *latter* cross, in enabling us to combat and overcome our corruptions ! Lastly, whether the *initiatory* words, *In* (or *into*) *the name of the FATHER, and of the SON, and of the HOLY GHOST*, have led us, as they were designed to do, to the knowledge and acknowledgment of the **LORD THE SAVIOUR JESUS CHRIST**, as the **ONE ONLY LIVING GOD**, in whose Sacred Person is contained the **DIVINE TRINITY OF FATHER, SON, and HOLY SPIRIT** !

Some such serious examination as the above, would soon enable us to discover how far we have as yet received, or neglected to receive, all the *mediatory uses* of the sacrament of Baptism. And may that **MERCIFUL LORD**, who has been pleased to ordain that sacrament as a *medium* of our conjunction with Himself, and of His conjunction with us, grant us the grace so to use, and so to

profit by it, that we may finally attain all the sublime ends and objects of its institution, by experiencing a more radical purification from our natural evils, and a more perfect renovation in all those divine and heavenly principles of love and charity, of wisdom and truth, which have a tendency to connect us with Heaven and its GOD? AMEN.

IV. ON THE HOLY SUPPER.

THE sacrament of the *Holy Supper*, like that of *Baptism*, consists of *two parts*, an *internal* part and an *external*, and is thus a *medium* of conjunction between GOD and man, whilst, as to its *internal* part, it is in connection with GOD, and as to its *external*, with man. The external part of this sacrament, as every one knows, is “*bread and wine, which the LORD hath commanded to be received ;*” and the internal part is the *body and blood of CHRIST*, which, as it is expressed in the Catechism of the Church of England, “*are verily and indeed taken and received by the faithful in the LORD’S Supper.*”

But before the proper *mediatory* character of this sacrament can be clearly seen, and devoutly

acknowledged, it will be necessary to consider what we are to understand by the *body* [*or flesh*] and *blood of CHRIST*, which constitute its *internal part*; and also what by *eating* and *drinking* that *body* [*or flesh*] and *blood*; and lastly, what is the declared effect of a right reception of those eternal and living principles.

And *first*, in regard to what we are to understand by the *body* [*or flesh*] and *blood of CHRIST*.

Every eye may see, that by the *body* [*or flesh*] and *blood of CHRIST*, are not to be understood things *material*, but things *spiritual*, since it is impossible for man to eat the *material* flesh, and drink the *material* blood of the GREAT REDEEMER; neither indeed can it be conceived how any *spiritual* benefit whatsoever can be derived from such eating and drinking. Every enlightened eye may discern yet further, that all *spiritual* things, or principles, derived from GOD and received by man, must, of necessity, have reference to the *divine love* and the *divine wisdom*, since these are the two divine principles which, in their union and infinity, properly constitute the Being whom we call GOD; these, therefore, are the two principles which proceed conjointly from GOD, and are designed to be received by man, who is accordingly gifted with the two distinct faculties

of *will* and *understanding*, the *will* being intended for the reception of all things of the *divine love*, and the *understanding* for the reception of all things of the *divine wisdom*.

Hence, then, it may be fairly inferred, that when JESUS CHRIST speaks of His *body* [or *flesh*] and *blood*, which are to be eaten and drunken by man, He meant to describe, by those terms, His *divine love* and *divine wisdom*, which are necessary for the support of man's *spiritual* or *eternal* life. Accordingly He says to the Jews, "*Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you ;*" (John vi. 53.) and again, "*Whoso eateth My flesh, and drinketh My blood, hath eternal life ;*" (verse 54.) and again, "*My flesh is meat indeed, and My blood is drink indeed,*" (verse 55.) For what are all these sayings but so many plain indications, that by the terms *flesh* and *blood*, He meant to excite the attention of His hearers to those *eternal and divine principles of life* which constitute Himself, and which proceed from Himself? Of these principles it is declared, that man *hath no life in him* unless he receive them, but that if he receive them, he *hath eternal life* ; and further, that they are *meat indeed*, and *drink indeed*, by which expressions is manifestly to be understood, the *spiritual nourishment* of eternal life in man's immortal soul

or spirit. But what shall we say is this *eternal life* here spoken of, and what is that *spiritual nourishment* by which it is to be sustained? Can *eternal life* be any thing else but *the life which is of GOD*, and of which JESUS CHRIST speaks when He says, "*I am the RESURRECTION and the LIFE?*" (John xi. 25.) And can the life which is of GOD be any thing else but the union of His divine love and divine wisdom? Can the *nourishment* of this life, therefore be any thing else but the same eternal principles devoutly received by man? Is it not accordingly written, "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD?*" (Deut. viii. 3. Matt. iv. 4.) But what shall we say is the *word that proceedeth out of the mouth of GOD*? Is it any thing else than the union of GOD's divine love and divine wisdom, revealed and imparted to man, for the blessed purpose of opening and forming in man the same union of living and eternal principles? Is it not evident, therefore, to demonstration, that when JESUS CHRIST speaks of His *flesh* and *blood*, as being necessary to communicate to man *eternal life*, and the *nourishment* of that life, He is speaking of the union of the same living and eternal principles, since He, in His DIVINE HUMANITY, is *the WORD made flesh*, (John i. 14.) and consequently He and the WORD are one and the same thing, consisting of

the same eternal union of the divine love and divine wisdom ?

It may perhaps tend to throw some additional light on this important subject, if we consider the singular mode of expression which JESUS CHRIST adopts at the time of the institution of His HOLY SUPPER, particularly in delivering to His disciples the consecrated cup. The account given by St. Matthew of this interesting ceremony is in these words : “ *And He [JESUS] took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, which is shed for many for the remission of sins.*” (Matt. xxvi. 27, 28.) The same ceremony is thus described by St. Luke : “ *Likewise also [He took] the cup after supper, saying, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, which is shed for you.*” (Luke xxii. 20.) It is remarkable, on this occasion, that *the cup*, here spoken of, is called by one evangelist, *My blood of the New Testament*, and by the other, *The New Testament in My blood*, which diversity of expression it is not easy to reconcile, except from the consideration of the spiritual signification of the LORD’S *blood*, above pointed at, as denoting His *divine wisdom*, and *all the truth of that wisdom*. But with that *spiritual signification* in view, how forcibly are we struck with the beauty,

the force, the edifying tendency, and also the harmony and agreement of the above expressions ! For a *Testament*, we know, has relation to a *covenant*, as a covenant hath relation to some *agreement* and *conjunction* between the parties who contract it, according to which sense of the term the **WORD OF GOD** is called a *Testament* ; the **WORD** written before the Incarnation, the *Old Testament*, and the **WORD** written since the Incarnation, the *New Testament*. When therefore **JESUS CHRIST** says of *the cup* which He delivered to His disciples, “ *This is My blood of the New Testament,*” or, as it is otherwise expressed, *This is the New Testament in My blood*, we are instantly compelled to see and assert the *identity* of His *blood* with His *Word*, that is to say, with the *Eternal Truth*, for *His Word is Truth*. (See John xvii. 17.) We see, and confess at the same time, that whether it be said, *My blood of the New Testament*, or *The New Testament in My blood*, it is the same thing, since *My blood of the New Testament* means the *Truth* of the *New Covenant*, which **GOD** at that time was about to establish with man, by assuming a **HUMANITY** which was to become both the **TRUTH**, and the **DIVINE SOURCE** of **TRUTH** ; and *the New Testament in My blood*, means the same new covenant established and confirmed by the same **DIVINE TRUTH** proceeding from the **INCARNATE GOD**.

It deserves further to be noted on this most edifying subject, that the *blood* here spoken of is said, by JESUS CHRIST, to be *shed for many* FOR THE REMISSION OF SINS, which is another proof, if any can yet be wanting, that the *blood* of JESUS CHRIST is one and the same thing with the *Truth* of His MOST HOLY WORD. For by *the remission of sins* is meant their *removal*, as the term in the original manifestly denotes, and as is plain from the consideration that man's sins can never be *remitted* only so far as they are *removed*, and he is thus delivered from their power, ascendancy, and defilement. But JESUS CHRIST declares to His disciples in another place, "*Now ye are clean THROUGH THE WORD WHICH I HAVE SPOKEN UNTO YOU ;*" (John xv. 3.) where, *to be clean*, certainly implies to be delivered from the power, ascendancy, and defilement of sin. It is evident, therefore, that JESUS CHRIST ascribes to His *Blood*, and to His *Word*, the same *cleansing* or *purifying* virtues, and the same *omnipotence to remove sins*, and thus testifies to all who are in a disposition to receive His testimony, that His *Blood* and His *Word* are *identically* one and the same thing or principle.

And here may be discovered the mistaken idea of those who suppose that they are cleansed from sin, and restored to the favour of GOD, by the

blood which CHRIST shed on the cross ; and that in order to attain *remission of sins*, they have only to supplicate that the cleansing virtue of that *blood* may be applied to them. For what enlightened eye cannot discern, that the blood shed on the cross cannot possibly possess any such virtue as is thus ascribed to it ? It is granted, that the *blood-shedding* on the cross made a part, and the necessary concluding part of that redeeming process of the GREAT SAVIOUR, by which alone we *obtain remission of our sins, and are made partakers of the kingdom of Heaven*. It is granted, therefore, that without such *blood-shedding* man never could have been saved, because redemption could never have been wrought, the Powers of Darkness could never have been subdued, neither could the *Humanity* of the REDEEMER ever have been *glorified* or made *DIVINE*. Thus man could never have attained any deliverance from the power of his sins, and consequently nothing is more true than the declaration of the apostle, that *the blood of JESUS CHRIST*, even in this sense, as shed on the cross, *cleanseth us from all sin*. (1 John, i. 7.) But surely it deserves to be considered, how this declaration of the apostle is to be understood, in other words, in what sense it is that *the blood of JESUS CHRIST cleanseth us from all sin*. For doth *the blood of JESUS CHRIST cleanse from sin* those who never do the work of repentance ? Doth

it cleanse from sin those who love and delight in sin, and are unwilling to be converted unto holiness? Then why did John the Baptist *preach the BAPTISM OF REPENTANCE for the remission of sins?* (Mark i. 4. Luke iii. 3. Acts xiii. 24.) Why also did JESUS CHRIST declare, “EXCEPT YE REPENT, *ye shall all likewise perish;*” (Luke xiii. 3.) And why did He say to His disciples, after His resurrection, “*Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day, and THAT REPENTANCE AND REMISSION OF SINS should be preached in His name, among all nations, beginning at Jerusalem.*?” (Luke xxiv. 46, 47.) In these words we find a positive declaration of the necessity of *repentance*, and that *repentance* is connected with the *remission of sins*; but why is *repentance* necessary, and why is it connected with *the remission of sins*, if such remission is effected by the *blood-shedding* on the cross? The truth of the case, therefore, appears to be this, that the *blood-shedding on the cross*, inasmuch as it was the concluding act of that divine process by which the SAVIOUR of the world wrought redemption, through a full subjugation of the Powers of Darkness, and a complete glorification of His HUMANITY, is frequently substituted for the *whole process*, so that all the blessings and benefits derived from the whole process, that is to say, from the

subjugation of the Powers of Darkness, and the glorification of the LORD'S HUMANITY, are ascribed to it. According to this view of the subject, therefore, nothing can be more true than the apostolic declaration, that *the blood of JESUS CHRIST cleanseth us from all sin*, since without that *blood-shedding* the work of our redemption could never have been completed. But shall we say that *the blood of JESUS CHRIST* means *only* that blood which was shed on the cross? What then did JESUS CHRIST mean, when He said, "*Except ye eat the flesh, and DRINK THE BLOOD of the Son of man, ye have no life in you?*" Again, what did He mean when, at the institution of His Holy Supper, He delivers the *cup* to His disciples, and says, "*DRINK YE ALL OF IT, for this cup is My blood of the New Testament, which is shed for many for the remission of sins?*" (Matt. xxvi. 27, 28.) Here it is expressly asserted, that we must *drink the blood of JESUS CHRIST* before it can become efficacious towards the procuring the remission of our sins and our participation of eternal life. It is manifest, therefore, that by the *blood of JESUS CHRIST* something more was intended to be expressed than the mere blood which was shed upon the cross, since it is impossible we can *drink* that blood. And it is equally manifest, that what was intended to be expressed is some *living principle* derived from JESUS CHRIST,

which is necessary to be incorporated into our lives, since otherwise there can be no meaning in our *drinking* it. It is therefore, lastly, manifest, that by the *blood of JESUS CHRIST* is intended to be expressed *all the truth of His divine wisdom*, since this is the *living principle* which continually proceeds and is derived from Him, and by the incorporation of which into our lives, we alone obtain *the remission of sins*, and are made partakers of eternal life. For nothing can remit, or remove sin, but the contrary spirit of truth and purity from above, admitted and received in the spirit of true repentance and humiliation, neither can any other power open and communicate to us the promised blessings of eternal life and salvation.

Having thus then considered what we are to understand by the *body* [or *flesh*] and *blood of JESUS CHRIST*, it will now, in the second place, plainly appear what is further to be understood by *eating* the one, and *drinking* the other. For if by the *body* [or *flesh*] and *blood of JESUS CHRIST*, are signified and represented those eternal living principles of His divine love and divine wisdom, which constitute Himself, and which proceed from Himself, to communicate eternal life unto His humble, penitent, and faithful children who devoutly receive them, then how evident is it, that by *eating* and *drinking* those principles, is meant the

incorporation of them into the life of our spirits, in like manner as by natural eating and drinking we incorporate material food into the life of our bodies! Distinct mention is therefore made both of *eating* and of *drinking*, since, as the natural life of the body cannot be supported by *meat alone*, or by *drink alone*, in like manner the spiritual life of the soul requires both *spiritual meat* and *spiritual drink* for its nourishment and support. It is not sufficient, therefore, for the sustenance of spiritual life, that the *will alone* be fed by the reception of *heavenly love*, but the *understanding* also must have its food by the reception of *heavenly wisdom*, since *love without wisdom* is like *meat without drink*, as, on the other hand, *wisdom without love* is like *drink without meat*, and it is a well known fact, that neither *meat alone*, nor *drink alone*, can support life. And if we examine the subject attentively, we shall discover the deep ground and reason of this necessity of *the conjunction* of the two heavenly principles both of love and wisdom, in order to form a full and perfect nourishment of spiritual life in man. For by such examination we shall discover, that *love without wisdom cannot be digested* in the mind, any more than *meat without drink* in the body, since as drink is necessary to attenuate and dissolve the grosser parts of alimentary substances, that so they may pass and circulate through the finer vessels of the body, and thus extend nourishment to all

its parts, even the most remote ; in like manner wisdom is necessary to effect similar purposes in regard to love, and thus to promote its circulation through the most extreme vessels of the spiritual body. Hence it is customary to speak of *digesting things in the thought*, and of a subject or plan being well *digested*, by which expressions is implied, that a purpose, intention, or design of the *will* or *love*, is well considered, and attentively viewed in the *understanding*, or its *wisdom*, and is thus prepared to be brought into effect, by circulating or becoming operative in the life. And as wisdom is thus necessary to give to love its proper effect and operation, in like manner we shall discover that love is necessary to give to wisdom its proper life, essence, and bliss, and that, consequently, *wisdom without love* is incompetent to yield solid and substantial nourishment, being like *drink without meat* in the body, which it is well known, cannot supply sufficient strength and nutriment to the life of the body. On the same principle, and to prove the same necessity of the *conjoint* reception of heavenly love and heavenly wisdom for the sustenance of spiritual life, JESUS CHRIST speaks of *hungering and thirsting after righteousness*, (Matt. v. 6.) where it is evident, that by *hungering* is meant the desire of spiritual *meat*, and by *thirsting*, the desire of spiritual *drink*, and since all spiritual meat and spiritual drink have reference to *heavenly love* and *heavenly*

wisdom, therefore, by *hungering* after righteousness, is meant the desire of heavenly love in the *will*, and by *thirsting* after righteousness, the desire of heavenly wisdom in the *understanding*.

That love and wisdom are *distinct* principles, and that the same is true of *goodness* and *truth*, of *charity* and *faith*, of *will* and *understanding*, is evident from this consideration, that man may have love *without* wisdom, and wisdom *without* love ; also goodness *without* truth, and truth *without* goodness ; charity *without* faith, and faith *without* charity : will *without* understanding, and understanding *without* will. But that all these principles are intended to be respectively united, and that man's eternal state depends on the degree in which they are so united, is manifest from the combined testimony of the Sacred Scriptures, which connect *spiritual eating* and *spiritual drinking*, *spiritual hunger* and *spiritual thirst*, thus the *love* of what is good with the *knowledge* of what is good, or what amounts to the same, *love with wisdom*, *goodness with truth*, *charity with faith*, and *will with understanding*.

Such, then, being the proper signification of *eating* and *drinking*, when applied to the *body* and *blood* of JESUS CHRIST, or to the good of His divine love, and the truth of His divine wisdom, it

remains, lastly, to be considered, *what is the declared effect of a right reception of those living and eternal principles.*

This effect is described by JESUS CHRIST under *three* distinct marks and characters, where He says, in the *first* place, speaking of Himself and of the divine principles proceeding from Himself, “ *This is the bread which cometh down from Heaven, that a man may eat thereof and NOT DIE.*” (John vi. 50.) Again, He saith, “ *Whoso eateth MY flesh, and drinketh MY blood, HATH ETERNAL LIFE.*” (verse 54.) And lastly, “ *He that eateth MY flesh, and drinketh MY blood, DWELLETH IN ME, AND I IN HIM.*” (verse 56.) From this divine testimony, then, we learn, that the effect of a right reception of the *body* [or *flesh*] and *blood* of JESUS CHRIST, is, *first*, to deliver man from *death*, that is to say, from *eternal death*, in other words, to deliver him from all those evil principles and erroneous persuasions which cause a separation between man and his GOD, for this alone is *death eternal*; *secondly*, to communicate *eternal life*, in other words, to impart all those heavenly principles and heavenly persuasions from JESUS CHRIST in which *eternal life* properly consists; and *thirdly*, to lead to a *reciprocal conjunction* of JESUS CHRIST with man, and of man with JESUS CHRIST, which *reciprocal conjunction* is implied in

the words, *He dwelleth in ME, and I in him.* The *complete* effect, then, of a right reception of the *body* [or *flesh*] and *blood* of the GREAT REDEEMER, is here declared to be this, to deliver man from the dominion of all infernal evil and error, by placing him under the dominion of all heavenly love and wisdom, and thus by conjoining him with JESUS CHRIST, and JESUS CHRIST with him, in an everlasting bond and covenant of reciprocal love, regard, joy, and delight. This blessed effect is described, in the Catechism of the Church of England, to be the *strengthening and refreshing of our souls by the body and blood of CHRIST, as our bodies are by the bread and wine*, to teach us, that as bread *strengthens* the body, and as wine *refreshes* it, in like manner the reception of the divine love *strengthens* the soul, and the reception of the divine wisdom *refreshes* it, thus *both united* tend to nourish it in all the power and blessedness of eternal life and light.

From this view, now, of the holy design and happy tendency of the sacrament under consideration, it will evidently appear how it is a *conjoining medium* between GOD and man. For as to its *internal part*, as hath been above shewn, it is of GOD, and in connection with GOD, because, as to its *internal part*, it hath respect to, and consists of, the divine love and the divine wisdom ;

but as to its *external part*, it is of man, and in connection with man, because, as to its *external part*, it consists of the outward natural elements of *bread* and *wine*, which the LORD commanded to be received. Whilst man, therefore, with a penitent and devout heart, feeds on those outward and natural elements, and keeps the eye of his mind fixed on the divine and holy things which they represent, and are intended to convey, the LORD JESUS CHRIST imparts to him, at the same time, from HIS DIVINE HUMANITY, the spiritual and eternal food of His divine love and wisdom, for the strengthening, refreshing, and nourishment of his immortal soul. Thus every time that man approaches the consecrated altar, and receives the consecrated elements in a right temper and disposition of mind, he is made sensible of the divine presence, by the heavenly love and heavenly wisdom communicated to him from his HEAVENLY FATHER, whereby he is convinced, better than by a thousand arguments, of the *mediatory* character of the sacrament which he commemorates, and is led to prostrate himself, in devout thankfulness, before the GIVER of all good, for having appointed such a *medium* of communication, of conjunction, and of salvation.

Are we then called, by the GREAT SAVIOUR, to the high honour and distinguished privilege of

eating His flesh, and drinking His blood? Are we invited to *the supper of the GREAT GOD*, (Rev. xix. 17.) to sit down with Him at His table to partake of *angels' food*, (Psalm lxxviii. 25.) and to be introduced into their blessed societies? Does the ALMIGHTY thus, in His adorable mercy, render us more sensible of His presence, His favour, and benediction, by placing Himself and His gifts, as it were, *before our eyes*, under the *visible figures* of bread and wine, and by impressing them more powerfully *on our hearts*, through the reception and incorporation of the same figures into our *bodies*? What multiplied obligations are then imposed on us to act, on such an interesting occasion, like reasonable beings, by neither neglecting, mistaking, overlooking, or frustrating the purposes of God in a transaction of such infinite moment and deep concern to ourselves!

Is it asked, what is the right and reasonable conduct for every Christian to pursue in this case? The answer is plain: let him, in the first place, *become a constant attendant at the holy table*, because until he attends, and attends regularly, the *holy table*, with all its holy contents, cannot possibly be of any benefit or advantage to him whatsoever, any more than food can be a benefit to him who never receives it. Let him, accordingly, discard every excuse which his spiritual enemies

may suggest to prevent his approach to the altar, by saying to it, as JESUS CHRIST once said to the apostle Peter, *Get thee behind me, Satan.* (Matt. xvi. 23.) For what rational excuse can be made by any Christian for denying himself the blessing of immortal food? Or what satisfactory reason can be assigned why a man should starve his *soul* to death any more than his *body*? If a great king was to invite a beggar to his table, could the beggar possibly give a fuller proof of his thoughtlessness and inattention to his own interest, than by refusing to comply with the invitation? Yet what comparison is there between the table of a great earthly monarch, and that of the MONARCH OF HEAVEN, or between the *temporal* wants of a common beggar, and the *spiritual* wants of every child of man? Why then should any child of man exhibit a proof of inexcusable thoughtlessness and inattention to his own eternal interest, which no common beggar can be supposed to exhibit in regard to his temporal interest?

If it be said, as many say, that they are afraid to approach the holy altar, by reason of their sins, it may be asked in reply, why then do they not repent and amend their lives? Why also are they not equally afraid, in such case, of *saying their prayers*, since prayer, without repentance, exposes a man to equal mischief as going to the

altar without repentance? Sin, then, is a reason for nothing, but a speedy rejection of it, by sincere penitence and amendment of life, and in this view, so far from being a reason why a man should not approach the altar, it is the most pressing and powerful of all reasons why he should approach it, since the malignity, defilement, and burden of sin, can never be so effectually removed as by the reception of those eternal principles of heavenly love and wisdom, from the GREAT REDEEMER, which are so freely and fully dispensed at the altar *for the remission of sins.*

But attendance *alone* on the holy ordinance of the LORD'S Supper, be it ever so constant and regular, will not be sufficient, *of itself*, to secure to us all the inestimable benefits and blessings to be expected from it. For it is possible we may attend in a *wrong*, that is to say, in an *unprepared* spirit and temper of mind, and thus rank amongst those *unworthy* receivers, of whom the apostle saith, *they eat and drink to their own hurt, not discerning the LORD'S body.* (1 Cor. xi. 29.) It is necessary, then, that the mind be in a meet state of *preparation* before it presumes to approach the holy table.

Is it asked in what this state of *preparation* consists? There cannot be a better answer returned

to the question, than that which is given in the Catechism of the Church of England to a similar enquiry concerning what is *required of them who come to the LORD'S Supper*. The answer is in these comprehensive and weighty words, "*To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of His death, and be in charity with all men.*" Agreeable, then, to the tenor of these words, if we wish to come duly prepared to receive the *bread of life* at the altar of GOD, we must explore well the secret ends and intentions of our lives, with a stedfast purpose to depart from all our natural evils of selfish and worldly love, and to lead the new life of heavenly love and charity: we must also believe in the INCARNATE GOD, and that in and through Him alone we are made partakers of the divine mercy and all its blessings: we must particularly be affected by that process of sufferings and of death, through which the REDEEMER was pleased to pass, in order to subdue the Powers of Darkness, and glorify His HUMANITY, by uniting it fully with His DIVINITY: and lastly, we must cherish in ourselves a principle of charity and good-will towards all men, suffering it to operate in our lives and conversations, by rendering us instruments of use-

fulness in the society to which we belong, and thus *making our light so shine before men, that they may see our good works, and glorify our FATHER which is in Heaven*. If we approach the holy altar with minds thus prepared, we may then hope to become partakers of all the *mediatory* uses of the sacrament of the Holy Supper, because spiritual *affection*, which is the *appetite* of the soul, will then be excited, which will enable us to receive our spiritual food with *delight*; whereas if there be no preparation there can be no *affection*, and if there be no affection there can be no *appetite*, in which case there can be no reception of spiritual food any more than there can be a reception of natural food where there is no natural appetite.

But, as in the case of natural nourishment, it is not sufficient only that food be *received*, and received with *appetite*, but it is necessary also that it be well *digested*, so as to be *incorporated* into the life; the same is true likewise concerning spiritual nourishment, which therefore must be *well digested*, and *incorporated into* the life of the human spirit, before it can be serviceable in supporting that life. Is it asked what is to be understood by *spiritual digestion*, and by *the incorporation of spiritual food* into the life of the human soul? The answer is plain. The life of the soul of man is

his *daily occupation*, the *business of his calling*, the *discharge of the duties of his office*, whatsoever it may be, whether that of a Priest, of a Judge, of a Soldier, of a Merchant, or of a Mechanic, &c. &c. To *digest*, then, his spiritual food so as to *incorporate it into his life*, is to suffer its nourishing virtues to influence, to sanctify, to strengthen, and to support him in his daily employments and engagements, by which means the food is brought into its proper circulation, and every organ, member, and fibre of the spiritual body, is made partaker of its life-giving properties. Thus, as the digestion of natural food, we know, is promoted by *labour* and *exercise*, whilst it is impeded by *indolence* and *inactivity*, in like manner, the digestion of spiritual food is never so effectually carried on as when we are active and industrious, under the influence of the eternal principles of heaven-born love and charity, in discharging, conscientiously and uprightly, all the duties of that station of life to which the providence of God has called us.

Who, then, is that devout Christian who is eager, and in earnest, to feed upon *the bread of life*, and to attain thus an eternal conjunction with his God? Let him perpetually adore the mercy which has been pleased to appoint the sacrament of the *Holy Supper* as a *medium* for the fuller attainment and security of those high blessings and

privileges, and let him apply to this sacrament accordingly. Whensoever, therefore, the sacred table is spread, let him be found amongst the guests there, *with clean hands, and with a pure heart*. But for this purpose, let him previously examine himself by the light of the **ETERNAL TRUTH**, as to his governing love, as to his supreme desire, and the ruling ends and intentions of his life, from a full conviction, that neither can his *hands be clean*, nor his *heart pure*, until he thus explores himself. And when he receives from the hand of the minister the consecrated elements, let him look through the minister to that **DIVINE BEING** whom he represents, and also through the consecrated elements, to those heavenly and eternal principles of love and wisdom from **JESUS CHRIST**, which they are intended both to figure and to convey. Let him imagine, therefore, that he sees **JESUS CHRIST** present at the consecrated table, with all His holy angels, and all the powers of His salvation, and that by a right reception of the heavenly food there administered, he is admitted to an everlasting consociation and conjunction with them, of life, of blessing, and of protection. When, too, he departs from the angelic feast, let him be careful not to depart from the presence, from the power, from the virtue of that **MERCIFUL LORD** who fed him there, but rather let him carry along with him that presence,

that power, and that virtue, into all the business and duties of his common life. Let all his ordinary engagements, employments, and even recreations, be thus sanctified, by being placed under the regulation of the divine order, justice, judgment, and moderation. Let him in this manner thus convince the world of the truth of the religion which he professes, by presenting a living example of its purity, its power, and its blessedness. And let him convince himself, that to become a Christian is to imbibe Christian principles, but that Christian principles can never be truly and fully imbibed until they are *incorporated into the life*, and thus form the *external* man according to the image and likeness of the *internal* man.

And grant, we beseech Thee, O MERCIFUL LORD, to all thy children, the grace to see and confess Thy goodness and wisdom, in appointing Thy *Holy Supper* as a blessed *medium* to effect our conjunction with Thee! May no excuses, which either wickedness or folly may dictate, detain us a moment longer from Thy holy table! May we be wise to *wash our hands in innocency*, and thus *encompass thine altar*! In the *bread and wine* which are there administered, may we discern
 x Thy *body and blood*, and in Thy *body and blood*, all the divine virtues of Thy redemption, Thy love, Thy wisdom, the consolation of Thy peace,

x *Josephus*

and the power of Thy protection! And being thus nourished with *angels' food*, may we be careful to live *angelic lives*, that so our *bodies*, as well as our *souls*, our *practises* as well as our *principles*, our *outward* man as well as our *inward* man, may partake of Thy purity and benediction, and we may be fashioned, both *within* and *without*, according to all that sanctity and bliss which Thou hast been pleased to announce, where it is written, "*Blessed are they which are called to the marriage-supper of the LAMB.*" (Rev. xix. 9.) AMEN.

