

THE
TWELVE HOURS

OF THE DAY;

OR, A

SUMMARY VIEW OF SOME OF THE PRINCIPAL STAGES
OR PROCESSES OF REGENERATE LIFE.

BY THE

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"Are there not twelve Hours in the Day?"—JOHN xi. 9.

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TO THE
CHURCHWARDENS, SIDESMEN,
AND THE REST OF
THE CONGREGATION OF ST. JOHN'S CHURCH,
MANCHESTER.

DEARLY BELOVED,

IMPELLED by a warm and earnest desire of promoting your eternal interests, the magnitude and value of which increase daily in my eyes, in proportion as time passes away, and eternity approaches, I again address you with my *pen*, being still forbidden, by bodily infirmity, to do so from the *pulpit*.*

The subject, to which I am eager to call your present attention, you will allow to be an important one, though perhaps you will not, at first sight, accede to the propriety of the title, *The Twelve Hours of the Day*, by which it is marked. I trust, however, that a slight degree of serious consideration will soon remove all your objections on this account, by enabling you to discern, that when the GREAT SAVIOUR asked the interesting question, *Are there not twelve hours of the day?* (John xi. 9) He must of necessity advert both to *hours* and to a *day*, altogether different from what those terms imply according to their natural and popular acceptance. For, on another occasion, the same SAVIOUR was pleased to testify concerning His own words, that *they are spirit and are life* (John vi. 63), and therefore we are compelled to conclude, that there must be both *spirit* and *life*

* Perhaps there are few now living of those to whom this remark was originally addressed, nevertheless, it is thought proper to retain it in the present edition, as one of the numerous proofs that the venerated author was ever intent on doing all the good in his power for the benefit of his own flock in particular, and of the Lord's church in general.

in the above question. Yet what either of *spirit* or of *life* can we discover in it, if we look no further than to the literal meaning of the terms hours and day? Besides, it is evident that the same DIVINE SPEAKER frequently applied natural expressions to convey spiritual ideas, and this notwithstanding the dulness of His disciples in their apprehension of His meaning. Thus, when He cautioned those disciples to *take heed and beware of the leaven of the Pharisees and of the Sadducees* (Matt. xvi. 6), it afterwards appears, that by *leaven* He did not mean leaven, but *doctrine* (v. 12). So again, when He calls Himself a *Door*, and a *Vine* (John x. 7, 9; chap. xv. 1, 5), it is manifest that He did not mean a door and a vine, according to the literal sense of those terms, but according to the *spiritual* signification, and that in this spiritual signification were to be found the true *spirit* and *life* of the expressions.

It is on this ground, then, that in the following work, (which is designed as a kind of *spiritual map*, to describe the journey of the Christian traveller to the promised land), I have thought proper to annex to it the title of *The Twelve Hours of the Day*, from a full conviction in my own mind, that JESUS CHRIST, in adverting to those twelve hours, had reference to periods of another sort than those of *time*, and in speaking of *the day*, had in His divine view a day of a very different description from what, in the language of man, is usually called by that name. In this conviction too, I am confirmed by the uniform testimony of revelation throughout, in the sacred records of which I find perpetual mention made of *the day of the LORD* (Isaiah ii. 12.; xiii. 6, 9; xxxiv. 8; Jer. xlvi. 10; Joel i. 15; Zeph. i. 7, besides many other passages); also of *the day of visitation*, and *the day of trouble* (Isaiah xxii. 5; Psalm xx. 1; l. 15; lix. 16; Hosea ix. 7; with many other passages); also of *the day of eternity* (Micah v. 2), and lastly, of the *day of small things* (Zech. iv. 10), in all which cases it is most evident, that the term *day* is applied to denote, not so much a limited portion of *time*, as an appointment of the Divine Provi-

dence in regard to the church, agreeable to which view, the LORD is called *the length of the days* of his people Israel (Deut. xxx. 20).

Having thus then endeavoured to apologize for the *title* of my book, it only remains that I make a few remarks on its *contents*.

Allow me then to observe, that these contents are grounded in the scripture doctrine of *regeneration*, or of what is sometimes called the *new birth*, and consist of nothing else but views of the *particular* acts or processes, which enter into the composition of that *general* act or process. For the common sense and reason of mankind teach, that it is impossible for any general act or process to exist without its particulars, and that consequently, as the natural birth of man is a general act or process, consisting of the several particulars of conception, gestation in the womb, nourishment and growth there, parturition, &c. &c., it is therefore reasonable to conclude that the *spiritual* birth, or regeneration, in like manner, is a general act or process, which involves also its particulars, answering to the above particular natural acts or processes. Moreover, the common sense and reason of mankind teach yet further, that a general view of any subject must of necessity be an imperfect one, so far as it is general only, and not extended to particulars, and that consequently it is one of the characteristics of true wisdom, to be *minute* in its inquiry into the particulars of every branch of Christian duty, as well as into its general import, and the more so, in proportion to the importance of the duty.

How far the particular acts or processes of regeneration as described in the ensuing work, are founded in truth and experience, must be left to the decision of the reader, who may possibly be led to conceive that they are *too* particular, and that regeneration is thus regarded as a more *complex* work than it really is. Yet surely, (with all due deference to the sentiments of others,) it may be asked on the occasion, does not the WORD OF GOD warrant the idea of regeneration, as being a complex work,

abounding with particulars, when it insists so continually on the several particular acts or processes of repentance, of prayer, of charity, of faith, of good works, of self-denial, &c. &c., as being unitedly necessary for its accomplishment? JESUS CHRIST indeed asserts, that *one thing is needful* (Luke x. 42), and hence some people have been led into the mistaken idea, that this one thing is *faith alone*—others, that it is *charity alone*, and others again, that it means *good works alone*, whilst all of them forget, that faith *separate from charity* has no existence, neither can charity exist without faith, nor good works *without both faith and charity*, and that thus the *one thing needful* is a compound of all three, viz., of *faith*, of *charity*, and of *good works* united. They forget thus, that every one thing is a composition of many things, and that it is as impossible for any thing to exist, unless it be such a composition, as for the body of man, which in itself is *one*, to exist, without the *various* members and organs of which it is composed; or for a *general* providence to exist, separate from the *particular* operations necessary to constitute a general operation. If, then, the act of regeneration be not a *compound of many particular* acts, it is absolutely impossible that any such thing as regeneration can have existence.

But all difference of opinion on this subject, I am persuaded, will instantly vanish, whensoever the great work of regeneration is seen in all that fulness of importance and of necessity, which is attached to it in the Gospel. Let me hope, then, and console myself with the hope, that every reader of the following pages will be duly affected with a lively sense of the brightness and weight of the Gospel testimony on this point, and that thus he may be enabled to discern, that if to attain the favour and approbation of the ALMIGHTY be a thing of no small moment; if to escape eternal misery, and to secure eternal joy, be objects worthy of the attention of every human being; if to *enter into an ark* of protection from the tempestuous waters of unruly passions and appetites be

desirable and worth attempting; if *to build a holy tabernacle*, in which man may find his God ever *present*, ever *instructing*, ever *consoling*, ever *protecting*, be a work of interest and importance superior to every other; if, I say, all, or any of these things are of so vast a moment, as to demand the best affections, and call forth the most strenuous exertions of man, not only by their incomparable worth, but by their endless duration; in this case it will be seen also, that the work of regeneration merits, at least, an equal share of the affection, attention, and deep concern of every human being. For what enlightened eye cannot see, that *the favour of God, escape from eternal misery, security of eternal blessedness, an ark of safety, and a tabernacle of divine presence, &c., &c.*, are all involved in the single, happy, and evangelical work of regeneration, properly understood?

In devout prayer, then, that you, beloved, through the divine mercy and providence of your HEAVENLY FATHER, may be conducted, not only to a *proper understanding*, but likewise to the *full and perfect accomplishment* of the above work, I remain,

Your affectionate pastor,

J. C.

Manchester,
December 2, 1822.

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THE
TWELVE HOURS OF THE DAY.

FIRST HOUR.

ILLUMINATION OF THE UNDERSTANDING.

MAN, it is plain, is born in mere ignorance, both of natural, rational, and spiritual truth, yet with the capacity, from his merciful CREATOR, of learning each; and his advancement to manhood is always in proportion to his application of that capacity. For without the knowledge of truth, in its several degrees, the proper human principle, by virtue of which man is distinguished from the inferior animals, cannot possibly be formed; consequently without the knowledge of truth in its several degrees, the proper human character would be confounded with the bestial, and thus the boasted superiority of man over the other parts of animated nature would cease. Instruction is accordingly the first leading step towards the formation of man, whether he be viewed as a natural, rational, or spiritual being, since without instruction in *natural* truth, it is impossible to suppose that the *natural* man can be formed, and without instruction in *rational* and *spiritual* truth, it is alike impossible to suppose that the *rational* and *spiritual* man can be formed.

It is from this ground, that *illumination of the understanding* is here regarded as, the *first hour* in the great day of regenerate life, because regenerate life implies the creation and formation of a new or spiritual man, perfectly distinct from a merely natural and ra-

tional man, yet so constituted, as to be capable of becoming one with both. For man, it is evident, was not born to be merely *natural*, nor yet to be merely *rational*, but he was born also to become *spiritual*, inasmuch as he was born, not only to be an inhabitant, for a time, of this lower world of nature, of matter and mortality, but to be an inhabitant to eternity of that higher world which is above nature, and in which matter and mortality have no existence. Of this his everlasting destination, too, he has the fullest proof in the exalted and distinguished faculties with which he is endowed, and which mark him as a being elevated to high pre-eminence above the brute creation, since he is capable, as every stirring of his inmost desires demonstrates, of raising his affections and thoughts above and out of the perishable objects of bodily sensation, (which the brute creation cannot do,) to contemplate, and to delight in the contemplation, of GOD, of HIS kingdom, and of all the grand realities involved in the terms INFINITE and ETERNAL. In the human mind, therefore, as reason dictates, and experience confirms, there are three distinct degrees of life, viz. a *natural* degree, a *rational* degree, and a *spiritual* degree, each of which is opened, or intended to be opened, in its order, commencing with the first, which is *natural*, and thence ascending to the second, which is *rational*, and lastly, if the free-will of man concurs and co-operates, to the third, which is *spiritual*. The two first of these degrees, it is obvious, are opened by knowledges, and analytical reasoning grounded in knowledges, of such things as relate only to temporal life, or to the life which man is appointed to live for a few years in the present transitory world, whereas the third or spiritual degree is opened by knowledges, and the affection of knowledges, of such things as relate to eternal life, or to the life ordained for man in that everlasting world into which he is to be introduced when he has finished his transitory state of probation here below.*

* What is here said of the order of man's instruction, as commencing with what is *natural*, or *external*, and thence ascending to

The *illumination*, then, *of the understanding*, of which we are here speaking, is to be interpreted as referring, not to any natural light resulting from mere scientific attainments, let that light be ever so bright and extended, nor yet to the higher powers of rational investigation and deduction, whilst those powers are directed to no better ends than the promotion of worldly interests, or the advancement of worldly distinction and reputation; but it is to be interpreted in reference to a light infinitely transcending all the splendour of human science, and to powers, with which every energy of human rationality is altogether incommensurable. Is it asked what this latter *light* and these latter *powers* are, and in what they consist? It may be replied, that the *light* here adverted to is that of the ETERNAL TRUTH derived from the revealed WORD OF THE MOST HIGH, and that the powers adverted to are those, which that HOLY WORD, if devoutly cherished, never fails to impart, of distinguishing between good and evil; of apprehending, in some measure, who and what GOD is; of giving the preference to an eternal good above a temporal one; of comprehending (so far as what is *finite* can comprehend what is INFINITE), the counsels of JEHOVAH; of hoping, trusting in, and loving those counsels, as being at once the guides to, and the securities of, a blessed immortality; in short, of renouncing whatsoever is contrary to the SUPREME GOOD, and of delighting in, willing, thinking, and doing whatsoever is in agreement with its divine and beneficent purposes. The mind, then, which becomes the happy subject of the above illumination, is gifted at once with new eyes, new ears, a new taste, and new principles of conduct, all derived from, and at the same time all adapted to, that

what is *spiritual*, or *internal*, is to be understood in reference to the state and condition to which the human race have been reduced by the *fall*, since there is every reason to believe, that in the original state of integrity the order was otherwise, and instruction then commenced with what is *internal* and *spiritual* by immediate influence from heaven.

new world and its invisible inhabitants, which are now made manifest to its astonished and delighted view. For heretofore it had regarded the present world both as the *centre* and *circumference* of all its purposes, desires, hopes, and gratifications, because it was incapable of discerning any other objects of equal interest; but it is now enabled to see, by virtue of the light of the ETERNAL TRUTH, that the present world is merely a *circumference*, and that the grand *centre*, from which that circumference derives its existence, its fascinating lustre, and its varied means of gratification, is no other than the everlasting world, and especially that DIVINE FATHER, to whose mercy, wisdom, and power, both the visible and invisible worlds, with all their inhabitants, and all their wonders, owe their primary origin and continual preservation.

That illumination of the understanding constitutes the *first* hour, or *first* state, of regenerate life, is manifest from this consideration, that until the light of heavenly truth, or, as it is otherwise called in the language of revelation, *the light of life* (John viii. 12), and *the day-spring from on high* (Luke i. 78), begins to dawn on the benighted mind, it is absolutely impossible for man to advance a single step in the way of regeneration. For the light of heavenly truth is to the mental eye what the light of the sun is to the bodily eye, consequently, the former light is as necessary to conduct man in his journey to the upper regions of eternal peace and rest, as the latter light is to direct him in his natural journeys in the lower regions of time and space. Moreover, as it is impossible for man, without natural light, to distinguish one natural object from another, so as to discern their several forms, colourings, and properties, and thence to determine how far they may administer to his comfort, or oppose it; thus how far it is safe for him to take them to his bosom, or to banish them from his affections; in like manner it is equally impossible without spiritual light, to distinguish spiritual objects: and since all spiritual objects have reference either to what is good and true,

or to what is evil and false, it is impossible for man, without spiritual light, to distinguish what is good from what is evil, or what is true from what is false. Without spiritual light, therefore, he must of necessity fall into the most dreadful errors, mistaking *stones* for *bread*, *serpents* for *fish*, and *scorpions* for *eggs* (Luke xi. 11, 12); in other words, confounding the pride of science and self-derived intelligence with the fruit of the tree of life, and the poison of serpentine cunning with the nutritious food of the most heavenly and divine wisdom. Thus no distinction is made between what is of GOD, and what is not of GOD; between the *fat cattle* and the *lean* (Ezek. xxxiv. 20); between the *seven well-favoured and fat-fleshed kine*, and the *seven ill-favoured and lean-fleshed kine* (Gen. xli. 2, 3); and the terrible consequence is, that the blinded mind, bewildered in the confusion of darkness, *falls into the ditch* of its own vain surmises and conjectures (Luke vi. 39); calls evil good, and good evil; feeds on the *husks which the swine do eat*, in preference to the *fatted calf* of its father's table; and of course, instead of *increasing in wisdom and stature, and in favour with GOD and man* (Luke ii. 52), grows great only in that *iniquity* in which it is by nature *shapen*, and in the *sin in which it was conceived of its mother* (Psalm li. 5).

In deserves, further, to be noted respecting the illumination here adverted to, that it is in its progress *gradual*, commencing with such truths as are truths only *in appearance*, and thence advancing, by degrees, to truths which are *more genuine*, because in nearer and closer connexion with the DIVINE TRUTH itself of the MOST HIGH. For man, at the beginning of regeneration, is utterly incapable of receiving genuine truths, in like manner as a child is incapable, at the time of infancy, of admitting the intelligence and wisdom to which it is the intention of his parents that he should afterwards be introduced. As therefore a wise and prudent father is careful, at first, to instil into the minds of his infant offspring only such simple truths as they can easily com-

prehend, and thus to conduct them by *precept upon precept, line upon line, here a little and there a little* (Isaiah xxviii. 10), from one order and degree of truth to another, in proportion as they are qualified to admit it, by the same rule of wisdom and prudence the UNIVERSAL PARENT of mankind deals with his ignorant children. Not that it is to be supposed that this UNIVERSAL PARENT derives this rule from the wisdom and prudence of an *earthly parent*, but contrariwise, since it is most reasonable to conclude, that the earthly parent derives it from the wisdom and prudence of the UNIVERSAL PARENT, whose providential care over His offspring inclines Him, we find, to lead them, step by step, to the knowledge of Himself, His Word, and kingdom, *as they are able to hear it* (Mark iv. 33), and to guard, with an infinitely tender solicitude, against the danger of pouring in a light, which may prove too strong and dazzling for their weak optics. The Sacred Scriptures accordingly, in their literal sense, are accommodated to the apprehension of the simple in such a manner, as to convey the most sublime and heavenly truths, without doing any violence to their intellectual organs, whilst those truths are either infolded in the shady cover of parabolic imagery, or expressed in agreement with the ancient and edifying doctrine of correspondence.*

That the above *accommodation* is to be found in the Sacred Scriptures, or WORD OF GOD, throughout, may be illustrated by the following examples.

JESUS CHRIST, we read, in teaching and enforcing the great duty of *prayer*, thus expresses Himself: *But thou, when thou prayest, enter into thy closet: and*

* By the *correspondence* here adverted to, is meant the agreement established at creation between things natural and things spiritual, by virtue of which agreement the former things became indexes of the latter, and are accordingly applied in the Word of God throughout to express the latter. Thus a *mountain*, a *hill*, a *river*, a *tree*, &c. &c. are natural symbols, significative of the distinct spiritual principles in which they severally originate, and expressive of those principles, as is obvious from their general application in the language of revelation.

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). The young disciple, now, who is entering on the great work of regeneration, when he hears or reads the above words, is incapable at the time of forming any other idea respecting them, than that they relate to the *privacy* of devotion, and to its consequent *good effects* in procuring a *public* and *distinguished* blessing. By a closet, therefore, he understands a *literal* closet; and by shutting thy door, the door of the closet; and by praying to thy Father which is in secret, an address of supplication to the *invisible* and *unknown* Deity; and by being rewarded *openly*, the communication of some signal blessing, attended with all the pomp and parade of a public exhibition. But how, now, is this young disciple surprised, and (if he be a sincere and devout disciple), how is he delighted to discover, in the progress of regeneration, when he becomes capable of admitting a fuller and clearer illumination of truth, that the above divine precept on the subject of prayer contains in it a far deeper, and more edifying meaning than he had at first formed any conception of! For the *closet* adverted to is now seen, as the original Greek implies*, to relate to *the interiors of the human mind*, in which are stored up all the treasures and dainties of the divine presence, mercy, grace, and benediction. To *shut the door*, therefore, according to this interpretation, has reference to *the door of the mind*, to prevent the admission of such disorderly thoughts and affections, as might tend to disturb the tranquillity, profane the sanctity, and pervert the efficacy of prayer; therefore, it is called *thy door*, and not the door *of the closet*. In agreement with the same mode of interpretation, thy *Father in secret* denotes the DIVINE PARENT of all

* It may be proper to inform the unlearned reader, that the original Greek term, ταμίσιον, which by the Translators of the New Testament is rendered *closet*, properly signifies a *store-room of dainties*.

good, which good, previous to prayer, is unknown and unmanifested; whilst to be rewarded *openly* denotes the revealed knowledge and manifestation of that good, when the heart and understanding of man are prepared to receive it, by shutting the *outward* door of the mind against all evil influences, and opening the *inward* door, by prayer, to admit the light and consolation of the divine mercy.

Another illustrative example, to the same effect, may be found in the words of JESUS CHRIST to His followers, where he expresses Himself in the following *apparently* harsh and austere language, *If any man come to ME, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple* (Luke xiv. 26). For to a novice in the doctrine of DIVINE TRUTH, what is the probable idea which these words are calculated to excite, but that the religion of the Gospel is not only regardless of, but at enmity with, all natural connexions and relationships, even the most tender, and sanctioned, too, by an authority the most sacred? Thus this novice, in consequence of abiding in the literal or external sense of the DIVINE WORD, or Sacred Scripture, is in danger, not only of slighting the bonds of all natural relationships, by considering them as hostile to divine requirements, but also of forming a wrong and mistaken conception of the DIVINE BEING Himself, by supposing Him to be (as the unprofitable servant in the parable supposed Him), a *hard man* (Matt. xxv. 24), insensible alike to the feelings and to the sanctions of natural affection. What then is the mingled sensation of astonishment and delight, excited in the bosom of this novice, when he is instructed as to the true and genuine sense of the above words of the GREAT SAVIOUR, and is thus enabled (as he assuredly will be, if he be a *wise merchantman seeking goodly pearls*), to rise out of the shade and obscurity of their letter, into the clear and broad day-light of their spiritual sense and signification? For lo! in this clear and broad day light, the

shades of evening disappear, whilst the *appearances* of truth are supplanted by *realities*. *The light of the moon becomes thus as the light of the sun, and the light of the sun sevenfold, as the light of seven days* (Isaiah xxx. 26); because it is now seen, that by *father and mother, wife and children, brethren and sisters*, whom the disciple of the blessed JESUS is called to *hate*, are not meant *literally* father and mother, wife and children, brethren and sisters, but those corrupt principles and persuasions in himself, which answer to the several characters of such near and dear relatives. Thus this humble and penitent disciple is taught, that self-love and the love of the world, with their direful tenets, are properly his *father and mother*; that a deluded understanding, with the fallacies to which it gives birth, are properly his *wife and children*; that all, who are under the influence of such evils and errors, are properly his *brethren and sisters*; and that the call to *hate* all these is a call grounded in the most tender mercy of the MOST HIGH, since in proportion as evil and error, with all their *consanguinities and affinities*, are *hated*, and consequently rejected, in the same proportion the good of heavenly love and charity, with all its attendant truths and blessing, enters and takes an eternal possession of the purified spirit.

One other edifying example of the ascent of truth from its literal to its spiritual meaning, and of the superiority of its splendour and excellence, when it is seen thus divested of its *swaddling clothes*, by being viewed in its own native simplicity, beauty, and glory, may be taken from what we find written in the Evangelists on the subject of the DIVINE TRINITY, called FATHER, SON, and HOLY GHOST. For when a man, at the commencement of his regeneration, begins to apply himself in good earnest to the study and contemplation of this high and interesting subject, how extremely difficult does he find it to extricate himself from the idea of three separate and distinct Divine Beings, who have each of them their separate and distinct offices. Thus he is led to regard the FATHER as the *Creator* of the world, the SON as the *Redeemer*,

and the HOLY GHOST as the *Sanctifier* ; nor can he, in the present weak and unenlightened state of his intellectual faculties, regard them otherwise. The unhappy, but necessary consequence is, that he is distracted as to the proper object of his worship, because it appears to him that *three* Beings have an equal claim on his supreme love and veneration : yet he perceives clearly, that to *divide* worship is to *destroy* it, since all true worship implies, that the Being, to whom it is addressed, shall be acknowledged as the *sole* Fountain of all life, holiness, and bliss ; and inasmuch as this acknowledgment can be made only to *one* Being (for it is irrational to suppose that there can be more than *one* Fountain of life, of holiness and of bliss), therefore he sees, with equal clearness, that to divide it, by addressing it to more than one, is to destroy it. How, then, is this perplexed worshiper rejoiced to discover, in the progress of his regeneration, and of his consequent illumination in the knowledge of heavenly truth, that the whole of the above TRINITY is contained in the one glorified person of the LORD and SAVIOUR JESUS CHRIST, who, as to His inmost soul, is the ETERNAL FATHER ; as to His manifestation in the flesh, or in a Humanity, is the SON ; and as to His proceeding efflux, or operation, is the HOLY SPIRIT, forming, all together, ONE GOD, in like manner as the soul, body, and operation of man, form one man ! How too is he delighted in confirming this view of his GOD to be a just and true view, whilst he hears JESUS CHRIST say, *I and the FATHER are one* (John x. 30) ; *He that hath seen ME hath seen the FATHER. Believe ME that I am in the FATHER, and the FATHER in ME* (John xiv. 9, 11) ; *All things that the FATHER hath are MINE* (John xvi. 15) ; *I will not leave you comfortless, I will come unto you* (John xiv. 18) ; *All power is given unto ME in heaven and in earth* (Matt. xxviii. 18) ; *I am ALPHA and OMEGA, the BEGINNING and the ENDING, which is, and which was, and which is to come, the ALMIGHTY* (Rev. i. 8, 11, 17) : and whilst he hears St. Paul say, *In Him* [JESUS CHRIST]

dwelleth all the fulness of the Godhead BOBILY (Col. ii. 9); and St. John, *This is the true God and eternal life* (1 John v. 20). His worship, therefore, becomes from henceforth full, fixed, simple, clear of all perplexity, at the same time animated, consolatory, and sanctifying, since in drawing nigh unto the BLESSED JESUS, he is assured that he approaches at the same time *all the fulness of the Godhead*, and that he is also fulfilling the precepts of that manifested GOD, as declared in His tender invitation to all the children of men, when He saith, *Come unto ME; abide in ME, and I you* (Matt. xi. 28; John xv. 4); *No man cometh to the FATHER, but by ME* (John xiv. 6); *I am the door: By ME if any man enter in, he shall be saved; and shall go in and out, and find pasture* (John x. 9).

Numberless other examples, to the same illustrative purpose, might, if necessary, be here adduced, all of them tending to demonstrate the existence of what Lord Bacon emphatically terms the *anagogic** sense of the Sacred Scriptures, or that sense which is *remote* from the sense of the letter, and yet is contained in it; and from the discovery of which alone any proper illumination of the understanding can be attained. For as the words of men may be distinguished into two parts, which may not improperly be called an *external* part and an *internal* one, the former consisting of outward *sounds* or *expressions*, and the latter of inward *sense* and *meaning*: and as it is impossible to collect a speaker's meaning, so long as the attention of the hearer is fixed only on his outward language or expressions; exactly similar is the case in regard to the Word of the MOST HIGH. JESUS CHRIST, accordingly, distinguishes between His *speech* and His *Word*, where he says to the unbelieving Jews, *Why do ye not understand My speech, even because ye cannot hear My Word* (John viii. 43), plainly pointing out a difference between His *speech* and His *Word*, and as plainly intimating, that by His *speech* He meant His

* The term *anagogic* is of Greek extraction, being derived from a Greek verb signifying to *remove*.

outward expressions, and by His Word His *inward meaning*, and that the former was not *understood*, because the latter was not *attended to* and *obeyed*. In another place, too, He manifestly adverts to a difference between the *letter* of His words, and the *spirit*, where He says to His disciples, *What I tell you in darkness, that speak ye in light* (Matt. x. 27), for what He here calls *darkness*, cannot possibly admit of any other interpretation, than as relating to His *outward expressions*, whilst what He calls *light* has the same manifest reference to His *internal meaning*, or *spirit*. The Psalmist, accordingly, makes it an object of devout prayer, that *his eyes may be opened to behold wondrous things out of the divine law* (Psalm cxix. 18), which is an evident proof, among a thousand others, that *wondrous things* are contained in that law, which cannot be seen or apprehended by man, until his inward eyes are opened by prayer to apprehend its internal meaning, as well as his outward eyes by habit to read its external language. To the same purpose it is written of the GREAT SAVIOUR, after His resurrection, that *He opened the understandings of His disciples that they might understand the Scriptures* (Luke xxiv. 45), manifestly implying that heretofore they had *not* understood the Scriptures, howsoever learned they might be in the literal or historical sense of the Sacred Oracles.*

From the above observations, then, it must be most evident to every reflecting mind, that the illumination of man's understanding, in the progress of his regeneration, is not a *sudden*, but *gradual* operation, and that it advances every day in proportion as the bright light of genuine truth, in the internal sense of the HOLY WORD, is

* That the light of heavenly truth begins to dawn on the human mind, in proportion as the interior contents of the Sacred Scriptures are scrutinized and made manifest, may be illustrated by man's progress in the light of natural or philosophical truth, which can never be perfected, so long as he continues to *look only on the surfaces* of natural objects, but attains its meridian lustre by the exploration of the interior wonders which lie concealed under those surfaces.

seen to dawn through the cloud of the letter, or external sense. It is therefore written, *Thy WORD is a lamp unto my feet, and a light unto my path* (Psalm cxix. 105), to denote the *twofold* illumination which that Word conveys, whilst in its external or literal sense it is a *lamp* to the *natural* man, and in its internal and spiritual sense is a *light* to the *spiritual* man.

Who, then, is that wise and happy Christian, who, in his journey through the present dark and transitory world of dangers, defilements, and uncertainties, is eager to attain the light of the ETERNAL TRUTH, to be his sure and safe guide to the mansions of eternal day in the blessed kingdom of purity, fixedness, and security? Let him, in the first place, repent him sincerely of all his sins, with a steadfast purpose, through the divine grace of the MOST HIGH, to lead a new life, in agreement with the will and counsels of his heavenly FATHER; and in the second place, let him apply himself diligently to the serious perusal of the sublime pages of REVEALED TRUTH. Let him recollect that in those pages the ALMIGHTY is ever speaking to His creature man, as He *spake* of old *in the cloudy pillar to Moses, and Aaron, and Samuel* (Psalm xcix. 7), whilst the *literal* sense of His Word is as a *cloud*, to temper the dazzling glory of its *internal* sense, and thus to accommodate it to the reader's reception; and whilst in the very obscurity of that *cloud* there is a *pillar* of divine strength and support, by which the mind of the reader is every day more fully confirmed in the divine authority and merciful tendency of the sacred and adorable testimony *within* it. Let him recollect, too, that those pages are *manifold*, and like the *seed*, to which they are compared (Luke viii. 11), contain a multiplicity of outward coats and coverings, which envelope a living and fructifying principle, the *outward coats and coverings* being all the orders and degrees of truth which they contain, whether natural, rational, spiritual, celestial, or divine; whilst the *living and fructifying principle* is the divine life itself of heavenly love and charity, innocence and purity, imparted to every devout reader, in

proportion as he is careful to form his life according to those several orders and degrees of truth. Thus (to change the allusion) the WORD OF GOD is like that *mysterious ladder*, which the patriarch Jacob saw in a dream, and which was *set up on the earth, and the top of it reached to heaven: and behold the angels of GOD ascending and descending upon it: and behold the LORD stood above it* (Gen. xxviii. 12, 13). For the WORD of GOD, by its letter, or literal sense, is *set on the earth*, for the use of men, that their understandings may be enlightened, and their wills enlivened; whilst by its spirit, or spiritual sense, it *reaches to heaven*, and is the tabernacle of *ascending and descending angels*, in the centre of which tabernacle is the LORD Himself. The devout reader, therefore, of this wonderful volume, so long as he remains in its mere letter, or literal sense, is mounted only on the first step of the *mysterious ladder*, and the illumination of his mind is limited accordingly; but in proportion as he looks inwards through the letter, and supplicates the divine mercy to *open his eyes* to the bright and heavenly truths which lie concealed beneath it, and especially to the TRUTH ITSELF, the ETERNAL WORD of GOD *made man* in the person of JESUS CHRIST, in the same proportion the *ascending and descending angels* lay hold of his hand, elevating him by degrees from one step of heavenly wisdom to another; until he finally reaches *the top*, where he is introduced to the presence, mercy, favour, and protection of the DIVINE BEING who *stands above it*; in other words, to the INCARNATE GOD in His DIVINE HUMANITY, who is the very central *spirit and life* of every truth, precept, and doctrine of His most HOLY WORD. AMEN.

1

SECOND HOUR.

DISCRIMINATION OF PRINCIPLES IN THE REGENERATE MIND, CONSEQUENT ON THE ABOVE ILLUMINATION OF THE UNDERSTANDING.

It is impossible to form an idea of a case of mixture and confusion, either more striking or more alarming, than what occurs in the natural mind of man, before it becomes enlightened with the light of heavenly truth, and is thus enabled to note the several principles which enter into its composition, and to assign to each its proper place. For should all the members and organs of the human body be jumbled together in one common mass, so that, instead of their present beautiful order and arrangement, they should present nothing to the spectator's eye but a shapeless heap of flesh, bones, muscles, blood, &c., &c., destitute of human form and symmetry; or should the universe of creation experience a similar catastrophe, whilst its suns, its atmospheres, its earths, its waters, its animals, its vegetables, &c., &c., instead of the harmony by which they are at present distinguished and combined, should assume only the frightful and disgusting aspect of a rude and indigested chaos; the derangement induced, in each case, would convey but a faint image of that more awful and perilous disorder above adverted to in the human mind. For how innumerable, and how varied, are the principles contained in that mind, whether viewed as to their *genera* or their *specieses*! Yet, previous to the introduction of the light of revelation, how indistinctly are those principles seen, and what a mass of confused materials do they present to the possessor's eye! For if he looks into his affections and thoughts, what does he discern there but an endless variety of both, some pointing upwards towards heaven, some bending downwards towards earth; some centring in his own sordid and selfish interests of ambition, avarice, or vanity; whilst others, to an amount which no arithmetic can calculate, disperse themselves in all directions, ac-

ording as they are excited by objects as numberless as the sand on the sea-shore! If he looks, too, into his joys and sorrows, what again does he discern, but a like endless variety, whose momentary revolutions are continually presenting new forms of each, according as his affections and thoughts are in harmony, or otherwise, with surrounding objects? Yet how plain is it to see, that these affections and thoughts, these joys and sorrows, countless as is their multitude, form but one indiscriminate mass of confusion and disorder, and all this for want of the light necessary to ascertain their respective qualities, and thus to give them their proper arrangement! For no line of separation is as yet drawn between good and evil. Indeed, it is not as yet known, (nor can it be known until the light of heavenly truth makes the discovery,) what good or evil is, and the deplorable consequence is, that the one is frequently mistaken for the other, nothing being called *good* but what favours the impulses of ambition, of avarice, or concupiscences, &c., and nothing called *evil* but what opposes those influences. In the mean time the great concerns of eternity pass by unnoticed, or, if they engage attention for a moment, it is an attention of carelessness, plainly demonstrating that it is not excited by any due sense of the infinitely superior value of the durable objects towards which it is directed. The world, of course, with all its fascinations of present glory, pleasure, and gain, having no competitor in the ruling affections, acquires an undue ascendancy, until it is regarded as the supreme good. Thus all things are inverted, as well as confused, in this benighted mind. The love of God, and of the great realities of His kingdom, which ought to be the *head*, is degraded even below the *feet*, and trampled upon as a thing of no value, whilst the loves of self and of the world, which ought to be the *feet*, are made the *head*, by being exalted to a mischievous and destructive pre-eminence over every other love.

The above, however, is but a faint and indistinct, because a *general* sketch of the derangement and disorder

which have place in the natural mind of man, before it becomes blessed with the *day-spring from on high*, manifested by the bright light of the ETERNAL TRUTH, nor can the frightful portrait be a finished picture without entering into *particulars*. But what thought of man is capable of apprehending, or what pen of describing, *all* those particulars? Suffice it then to observe, that, previous to the admission of the light of revelation, the human mind is as a dark room, full indeed of furniture, but of which every article is as yet out of its proper place, for want of that arrangement of order, which can only be effected by illumination from above. Thus the things of the *will* are confounded with those of the *understanding*; *science* with *intelligence*, and *intelligence* with *wisdom*: good and evil, with the several qualities and degrees of each, are blended together in such endless confusion, that not only no distinction is made between them, but the good of one quality and degree is mistaken for the good of another quality and degree; and so likewise in respect to evil. A similar chaos is exhibited in the case of what are called *joys* and *delights*, no discrimination being made between the one and the other, still less between the several kinds of each, inasmuch as all are called promiscuously by one and the same name, *pleasures*, which pleasures are again miscalled by the venerable name of *happiness*, a name which implies a gratification perfectly distinct from *pleasure*, since it involves in it the idea, not only of what is in harmony with the bodily senses, but of what is in perfect accord with the purest and most exalted affections of an immortal spirit. Thus the state of this natural mind is in the most exact agreement with the divine record of its history, where it is written, *The earth was without form and void, and darkness was upon the face of the deep* (Gen. i. 2).

It is not, however, to be understood, that any fault or blame attaches to man, in consequence of the derangement and disorder which thus prevail, at the beginning, in his natural mind, for, until light be given from above, it is impossible it should be otherwise. Neither is any

defect or imperfection, in this case, to be ascribed to the divine love and wisdom, since it is perfectly consistent with those attributes of the FATHER OF HEAVEN, that disorder should precede order, and darkness light, and that thus the highest degree of order and of light should result from the lowest degree of disorder and of darkness. The only fault, or blame, then, which can attach to man, originates not in the primitive mixture and confusion of the principles which enter into the original composition of his natural mind, but in his unwillingness to admit the light necessary for their arrangement, when that light is announced by the authority of the MOST HIGH, who again says, in the day of every individual creation, as in the first general one, *Let there be light* (Gen. i. 3). The interesting question, therefore, respecting fault, or blame, on the occasion, is simply this, Do we open the windows of our minds to receive the light, when the light is presented to us, or do we close them against that first blessed medium of holiness, of order, and of salvation? Do we consider that we are *free* to do either, and that GOD, in gifting us with this freedom, is fully justified in all His dealings towards us, because there is no derangement, no disorder, in our original constitution, but what may become the ground of our purest bliss, provided we freely imbibe and devoutly cherish the illuminating truths of revelation, *first*, as our *guides*, and *secondly* as our *comforters*: in other words, first for the *illumination of our understandings*, and secondly for the *purification and regeneration of our wills and lives*?

For let us turn, now, our delighted eyes, to mark the steps of that young traveller towards mount Zion, on whose mind the bright light of the ETERNAL TRUTH hath begun to shine for guidance and protection. At an early period of life he had been initiated into a course of religious instruction, and thus had admitted into his memory an indefinite number of religious ideas, received partly from reading the Sacred Scriptures, partly from other good books, and partly from hearing sermons, and the conversation of serious friends. These ideas, how-

ever, were not of sufficient efficacy to preserve him from sin; and the reason was, because as yet they had gained no higher place in his mind than the *memory*, and were thus only in an *outer court*, and not admitted into the inner chambers of his *understanding* and his *will*. Still, in that outer court, they had not been altogether useless, since, though they could not preserve him from sin, yet, when he became a transgressor, they served to convince him of the terrible dangers and mischiefs into which he was plunging himself. On this awful occasion then it was, when the terrors of an offended GOD and of an awakened conscience began to alarm him, that the holy truths, which had been stored up in the memory, and for a time had slept there, were elevated by a DIVINE POWER into the higher region of the understanding, and commenced their illuminating and discriminating operation. For truths never acquire illumination, until they are in some degree of elevation towards the light of the SUPREME TRUTH, and they seldom experience such elevation, until some severe worldly trials, or some pangs of conscience, force on the afflicted mind the salutary conviction, that in GOD only, and not in the world, is to be found the germ of pure, solid, and unmixed peace.

But let us note now more minutely the effects of the *discriminating* operation of the light of truth in this elevated and converted mind.

These effects may be reduced to *four* classes, involving the marked and accurate distinctions made.

1st, *Between the several degrees which enter into the composition of the human mind;*

2ndly, *Between good and evil in every degree, with the qualities of each;*

3dly, *Between the several degrees of the intellectual faculty;* and,

4thly, *Between the several degrees of joy and sorrow.*

I. No sooner then does the light of heavenly truth shed its bright and penetrating rays on the understanding

of our young traveller, than he is presently enabled to discover, what he heretofore could not discover, that his mind consists, not of one degree of life only, as he was once led to suppose, but of several, which may in general be called *sensual, natural, rational, spiritual, and celestial*, and that all these open to an inmost degree, in which the ETERNAL Himself is present, with all the fullness of His divine love, wisdom, and benediction. For he now perceives clearly, that there was a time, when only the first of these degrees was opened, viz. the *sensual*, because at that time his ruling delights were formed merely from such things as entered by the senses, and therefore might properly be termed *sensual delights*. With equal clearness he perceives again, that these sensual delights were presently succeeded by *natural delights*, or by the delights resulting from *natural affections* and their *attendant thoughts*, which together form the second or *natural degree* of his life. He perceives yet further, that he is gifted with the wonderful faculty of *rationality*, consisting in the power of forming analytical conclusions from the documents of the sensual and natural mind, and thus of acquiring *rational delight* and *rational thought*, which, when united, constitute the third or *rational degree* of his life. But how is he now transported at the discovery, that in consequence of the admission of the light of the ETERNAL TRUTH into these sensual, natural, and rational degrees, two other degrees of life are gradually opened, called the *spiritual* and *celestial degrees*, the first consisting of the blessed knowledge and love of that TRUTH, and the second, of the knowledge and love of the SUPREME GOOD, to which that truth is always pointing! Thus, then, it is, that illumination of the understanding begins its interesting distinctions in the human mind, by first drawing a line of exact and accurate discrimination between the several degrees of life, which enter into the composition of that mind, and by thus proving, as the science of anatomy proves in regard to the body, that the mind too has its *feet*, its *legs*, its *trunk*, and its *head*, properly understood, and that

without these several component parts, it could not be a complete mind.

II. But the power of discrimination does not stop here, because it next proceeds to distinguish between what is called *good* and *evil*, with the qualities of each, in every degree of the human mind. And how infinitely important is this distinction! For with the *sensual* and *natural* mind nothing is called *good*, but what favours the delights of sensual and natural life, and nothing is called *evil* but what thwarts or opposes those delights. With the *rational* mind, too, nothing is called *good*, but what is in accord with its analytical conclusions, thus what is friendly to its favourite gratifications, and nothing is called *evil* but what contradicts those conclusions, and pours cold water on those gratifications. In the mean time *eternal good* and *eternal evil* are expunged from the account, as if no such things existed, inasmuch as this good and this evil are seen, and known, and acted upon, only in the proportion as the two higher degrees of the human mind, called *spiritual* and *celestial* are open and operative. And how is our traveller astonished at the discovery, that, previous to the illumination of heavenly truth, he himself had blotted *eternal good* and *eternal evil* entirely out of his chart of observation! But with what joy and gratitude does he now find, not only that they are written in large and legible characters in every leaf of that chart, but that they are incorporated with every purpose of his life, insomuch that they now give a tincture to all his inmost affections, thoughts, words, and works! For the love of God and of his neighbour is now seen to constitute his *supreme good*, whilst the love of self and of the world, if not submitted and subjected to the love of God and of his neighbour, is regarded as the sum and substance of all *real evil*.

III. On the map too of his intellectual mind, the same strong lines of discrimination and separation are now visible, because it is now clearly perceived by him, that *science*, *intelligence*, and *wisdom*, which, to the eyes of

the merely natural and rational man, present nothing but one uniform mass of confusion, and are thus referred to the same degree both of *latitude* and *longitude*, are perfectly distinct from each other, and therefore differ, not only as to longitude and latitude, but as to *altitude* also. For he now sees, as with a microscopic eye, that *intelligence* and *wisdom* belong exclusively to that humble and penitent, yet elevated mind, which admits into its understanding the sublime truths of revelation, and suffers its love and its life to be influenced accordingly; whereas the merely sensual, natural, and rational man, who is as yet a stranger to evangelical light and its consolations, has no pretensions at all to those distinguished prerogatives. He discovers therefore, that *science* is the only proper intellectual light of this latter man, and that this science, even though comprehending, as far as the memory goes, all the historical documents of revealed truth, can never rise to the noble and elevated heights of *intelligence* and *wisdom*, any more than the *sparrow* can emulate the flight of the *eagle*, or than the *bat* can sing, and ascend into the pure regions of the atmosphere, like the *soaring lark*.

IV. It is, lastly, the grand privilege of an illuminated understanding, with which our traveller is gifted, to discriminate human *gratifications*, and their *opposites* also, and to assign to them their proper names, according to their respective qualities and characters. Thus, every gratification experienced in the lower degrees of the mind, called *sensual*, *natural*, and *rational*, previously to the opening of the higher degrees, is denominated *delight* or *pleasure*, but never merits the name of *blessedness* and *happiness*, until it receives a tincture of heavenly joy and peace from above, in consequence of communication with heaven being opened through the spiritual and celestial degrees. In like manner the *opposites* to gratification, which are commonly called *sorrows*, are distinguished one from the other, and have their respective names assigned them, according as they originate in the merely sensual, natural, and rational

mind, uninfluenced by the spiritual and celestial mind, or otherwise. For *sorrow*, when separated from the faith and love which the gospel inspires, assumes the name, because it bears the character of *misery*, or *woe*, whereas, when connected with faith and love, and thus submitted to the control of the divine mercy and providence, it loses the name of *misery* and *woe*, and is dignified with the title of *blessing*. In the regenerate mind, therefore, there is not only to be seen a conjunction of natural *delights* with *blessedness*, and thus the formation of a new gratification called *happiness*, but there is to be seen also the conversion of a *sorrow* into a *joy*, and thus a deliverance from all that can be called *misery* and *woe*, agreeably to the declaration of the GREAT SAVIOUR, *These things have I spoken unto you, that My joy might remain in you, and that your joy might be full* (John xv. 11).

From what hath been said, then, it is most evident that in the illuminating power of heavenly truth, when it gains admission into the human mind, there is a principle of discrimination, by virtue of which all the constituent parts of that mind have their proper places assigned them, and their proper names given them, and thus being raised out of their chaos of confusion and death, are arranged in the beautiful and indestructible harmony of eternal order and life. A new spiritual creation is thus accomplished, answering exactly as an anti-type to the natural creation of the outward world, in which spiritual creation the SUN of the divine love is seen stationary in the centre, as a glorious orb of never-ceasing virtue, imparting, by means of *spiritual atmospheres*, life, light, and blessing to the *earth* beneath; in other words, to the rational and natural mind. In agreement with this idea, the *mountains* and *hills* of that earth are all the things of love and charity; its *fountains* and *rivers* are wisdom, intelligence, reason, and science; its *beasts* and *cattle* are affections; its *birds* and *fowls* are perceptions and thoughts; its

vegetables and *minerals**, are the several derivatives of affection and thought in the lower principles of the mind, all arranged according to their distinct qualities, and all announcing the infinite power, and proclaiming the eternal glory of their GREAT CREATOR. Amen.

THIRD HOUR.

THE GRADUAL SEPARATION OF THE PRINCIPLES OF GOOD AND TRUTH FROM THE PRINCIPLES OF EVIL AND ERROR.

WHEN the human mind, through the divine mercy of the Most High, has been gifted with the inestimable blessing of the illumination of heavenly truth—and when, in consequence of this illumination, the *hedge of its vineyard* has been planted by the discrimination of its component parts and principles†—the interesting period is now arrived, when good and evil, truth and error, with all their respective purposes, affections, thoughts, words, and works, become capable of *separation*. It may appear perhaps to the superficial observer, that such separation is effected at the moment of *discrimination*, and that

* That *mountains* and *hills*, *fountains* and *rivers*, *beasts* and *cattle*, *birds* and *fowls*, *vegetables* and *minerals*, are figurative of those spiritual principles which constitute the church *in general*, and every man of the church *in particular*; consequently that they are figurative of the principles which are formed in every regenerate mind, is abundantly proved from the testimony of the Sacred Scriptures throughout, and especially from the application of those terms in the prophetic writings, to denote the graces and blessings which were to result from the coming of the GREAT REDEEMER, and the establishment of His kingdom here on earth. [See more particularly Isaiah xi. xli. lx].

† That the *hedge of the vineyard* adverted to in the parable (Matt. xxi. 33), has reference to the *discrimination of principles* here spoken of, must be evident to every considerate person, who has ever been at the pains to explore the true nature and meaning of a *spiritual vineyard*.

thus to *see* the difference between good and evil, between truth and error, is the same thing as to *put them asunder*. But is not this *appearance* the result of a *perverted*, rather than of a *just judgment*? For who cannot discern that the *sight* of a thing and its *possession* are in themselves distinct, and ought to be so regarded? The rich man in the parable, we read, *saw Lazarus in Abraham's bosom*, but it did not, therefore, follow that the rich man *had a place* in that bosom. The Syrian Lord too *had a sight* of the plenty foretold by Elisha, but he did not *eat of it*, for we learn that he *was trode upon in the gate, and died*, according to the prophet's prediction (2 Kings vii. 2, 29, 30). It is evident, therefore, that *to see* is one thing, and *to possess* what we see is another: nor can there be a fuller or more convincing proof of the truth of this fact, than what is observable in the course of a man's regeneration, during which period he is so often led to suppose that he is in *possession* of a heavenly good, viz., the love of GOD and of his neighbour, for no better reason than because *his understanding is convinced* of the superior excellence of that love; also that he is in a state of separation from the opposite evils of self-love and the love of the world, for a similar reason, because his *understanding* both *sees* and *approves* of the blessings of such a separation.

The separation, then, of good from evil, and of truth from error, in the human mind, is not the result of any merely intellectual illumination, be it ever so bright and brilliant, nor yet of any merely intellectual discrimination, be it ever so distinct and accurate.

Is it asked, then, in what such separation consists, and how it is to be effected? A satisfactory reply to this question may be found in these words of the GREAT SAVIOUR, properly understood, *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able* (Luke xiii. 24); and again, *No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other* (Matt. vi. 24);

and also in these words of the Psalmist, *Through thy precepts I get understanding ; therefore I hate every false way* (Psalm cxix. 104). For from these words it is evident, that man must not only *seek* with his *understanding* to enter into the kingdom of heavenly separation and order, but he must likewise *strive* with his *will*, before his *seeking* can be successful. And it is further evident, that *love* and *hatred*, and not mere *light* and *knowledge*, are the grand tests and proofs both of *property*, or *appropriation*, as applied to the good of heavenly love and wisdom, and also of *no property* or *disappropriation*, as applied to the evils of selfish and worldly love, and their attendant errors or false persuasions. And the reason is obvious, being grounded in the very nature and constitution of man, which inculcates uniformly, and confirms experimentally, this edifying lesson, that what a man *loves* is incorporated in his life, and consequently makes a part of himself; whereas what he *hates* is separated from his life, and of course from himself, and thus makes no part of himself. For *love* is the very inmost principle of the life of man, so that it may properly be said to *constitute his life*; and therefore until this *love*, or, what is the same thing, the *will* of man, (for the will is the seat of the love's residence,) is affected in such a manner, as to comply with the understanding in *choosing* and *exalting* the SUPREME GOOD and TRUTH above every inferior good and truth, and also in *rejecting* and *degrading*, as things infernal, the opposites to that GOOD and TRUTH, it is absolutely impossible either that such GOOD and TRUTH can be secured to man as his *property*, or that the opposite evils and errors can be put away and discarded, so as *not* to constitute his property.

Intellect, then, with all its "*Pisgah*" views of the promised land of divine blessing and benediction, and of all its divisions, is but in the situation of the leader of Israel, of whom it is written, *I have caused thee to see it with thine eyes, but thou shalt not go over thither* (Deut. xxxiv. 4.) For *intellect*, with all its bright

lights of knowledge and of science, and with all its most profound reasonings and speculations, extending even to the deepest arcana of divine revelation, is but as the *mariner's needle*, which indeed has its important use in *guiding him* to the land of his destination, but here its use terminates: for it cannot accelerate the ship's motion; it cannot protect the mariners from the danger of storms and tempests; still less can it secure to them a happy reception amongst the inhabitants of the country towards which they are directing their course. In like manner, the most enlarged and comprehensive understanding of man, if it be *mere understanding*, unaided by the quickening power of holy love and charity, can add nothing to the rapidity of the mind's ascent towards an eternal good; can afford no protection from the perilous assaults of infernal foes; still less can it provide for its possessor a happy admission into the societies of the blessed, in that eternal world towards which he is every moment hastening.

But shall we say, then, that an enlightened understanding and a discriminating judgment are things of no concern, and that consequently it is a matter of indifference, whether a man admits or rejects the illuminating truths of revelation? Shall we contend that nothing is of importance, in the great concern of salvation, but to attend to the *love* and its *affections*, so as to mark continually the risings and fallings of this our *spiritual barometer*? Shall we believe thus, that the *will*, without the aid of the *understanding*, can separate itself from evil, and pursue its steady uninterrupted course towards the SUPREME GOOD? Let the words of JESUS CHRIST answer these questions, where He saith, *He that hath My commandments, and keepeth them, he it is that loveth me*: and again, *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. 21, 23.) Let us hear also what the Psalmist saith, *Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have*

inclined my heart to perform Thy statutes always [even to] the end (Psalm cxix. 111, 112). For from these words it is most evident, that there is some secret connexion between the *will*, or *love*, and the *understanding*, insomuch that the will, or love, of good, cannot be formed, and consequently no separation can be effected between good and evil, until the *commandments* or *words* of JESUS CHRIST are *known* and *kept*; or until the divine *testimonies* are *taken as an heritage for ever*, and the divine *statutes* are *performed*. And would we know the true ground and reason of this? It is manifestly because nothing is *good* in man but what is of GOD, and nothing of GOD can be implanted in man but by or through His divine *commandments*, or *words*; and these divine commandments, or words, cannot be implanted *immediately* in man's will, or love, but *mediately* through his understanding, out of which they are gradually elevated into the will, or love, if man be disposed so to elevate them, and thus finally become the living sources of an eternal good in man, and render him capable of separating from himself the deadly principles of evil and error.

It is evident, then, that in the great work of the separation between good and evil, between truth and error, the understanding and will of man are conjointly operative, since without the understanding, the commandments, or words, of JESUS CHRIST, which are the only sources of good, consequently the only sources of the separation of evil and error, cannot be *admitted*, and without the *will* they cannot be *kept*.

But let us endeavour to illustrate this reasoning by an example, and for this purpose let us fix our eyes on that young disciple of the Gospel, who hath already stored up in his memory, and thence transplanted into his intellect, the commandments and words of the GREAT SAVIOUR, so as to be enabled to make the necessary previous discriminations between good and evil, between truth and error.

Having arrived at this important station in his journey

towards the heavenly Canaan, how is this young disciple staggered and perplexed at the discovery, that notwithstanding his clear views of the difference between good and evil, between truth and error, yet the *separation* of evil from good, and of error from truth, still remains unaccomplished, at the same time that the necessity of such separation is seen to be infinitely more urgent, and the danger of neglecting it infinitely more alarming, than before the opening of those views! For amidst the full blaze of light with which his understanding is illuminated, he now perceives to his sorrow, as well as to his astonishment, that the corrupt passions of selfish and worldly love are still at work, and that although the *cedar*, the *shittah-tree*, and the *myrtle*, and the *oil-tree* (Isaiah xli. 19), have been planted by a divine hand in his wilderness, yet *thorns come up in his palaces, nettles and brambles in the fortresses thereof* (Isaiah xxxiv. 13). But whence comes it to pass that the insemination of truth hath not yet reached the root of evil and error, so as to eradicate it? Alas! the insemination had hitherto extended only to the *memory* and the *intellect* of our young disciple, but had not affected his *will*, or *love*, and therefore, although the *good seed* of the heavenly kingdom was sown in one principle of his mind, the *tares* of the infernal kingdom grew up in the other. Nor was this case in contrariety to the permission of the divine providence of the MOST HIGH, since it is one of the laws of that providence, that the *understanding* of man must be enlightened by the knowledge of truths, before evils can be separated, and the *will* purified; and in the mean time both the *wheat and the tares must grow together until the harvest* (Matt. xiii. 29, 30).

But behold now, in this young disciple, the blessed effect resulting from the discovery, that the knowledge of heavenly truth, under its first reception, seems rather to have increased, than to have diminished both the number and malignity of his natural evils and their attendant errors! For he now sees the necessity of attending to his *will*, as well as to his understanding; and accord-

ingly, through the freedom with which his will is gifted, and the divine mercy and power connected with and operative in that freedom, he immediately enters upon a new career, by watching over the tendencies of his *love* and *affections*, and especially by imposing on them this salutary law, to reject all known evil, under the influence of this purifying principle and motive, because it is not only hurtful to society, and contrary to the laws of society, but *because it is sin against God*, and is thus opposed alike to His divine will, wisdom, and kingdom. At this interesting period, then, it is, that the *actual separation* of evil from good, and of error from truth, first commences in his enlightened mind. For in proportion as evil is rejected, *because it is sin against God*, in the same proportion it by degrees becomes *hateful*, and at length *abominable*, and *finally infernal*, and when this is the happy case, it is then completely disjoined from the *love*, and of course from the good which prevails in the love, consequently from the man himself. At the same time, error is separated from truth, because error is now seen and felt to be all that in man, which tends to confirm the love of evil, whilst truth is seen and felt also to be all that, which tends to confirm the love of good. Thus, in our young disciple, a new order of life begins now to be established in his well-regulated mind, the love of the SUPREME GOOD being exalted in his *will* above every other love, whilst every other love, whether of worldly gain and glory, or of the natural delights bubbling up from the overflowing fountain of sensual pleasure, takes its subordinate place, and performs a willing, and no longer forced obeisance to its legitimate Lord and Master. An *inversion*, too, is observable in the state of the affections, since heretofore the affection of *truth* was uppermost, and pre-eminent, whereas now it is submitted to the higher affection of *good*, and acknowledges the supremacy of that affection.

Nor ought it to be forgotten, that this separation of evil from good, and of truth from error, is usually attended with another separation, viz. the separation of

apparent good from *genuine*, and of *apparent* truth also from such truth as hath in it more of *reality*, because in closer alliance with the DIVINE TRUTH itself. For such is the natural imperfection of man, that he is incapable, at the commencement of regeneration, of admitting into his mind either genuine good or genuine truth, and therefore the goods and truths, which he receives at that period, are a kind of *mediate* goods and truths, the quality of which is, to be instrumental in introducing goods and truths of a higher order, and when the former have answered this end they fall off of themselves, like the blossoms of trees when the fruit is formed, and advancing to maturity. These *mediate* goods and truths may also be compared with the sports of children, which, in maturer age, give place to other and higher delights, after having first accomplished their providential purpose of promoting the growth and activity of their childish subjects. Thus both spiritual life and natural life have their *swaddling clothes* for a time, which are afterwards to be put off, and be succeeded by garments better adapted to convenience and utility; and thus too, both in spiritual life and natural life, the good, or joy, of *early* age is supplanted by the good, or joy, of a *later* age, whensoever the former good, or joy, has filled the full measure of its appointed uses, agreeably to the apostle's testimony concerning himself, where he says, *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things* (1 Cor. xiii. 11).

It is not, however, to be understood, that the *separation* which now takes place in the mind of our disciple, amounts to such an *entire* removal of evil and error, as to place them out of the mind's reach, and thus to deprive those infernal principles of all agency and operation on the mind, as if they were totally *annihilated*, for such a removal, there is every reason to believe, can never be effected, nor, even supposing it possible, would it be for man's advantage. It is enough for man to know

that, through the divine mercy, he finds a principle opened and formed in his inner man, which cordially hates, abhors, and rejects all known evil and its infernal persuasions, and which at the same time loves, cherishes, and exalts all known good and its constant companion truth, inasmuch as in this case he enjoys the consolatory and sure persuasion, ~~that~~ evil cannot hurt him, howsoever it may infest and trouble him, and that good will, sooner or later, put all enemies under its feet. In the mean while he turns to good account all the disturbances which evil excites, since they tend only to render him more humble, and thus to increase his dependence on his HEAVENLY FATHER, together with his abhorrence of all the power and subtlety of the enemies of his salvation. Thus, though still tried and tempted by those enemies, he is not intimidated, but recollecting the words of JESUS CHRIST to His disciples, *Behold I give you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall by any means hurt you* (Luke x. 19); and believing that these words apply to himself, he sets his foot boldly on the head of his foes, notwithstanding the permission they still have to *bruise his heel*; and he lays a faster hold on the arm of omnipotence, in consequence of seeing an opposite arm up-lifted against him.

And here it may not, perhaps, be irrelevant to the subject under consideration to remark, that the separation above treated of is *gradual*, and is always in proportion to the increase and appropriation of *voluntary good*, and to the consequent decrease and disappropriation of *voluntary evil*. For good, it is to be noted, is of two descriptions, viz. *voluntary* and *involuntary*; *voluntary good* comprehending in it all that man has made *his own*, or suffered to be made *his own*, of heavenly love and charity, by willing, loving, cherishing, and doing it, as a continual precious gift from the FATHER OF MERCIES; and *involuntary good* comprehending in it all of the same heavenly gift that is not yet communicated and made his own, but which is kept in reserve, and ready to be

imparted at a future period from its divine and infinite source. The same is true respecting the principle of *evil*, which is accordingly both *voluntary* and *involuntary*; *voluntary evil* consisting of all that which man has made *his own*, or suffered to be made *his own*, of merely selfish and worldly love, by willing, loving, cherishing, and doing it; and *involuntary evil* being all that which he has not yet made his own, but which, if he continues impenitent, he daily makes his own, more and more, by derivation from its infernal and inexhaustible abyss. The principle of good, then, it is plain, is continually on the increase in the regenerate mind, inasmuch as such a mind is in the continual habit of adding to its store of *voluntary good*, from the divine and infinite source of all good, both *voluntary* and *involuntary*. No man, therefore, can say, at any period of his regeneration, let it appear ever so complete and perfect, that his mind has reached the highest scale of attainable good, since there will always remain an overplus of *involuntary good*, ready indeed for his acceptance, but which, as yet, has not been added to his store by being made *voluntary*.* The same observations will apply with equal truth to the principle of *evil*, in regard to its continual increase in the unregenerate mind, and its continual diminution in the regenerate, and, therefore, the conclusion is plain and sure, that the separation of good from evil, and of truth from error, must of necessity be a *gradual* work, the accomplishment of which will ever be in proportion to the quantity of *involuntary* good made *voluntary*, and of *voluntary* evil made *involuntary*.†

* The *overplus* of involuntary good here adverted to appears to have been figured in the miracle of the *five barley-loaves and two fishes* (John vi. 5—14), by the twelve baskets of fragments which remained *over and above* unto them that had eaten; and also by what is said of king Solomon, that he gave unto the queen of Sheba all her desire, *beside what he gave her of his royal bounty* (1 Kings x. 13.)

† This subject of *voluntary* and *involuntary* good and evil may perhaps receive illustration from the *voluntary* and *involuntary* operations observable in the human body, the *voluntary* operations, or those in which the *will* of man has any share, being very few, in comparison with the *invo*

It is not, however, to be expected, that these remarks concerning voluntary and involuntary good, and concerning voluntary and involuntary evil, will be thought of any weight with those, who have been accustomed to regard the principles of good and evil as *inherent in themselves*, without any dependance on powers *foreign to themselves*, thus as principles *underived* and *absolutely their own*, instead of viewing them in the light in which the Sacred Scriptures represent them, viz. as principles *momentarily imparted* from their respective sources, the principle of good from a DIVINE source, and the principle of evil from an *infernal* source. Neither is it to be expected that they will be thought of any weight by those, who have not been in the habit of distinguishing between *external* good and *internal* good, also between *external* evil and *internal* evil. For so long as mankind cherish the delusive imagination that good is in them, as in its *human fountain*, instead of being imparted to them as a *continual stream* from a DIVINE FOUNTAIN; and that evil also originates *in themselves alone*, without any connexion with any *other source*: it is impossible, in such case, to discern the proper distinction, either between voluntary and involuntary good, or between voluntary and involuntary evil. So long also as external good and evil are confounded with internal, by supposing, for instance, that charity is charity, because it appears such in its *outward* form, when yet, possibly, it may be the opposite to charity, being grounded in a selfish and worldly purpose or motive, and thus not charity *within*: or by supposing that malice and hatred, which is the opposite to charity, is not malice and hatred, because possibly it has committed no outward *overt* act of violence and murder, when yet inwardly it is guilty of both; in such case again, every distinction made between voluntary and involuntary good and evil must of necessity be regarded as nugatory and groundless.

luntary, whilst the involuntary are so numerous, and so important, as to convince every man, who is willing to be convinced, that his body is under the rule and management of other powers, totally independent of himself.

It is, therefore, a point of the first importance to man, to explore well in himself the sources both of *good* and *evil*, until he makes the blessed discovery of the truth, so perpetually inculcated in the book of revelation, that all good, which is real good, is of GOD, that is to say, of the *manifested* GOD, whose high and holy name is JESUS CHRIST, and that all evil, which is real evil, is of the *devil*; and thus that neither good nor evil is properly *his own*, only so far as he makes them so by willing, loving, and doing them. For in this case will be quickly seen, as by a noon-day light, not only the interesting distinction between voluntary and involuntary good and evil, but also the true nature of the *separation* of good from evil, and of truth from error, so indispensibly necessary for the promotion of man's eternal happiness and salvation.

It merits further notice, that good and evil, truth and error, can never be separated from each other in the human mind, until what is good and true be *exalted* above what is evil and false, since if evil be *set above* good, the good instantly perishes; and if what is false be set above what is true, the truth perishes in like manner. But good and truth can never be exalted in the human mind above what is evil and false, until GOD, who is their divine source, be exalted, and GOD cannot be exalted, only in proportion as man is humbled and abased. It is in *humility*, then, that the grand separation of opposite and contending principles in the human mind is effected, because it is in humility, and in this grace only, that the SUN of the divine love and wisdom can exert his divine and full influence of blessing in man, and thus restore the order of heaven in his mind and life. For if this SUN be not exalted to pre-eminence and complete ascendancy in all the principles of humanity, what must be the necessary mischievous and destructive consequence, but that those principles, like the *natural earth*, if set above its *natural sun*, would be deprived of all the powers both of life, of fructification, and of preservation? In the order of natural creation, therefore, it is a

wise appointment of the GREAT CREATOR, that the natural sun shall be elevated in his splendid throne of majestic dominion above his subject the earth, that so the subject, earth, may become more fully receptive of his vivifying rays, and may thus, in her state of natural humiliation, experience a larger share, than otherwise she could do, not only of his fructifying heat and light, but likewise of that beautiful order and arrangement of all her elements, for which she is continually indebted to his sovereignty and influence.

Do we wish, then, to experience, in our minds and lives, all the blessedness resulting from a separation of the conflicting principles, which, previous to their separation, are the perpetual instruments of disquiet and disturbance in our bosoms? Do we wish, not only to *see*, but to *feel*, the order of heaven, with all its beatitudes, restored in us, and, of course, both to *see* and to *feel* the kingdom of disorder, with all its miseries, removed and subjected to a dominion, which will render it harmless? Our rule of life, in this case, is simple, yet not more simple than effectual. We must, in the first place, suffer our understandings to be enlightened by the blessed truths of revelation, since without the light of heavenly wisdom, distinguishing between good and evil, between truth and error, it is impossible that our wish can be gratified, or our purpose accomplished. But we must not stop here. When our minds are thus illuminated by the knowledge of the truth, we must labour, from the principle of freedom with which we are gifted, to bring our wills and our lives into obedience to its heavenly dictates. We must thus distinguish carefully between *knowing* and *doing*: between *seeing* a good and *possessing* it; between a *distant prospect* of the heavenly Canaan, and a *near approach to*, and *admittance into*, the happy land. We must consider, yet further, that the evil of sin, with its destructive persuasions, can never be effectually separated from us, until it is opposed and rejected under the influence of this pure and only availing motive, because it is contrary to GOD, His will, His Word, and His king-

dom. It will be necessary, too, to guard most scrupulously against the delusive idea, that good and evil are *inherent in us as our own*, instead of being continually derived from foreign sources, the good from God its divine fountain, and the evil from the evil one, its infernal fountain. For whilst we suppose that good and evil are *ours*, independently of *other beings*, it will be impossible for us to see the distinction between voluntary and involuntary good, also between voluntary and involuntary evil, and the sad consequence will be, that we shall never be able to apprehend clearly how the separation of good and evil is a *gradual* work, which is at all times advancing, in proportion as involuntary good is made voluntary, and thus appropriated *as our own*, by willing, loving, and doing it, and as involuntary evil is more and more discarded, by ceasing to will, to love, and to do it. Lastly, we must never forget, that good and evil can never be separated in us, until the former be *exalted* in our affections *above* the latter, so as to take its supreme place, like a *sun*, in the firmament of our minds, and from that elevation to rule, regulate, and bring into a right arrangement, all lower and subordinate principles.

Behold here, then, the bright and luminous path, which leads to the gates of heaven, and conducts through them to the mansions of the ever blessed! For what is *heaven*, and what are *the mansions of the ever blessed*, but the abodes of order? And what is order, and in what doth it consist, but in separation, in arrangement of principles, and in the peace and harmony resulting from such separation and arrangement? Grant then, O MERCIFUL LORD, to Thy sinful creatures, that we may both *see* and *love*, both *know* and *do*, the things which Thou hast in Thine adorable loving-kindness commanded, that so experiencing a gradual removal and separation of all defiled and offending principles, we may finally be prepared to enter into the full and inexpressible bliss, which Thou hast been pleased to announce to us in Thy own most gracious words, *Blessed are they that do*

His commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Rev. xxii. 14). AMEN.

FOURTH HOUR.

CONSEQUENT GRADUAL PURIFICATION OF THE WILL, OR LOVE.

WHEN the human mind has admitted the illumination of heavenly truth, and has thus been enabled to discriminate the constituent principles of its own life, and to separate the evil from the good, the false persuasion from the true, its next step in the regeneration is to experience a gradual *purification* of its *natural will*, or, what amounts to the same, its *natural love*. Indeed this purification always keeps pace with a discrimination of principles and their separation, and therefore, though the former be a subject of *later* discussion than the latter, yet it is to be regarded as one with the latter, both in respect to the time and manner of its birth and existence.

But in what, shall we say, does this purification consist? One modern philosopher answers us, and this even on a death-bed,* that there is no such thing as *human defilement*, and that the soul of man, at its departure out of the world, is as pure as when it first came forth from the hands of its CREATOR. Other philosophers of the same school tell us, that it is impossible for man to appear *polluted* in the eyes of his MAKER, since he is only what he was made by his MAKER, who is so far removed from, and so indifferent to, human concerns, as to take no cognizance either of what are called virtues, or crimes † The Christian, too, at least he who calls himself a Christian, insists loudly, that what is called *impurity* in the mind of man is merely a *stain*, contracted by the fault and fall of his first father, but which is wiped away at

* See Rousseau's Confessions.

† See the writings of Condorcet, Diderot, Helvetius, &c. &c.

once by an act of faith in the atoning blood of the GREAT REDEEMER. If these ideas, then, be just and well-grounded, to what purpose is it to talk of *the purification of the human will, or love?* For if there be no such thing as *defilement* in man, it follows, of course, that there can be no such thing as *purification*. If the FATHER of the universe, too, takes no cognizance of human affairs, it follows, again, that man cannot be *polluted* in His eyes, consequently has no need of being *purified*: And lastly, if human *impurity* be only a *stain*, which may be wiped away at any time by an act of faith in the atoning blood of the REDEEMER, then to present impurity under any other view, or to refer to any other process for its removal, is nothing but a waste of senseless and unmeaning words.

But here arise a few questions, the importance of which can only be felt and appreciated by those who have been at the pains to take the exact measure of time, and of the things of time, and to compare it, in the spirit of serious and sober calculation, with the duration of an immeasurable eternity, and of the things of eternity. The questions are these: Are the above ideas to be depended on, as being reconcilable with the common sense, reason, and experience of mankind, and, above all, with the express meaning and uncorrupted sense of the WORD OF GOD, or sacred Scripture? Is it true, for instance, that the human soul is *pure from all defilement*, both at the time of its entrance into the world, and at the time of its leaving the world? Is it true, again, that God takes no cognizance of the concerns of man, and that, consequently, He makes no discrimination between virtues and crimes, and, of course, imputes to man *no pollution*? Lastly, is it true that the *impurities of the human heart and life may be washed and wiped away* by a faith in what is commonly called the *atoning blood* of the GREAT REDEEMER?

Let us endeavour to give a serious answer to these questions, and let us implore the illumination of heavenly truth to enable us to give a wise and proper answer.

And, first, in regard to the point in which the first question is grounded, viz. the dying philosopher's assertion, that *the soul of man, at its departure out of the world, is as pure as when it first came forth from the hands of its Creator.*

In this assertion it is plainly insisted, that the human soul receives *no hereditary defilement from its parents*, and of consequence, that it is by nature free from all corrupt propensities and inclinations; that it is subject to no bad passions and disorderly appetites; that no trial or temptation can warp it from the path of rectitude; that avarice, ambition, vain-glory, and sensual pleasure, have no fascinations to enchant, no power to deceive it; in short, that it is completely its own guide and governor, and that its guidance and government are such, that it maintains absolute dominion, in its little kingdom, over every ensnaring vice, over every delusive folly, over every capricious and bad temper, trampling them all under its feet as things, between which and itself there subsists no kind of relationship, and with which, therefore, it has no manner of fellowship or communion whatsoever. Such is the portrait of the human soul in its natural state, as drawn by our philosopher.

But surely it may be asked (and this without offence to any one but such a philosopher,) is this portrait a just and true copy from the original? Rather, is it not an *unfaithful* copy both in its colouring and features, and does not the best reason of mankind, supported by the authority of constant experience, and the universal documents of revealed truth, pronounce it to be so? For if it be *not* an unfaithful copy, then we must maintain the strange and groundless position, that there exists no such thing in the world as *sin, vice, folly, and disorder*, since it is impossible to account for the birth of these evils on any other ground than *hereditary corruption*, or to trace up their origin to any other fountain. For if man be born in a state of *perfect purity*, it is utterly inconceivable how he should ever become *impure*, inasmuch as *perfect purity* implies a perfect freedom from every

tendency to *defilement*, and if there be no tendency to defilement, how is it possible that defilement can enter, any more than that piety and every virtue should enter into a beast, who has *no tendency* in his nature either towards the one or the other? The general experience, therefore, of all ages, which proclaims the existence of sin, of vice, of folly, and disorder, proclaims at the same time the unfaithfulness of the above portrait, by fully proving, that, instead of delineating, in proper colours, a *mixture of beauty and deformity*, it presents nothing to the spectator's eye but beauty, not allowing a single trait of deformity to find its place on the canvass.

And if the general experience of all ages gives the lie to the above assertion of the philosopher respecting the *purity* of the human soul by nature, what shall we say of the testimony of the Sacred Scriptures on the same subject? For can any thing be more decided than this testimony, in corroboration of that of general experience, and in direct opposition to our philosopher's dogma, concerning *hereditary defilement*? To quote from the book of revelation *all* the passages which constitute this testimony, would be to write a volume, and perhaps after all, the philosopher, because unwilling to be convinced, would shut his eyes against the broad day-light of the bright and powerful evidence. To the humble and sincere Christian, however, who believes in GOD more than in man, and who is sensible at the same time of the *natural pollutions* of his own mind, the few following passages will be sufficient to assure him, that every man brings along with him into the world the fruitful, but mischievous seeds of *hereditary defilement*. *Behold, I was shapen in iniquity, and in sin did my mother conceive me,* (Psalm li. 5;) *The wicked are estranged from the womb: they go astray from the belly, speaking lies,* (Psalm lviii. 3;) *They are all gone aside, they are all together become filthy, there is none that doeth good, no not one,* (Psalm xiv. 3;) *That which is born of the flesh is flesh, and that which is born of the Spirit is*

spirit, [John iii. 6.] For how directly opposed to our philosopher's creed is the whole of this testimony!

But is it, secondly, true, as asserted by other philosophers of the same school, "that GOD takes no cognizance of things here below, and that consequently crimes and virtues are made of no account by Him, and of course man in his sight can have no pollution?" Then, surely, it may be reasonably asked, What is the proper character of such a GOD, or in what respect does He differ from a senseless idol of wood and stone? Nay, is He not in such case, a more inhuman being than an idol can be supposed to be, since it is taken for granted that He is the Creator of mankind, and at the same time insisted that He has no regard to the concerns and welfare of his creatures? Thus the shocking and monstrous idea is suggested, that the FATHER OF THE UNIVERSE is the most unnatural and cruel of all fathers, since all other fathers, it is found, regard their offspring with an eye of tenderness, and from that tenderness provide, as far as possible, for the supply of all their wants, and for consolation in all their troubles, whereas the Father of the universe is represented as leaving His offspring to themselves, insensible alike to their sorrows and their necessities. Let us, then, for ever discard from our remembrance a suggestion so horrid and blasphemous, which would lead us to conceive of a GOD without a providence; of the FATHER of men without fatherly affection; of the CREATOR of myriads of human beings, who, when He had created them, had the cruelty to leave them to themselves, unnoticed, unprovided for, and unprotected.

But it is insisted, in the *third* place, by one who calls himself a Christian, "that what is called *impurity* in the mind of man is merely a *stain*, contracted by the fault and fall of his first father, but which is wiped away at once by an act of faith in the atoning blood of the GREAT REDEEMER." Let us proceed to consider, then, how far this idea is just and well-grounded.

Impurity is here regarded only as a *stain*, or filthy

spot, of *spiritual defilement*, which may be wiped away like a *stain*, or *spot*, of *material defilement*, thus like a *stain*, or *spot*, on a man's *skin*, or on his *clothes*, or on the *furniture of his house*. But it may be asked, Is this a fair and just comparison? In other words, is there the slightest resemblance between the defilement of a man's mind, or spirit, and the defilement of his body and dress? For in what, shall we say, does the defilement of a man's mind, or spirit, consist? Is it not a miserable complex of perverted affections and thoughts, which look downwards, instead of looking upwards? Is it not a polluted mass of bad passions and propensities, of impure gratifications and delights, which have all of them acquired an infernal form in man, and are thus incorporated together, and as it were substantiated, in a spiritual body? Is it not, therefore, an organization of disorder, consisting of entwisted bad principles and persuasions, all of them *contrary* to the order of GOD and heaven, and thus all of them *inverted* in respect to GOD and heaven? And can it be said with propriety, that there is any resemblance between such an *organized substance* in man's mind, and a mere *spot* on the *skin* of his body? To talk then of *ripping away* the impurity of sin, as a *stain* is wiped away on a man's garment, is a manner of speaking at variance with every just idea on the subject, and thus calculated to lead man into every possible error of false reasoning and groundless conclusion.

But it is further insisted, "that the above *spot*, or *stain*," as it is called, "may be washed and wiped away by an act of faith in the atoning blood of the GREAT REDEEMER." It is granted, if the spot, or stain in this case, be only like a spot, or stain, on a man's hands or garments, the blood of the GREAT REDEEMER, or any other blood, may then wash and wipe it away. But how can any blood, or faith in any blood, (according to the commonly received idea of the meaning of faith and blood,) wash and wipe away the *spot*, or *stain*, above described, as consisting of the *organization* of perverted affections and thoughts, of bad passions and propensities,

of impure gratifications and delights, all combined together in one frightful mass, and constituting, in the human soul, an infernal form in direct opposition to the order of GOD and heaven? Still it must be allowed, because the Sacred Scriptures are decided on the point, that man is cleansed from sin by *the blood of CHRIST*, and by that alone, provided he has a right faith in the efficacy of that *blood*. But then the interesting question arises, What are we to understand by that *blood*? Is it *material* blood? or is it *spiritual* and *divine* blood? Is it the blood *shed on the cross*, or is it the blood of which the BLESSED JESUS speaks, when He says, *Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh My blood, hath eternal life. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him* (John vi. 53—56). For from these words it is evident, that the *blood* of the GREAT REDEEMER means something more than material blood, because we are to *drink* it; and if we do not drink it, we have then *no life in us*; whereas if we do drink it, it then becomes in us a source of *eternal life*. We are thus compelled to conclude, that the *blood* of JESUS CHRIST is a *spiritual* and *divine principle* proceeding continually from that incarnate GOD and SAVIOUR, to give life and salvation, consequently cleansing and purification, to all his believing children who apply to Him for that happy purpose. And since that GREAT and ONLY GOD and SAVIOUR distinguishes between His *flesh* and His *blood*, we are again compelled to conclude further, that by His *flesh*, or *body*, is meant all *the divine good of his love*, and by his *blood* all *the divine truth of His wisdom*, since divine love and divine wisdom are the two divine principles, which unitedly constitute DEITY.

Here, then, we may discover in what manner it is to be understood, that man is cleansed from sin by *faith in the atoning blood of CHRIST*. For this *blood*, it now appears, is all that DIVINE TRUTH, by which the re-

demption of man was accomplished in the person of the GREAT SAVIOUR; thus it is all the interior truth of His HOLY WORD; and it is called *atoning* blood, because when man becomes obedient to its dictates, so as to form his love and his life accordingly, it then effects *reconciliation* between him and his HEAVENLY FATHER, by removing all the sources of disjunction, and thus drawing closer and closer the bonds of reciprocal and endearing affection. It, of course, follows, that no one can have *faith* in this blood, properly so called, unless he *drinks* it; in other words, unless he *incorporates* it into his mind and life, by a sincere and faithful obedience to all that evangelical truth which its name announces.

Having thus, then, examined some of the mistaken ideas, which tend to involve the doctrine of man's purification in confusion and darkness, either by denying its necessity, or by imputing it to an *inadequate cause*, it will now the more plainly appear what is the true and genuine idea, to which the Gospel directs us, on this most interesting and important subject.

It has already been shewn, that the natural defilement of the human mind, or what is commonly called *hereditary corruption*, is not to be regarded as a mere *spot*, or *stain*, like filth on the skin and clothes, which may be washed and wiped away by a material element, but it is to be viewed as "consisting of the organization of perverted affections and thoughts, of bad passions and propensities, of impure gratifications and delights, all blended together in one common mass, and constituting in the human soul an infernal form, in direct opposition to the order of God and heaven." It is plain, then, that the purification of the human mind involves in it the creation of a *new* and *opposite form*, consisting of the organization of *upright* affections and thoughts, of *good* passions and propensities, of *pure* gratifications and delights, all united in one common receptacle, and constituting in the human soul, a beautiful image and likeness of the order of heaven and its GOD. But how, shall we say, is this new and heavenly form to be acquired? What is its

origin, and what are its peculiar features, by which it is distinguished from the form of *defilement*, in which man is naturally born? To these questions we have a full and satisfactory answer in these words of JESUS CHRIST, *Repent ye, and believe the Gospel* (Mark i. 15); *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit* (John iii. 5, 6).

Do we inquire, then, after the *means* by which the above new and heavenly form is to be acquired? We are instructed by divine authority, that those means are *repentance* and *belief in the Gospel*. Do we ask how repentance and a belief in the Gospel can be instrumental in begetting in us a new form of heavenly life? Let us begin with making the experiment, and we shall then soon cease to cherish any doubt about its efficacy. For by *repentance* we shall be made sensible that we separate ourselves from *the form of defilement*, in which we are born by nature, since repentance implies a determined and deliberate opposition to the corrupt principles and persuasions of which that form consists, and which are distinguished *in general* by the names of an inordinate self-love and love of the world, engendering in the human mind all the *particular* bad passions of ambition, pride, vanity, sensuality, with every other infernal propensity. In the mean time a *belief in the Gospel*, accompanying this repentance, will open our eyes to a new and eternal world, and especially to the GOD of that world, whose high and holy name is JESUS CHRIST, and who is manifested to us in the Gospel as the begetter of that new and heavenly form of life, about which we are inquisitive. Thus whilst repentance removes from us all the principles of disorder and defilement, a belief in the Gospel will introduce us to the DIVINE SOURCE of all order and purity, and to the knowledge, the love, and the practice of those holy truths, by which that order and purity may be imparted to us as our eternal property and inheritance.

Do we inquire, again, concerning the *origin* of the

above new and heavenly form of life? JESUS CHRIST instructs us that it is *water* and the *Spirit*. Do we ask what is meant by *water* and the *Spirit*? Let us reflect, that when JESUS CHRIST expresses Himself in the terms of natural language, He always annexes spiritual ideas to His expressions, and is eager that they should be understood accordingly. Thus when He spake of the *heaven* of the Pharisees and of the Sadducees, (Matt. xvi. 6,) it appears afterwards, that He did not mean heaven, but *doctrine* (ver. 12). In like manner when He called Himself a *door* (John x. 9), what eye cannot discern that by a *door* He did not mean *literally* a door, but a door *spiritually*: that is to say, what is *introductory*: thus intimating, in the striking language of *figure*, that, His humanity, or human essence, is *introductory*, or the *means of introduction*, to His divine essence, or divinity. With a similar divine intention and purpose, He applies the expressions *water* and *Spirit* to denote the blessed and heavenly principles, from which man was to derive that new and holy birth, which was to be his qualification for admittance into the kingdom of GOD, *water* being designed to express the truth of His most HOLY WORD, agreeably to what He saith in another place, *If any man thirst, let him come to Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water* (John vii. 37, 38), whilst *Spirit* is designed to express that principle of heavenly good of love and charity, which, when united with truth, renders it *living water*. The new form then of heavenly purity derives its high and illustrious origin from the divine truth and divine good of GOD'S most HOLY WORD, and is implanted in the human mind in proportion as that truth is admitted into man's *understanding*, and that good into his *will* and *life*.

Do we inquire, lastly, what are the peculiar features, by which the *new form of heavenly purity* in man is distinguished from the *old form of defilement* in which he is naturally born? We have a volume of instruction on

the subject given us in these divine words, *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* For by what *is born of the flesh* is evidently meant the first, or natural birth, which man receives from his earthly parents: and by what *is born of the Spirit* is with equal clearness meant the second, or spiritual birth, which he afterwards derives from his heavenly Parent. But it is said of the *first* of these births, that it is *flesh*, and of the *second*, that it is *spirit*: and what words could more fully or more pointedly mark their *distinction*? For what shall we say is the *flesh*, and what are the varied and defiled ideas suggested by this comprehensive term? Is not the *flesh*, as applied in the divine vocabulary, an expression involving in it the *all of man's nature*, when considered as separated from the mercy and grace, the love and wisdom, the goodness and truth, the power and protection of the FATHER OF HEAVEN? And what is that *nature*, but a complication of all impurity, ignorance, weakness, and misery? For does not man, *of himself*, or in a state of alienation from GOD, love and exalt himself above every other being? and is he not accordingly proud and arrogant, envious and revengeful, despising all others in comparison with himself? Does he not also love the world better than heaven, preferring temporal riches, glory, and pleasure, above eternal, and thus immersing his affections and thoughts in the *mire* of present gratifications, or, as the prophet expresses it, *lading himself with thick clay* (Hab. ii. 6), instead of elevating them to the prospect and possession of future joys? Can any thing, then, be conceived more defiled, more ignorant, more weak, or more wretched, than such a being, born indeed for the noble purpose of attaching himself to the divine source of his life, and of thus acquiring purity, wisdom, power, and blessedness, yet abusing his free will, which was given him for the accomplishment of this purpose, and thus sinking into *brutality*, only with this difference from other *brutes*, that he cannot at times discard from his mind the tor-

menting reflection on what he *is*, compared with what he was *designed to be*?

But let us turn our eyes from the disgusting and melancholy view of this our first birth, called the *flesh*, to contemplate the purity, the beauty, and the blessedness of that second birth, to which we are invited in the Gospel, and which is distinguished by the animating appellation of the *spirit*.

Of this latter birth it is announced by divine authority, because from the lips of infinite love and wisdom, that it is *spirit*, a term, again, of a signification and meaning so comprehensive, that heaven itself cannot conceive all the sublime, the edifying, and consolatory ideas which it involves. Suffice it, therefore, to say, that by the term *spirit*, was intended to be expressed, by the DIVINE SPEAKER, all that is most pure, most holy, and most blessed for man, consisting in an eternal conjunction of life and love with his HEAVENLY FATHER; consequently in elevated affections and thoughts; in uprightness and rectitude of words and works; in a disinterested love and regard towards all who bear the stamp and image of humanity; in a firm and deliberate abhorrence of all the secret workings of selfish and worldly love; in an absolute control over the lower appetites of the flesh, yet a control, not of monastic severity, which would annihilate them, but of such a temperate and wise authority as would use without abusing them; in short, consisting in a well-regulated equipoise of sensual, natural, civil, moral, spiritual, and celestial life, in which each life receives its proper nourishment, to enable it to discharge its relative duties, but in which all are submitted, with the submission of gratitude, to the divine government, guidance, and protection of the FATHER OF BENEDICTIONS.

Such, then, are some of the more striking features, by which the *flesh* and the *spirit*, or the *unpurified* and *purified* mind of man, are distinguished from each other, so that whilst the birth of the flesh may be compared to and called a *barren* and *frightful wilderness*, the birth

of the spirit may be compared to and called a *fruitful* and *delightful garden*. Whilst the birth of the flesh, too, presents nothing to the spectator's view but a *filthy sepulchre, full of dead men's bones and all uncleanness*, the birth of the Spirit recreates his astonished eyes with a sight of the *rising body of the GREAT REDEEMER*, emerging from that sepulchre, and asserting His divine power over death and the grave. And, lastly, whilst the birth of the flesh, like a *bird of night*, feeds upon worms, and shuts its eyes against the brightness of sunshine, and the light of heaven, the birth of the Spirit, like the *bird of paradise*, is nourished with paradisiacal fruits, and like the *flying eagle*, or the *soaring lark*, mounts upwards to bask itself in the light and splendour of heaven's grand luminary.

Hence, therefore, may be discerned, by the reflecting mind, the true nature of that purification of the human will, or love, which is accomplished in the course of man's regeneration, and that this purification does not consist in any change wrought from evil to good, from error to truth, in the first-formed *natural* will, or love; for what is in itself evil can never, by any process of spiritual chemistry, be transmuted into what is good; neither can error, in like manner, be transmuted into truth, any more than, by natural chemistry, *copper* can be turned into *gold*, or *lead* into *silver*. But it consists in the formation, *first*, of a *new understanding*, in consequence of the reception and implantation of the **ETERNAL TRUTH**; and, *secondly*, in the formation of a *new will*, or *new love*, in that new understanding, which new will, or love, is derived from, and in close connexion with, the divine will, or love, of the **FATHER** of the universe. The old natural will, or love, therefore, remains what it ever was, and ever will be, as to its *tendencies*, for it still continues, in *endeavour* at least, to exalt itself above **GOD**, and the world above heaven: Nevertheless, in its operations it is effectually restrained, through the strong curb imposed upon it by the new will and new understanding, so that whereas it was before a *lord* and *master*, it is now

merely a *slave* and *servant*; and whereas it formerly was a source to man of all possible defilement and misery, it now, in its stage of vassalage, is rendered instrumental both to his purification and comfort, by increasing his humility, under a sense of what he once was by nature, and his gratitude, under a sense of the deliverance he continually experiences from the divine mercy and truth manifested in his new will and new understanding. For in this new will and new understanding, he is not only exalted to an eternal and blessed dominion over all the corrupt workings of his former will and understanding, (if evil and error deserve the names of *will* and *understanding*), but by virtue of such dominion, he *sits with* JESUS CHRIST *on His throne* (Rev. iii. 21); he *eats of the tree of life, which is in the midst of the paradise of* GOD (Rev. ii. 7); and lives for ever in that *holy city, which hath no need of the sun, neither of the moon, to shine in it; for the glory of GOD doth lighten it, and the LAMB is the light thereof* (Rev. xxi. 23).

Seeing, then, that such is the true nature, and such the blessed effects of a purified will, or love, what considerate mind will not be led to humble itself in the dust of contrition before the ALMIGHTY, and to say in devout prayer, *Create in me a clean heart, O GOD, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me [with] Thy free Spirit!* (Psalm li. 10, 11, 12). Amen.

FIFTH HOUR.

CONSEQUENT ELEVATION OF THE WILL, OR LOVE,
TO AN ETERNAL END.

HAVING already taken a view of the several distinct processes in the regenerate mind, of *illumination*; of *discrimination and arrangement of principles*; of *separation of good from evil, and of truth from error*:

also of *purification of the will, or love*; it now remains to recognize a *fifth* process, which is here called *elevation of the will, or love, to an eternal end*.

It is said, to an *eternal end*, because until an eternal end be regarded, and be regarded too as paramount to all other ends, the will, or love, cannot properly be said to experience any *elevation*. For by elevation is here meant *spiritual* elevation, and by spiritual elevation is to be understood an elevation out of and above merely *natural* concerns, interests, and gratifications, or, what amounts to the same thing, out of and above merely *temporal* concerns, interests, and gratifications, which elevation can never, by any possibility, be accomplished, until the will, or love, of man begins to be affected with the things of eternity, so as to enable him to perceive clearly, that those things constitute the sources of his chief interest and happiness.

It is generally believed indeed that the will, or love, of man becomes elevated by what is commonly called *taste* and *refinement*, especially if attended with high powers of *cultivated intellect*, exalted to distinction and eminence by the display, of *political sagacity*, of *persuasive oratory*, of *deep erudition*, of *poetical imagination*, &c., &c. But it ought surely to be well considered, that if these *seeming* proofs of elevation terminate in merely *natural* and *temporal ends* of life, they are, in such case, *no* proofs; and that consequently if the man of *taste*, the *politician*, the *orator*, the *scholar*, and the *poet*, &c., &c., have never yet raised their affections and thoughts to things eternal, but have immersed them solely in the things of *time* and *sense*, they are then still dwelling at the *foot of the mountain* of exalted love, and of course have their degraded abode with all those *worms of the earth*, which have never yet received their butterfly wings to raise them into the higher and purer regions of atmospherical elevation.

For it ought never to be forgotten, that such as the *end* of life is, which man *principally* regards, or which he exalts above what may be called *mediate* and *lower* ends,

such is the man himself; such also is his will, or love. If this end of life, therefore, be merely natural and temporal, his will, or love, in such case cannot possibly rise above natural and temporal things, and of course he himself must have his abode in the same *valley of the shadow of death*, since no man can ever attain an elevation *above* his love. It is not, however, to be supposed, that what is commonly called taste and refinement, political sagacity, persuasive oratory, deep erudition, poetical imagination, &c., &c., has a *necessary* tendency to lower man in the scale of true mental elevation, since it is possible that the man of taste and refinement, the politician, the orator, the scholar, and the poet, &c., &c., may all of them *regard an eternal end* with a zeal and devotion equal to that of the purest saint, whilst their several favourite pursuits are only viewed and cherished as *mediate* ends, thus as subservient and instrumental to that higher or eternal end, for it must be manifest to the most ordinary observation, that there are mediate ends of life, as numberless as the different occupations of mankind, and that these mediate ends have their important uses, and are never any obstacles to spiritual elevation, only so far as they are exalted above an eternal end, and thus made the domineering *head*, instead of being kept in the subjection of *legs* and *feet*. Temporal distinction and dignity, therefore, the acquisition of temporal property, the pursuits of temporal business, &c., &c., bind no weights on the soul of man, to prevent his ascending to the SUPREME GOOD, provided they are regarded as *mediate* ends of life, and not as the *ultimate* end; thus provided they bow down to an *eternal* end, by exalting that end as the grand aim, object, motive, and recompense of all their exertions.

For behold the active and industrious MERCATOR, early and late at his counting-house, and busy even to a bustle through the day, in managing his affairs, and preparing to disperse his merchandize into every corner of the globe! You fancy that his whole mind is centred in his worldly occupations, and that so far from being

elevated to an eternal end, it is immersed deep in all the *mire* and *clay* of earthly gain and interest. But if you explore that mind *more interiorly*, you will find yourself mistaken, because you will discover that the grand aim and end, by which it is influenced, and towards which it moves, is to promote the general good of society and of mankind, by opening a communication of reciprocal benefit, through the interchange of commodities between one country and another. MERCATOR, therefore, howsoever from appearances he may be deemed a *mole of the earth*, and howsoever his exertions may seem to be all of them under ground, and in the dark, is in reality, when viewed by the light of truth, in a continual state of bright elevation, and, like the *busy bee*, collecting honey from all quarters for the public good. It is true, indeed, that his *external* activities give you reason to suspect, that his *mind*, like his *body*, is in contact with nothing but the lower elements of time and sense, and is thus *of the earth, earthly*; but if you examine his *internal* activities, impelled by a sincere regard to the glory of God; by a disinterested and generous love of his fellow-creatures; by a zeal to promote the *common good* of mankind, rather than to advance his own individual interest; you will then see clearly, that there is a principle of elevated love and life *within* him, which, rising far above the regions of this world's defilement, places its happy possessor near that *high throne, before which the four-and-twenty elders fall down, and worship Him that liveth for ever, and cast their crowns before the throne, &c.* (Rev. iv. 10.)

Yet what is thus true of MERCATOR, is true also of the man of taste, of the politician, of the orator, of the philosopher, and of the poet, &c., &c., whensoever they are wise, in their respective pursuits and vocations, no longer to submit to the degrading and defiling service of selfish and worldly love, but to assert their proper freedom, by placing their minds under the blessed influence and controul of a love disinterested and social, which finds its highest gratification in promoting the happiness of

others, and in thus *doing good, hoping for nothing again* (Luke vi. 35).

But there is yet another *delusive appearance*, in respect to spiritual elevation, against which it may be proper to be on our guard, and that is the appearance, that *piety* and *devotion*, are sure indisputable proofs of an elevated mind, and that consequently *long* and *repeated prayers* are the best and most effectual *wings* to aid the soul in its desired ascent to an eternal good. This is called an *appearance*, because when we see a person at his *devotions*, bending his knees before the FATHER OF HEAVEN, and with upraised eyes and hands imploring His favour and protection, we naturally conclude, from these outward *semblances*, that the spirit *within* is in the same ascending attitude with the eyes and hands *without*. But surely it may be asked on this occasion, (with all deference to *true* piety and devotion, and with every deep-rooted conviction of their important use as *mediate* ends and aids,) Is it a sure conclusion, that because a man lifts up his eyes and hands towards heaven, therefore his *heart* must of necessity be in the same state of elevation? Rather, are we not authorized, both by revelation and experience, in asserting the possibility of an entire contrariety, on this occasion, in the direction and motion of *bodily organs* and of *mental affections* and *thoughts*? For does not revelation testify, *When ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood!* (Isaiah i. 15.) And what is this but saying, that uplifted eyes and hands are not always demonstrative proofs of *uplifted hearts*? In like manner, does not every day's experience evince how possible it is, that in *look* and *gesture* a man may *seemingly* be an *angel of light, standing*, like the *seraphim* seen by the prophet, and *crying, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory*, (Isaiah vi. 2, 3;) when yet in *purpose* and *disposition* he may be a *spirit of darkness*, either *praying, as the hypo-*

cries, that he may be seen of men, or using vain repetition, as the heathen, who think they shall be heard for their much speaking? (Matt. vi. 5, 7.) It is evident, therefore, that piety and devotion, unless separated, by sincere repentance, from the defilements of the flesh, and thus actuated, quickened, and exalted, by the pure love of God and man, are not to be depended upon as affording any solid proofs of an *elevated mind*.

Having thus then taken a cursory view of some of the mistaken ideas which prevail on the subject of spiritual elevation, it will now the more plainly appear what is the *true* idea.

This, however, cannot be seen distinctly, unless it be first seen what is the proper idea of that eternal end, to which all spiritual elevation points; and the proper idea of an eternal end cannot possibly be acquired, until it be considered, and this seriously, what is involved in the term *eternal*.

Yet what reflecting mind can be supposed to be ignorant of the true and full meaning of this term? For how plainly and forcibly does all reflection teach, that nothing is *eternal* but GOD, and whatsoever is connected with GOD, as His WORD, His KINGDOM, and His PROVIDENCE; and that all else is *temporal*, and consequently subject to the uncertainties, the vicissitudes, and the decays of time, or temporal duration!

Nevertheless, though there is this striking difference between eternity and time, or between what is eternal and what is temporal, that the one *endures for ever*, and the other, when left to itself, *perishes*, yet it is not to be conceived that they are incapable of conjunction, or of being brought into such an association and intercourse, that what is eternal may have its residence in what is temporal, and may thus preserve what is temporal, from the decay and destruction to which otherwise it is subject. For it is well to be understood, that eternity and time, or what is eternal and what is temporal, are not separated from each other by any *distance of space*, but on the contrary, that they are *near* to each other, like

soul and body, insomuch that *eternity* is *in time*, or what is *eternal* is *in* what is *temporal*, as the soul is *in* its body. GOD, therefore, His WORD, His KINGDOM, and His PROVIDENCE, which are things eternal, are not, as some suppose, at a distance from man and his concerns, which are things temporal, but are both *near to*, and *within* them, as the Scriptures of truth testify (Luke x. 11; xvii. 21). It is not, therefore, to be understood, that elevation to an *eternal end* implies an elevation to some *distant* object, which lies beyond the sun and the stars, and is thus out of the reach of human thought and apprehension, since were we to move in any direction to the most remote boundaries of the material and temporal universe, we should not be one inch nearer to eternity, or to what is eternal, than we were before. And would we know the deep ground and reason of this? It is because GOD, His WORD, His KINGDOM, and His PROVIDENCE, are *interior* things, which, consequently, can never be approached and found by us, but in proportion as we look *within* ourselves; that is to say, in proportion as our supreme *affections* and *thoughts* are inwardly directed towards them. GOD, indeed, in the Sacred Scriptures, is frequently called the HIGHEST, or MOST HIGH, and is also said to dwell *on high*: but then it ought to be seriously considered, that the spiritual idea involved in, and intended to be suggested by the term highest, is *inmost*; and that consequently when GOD is called the Highest, and said to dwell on high, it properly means that He is the *inmost* of all beings and principles, and has His *inmost* residence in them, as the all of their life, existence, and preservation. No elevation, therefore, to an eternal end, can have place but in *elevated love*, since it is love alone which brings us *near to* GOD, or *removes us to a distance* from Him, according as it rises out of and above merely temporal interests and gratifications, or immerses itself deeper in their defilements.

Such, then, being the nature and meaning of what is eternal, and of an eternal end, it will now plainly appear what is to be understood by *elevation* to this end, and

that this elevation must always be in the degree that man's love-affections are taught to regard GOD, his WORD, His KINGDOM, and His PROVIDENCE, as objects infinitely more dear and more deserving, because infinitely more interesting, than any other. For exactly in the same direction that the love-affections move, will be the motion of the man himself; and therefore if those affections move *downwards*, or, what is the same thing, *outwards*, the man himself must of necessity move downwards and outwards also, in which case he cannot possibly rise out of and above the defilements, the uncertainties and the miseries of things merely temporal. But adored be the divine mercy of the MOST HIGH! If the love-affections move *upwards*, or, what is the same thing, *inward*, the man himself must of necessity move upwards and inward also, in which happy case, he feels himself in a state of gradual *elevation* out of all that is defiled and miserable here below, into all that is pure and blessed in that *eternal* world, which is the final end of his creation, and in the contemplation of which alone can be unfolded the otherwise dark riddle of his present existence.

It is, however, well to be considered, that although we speak of the *motion* of man's love-affections, and of their *ascent* to an eternal end, yet it is not to be understood as if they moved and ascended by any power merely *their own*, for this would be to ascribe to them a property and faculty which never did, or can belong to them, and at the same time to rob the ALMIGHTY of a glory, which ever was, and ever must be *solely his own*, viz. the glory of *drawing* man to Himself, agreeably to the tenor of His own blessed words, *I, if I be lifted up from the earth, will draw all unto ME* (John xii. 32). It ought never, therefore, to be forgotten, that man is the perpetual subject of this divine *attraction*, and that whether he *yields* to it, or *resists* it, (for he has the power of doing either,) it is absolutely impossible for him to remove himself out of the sphere of its operation. Do we, therefore, at any time address

ourselves in *prayer* to our HEAVENLY FATHER? Do we oppose any *evil*, or cherish any *good* affection and purpose? Do we feel delight in promoting the happiness of others, &c., &c.? In all these cases we are to reflect, that we are acted upon and influenced by an *attractive impulse* from above, separate from which, it would be absolutely impossible for us either to pray, or to oppose evil, or to cherish what is good, or to find any delight in promoting the happiness of others. To the same attractive impulse, then, we are indebted for every degree of *elevation to an eternal end*, since as a planet is kept in its orbit round the sun, not by any force inherent in itself, but by the sun's *attractive influence*; and as the mercury rises in our *barometers* and *thermometers*, in the one case by the *weight* of the super-incumbent atmosphere, and in the other, by virtue of its *warmth*, in like manner human minds can never be retained in their elevated orbits round the SUN OF RIGHTEOUSNESS, but by the influence of that SUN; neither can their *mercury* be elevated, except by the *weight* and *warmth* of a super-incumbent *spiritual atmosphere*, or, what amounts to the same, the *weight* and *warmth* of the divine love, wisdom, providence, and operation.

From what has been above said, then, concerning the elevation of the will, or love, of man to an eternal end, it will now be most evident, not only in what it consists, and in what manner, and from what causes, it is effected, but also that in its very nature it must be a *gradual*, consequently not a *sudden* or *instantaneous* effect. For the love-affections of man must be moved *gently* and by *degrees* upwards, otherwise they are exposed to the hazard and danger of a precipitate descent, just as, in ascending a steep and high mountain, the utmost care is necessary to choose a gradually inclining path, rather than to attempt a perpendicular one. The approach of heaven, therefore, is not to be attempted by the violence of the impetuous *leap*, or *jump*, of overheated affection and zeal, but rather by the slow, deliberate, yet steady *pace* of a calm, composed, and well regulated purpose.

GOD accordingly, in HIS HOLY WORD, has supplied us with a variety of truths, of different orders and degrees; some for the simple, and some for the intelligent; some for the weak, and some for the strong; but all calculated to facilitate our ascent to Himself and to His kingdom; so that whilst we walk according to these truths, they become a kind of *inclined plane*, which, reaching downwards from heaven to earth, and upwards from earth to heaven, forms a gradually ascending path, in which the wise traveller, with a firm foot, and a penitent heart, escapes both the difficulties and dangers of *steep precipices*, and is conveyed safely and imperceptibly, almost without his knowing it, to the summit of his desires and hopes. And thus, too, is fulfilled what is written in the record of divine operations, *He bowed the heavens also, and came down* (Psalm xviii. 9; cxliv. 5); since whether we speak of the *holy truths* of GOD'S WORD, or of the *heavens*, it is the same thing, inasmuch as the *heavens* are formed from, and in connexion with, those *truths*, and are therefore said to be *bowed down*, or *inclined downwards*, even to this lower world, by the descent of those truths into the *letter* of the volume of revelation, for the merciful purpose of accommodating them to the reception of mankind, and thus of elevating every true believer into the *heavens*, which are inseparably united with them.

There is yet another consideration, respecting the elevation of which we have been speaking, which must not be overlooked; and that is its *variety*, as marked by the different heights of purity and sanctity to which human minds attain during their pilgrimage here below.

Of these different heights there are *three* which demand more particular attention, and which, if well noticed, may lead to the knowledge of the rest. The *first* is the height to which man is raised by the *science* of holy truth. The *second* is the height to which he is conducted by *intelligence*; and the *third* is the height to which he is elevated by *wisdom*.

In regard to the *first* of these heights, it may be pro-

per to observe, that by the *science* of holy truth, is here meant that state of truth to which man is admitted, whilst truth is merely in the *memory*, before it is elevated into the higher abodes of the *understanding* and *will*. This height, therefore, is peculiar to all young people, and likewise to the simple who read the sacred Scriptures under a serious influence, and with a devout purpose to practise what they read, but who have never yet viewed holy truth in its *intellectual light*, and still less been made sensible of its *voluntary warmth*. Yet even in this case, a degree of elevation to an eternal end is effected, inasmuch as the mind is led to think piously about God, His kingdom, and providence, and is thus raised, in some measure, out of and above the darkness of ignorance, and the defilements of hereditary corruption. This *first* degree of elevation, however, it is plain, is very imperfect, and falls greatly short of the *second*, or of that height to which the sincere disciple of the Gospel is conducted by the *intelligence* of truth.

By the *intelligence* of truth is here to be understood that state of the reception of truth in the human mind, when it begins to be raised *out of the memory*, and to be viewed *intellectually*, by being made an object of superior interest, and thus regarded in connexion with an *eternal end*, and as a necessary medium for the securing of that end. This height, therefore, is the high and privileged station of all those well-disposed Christians, who read the Sacred Scriptures with devout reverence, and suffer the truths which they read to enter their *understandings*, and not only to *enter*, but to *influence*, by leading them to form a right judgment of good and evil, of right and wrong, and to act accordingly. Thus a *higher* or *interior* degree of elevation is attained, than whilst truth is only in the memory, inasmuch as the *understanding* of man is in a higher or more interior degree of his life than the *memory*, and, consequently, is nearer to the DIVINE BEING, who is in the highest and inmost degree. Nevertheless, high and blessed as this *intellectual* station is, it is far exceeded, both in height

and blessedness, by the *third* eminence to which the human mind is exalted, when the holy truths of revelation begin to enter the *will-principle* of man, and to fix, in it, their eternal habitation of light and love, of purity and peace, through the expulsion of whatsoever *defileth, and maketh a lie*.

This eminence is called the height to which man is elevated by *wisdom*, because wisdom differs from *intelligence* in this respect, that it receives holy truths with its *whole heart* as treasures of infinitely higher value than any other; and when it has received them, it does not defile them by making them the food of vanity, and self-love, but applies them immediately to the regulation of its life, by the exploration and expulsion of all disorderly love, and by the upright conscientious discharge of every duty, connected with love to GOD, and use and benefit to mankind. This, then, is the utmost height to which the human mind is capable of being elevated, during its abode here below; and yet even in this height there is a *variety*, since perhaps the wills of no two persons receive exactly the same degree of illumination from divine truth, and consequently they do not stand precisely in the same degree of elevation.

But, added to the *variety* which marks the elevation of *different* minds to an *eternal end*, there is a *partiality* also discoverable in that elevation, and operative in one and the same mind. Thus it is no uncommon thing to observe, in one and the same man, a *partial* application of the truths of heaven to the various parts and principles which constitute himself, the consequence of which is, that *one* part or principle is made to point *upwards*, whilst *another* is suffered to remain in its natural direction *downwards*. How many people, for instance, suffer truth to direct them in their stated hours of *devotion*, who, at the same time, entirely reject its guidance in the common *business concerns*, and *engagements* of their lives! How many, again, *lift up their hands to honesty*, because they read the divine command, *Thou shalt not steal*, who yet, in open disregard of another divine

law, *Thou shalt not bear false witness against thy neighbour*, are continually *letting down their tongues* into all the filth and defilement of the most shameful slander and evil speaking! How many, again, under the sacred influence of truth, elevate their affections and thoughts occasionally towards heaven and its God, who yet never think of any elevation of their *appetites*, but allow these *caterpillars* to feed to the full without restraint, not aware of the nourishment thus given to mischievous foes, who devour all the plants of their *intellectual garden*! It would be endless to enumerate examples of similar *mistaken partiality*, whilst some people walk *erect* indeed with their *heads*, but pay no regard to their *feet*; and whilst others *lift up their hands* and *eyes* towards heaven, but are altogether careless as to the direction of their *hearts*. But what eye cannot see the sad tendency of such a conduct, and how nearly it is related to that folly and impiety of *partial* observance of the divine law, which drew down upon the scribes and Pharisees of old the terrible *woe*, where it is written, *Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: Ye make clean the outside of the cup and platter, but within they are full of extortion and excess* (Matt. xxiii. 23, 25).

What then remains, but that with united *eyes*, and *hands*, and *hearts*, and also with united *memory*, *understanding*, and *will*, we earnestly seek, and devoutly implore, *elevation to an eternal end*, as a station of glory and eminence infinitely surpassing that of the highest summit of all worldly distinction and pre-eminence? For what is the utmost elevation of earthly fame, power, and dignity, when compared with an exaltation into divine favour and security, but as a mole-hill to a mountain, or rather as an abyss of filth and impurity to the bright unsullied firmament of the starry heavens? It must be recollected, however, that elevation to an eternal end cannot possibly be effected by any exertions *merely our own*,

unaccompanied by the aid of a DIVINE ARM, and therefore we must learn to pray with the holy man of old, *Hold Thou me up, and I shall be safe* (Psalm cxix. 117). At the same time we are to remember, that a DIVINE ARM cannot help us, unless we lay hold of it, and, therefore, for that purpose we must use our own exertions, and say again with the same holy man, *I will lift up mine eyes unto the hills from whence cometh my strength* (Psalm cxxi. 1). Thus, becoming at once both passive and active, *passive* under a due sense of our own nothingness, and *active* under a sense of the *all* of our HEAVENLY FATHER, and perceiving that our *elevation* always keeps pace with *abasement* of ourselves, accompanied by a due confidence in divine aid, we shall be able to reconcile the apparent contradiction involved in the idea suggested by a pious and eminent writer, of *ascending downwards, and descending upwards*, because we shall find by experience, and rejoice in finding, that the lower we sink in our own estimation, the higher we rise in the divine estimation; in other words, that our spiritual exaltation will depend at all times on the measure of heavenly affection, with which we can sing from the depth of humility, *My soul doth manifest the LORD, and my spirit hath rejoiced in GOD my SAVIOUR.*
AMEN.

SIXTH HOUR.

CONJUNCTION THUS EFFECTED, IN MAN, OF GOOD AND TRUTH, ALSO OF WILL AND UNDERSTANDING.

BEFORE the true nature of this conjunction can be seen, it will be necessary to gain a clear idea of the terms, *good* and *truth, will* and *understanding*, to which it is it is here supposed to apply. Let this, therefore, be the first object of our consideration.

What, then, shall we say is involved in the term *good*? It is evident that different people will give different an-

swers to this question, according to their different qualities, tempers, and habits of thinking. Some, for instance, will say that a great estate is a good, and one of the *greatest goods* that can enter into the heart of man to conceive. Others, again, call *great talents* and *high titles*, goods, and apply the term good exclusively to the possession of those distinctions. Others, again, insist, that a fair *reputation*, a sound *bodily constitution*, added to the *common comforts* and *gratifications of life*, constitute the sum and substance of what merits the appellation of good. It would be endless to enumerate all the other definitions, which the fancies and follies of mankind have, in all ages, devised, to describe their ideas of what they esteem to be a good.

For the real fact appears to be this, that every one calls that a *good*, which favours his ruling delight, and that an *evil*, which thwarts, or opposes such delight. But delights, we know, are of a two-fold description, viz. *natural* and *spiritual*, consequently, what is called *good* is of the same two-fold quality, viz. *natural*, when it favours a natural delight, and *spiritual*, when it favours a spiritual delight, for the quality of what is called *good* may always be discovered from the delight which it favours. But natural delights, we further know, are such as regard the *temporal* life of man, whilst spiritual delights are such as regard his *eternal* life, and hence it is to be concluded, that what is called *good* is of this further description, viz. *temporal* and *eternal*, the former having relation to man's well-being in the present temporal world, whilst the latter has respect to his well-being in the future or eternal world.

It is granted, then, that, in a certain sense, a great estate is a *good*, and that the same appellation may be extended also, in a certain sense, to great talents and high titles; likewise to a fair reputation, a sound bodily constitution, together with the common comforts and gratifications of life. But then it is to be recollected that these goods, in the very nature of them, are only *temporal* goods, and administer only to *temporal* delights,

and that of course they are *perishable*, as having no duration beyond the limits of the present stage of man's existence. The important question then is, Are these goods *real* goods, or ought they not more properly to be called *apparent* goods? To which question may be added another, viz., Is there not in existence, and within the reach of man, a *real* good, and this of such a nature, as to merit pre-eminently and exclusively the title of GOOD, not only because *itself* endures for ever, but because it also gives a perpetuity to all *inferior* goods, by connecting them with itself, and thus with its DIVINE ORIGIN?

The proper answer to this latter question can only be given by the truth of revelation; and, adored be the DIVINE AUTHOR of that revelation! it is given by that truth in all possible fulness and satisfactoriness. For when JESUS CHRIST saith, *There is none good but one GOD* (Matt. xix. 17), and when He adds, in another place, *Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind* (Matt. xxii. 37; Luke x. 27); what is this but a positive declaration, that the appellation of *good* belongs exclusively to GOD, and that this good is intended of the divine mercy to be imparted to man by *love*? For if GOD be the SUPREME and ONLY GOOD, then to *love* GOD is the same thing as to love the SUPREME and ONLY GOOD; and since all love has a tendency to conjoin man to its object, therefore to love the SUPREME and ONLY GOOD is to be conjoined to it, and by that conjunction to give it admission into the mind in such a manner, that it may enter into all inferior goods, and confer on them both its own blessedness and eternity.

Here, then, our eyes are opened to the discovery of a good, which is at once pure, holy, real, and imperishable, and on which therefore may properly be conferred the high and eminent title of THE GOOD, to distinguish it from those lesser, apparent, and perishable goods, which are only so far good, as they are brought into the blessedness of conjunction with it.

Let us now see, in the next place, what we are to understand by the term *truth*.

Nothing is more common than the application of this term, both to philosophy, to history, to politics, &c., &c., and even to ordinary conversation. Thus we hear perpetually of *philosophical* truth, of *historical* truth, of *political* truth, &c., &c., and also of the truth of what a man asserts in familiar discourse. But the question proposed of old by the Roman governor to the SAVIOUR OF THE WORLD, *What is truth?* (John xviii. 38,) still remains unanswered, neither was any satisfactory answer ever given to that question but by that SAVIOUR Himself.

Let us hear, then, what information that SAVIOUR has been pleased to communicate to us on the interesting subject.

In the first place He says, *I am the way, and the TRUTH, and the life*, (John xiv. 6;) and again, in His last prayer to his Father, *Sanctify them through THY TRUTH: THY WORD is TRUTH*, (John xvii. 17;) and again, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the TRUTH: Every one that is of the TRUTH heareth My voice*, (John xviii. 37.)

Here, then, the light begins to dawn upon us, and by its radiance we are enabled to discern, that as there is an indefinite variety of what are called *goods*, and yet in this variety there is one *universal* good, viz. GOD and His love, as was just now shewn, infinitely exceeding all the rest, because comprehending all the rest, and at the same time imparting to them all the good which they possess, in like manner there is an indefinite variety of what we called *truths*, and yet in this variety there is one *universal* truth, viz. the ETERNAL WORD *made flesh*, or GOD made man, infinitely exceeding all the rest, because comprehending all the rest, and at the same time imparting to them all the *truth* which they possess. For when JESUS CHRIST calls Himself, by way of eminence, THE TRUTH; and when, in addressing His FATHER,

He says, **THY WORD** is **TRUTH**; what is all this but a demonstration that there exists what may be termed *universal truth*, which is nothing else but **THE WORD OF THE MOST HIGH**, and its manifestation in the flesh? Again, when He declares, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; and further, Sanctify them through Thy truth*; what is all this, too, but an additional proof, that this *universal truth* was mercifully intended to be communicated to man for his *sanctification*: in other words, to deliver him from evil and error, and especially from the evil and error of supposing that he can possess any *good* or any *truth* in any other degree, than so far as he acknowledges in humility and gratitude, that all *real* good, and all *real* truth, are of **GOD** and **HIS WORD** alone, and that all other good is only *apparent* good, and all other truth only *apparent* truth?

And would we know the true and deep ground of the distinction made between the **GOOD** and the **TRUE**, when yet both have the same divine origin, and are a stream from the same divine fountain? It is evidently this, that the term **GOOD** is designed to mark the *inward essence* of the **DEITY**, and the term **TRUE**, or **TRUTH**, His *outward* or *manifested existence*; or, to express it otherwise, the term **GOOD** applies more to His **DIVINE LOVE**, or **DIVINE PURPOSE**, and the term **TRUE**, or **TRUTH**, more to *the mode in which that love and purpose operates*, or to His **DIVINE WISDOM**. For it is impossible to form an idea of the **DEITY**, or indeed of any thing else, but under this *double aspect*, viz. of what is *inward*, or *hidden*, as to *essence*, and of what is *outward*, or *manifest*, as to *existence*; or, to express it otherwise, of *secret purpose*, and of *open manifestation* and *operation*. Accordingly we find in every created subject an evident proof of this twofold character with which it is stamped, and under which it presents itself. For if we look at the sun, what is exhibited to our view but a globe of fire *within*, and a blaze of light *without*? If we look again at an animal, at a vegetable, or at a mineral, what again

do we behold, but a substance possessed of some *internal quality* or *principle*, which distinguishes it from all other substances, and of an *external form* or *manifestation* marking that distinction? We discern, therefore, an image of the GOOD and the TRUE in every object of creation, because its *internal essence*, which is its *use*, is an image of THE GOOD, whilst its *external form*, or *manifestation*, is an image of THE TRUE.

From this view of the subject, then, we may be enabled to discover, not only what is to be understood by the terms GOOD and TRUTH, as applied to the DEITY, but also what is to be understood by the terms *will* and *understanding*, as applied to man. For who cannot see that the will of man is that faculty, *from* which he *loves*, *purposes*, and *intends*, whilst the understanding is that faculty, *by* which he *devises* or *considers* the best and fittest means both of securing and of effecting what he loves, purposes, and intends? If then we believe, as the scriptures of truth inform us, that man was created to be an *image* and *likeness* of his MAKER, we are constrained to believe also that the *will* of man was created for the reception of the DIVINE LOVE, and the *understanding* for the reception of the DIVINE WISDOM: or, to express it otherwise, that the *will* of man was formed for conjunction with God in every *good* and *useful purpose*, or *end of life*, whilst the *understanding* was formed for conjunction with God in the *knowledge of the fittest means* for the promotion of that purpose or end of life. For it is impossible to conceive how man can become an image and likeness of his MAKER in any other way, than by receiving and complying with the good of His DIVINE LOVE; and at the same time by receiving and co-operating with the truth of His DIVINE WISDOM.

It may not perhaps be foreign to the subject of the above definitions, to remark further, that all truth is *spiritual light*, agreeably to which idea the GREAT SAVIOUR so frequently calls Himself and His disciples *light*, (Matt. v. 14; John iii. 19, 21; xii. 35, 36, 46.)

And the reason is plain, inasmuch as *truth* is to the *mind* what *natural light* is to the *body*, not only as to guidance and direction in the way wherein it walks, but also as to the manifestation of the various objects of the world in which it lives. For as man, without natural light, would be utterly incapable of pursuing his journey from one place to another, and alike incapable of noting and enjoying the prospects presented to his view, in like manner, without spiritual light, which is the light of truth, it would be absolutely impossible for him either to see his way in the great journey of human life, or to note and enjoy a single instance of divine mercy and loving-kindness manifested in the course of that journey.

There is yet another interesting and edifying idea under which TRUTH is presented to our view in the sacred records of revelation, and that is the idea of a *medium*, or *mean*, for the *procuring of good*, agreeably to which idea it is compared to *money*, as in the parable of the *talents*, (Matt. xxv. 14 to 31,) and of the *pounds* (Luke xix. 12 to 28); the ground of which comparison is manifestly this, that as 'money is a *medium*, which derives all its use from its application in the way of exchange for the necessaries and conveniences of natural life, in like manner *truth* is a medium which derives its use from its application in the way also of *exchange* for the necessaries and conveniences of *spiritual* life. But the *grand necessary* and *convenience* of spiritual life, as the Gospel testifies, is the *good* of heavenly love and charity, with all its beneficial tendencies. Truth, then, is applied in the way of *exchange* for this necessary and convenience, when man forms his life according to its heavenly dictates, since, in such case, truth in the *understanding* is converted into good in the *will* and *life*. Agreeably to this idea, it is therefore said to the *wicked* and *slothful servant* in the parable, who had neglected to make a proper application of the talents [or truth] committed to his care, *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with*

usury, (Matt. xxv. 27 ;) for when truth in the understanding is thus applied as a medium for procuring the good of love and charity in the will and life, it is then properly *put to the exchangers*, in which case the LORD of the talents *receives his own* with the only *usury* which He regards, viz. good procured by truth, and gratefully acknowledged.

From the above distinguished and distinguishing character of truth, then, as being *spiritual light* and *spiritual money*, may be discovered both the nature and necessity of the *conjunction* which is the subject of the present article.

For how plain is it to see, from the quality of truth as being spiritual light, that good without truth is *blind*, and *in the dark*, and thus utterly unqualified either to see its way, or to pursue it, or to note the various objects of delight with which it is encompassed! Truth, again, in its turn, when separated from good, is *lifeless*, *inert*, and *dead*, being deprived of the vivifying principle of that divine love of the MOST HIGH, from which it derives both its existence and its illuminating quality. The same is true of *will* and *understanding*, inasmuch as the will of man, as was shewn above, was created to receive the DIVINE GOOD, and the understanding to receive the DIVINE TRUTH, and consequently what is true respecting good and truth must of necessity be true also respecting will and understanding. The same observation may be extended also to the two spiritual principles called *charity* and *faith*, since *charity* has more immediate relation to DIVINE LOVE, whilst *faith* respects more particularly the DIVINE TRUTH; charity, likewise, has its abode more especially in the will of man, whilst faith resides principally in the understanding.

The above remarks may be aptly illustrated by the *heat* and *light* of the sun, which, as experience teaches, are conjointly necessary for the support of animal and vegetable life, and also for man's gratification, and probably were thus intended for instruction respecting that DIVINE HEAT and DIVINE LIGHT of GOOD and of

TRUTH, of which we are speaking, and of which they are representative figures. For if the sun's *heat* were to be separated from its *light*, what would be its effect, but to *warm* the earth, and at the same time to leave it *in obscurity*, so that not a single beauty and glory of external nature would be visible, and man would thus be left as in a dark room, surrounded indeed with a thousand objects of gratification, but utterly incapable either of noting or enjoying them? On the other hand, if the sun's *light* were to be separated from its *heat*, what again would be the miserable result, but that the earth would indeed be *enlightened*, and thus clad *outwardly* with a bright and splendid *covering* of incomparable beauty, whilst *inwardly* it would be exposed to all the mischiefs and miseries of a *starving, unfruitful, and destructive cold*, so that the habitation of man would be converted into a palace of ice?

The expediency of the combination of the *two* heavenly principles, which form the present subject of discussion, may receive additional illustration from the combinations observable in the *human body*, viz. of the two hemispheres of the brain; of the two ventricles of the heart; of the two lobes of the lungs; of the two kidneys; of the two eyes, two ears, two nostrils, two ^{ad} arms and hands, two legs and feet, and the two sides called *right* and *left*; especially when it is considered that the GREAT SAVIOUR, by the manner in which He refers to the *right eye*, and to the *right* and *left hands* (Matt. v. 29, 30; vi. 3; xxv. 33, 34, 41); has given every reason to conclude, that He regarded the *right* member as figurative of the principle of *good*, and the *left* as figurative of *truth*.

But truth, as was shewn above, in the Sacred Scriptures, is compared to *money*, as well as to *light*. Let us consider then the nature and necessity of its conjunction with good, as further demonstrated by the former of these comparisons.

Every one knows that money, if hoarded up, and unapplied in the way of exchange for the necessaries and

conveniences of life, is altogether useless to its possessor, and that consequently it never becomes an instrument of procuring any benefit either to its possessor, or any other person, until it be *circulated* in the way of the above barter. But how few are aware that this is exactly the case with *truth*, so that let its knowledges be hoarded up in the human mind, in ever so great an abundance, still, if they remain *unbartered* for the grand necessary of life, the *good of heavenly love and charity*, they are in such case totally unprofitable to their thoughtless proprietor! Yet what eye can be so blinded as not to be able to discern, that knowledge in itself is *merely an instrument* for the procuring of something distinct from itself, and that it becomes a successful instrument, whensoever it is suffered to conduct its possessor to the pursuit of *that something*, whereas it is an useless instrument, if that something be *forgotten* and *neglected*? What eye again can be so blinded as not to see further, that this *something*, *distinct* from knowledge, yet the *end* of knowledge, is an *eternal good*, and that an eternal good consists in *conjunction of life with GOD*, consequently in *separation from whatsoever is opposed or offensive to GOD*? The knowledges of the most heavenly truths, then, it is manifest, are of no use or value to man whatsoever, only so far as they are conjoined with this their eternal end, by being first applied as instruments of separation from whatsoever is opposed and offensive to GOD; and secondly as instruments of conjunction with GOD in life, in love, and in the practice of all that is wise and good.

From the above observations, then, it must be evident to every well-disposed person, of what infinite concern it is to watch well against the separation in himself of *heavenly good* and *heavenly truth*, and at the same time to use every effort in his power to promote the conjunction in himself of those two essential principles of eternal life and salvation.

Should it be objected, and said, that all such caution is *unnecessary*, since those principles are in their very na-

ture so closely united, that it is not in the power of man to put them asunder; it may be replied, that the principles themselves, as they come from GOD, and as they exist together in HIS HOLY WORD, are indeed in the closest union, and were intended to remain so, but then it does not follow, on this account, that they are inseparable, because every day's sad experience evinces, that whensoever they come into contact with human minds, and especially with corrupt and wicked minds, the cement of their union is at once dissolved, and of course the union itself is instantly broken. For how numerous, alas! are the melancholy instances of those, who peruse the book of revelation, which contains the bright notices of the ETERNAL TRUTH, and who admit those notices into their *memories* and *understandings*, and yet are utterly regardless of the *good* of heavenly love and charity, to which those notices perpetually point, and with which they are in the closest connexion! And what, in such case, is the unhappy consequence? Is not the divine commandment disobeyed, which saith, *What GOD hath joined together, let not man put asunder?* (Matt. xix. 6). For is not *truth* thus *divorced* from its conjugal partner, and in that state of divorce, is not the crime of the rebellious Israelites in the wilderness again repeated, of whom it is written, that *they changed their glory into the similitude of an ox, that eateth grass?* (Psalm cvi. 20). For what was *their glory*, but the manifestation of the divine presence, power, and protection of the MOST HIGH, thus the manifestation of the DIVINE TRUTH? And how was this glory *changed into the similitude of an ox that eateth grass*, but by separating it from its DIVINE FOUNTAIN, and in that state of separation perverting it to favour those *natural concupiscences*, of which *an ox that eateth grass* is the significative and striking figure? Is not the possessor, too, of such *divorced* and *changed truth* rendered more miserable by his knowledge, than he could possibly have been by his ignorance, since knowledge, separate from the love and life to which it points, and which are the blessed ends

for which it is imparted, never fails to operate as a *sharp two-edged sword* in the interiors of the human mind, piercing it through with many sorrows, and especially with that bitterest of all sorrows, the heart-rending reflection on the heaven which has been forfeited by folly, by inconsideration, and the preference given to a *temporal* good above an *eternal* one? On this occasion, too, what a lamentable division and discordance are introduced into the two ruling principles of man's life, his *will* and *understanding*, whilst the bright light of truth illumines the latter, and yet the concupiscences of evil, which burn in the former, *hate* that light, and are ever labouring to extinguish it!

But let us turn our eyes from this frightful picture of divorced truth, to regale them with a view of all that beauty, loveliness, and bliss, which never fail to result from its conjunction with its heavenly partner, and thus to effect the establishment in the human mind and life of the blessed kingdom, rule, and dominion of combined good and truth.

Behold, then, that humble and penitent disciple of the BLESSED JESUS, who has lately passed through the *first hour of the day*, or the first stage of regenerate life, as above described under the article of *illumination of the understanding*, and who has made also considerable progress in the four following hours, or the four following stages, distinguished by the several titles of *discrimination of principles ; the gradual separation of the one from the other ; purification, accordingly, of the will, or love ; and consequent elevation of the will, or love, to an eternal end!* It is now, then, that this young candidate for immortal glory begins to be made sensible, in his own delighted bosom, of the distinct principles of *spiritual heat* and of *spiritual light*, or of spiritual good and of spiritual truth and how both are in the closest conjunction with each other, and intended also to be conjoined in himself, by being admitted into their respective receptacles, his *will* and *understanding*. Previous, however, to the acquirement of this sensibility, considerable alarm had been excited in his mind, from

noting the dangerous ascendancy of truth *alone* in his understanding, unaccompanied by the dominion of heavenly love and charity in his will. For it appeared to him, on this occasion, that he was like one of those *foolish virgins* described in the parable, who *took their lamps*, and *took no oil with them* (Matt. xxv. 3); and that thus, in *going forth to meet the bridegroom*, he had depended, for acceptance, on the external splendour of *speculative opinions*, more than on the internal purity of a *humble and contrite heart*. He perceived, moreover, that his mind began to be puffed up with a conceit of his superior attainments in heavenly knowledge, especially when he observed, that he took more delight in *looking* at the *pearls* of intelligence with which he was adorned, and in exhibiting his ornaments to others, than in humbling himself before God, and doing works of charity to his fellow-creatures. How, therefore, was he shocked at the conviction, which finally flashed upon him with all its light and tortures, that, notwithstanding the illumination of his understanding, and the partial progress he had made in purification and regeneration, many deep-rooted evils of his corrupt nature were as yet unnoticed and unremoved, and that thus he was come to the *marriage supper*, but without a *wedding garment* (Matt. xxii. 1—15).

But what tongue can describe, or thought conceive, the blessedness resulting from the above conviction! For lo! the *axe is now laid unto the root of the tree*, and every fibre of selfish and worldly love is explored, detected, and cut away. The enlightened understanding is thus no longer vainly employed in looking at and counting over its own endless treasures of intellectual truths, and pluming itself on their brightness and abundance, but rather in accomplishing the happy purposes of its illumination, by detecting the disorders of its companion the *will*, and by aiding in their removal. Every corruption, therefore, is now brought to light, and in that light condemned to die. The *pride of self-intelligence*, more especially, is sacrificed at the altar of humility, contrition, and self-abasement. It is at this

blessed moment, therefore, that the *everlasting gates are lifted up, and the KING OF GLORY comes in*, [Psalm xxiv. 7, 9,] in all the power, strength, and magnificence of His own heavenly love, charity, and disinterested regard for the welfare and happiness of every human being. Self-love thus yields to the dominion of divine love, and in that dominion the ascendancy of DIVINE GOOD is seen and acknowledged, whilst TRUTH, having now fulfilled its duty in accomplishing that ascendancy, submits itself to its legitimate ruler. Henceforth, therefore, these two essentials of eternal life and salvation enter into the most holy and blessed conjunction, and in this conjunction bind together the human *will* and *understanding* by an indissoluble tie, so that whilst the former is receptive of the *love*, or *heat*, of heaven, the latter is receptive at the same time of the *light*, and both united become productive of all those Christian graces, virtues, and excellences, which form in man that kingdom of everlasting rest, holiness, peace, and joy, for which he was created, and from which he derives continually his life and all its comforts.

From this example, then, we learn, that it is the continual purpose of the divine providence of the MOST HIGH, *first*, to open and form in man the two heavenly principles of GOOD and of TRUTH, and in the *second* place, to join them together, since, until they are *joined together*, it is impossible for man to enter into heaven, which consists in nothing else but the conjunction of those principles. *Truth* indeed, of itself alone, may conduct him to the *gates* of heaven, and may present him with a view of all its glories: it may thus *walk about Zion, and go round about her, and tell the towers thereof, and mark well her bulwarks, and consider her palaces* (Psalm xlvi. 12, 13), but it cannot *enter-in* to Zion, and *take possession* of her *towers*, her *bulwarks*, and her *palaces*, until it be accompanied by, and joined with, its conjugal partner, the GOOD OF HEAVENLY LOVE AND CHARITY. The SAVIOUR of the world, therefore, enforces on His disciples the ne-

cessity of thus combining the *harmlessness* (or simplicity) of the *dove* with the *wisdom of the serpent*, and also the *innocence of a child* with the *understanding of a man* (Matt. x. 16; xviii. 3, 4), as a requisite qualification for admittance into the kingdom of bliss.

Who, then, is that *wise virgin*, who, when *the bridegroom cometh*, shall be *ready to go in with him to the marriage*? It is impossible for any one to be of this happy description, unless he first *takes oil in his vessel with his lamp* (Matt. xxv. 4); in other words, unless to the *truths* of faith he conjoins the *good* of heavenly love and charity. Like the prophet of old, therefore, he will continually pray for this *double portion* of the DIVINE SPIRIT (2 Kings ii. 9), that so he may no longer be a *divided* man, whilst his *will* is inclined *downwards*, and his *understanding* looks *upwards*, but may rather be an *united* man, by virtue of *knowing* what he ought to *love*, and of *loving* and *doing* what he has been taught to *know*. Thus may he hope, sooner or later, to attain the high and holy appellation of *good* and *faithful servant*, not of *good only*, nor of *faithful only*, but of *both united*, and thus finally to be greeted by his SAVIOUR GOD with the blessed welcome, *enter thou into the joy of thy Lord* (Matt. xxv. 21, 23). AMEN.

SEVENTH HOUR.

THE BLESSED RESULTS OF THE ABOVE CONJUNCTION.

THE BLESSED JESUS at once consoles and edifies His disciples by these divine words, *Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, He may give it you* (John xv. 16). For the *choosing*, here spoken of, has manifest relation to His *divine love*, as the *ordination*, of which

He speaks, has similar reference to His *divine wisdom*; and, therefore, when it is said, *I have chosen you, and ordained you*, the two expressions conjoined denote the joint effect of that love and wisdom on the hearts and understandings of the disciples, in producing the conjunction of good and truth, also of will and understanding, agreeably to what was observed in the foregoing article.

But the DIVINE SPEAKER not only informs His hearers of the obligation they owe Him for His abundant mercy in effecting such a conjunction, but He also acquaints them with the important end, or purpose, for which it was effected, viz. *that they should go; and bring forth fruit, and that their fruit should remain; that whatsoever they shall ask the Father in His [the Son's] name, He [the Father] may give it them.*

There are *four* distinct points, all of them of the utmost moment, adverted to in this end, or purpose, and all of them tending to make manifest the blessed results of the conjunction of good and truth, of will and understanding, in the regenerate mind. The *first* point is involved in the words, *that they should go*; the *second*, in the words, *and bring forth fruit*; the *third*, in the words, *and that their fruit should remain*; and the *fourth*, in the words, *that whatsoever they shall ask the Father in His [the Son's] name, He [the Father] may give it them.*

Let us attend, then, to these several points in their order, beginning with the first, as involved in these words, *that they should go.*

It may appear, perhaps, to a superficial teacher of the Sacred Scriptures, as if the term *going*, which is here applied by the DIVINE SPEAKER, had no particular force and signification in itself, but only in its connexion with what follows about *bringing forth fruit*; and that thus it was not intended to suggest any *distinct idea*, but merely to enforce, with greater urgency, the duty of *bringing forth fruit*; in like manner as a natural father,

or master, would say to his son, or servant, when sending him on any particular business, *Go* and do so and so.

But it surely ought to be well considered, that the language of GOD differs essentially from the language of man, and that this is one of its essential differences, that it has *no redundancy* of terms, inasmuch as every term which it contains has a *distinct* meaning, and was consequently meant to convey a distinct idea.

Thus when JESUS CHRIST speaks of *weeping, lamenting, and being sorrowful* (John xvi. 20); also of *making merry and being glad* (Luke xv. 32); it is not to be supposed that the *three* terms, expressive of trouble, have all of them the same signification, or that the *two* terms, expressive of joy, are in like manner *redundant*; but it is rather to be supposed that the DIVINE SPEAKER, who doubtless was acquainted with the various sources both of trouble and of joy in the human mind, had a view to those various sources in the singular expressions which He adopts.

On the same ground of the *distinctness of ideas* in the divine mind, infinitely exceeding what can be conceived to exist in the most enlightened human mind, divine speech differs in a thousand instances from human speech, and is at the same time infinitely more expressive.

There is, therefore, every reason to conclude, that when the GREAT SAVIOUR speaks, as He so frequently does, of *going*: thus when He said, *Go ye, and learn what that meaneth, I will have mercy, and not sacrifice* (Matt. ix. 13); *Go thou, and preach the kingdom of GOD* (Luke ix. 60); *Go, and do thou likewise* (Luke x. 37); *Go, tell my brethren, &c.* (Matt. xxviii. 10); *Go ye therefore, and teach all nations* (Matt. xxviii. 19); He intended to express by the term some definite act of the human mind, which act was necessary to be exercised, before the command, subsequent to that of *going*, could possibly be executed. And that this act was an act of *intellectual thought*, or of the *understanding*, is evident from the several cases where the

term *go*, or *going*, occurs in the records of divine language. Thus, in the conclusion of the parable of the good Samaritan, when the Divine Speaker says, *Go, and do thou likewise*; and again, when He says, *Go ye, and learn what that meaneth, I will [have] mercy, and not sacrifice*; and again, when He gives commandment to His apostles, *Go ye, and teach all nations, &c.*, it must be manifest to every reflecting mind, that the exercise of *thought* and *intelligence* was intended to be called forth, as a preliminary requisite for the full discharge of the duty which follows.

This *spiritual* signification of the term *going* may be confirmed from what is observable in the *natural* act of which it is expressive. For no man can *go*, according to the *natural* idea which the term conveys, without the previous *exercise of thought*, insomuch that even the direction in which he goes, or in which his body moves, is always previously determined by such exercise. There is accordingly some secret connexion and correspondence between the motions of the *body*, and those of the *mind*, on which ground it is that the terms, expressive of bodily motion, are frequently applied in the Sacred Scriptures to express mental determinations, as where mention is so often made of *walking* and of *running* in the way of God's commandments.

Hence, then, we are authorized to conclude, that when JESUS CHRIST instructed His disciples, that the *first* end, or purpose of His *choosing* and *ordaining* them was, that they should *go*, He intended to excite their attention to that profitable *exercise of thought* and *intellect*, which can only flow from the reception of His divine love and wisdom, or of his divine goodness and truth, in their wills and understandings. For until the will be quickened by the good of the divine love, and the understanding enlightened by the truth of the divine wisdom, man cannot be said *to go*, according to the proper and heavenly sense of the term, as applied by the DIVINE SPEAKER, since such a sense implies, that the *goer* moves in a direction towards

heaven, consequently that his *thought* and *intellect* move in the same direction. Every man indeed, in one sense, may be said *to go*, when he puts his *body* in motion under the influence of mere *natural* thought; but he cannot be said *to go*, in a *divine* sense, unless he puts his *mind* in motion under the influence of *spiritual* thought. *To go*, then, as a precept above enjoined by the GREAT SAVIOUR, involves in it the first activity and motion of man's intellectual mind towards GOD and His eternal kingdom, as resulting from the vital reception of the DIVINE GOOD in his will, and of the DIVINE TRUTH in his understanding.

But it is urged in the *second* place by the same Saviour, as a further result of the reception of the good of his divine love, and of the truth of his divine wisdom, that the receivers should *bring forth fruit*; let us consider, then, what is the proper sense and meaning of this second result.

In the Sacred Scriptures throughout there is continual mention made of *fruit*, and of *bearing* or *bringing forth fruit*, and every man interprets the words, in agreement with his own ideas; thus the *natural* man *naturally*, by supposing that *fruit*, and *bringing forth fruit*, has reference only to man's *external* operation, or to what in general are called *works*. But the question is, what is the *divine* and spiritual idea annexed to the term *fruit*, when it occurs in the divine language of revealed wisdom?

In the prophet Isaiah there is a remarkable passage, which may enable us to give a proper and just answer to the above question. It occurs in the reply which the prophet sent to king Hezekiah respecting the army of the Assyrians, on which occasion, after enumerating the disasters, to which that army was exposed, and some of the blessings which would thence be derived to the people of God, he adds, *And the remnant that is escaped of the house of Judah shall again take root downwards, and bear fruit upwards* (Isaiah xxxvii. 31).

From this passage, then, we learn, that the church,

which is *here* called *the remnant that is escaped of the house of Judah*, is compared to a tree, which, as every one knows, *takes root downwards, and bears fruit upwards*; and since *downwards* and *upwards*, according to the spiritual idea, mean *outward* and *inward*, it is hence reasonable to conclude, that the *fruit* of every *spiritual tree*, or of every man of the church, means the blessed principle of *love* and *charity*, operative in the human will, since this is an *inward* principle, and formed in the *inner* man. But all true love and charity involves in it numberless other *internal* gifts and graces, such as *innocence, joy, peace, patience, temperance, justice, &c., &c.*, and, therefore, to *bear fruit upwards* implies the possession and continual fructification of all these heavenly gifts and graces.

When the GREAT SAVIOUR, then, taught His disciples, that the *second* end and purpose of his *choosing* and *ordaining* them was, that they should *bring forth fruit*, He meant to announce to them another blessed result of the *conjoined good and truth*, which He had imparted to their purified bosoms. It was the same thing, therefore, as if He had said, "Ye have heretofore been barren in all the virtues and graces of My heavenly kingdom, because ye have loved yourselves and the world with your chief and primary love, whilst ye have given to ME, and to your neighbour, only an inferior and secondary love. Your minds have thus been overrun with the *thorns* and *briars* of all infernal principles and persuasions, producing in you all the bad passions of ambition, of avarice, of sensuality, of envy, &c., &c., together with all the pains, inquietudes, and miseries, to which those passions continually give birth. But now, since ye have believed in ME, as your redeeming GOD and ONLY SAVIOUR, and have besides admitted into your purified bosoms a measure of My most holy love and wisdom, your *thorns* and *briars* will be rooted up, and in their place will be planted the TREE OF LIFE, bearing all its heavenly fruits of love and charity, of innocence and peace, of patience and contentment, &c., &c. Your minds thus, from being

desolate wildernesses, will be turned into *fruitful gardens*. Paradise will consequently be restored, and in this paradise, like your forefathers in the garden of Eden, you will enjoy eternal communion with ME, through the grateful acknowledgement that you are indebted to My unmerited mercy for all the plants and fruits with which your gardens abound."

To go, then, in the language of DIVINITY, has reference to the *new understanding* and its *exercise*, when it is under the illuminating influence of DIVINE GOOD and DIVINE TRUTH, proceeding from the INCARNATE GOD; whilst *to bring forth fruit* has respect to the *new will*, and its *exercise*, under the enlivening influence of the same divine principles, derived from the same DIVINE SOURCE.

But we have not yet done with the effects of the divine love and wisdom, when they gain their desired abode in the human mind, for our attention is next called to a *third* result, as announced by these words of the GREAT REDEEMER, and *that your fruit should remain*: let us hasten, then, to the consideration of this result.

It has already been shewn, that by the *fruit*, here spoken of, is to be understood every divine grace and gift of heavenly love and charity, together with their constantly attendant offspring of holy virtues, viz. *innocence, joy, peace, patience, temperance, justice, &c., &c.* When JESUS CHRIST, then, speaks of this fruit *remaining*, it is obvious that His words imply the possibility of its *not* remaining, thus the possibility (most awful reflection!) that the above divine graces, gifts, and virtues, although implanted from on high in the regenerating mind, may be dissipated; and that, of course, the mind may be again overrun by its former *thorns* and *briars*. What, then, shall we say is the full force of this term *remaining*? What duties, also, does not the full force of this term bind on our observation, that so we may be guarded against the terrible consequences implied in the idea of a *fruit* which does *not* remain?

Infinitely important as these questions are, we cannot

long be at a loss to answer them in a satisfactory manner, provided we keep our eyes steadily fixed on the true nature and quality of the fruit under consideration, and also on the part or principle of the human mind, in which such fruit is first formed. For the fruit under consideration, it has been already seen, is *heavenly love* and *charity*, &c., &c., and the part or principle of the human mind, in which this fruit is first formed, is the *human will*. But who cannot see clearly, that all things, in the human will, be they in themselves ever so excellent, and their origin ever so elevated, are *floating* and *unfixed*, until they be determined to their proper operation, and thus acquire, as it were, a *body* and *enduring substance*? And what enlightened eye cannot discern yet further, that this body and enduring substance is some *useful employment* some *active vocation*, whether of public or of private benefit, in which the things of the will may find rest and repose, as in their proper habitation, and may thus experience at once the delight of exercise, and the joy resulting from the extent of their dominion? JESUS CHRIST, accordingly, declares in another place, *If ye know these things, happy are ye if ye do them* (John xiii. 17), thus instructing us, that our *happiness*, consequently the blessedness derived from the things of our wills and understandings, can never be complete, only so far as we *do* those things; in other words, so far as they become *fixed*, and acquire *permanence*, in *work* or *operation*. It is, therefore, an eternal law of the divine providence, that the will and understanding of man shall be determined to *action*, since otherwise they remain as in a *prison*, inclosed within the close walls of their own undecided energies; whereas, when determined to action, they feel themselves *at liberty*, and enjoy all its blessings, by being enabled to exercise their unfettered energies, and at the same time to *do* something for the benefit of others. In agreement, too, with this eternal law of the divine providence, it has pleased the GREAT CREATOR to gift His creature man with *arms* and *hands*, as well as with a *head* and *heart*, plainly intimating by this gift, that man never becomes a

perfect man, until the *internal* things of will and understanding become operative *externally* in some good and useful work. For as is a human *body* without *arms* and *hands*, so is a human *spirit* without *operation*; and as *arms* and *hands* contribute to *bodily* beauty, perfection, and bliss, in like manner *operation*, or *useful employment*, contributes to the beauty, perfection, and bliss of the *spirit* of him, who is the happy subject of its beneficial exercise.

When JESUS CHRIST, then, advertised His disciples of the splendid results of the conjunction of His love and wisdom, His goodness and truth, in their wills and understandings, by telling them that the purpose of this conjunction was, not only that *they should go, and bring forth fruit*, but that *their fruit should remain*. He taught them this lesson of the highest interest and moment, viz., that His heavenly gifts were intended, not for *speculation* only, nor yet for *selfish enjoyment*, still less for the nourishment of a *refined avarice*, in heaping them together, like the miser's gold, for no other purpose than to look at; but they were designed for circulation in society, and thus for general use, by descending from their hidden and inward abodes in the mind, and manifesting their divine origin and celestial virtues in the various forms of good and beneficial works. He instructed them yet further, that when His divine gifts were thus *substantiated in use*, and by use brought into general circulation, they would then *remain*, because they would then acquire a solidity, a consistency, and a fructifying character, which would preserve them from decay; whereas if not so substantiated, they would be mere fleeting and volatile principles, and like birds in the upper regions of the atmosphere, which never descended to the earth, (if it may be allowed to suppose such,) would build no nests in which to lay their eggs; in other words, would remain unsettled and unfruitful.

But there is yet a *fourth* result of the conjunction of goodness and truth in the human mind, adverted to by the GREAT SAVIOUR, and connected with the *three* fore-

going results, consequently demanding the most awakened attention of all His followers. It is expressed in these remarkable words, *that whatsoever ye shall ask the Father in My name, He may give it you.*

There are *two* distinct points of serious consideration involved in these words: The first is, what is to be understood by *asking the Father in My name*, that is to say, in the name of JESUS CHRIST: The second is, the certainty of receiving *whatsoever* is so asked.

In regard to the first of these points, it must be obvious to every reflecting mind, that by the *name* of JESUS CHRIST is not to be understood His *name* only, but whatsoever is *involved in* His name, thus his whole quality and character as the *manifested* GOD, or GOD *made Man*; or, what amounts to the same, as *divinity united with humanity*; or, what still amounts to the same, as the ETERNAL FATHER rendered *near, visible, and approachable in a human form, body, and substance*, which He made *one* with Himself, agreeably to those words of JESUS CHRIST, *I and My Father are one* (John x. 30); and again, *He that hath seen Me hath seen the Father; No man cometh to the Father but by Me* (John xiv. 6, 9). What, then, can possibly be meant by *asking the Father in the name of* JESUS CHRIST, but by drawing nigh unto, and presenting supplication to Him, in the human form, body, and substance, in which He has been pleased to manifest Himself, and which He has also made one with Himself, and this for the compassionate purpose, that His sinful creatures might thus find access to His otherwise unapproachable, because unseen majesty? For if, as the apostle asserts, *All the fulness of the Godhead bodily dwells in Jesus Christ* (Col. ii. 9), then how can that *fulness* be solicited, or how can any access be had to it, but by drawing near to that *body* in which it dwells: in like manner as when we have a favour to ask of a human friend, we address ourselves to his external and visible human form, and not immediately to his internal invisible spirit, from a full conviction that in addressing ourselves to the *form*, we

address ourselves at the same time to the *spirit* which dwells in, and is one with it? To *ask the Father*, then, *in the name of JESUS CHRIST*, manifestly means, to address our petitions *immediately* to JESUS CHRIST, and thus *mediately* to the FATHER, who dwells in, and is one with Him. Accordingly JESUS CHRIST identifies Himself with the FATHER as the DIVINE GIVER of what is *asked*, for He says in another place, *Whatsoever ye shall ask in My name, that will I do: if ye shall ask anything in My name, I will do it*, [John xiv. 13, 14.] If, then, He be the DIVINE GIVER of what we *ask*, surely we ought to address ourselves to Him under a sense of our wants, for of whom is it reasonable to ask a favour except of the *Giver*?

But there is yet a second point of serious consideration involved in these words of JESUS CHRIST, *That whatsoever ye shall ask the Father in My name, He may give it to you*, viz., the *certainty of receiving whatsoever is so asked*.

It is impossible to conceive of any idea more wonderful, more consolatory, or more edifying, than what is suggested by this consideration. It is wonderful indeed, and it is also consolatory, and edifying, to think, and especially to believe, that the ALMIGHTY has any regard for a creature so sinful, so ignorant, and so weak as man; and that He not only has a regard for such a creature, but likewise a tender love; and not only a tender love, but that from that love He is disposed to hear, to receive, and to grant his petitions. Yet what is all this wonder, all this consolation and edification, compared with what flows from the reflection, (it may be added, *sober conviction*,) that the liberality of this DIVINE BEING keeps pace with His *love*, and that when He observes His creatures in a state of preparation to receive His favours, His bounty is then *unlimited*, and He grants them *all* that they desire? But how is all this excess of wonder to be explained? Shall we say that the ALMIGHTY is willing and ready to grant *all* the petitions of *all* His imploring creatures? This would be to make Him, in many cases, the minister of mischief, since it is

possible that His creatures might solicit favours, which, if granted, would prove injurious to their best interests, rather than beneficial. They might *ask*, for instance, what would tend only to nourish ambition, pride, vanity, and other sinful and disorderly passions. We are compelled then by sound reason to say, that the liberality of the FATHER OF MERCIES has its *bounds*, but then they are bounds set by His own *wisdom*, which will not allow him to listen to petitions grounded in folly, and to grant favours productive only of disorder. At the same time we are compelled by the authority of His own merciful and positive declarations to believe and assert, that to His children, who have received a measure of His love and wisdom in their wills and understandings, He dispenses His divine favours with a bounty which always keeps pace with their petitions, so that *whatsoever they ask, He gives it*.

But how shall we account for this agreement between the beneficence of an INFINITE GIVER, and the prayers of a finite receiver? It is absolutely unaccountable, except on an idea, which, whilst it fills the mind with all the fulness of astonishment, of adoration, and of gratitude, is as well grounded, as it is wonderful and adorable. The idea is this; that whensoever the divine love and divine wisdom are so imparted to the human spirit, as to make a proper impression of their incomparably high value and excellence, they not only convince it of their supreme power to satisfy all its desires, but they purge it at the same time from all affections, passions, and appetites, which are opposed to their own purity. The sure and happy consequence is, that the delighted spirit, sensible of the possession of an infinite good, and seeing at the same time the comparative littleness of inferior goods, feels it impossible, in its addresses to heaven, to ask for anything but the continuance of that possession. Of course it receives what it asks, since the good prayed for is at once the parent, the object, and the recompense of the offspring prayer.

And here let us stand still a moment, to contemplate the extraordinary, yet sure and instructive conclusion at which we are arrived. For it is clear from what has been said,

that man alone *sets limits* to his own happiness, by limiting in himself the communications of that divine mercy and truth, which are the only fountains and securities of all human bliss. Such *limits* are all his fond and foolish desires and pursuits, which lead him to suppose that he can be at peace without GOD, and that the world, and not heaven, contains the stamina of his joys. For under these impressions, it is plain, he shuts the door of the divine bounty and loving-kindness against himself, since the most divine gifts are not blessings, but mischiefs, to a mind intent only on the gratifications of selfish and worldly love. What, then, is to be done, with a view to opening a free and full intercourse between the boundless liberality of the FATHER OF MERCIES and His children? This blessed effect can only be produced by removing, through a vigorous repentance, the limits of selfish and worldly love; by admitting the eternal truth, and acting upon it; by saying thus to the *everlasting doors, lift up your heads, and be ye lifted up*, that the KING OF GLORY *may come in*: this KING OF GLORY, whose high and holy name is the LORD OF HOSTS, will then enter, and will so convince the true believer of the majesty and splendour of His presence, and especially of the purities, the powers, and consolations of His mercy and truth, that henceforth he will feel no wants, consequently, will have no requests to make, but that he may become a true child of this DIVINE PARENT. And what must be the necessary result, but that this DIVINE PARENT will fulfil the promise which He has given to this beloved child, when he said *Whatsoever ye shall ask in My name, I will do it*.

Such, then, are the happy results of *the conjunction of good and of truth, of will and of understanding*, in the regenerate mind, as we find them described in the LORD's words to His disciples above quoted, *Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in My name, He may give it you*.

Are we, then, of the blessed number of those, who are

here called the *chosen* and *ordained*; in other words, who have received and admitted the divine mercy and truth into their wills and understandings? We discover, then, in the above divine declarations, what is the grand end and sublime purpose of our being elevated to such a distinguished height of dignity and of sanctity. It is not that we should plume ourselves on our elevation, and thus defile the holy gifts which have been so liberally bestowed upon us, by applying them to the nourishment of our selfish pride and vanity; neither is it that, like spiritual misers, we should hoard up our spiritual treasures, and thus render them useless both to ourselves and others; but it is, that, in the first place, we should *go*, or, as the term implies, that we should direct our *understandings* to some determinate object of use and benefit. It is, in the second place, that we should *bring forth fruit*, or, as the words will bear interpretation, that we should cherish in our *wills* and *affections* all the heavenly graces and virtues of *innocence, joy, peace, patience, temperance, justice, &c., &c.* In the third place it is expressed by *our fruit remaining*, implying manifestly, that the truths of faith in our understandings, together with the good things of heavenly love and charity in our wills, should be rendered fixed and permanent in *good works*, and thus be preserved from that decay and dissolution, which must, sooner or later, overtake unpractised and unoperative principles. Lastly, it involves the blessed certainty, that *whatsoever we ask the Father in the name of JESUS CHRIST, He will give it us*; in other words, that whensoever we regard and approach JESUS CHRIST as our ONLY GOD, by virtue of His oneness with the ETERNAL FATHER, acknowledging Him, humbly and gratefully, as the DIVINE GIVER of every good gift, thus as the divine source of all love and wisdom, of all goodness and truth in us, we then come into the blessed fulfilment of every desire of our hearts, because we shall then be rescued from the tyranny and pangs of *divided* desires, through the ascendancy of the one ruling and heavenly desire, that the *name of our FATHER, WHICH IS IN HEAVEN, may be hallowed*;

His kingdom come; and His will be done on earth, as it is in heaven.

Grant, then, we beseech thee, O HEAVENLY FATHER, to us Thine imploring children, that whatsoever rays of the bright light of Thine eternal truth we may at any time have admitted into our understandings, or with whatsoever beams of the sunshine of Thy holy love our wills may at any time have been warmed, we may ever be disposed humbly and gratefully to acknowledge, that we are indebted to Thine unmerited mercy alone, both for the one and for the other. Deliver us thus from the vanity of supposing, that by any power inherent in us as *our own*, and therefore independent of Thy grace, we have *chosen Thee*, when yet our choice, and the determination of our own free-will, in regard to Thee, was nothing but the result of thy tender loving-kindness converting and drawing us to Thyself, so that it may be truly said, that *Thou hast chosen us*. Guide and guard us, we further entreat Thee, in the application of the heavenly and invaluable gifts, with which Thou hast been pleased to favour us, that so we may never, by a sordid avarice, prevent their free and useful circulation, but may rather regard them as ours *for the sake of others*; thus as a property bestowed upon us for the benefit of society, of the church, and of Thy kingdom. May we, therefore, ever be wise by Thy wisdom, which, on this occasion, has taught us to *go, and bring forth fruit, and that our fruit should remain!* And when, in compliance with this wisdom, we have acquired the blessed habit of *well-doing*, and found that on this habit are inscribed all the joys, consolations, and peace of Thine eternal kingdom, together with their fixedness and everlasting duration, may we be made sensible, that on this habit also is inscribed ALL-SUFFICIENCY, or that fulness of gratification, which has *whatsoever it asks*, because it can ask nothing, but that, through Thy mercy, it may be continually purified from all selfish and worldly love, by being taught to consult, singly and simply, on all occasions, Thy glory and the good of Thy children! **AMEN.**

EIGHTH HOUR.

OPENING OF THE INTERNAL MAN TO HEAVEN AND THE LORD.

WHEN the human mind, by the process of regeneration described in the preceding articles, is so far brought into the order of heaven, as to find its chief delight in well-doing, from a conviction that good works form the only proper and permanent basis of good principles, and that if good principles have not such a basis to rest upon, they are then soon dissipated and perish; and when it has also made the glad discovery, that works, purified from the defilements of selfish and worldly love, contain in them all heavenly joys and consolations, and that it has thus nothing to ask, because nothing to desire, but to advance in such purification, it is then gradually introduced to a *new* state, which is here called *the opening of the internal man to heaven and the LORD*.

But before we proceed to the discussion of this interesting article, it may be expedient to define what is here to be understood by the term *opening*.

Now the term opening may be applied in *two* senses, viz., an *external* and an *internal* sense, and man is the perpetual subject of opening in both senses, in consequence of his being created for intercourse with two distinct worlds, the *natural*, or *visible* world, and the *spiritual*, or *invisible* world.

For that man was created for such *double* intercourse, no one can possibly doubt, who has ever been accustomed to exercise the slightest degree of reflection, since every day's *experience* assures him that he was created for intercourse with the natural or visible world, whilst the faculty which he possesses, (whether he uses it or not,) of thinking *above* that world, and of meditating on another, is an equal proof that he was created also for intercourse with that other.

But though man was created for intercourse both with

the natural or visible world, and with the spiritual or invisible world, it does not therefore follow that he has an *opening* to both, inasmuch as opening, in each case, implies habitual intercourse, which habitual intercourse is, in its very nature, *gradual*, so as to require a succession of distinct and multiplied operations.

As for example: man acquires an opening into the natural or visible world by the exercise of his *bodily senses*, in the *first* instance, and of his *scientific* and *rational faculty* in the *second*. But who cannot see that this opening is gradual, and advances to its perfection in proportion to the exercise of sense, of science, and of reason, so that it is more full and perfect in one man than in another, according to the degree of such exercise?

Exactly similar is the case of *opening* into the spiritual or invisible world, with this only difference, that it cannot be effected by the bodily senses, nor yet by the higher powers of science and of reason, unless aided by revelation. For the bodily senses of man have nothing in common with spiritual objects, consequently, nothing in common with the spiritual or invisible world; and, therefore, let them be in ever so high a state of perfection, and ever so much aided by artificial powers, such as microscopes, telescopes, &c., &c., it is altogether impossible for them to admit any sensation of the presence and operation of things, between which and themselves there is no parallelism. The same is true of science and of reason, inasmuch as all human science is grounded in the senses, and all human reason is grounded in science, and consequently they both alike partake of the imperfection of their origin, and, therefore, are both alike incapable of looking into any world but their own, only so far as they submit themselves to the light and guidance of REVEALED TRUTH.

The opening, then, to *heaven and the LORD*, of which we are here speaking, is not to be conceived as an opening either of bodily sense, or of natural reason and

science, but as an opening of the *internal man*, in proportion as man becomes acquainted with the sublime truths of revelation, and forms his life accordingly.

It is to be observed, also, that there is an agreement, in many respects, between this opening of the mind to the *eternal* world, and an opening of the bodily senses, and of science and reason to the *temporal* world. For in the *first* place, they both of them begin from the senses, and advance thence, by degrees, more and more to the interiors of the mind, so that they each of them partake of a *double* character, being both *external* and *internal*. In the *second* place, they are both of them more perfect, in the degree that man's *affections* and *thoughts* are interested respecting the concerns of the two worlds, towards which each opening is directed.

An attentive consideration of these *two* instances of similitude, between an opening of the senses, of science and of reason to the natural or visible world, and an opening of the internal man to the spiritual or invisible world, may tend to throw light on the subject under consideration.

To begin, then, with the *first* of these instances, in which it was asserted, that *both openings commence from the senses, and advance thence by degrees more and more to the interiors of the mind, so that they each of them partake of a double character, being both external and internal.*

That all this is true respecting the opening of the bodily senses, of science, and of reason, to the natural or visible world, no one can possibly doubt, who has paid the slightest attention to the commencement and progress of that opening in his own case. For how plain is it to see, that man's first opening to the world, which he at present inhabits, is through the bodily senses of *sight*, *hearing*, *tasting*, *smelling*, and *touching*, which may comparatively be called an *external opening*, and that he thence advances to a more *internal opening*, in proportion as, through the mediums of science and of reason, he becomes more interiorly acquainted with the *qualities*

and *characters*, the *purposes* and *uses*, of the various objects of that world, which fall under his notice. His opening, therefore, at its commencement, is confined to the *surfaces* of things about him, from which it gradually extends, so far as he comes into the exercise of science and of reason, and is thereby led to explore their *inward essences*. A *child*, for instance, has a very superficial, and, consequently, imperfect opening to the present world, during a period of several years from the time of his birth, nor can it be otherwise, until, in maturer age, he begins to exercise his thoughts and affections, and is thus by degrees taught what the present world properly is; what a combination of divine wonders it contains; what is the final end of its creation; what are the benefits to be reaped from it, if it be used according to divine order, and what the mischiefs and dangers, in case that order is not attended to; with a thousand other considerations of a similar nature. It is evident, therefore, that opening to the present visible and natural world is of a twofold character, being both *external* and *internal*, and that its external character is proper to all *young people*, before they begin to think, whilst its internal character is proper to the thoughtful and considerate, who look through the mere *outsides* of things, and endeavour to acquire an acquaintance with their *inside* qualities and purposes.

In exact agreement with this opening of man to the natural and visible world which he inhabits, is his opening to the spiritual or invisible world, thus to *heaven* and *the LORD*, which is the immediate subject of our present consideration. For the commencement of this latter opening, like that of the former, is through the senses, with this only difference, that the latter opening, or the opening to the spiritual or invisible world, is effected by a reception, through the senses, of the revealed truths of **GOD'S MOST HOLY WORD**, whereas the former opening, or the opening to the natural and visible world, is effected by an impression of natural objects on the organs of sense. For from the moment that man first begins to

hear, or to read, the divine pages of revealed truth, he begins at the same instant to acquire some degree of opening to another world and its GOD, inasmuch as GOD and another world are the prominent objects presented to every one's view and attention in those wonderful pages, so that it is impossible either to hear or to read them, without receiving some impression, be it deep or slight, of the sublime subjects of which they treat. It is evident, however, that this impression must vary, not only in different minds, but also in the same mind, according to the several degrees of attention, with which the divine oracles are consulted, and that the opening to the eternal world will be affected accordingly. The young and careless reader, or hearer, for instance, will receive but a slight impression, and consequently his opening to the eternal world will be proportionably small and contracted, whilst, on the other hand, a person of maturer age, and of more serious attention, will be impressed more deeply, and of course will admit of an opening both to GOD and heaven commensurate with the interest he takes in those grand objects. For a young and careless reader, or hearer, of the great truths of revelation, sees nothing in those truths but a kind of *dead picture*, or *lifeless image*, of GOD and heaven, which, when it has for a moment been looked at, presently vanishes from his remembrance, or, if it remains, operates only as a *rareeshow*, which has no influence whatsoever on his love and life. The serious hearer, or reader, on the contrary, whose maturity of years has ripened the powers of his understanding and judgment, discovers, in the *book of GOD*, a living portrait of His divine perfections, and at the same time obtains a glimpse of all the glories, beauties, and joys of His eternal kingdom; and being transported with the view of such wonders and such blessedness, he sets it before his eyes for his constant admonition, guidance, and consolation. It is evident, therefore, that the opening to the spiritual and invisible world, like the opening to the natural and visible world, is both external and internal, commencing with an impression on the outward senses,

and thence advancing gradually to a fuller manifestation in the interiors of the serious and devout mind.

But there is a *second* instance of similitude between an opening of the senses, &c., to the natural or visible world, and an opening of the internal man to the spiritual or invisible world, which demands attention, and which is this, *that both openings are more full and perfect in the degree that man's affections and thoughts are interested respecting the concerns of each world.*

That this remark is true respecting the opening of the senses, &c., to the natural or visible world, must be obvious to every attentive observer of mankind. For how very limited, with some people, is the knowledge of the world in which they live! They know, indeed, that the *sky is blue*, and that the *grass is green*, but as to any further acquaintance with its constitution, either as the workmanship of an all-wise and all-merciful Being, or as the temporary abode of man, intended by that workmanship to conduct him to a right apprehension of the goodness, wisdom, and power of the divine Artificer, they remain, all their days, in a lamentable and criminal ignorance. And what shall we say is the true cause of this fatal misapplication of their time, and of those higher talents, which the FATHER OF MERCIES has been pleased to impart to all His children, for the purpose of conducting them to the knowledge and love of Himself? Alas! we are compelled to say, that their *affections* and *thoughts* have been immersed in inferior objects, and that thus feeling no interest in this world, only as it tended to the gratification of their sensual passions and appetites, they have entirely overlooked all those wonders, glories, and beauties of creation, which were designed to have elevated their minds to a blessed and eternal acquaintance with the GREAT CREATOR.

And is not this also a true statement of the case, respecting the opening of the internal man to the spiritual or invisible world, through the medium of the sublime truths of revelation? For that those truths have a tendency to *open* that world and its great realities, not only

to the *view*, but to the *grasp* of man, by convincing him of its certainties; by affecting him with a sense of its blessedness; by holding it forth to him as the great end of his destination, his final repose and shelter from all the sorrows and labours of human life, and his final recompense, not indeed as a merited reward, but as a confirming proof of the unmerited bounty of his HEAVENLY FATHER; can admit of no doubt or dispute with any but the infidel and the sceptic. Whence, then, comes it to pass, that this blessed tendency of the WORD of the MOST HIGH is not more interiorly known and felt by the generality of mankind? Whence comes it to pass, that human minds remain still *closed* to the *powers of the world to come*, notwithstanding all the bright light of revelation, which is intended to make manifest those powers? Alas! we can give no rational answer to these queries, but what leads us to shed unceasing tears over the folly and degeneracy of men, by convincing us, that they *shut* the doors of heaven against themselves, which the ALMIGHTY is ever willing to *open*, and that what principally shuts those doors is a *perverted affection*, which fixes all its interests in the perishable things of time, and, consequently, feels no interest in the things of eternity. For what must be the necessary result of such perverted affection, but that the human mind, being open only to external objects and concerns of the present life, will be closed, as in a prison-house, against the admission of those infinitely higher objects and concerns of the eternal world, which the Gospel presents to its view?

Here, then, may be discovered what is to be understood by the *opening of the internal man to heaven and the LORD*, which is the immediate and interesting subject of our present consideration.

For by the *internal man* is here meant what, in the language of inspiration, is called the *new man*, formed, as has been already shewn in the foregoing articles of this treatise, by the several spiritual processes of *illumination of the understanding*; of *discrimination and*

separation of principles ; of purification of the will, or love, and consequent elevation to an eternal end ; and all this by virtue of the reception of the eternal truth, and obedience to its dictates. It is, therefore, the peculiar privilege of the regenerate Christian, to be gifted with this *internal man*, and to be thus capable of enjoying the supreme blessedness and security annexed to the faculty of an *opening* to the regions of peace and to the DIVINE BEING who dwells there. For all others are merely *external men*, and have no such *internal man* as yet formed within them, inasmuch as consulting only external or natural interests, and forgetting those which are internal or spiritual, they have never yet applied the capacity with which they are gifted, in common with the whole human race, of raising their affections and thoughts out of temporal things into eternal.

But what words can describe the true nature, extent, and happiness of the opening, of which we are speaking, and which is the exclusive prerogative of this *internal man*? And yet how simple is its *origin*! For in what shall we say does it originate, but in a belief, that what is *commonly called* the WORD OF GOD, is *in reality* the WORD OF GOD, and is thus identified with GOD Himself? Accordingly, under this enlightened persuasion, the true Christian peruses the inspired volume; and connecting every sentence with its DIVINE AUTHOR, he discovers some feature of His divine countenance, and hears some tone of His divine voice, in every expression and syllable that he reads. The Bible thus, with all the sublime and edifying truths which it contains, is regarded by him as a *living body*, of which GOD Himself is the *quickenning soul and spirit*, and, therefore, whensoever he approaches the holy volume, he fancies himself advancing into the divine presence, and about to hold converse with, and even to *touch*, the INFINITE and ETERNAL. Yet it is not *presence*, and *converse*, and *touch*, which *alone* interest him, and promote his gratification, for he finds by blessed experience, that this *divine body* of the MOST HIGH is replenished with a holy virtue and tinc-

ture of celestial life and love, as well as with the bright and cheering light of intellectual truth, and therefore he feels an opening to the *warmth* of the sun of heaven, as well as to its *splendour*. Thus, in perusing the revealed records of divine counsel and consolation, he not only, like the distempered woman in the Gospel, *toucheth the hem of his SAVIOUR'S garment, and is made whole* (Matt. ix. 20—23), but, like the beloved apostle, he *leaneth on JESUS' bosom, and lieth on His breast* (John xiii. 23, 25): He not only *sees the face of his GOD, and hears His voice*, but he *eats of His bread, and drinks of His cup*, and thus *dwelleth in Him*, and is made partaker of His *eternal life* (John vi. 34, 36). Moreover, he is taught by the unerring testimony of the BOOK OF GOD, that the angelic societies, or, what is the same thing, the *heavens*, are in close connexion and concentration with every truth which occurs in its various pages, for he reads, that *by the Word of the LORD were the heavens made* (Psalm xxxiii. 6); and again, *For ever, O LORD, Thy Word is settled in heaven* (Psalm cxix. 89); and, therefore, he concludes, that every *opening* of the eternal truth in his mind, whether in the way of *heat* or of *light*, is an *opening* into the heavenly *societies* connected with it, and thus into the *heavens* themselves, or the bright abodes of those societies. The history of the patriarch Jacob therefore, in which it is recorded, that *the angels of God met him*, and he said, *This is God's host* (Gen. xxxii. 1, 2), is still verified in the experience of every humble and sincere Christian.

By the opening, then, of which we are speaking, is not meant such an opening into the invisible world, as was granted, in days of old, to patriarchs, prophets, apostles, and especially to St. John the evangelist, who saw with their *spiritual eyes*, and heard with their *spiritual ears*, the wonders of the invisible world; for such an opening as this, howsoever important and useful it might be at the time, is not to be expected in the general order of providence, neither indeed can it be supposed necessary for all Christians. The opening, therefore, which is the subject

of this article, is of another kind, consisting, not in the opening of the *eyes, ears,* and other senses of the spirit, but in the *opening of the understanding,* by enabling it to *see* GOD in every truth of HIS HOLY WORD; and also in the *opening of the will,* by making it sensible of the good of the divine love stored up in every sentence and syllable of the sacred volume. This opening, therefore, is an opening to which all Christians alike are invited, because all Christians alike have the faculty to attain it. JESUS CHRIST, accordingly, adverts to this opening, when he says, "Blessed are the pure in heart, *for they shall see God,*" [Matt. v. 8;] and in another place, *The world seeth Me no more, but ye see Me,* [John xiv. 19;] plainly intimating by these words, that *purity of heart,* attended with *faith in the INCARNATE GOD,* is always accompanied by an *opening* of the understanding to a sight and perception of that GOD. As surely therefore as all Christians are called to be *pure in heart,* and to *believe in the INCARNATE GOD,* so surely are they called to experience the opening to that GOD and His kingdom, of which we have been speaking, and thus to confirm the apostolic testimony, which applies to every Christian convert, with equal force and propriety as to the Hebrews of old, *Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to JESUS the mediator of the new covenant,* [Heb. xiv. 22, 23, 24.]

And here it may not be foreign to our subject to point out a prevailing defect in the manner, in which many Christians, it is to be feared, peruse the sacred pages of revealed truth, called the WORD OF GOD. The defect is this; they read the Bible, as they are accustomed to read other books, without any regard to the *quality,* and *spirit,* and *presence of its Author,* and the sad consequence is, they see nothing in it but a kind of *dead letter,* and receive nothing from it in the way of intellectual food, but

a kind of *dead husk*, because they forget that GOD, with all His divine quality and spirit; with all His love and wisdom; with all His power and peace; with every enlightening, purifying, elevating, and saving virtue of His divine nature and essence, is continually present in every part and portion of His HOLY WORD, dwelling in it, as in His sacred tabernacle, and thence imparting, as from Himself, all divine life, holiness, protection, and benediction, to the humble and penitent reader. From this unhappy forgetfulness, then, it comes to pass, that although they discover in the sacred pages many sublime and edifying truths, and are at the same time affected with a sense of the divine mercy and loving-kindness which imparts them, yet they separate those truths from their DIVINE SOURCE, and consequently deprive them of their pre-eminent use, as the appointed means of opening human minds, not only to the *throne of GOD*, but to GOD HIMSELF. For that the WORD OF GOD was designed to effect this blessed and two-fold purpose, both of introducing man to the divine presence, and also of opening a way for the Godhead to dwell with man, is evident from these words of the GREAT SAVIOUR, *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;] and again, *He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me*, [Matt. x. 40.] To *receive*, then, the Godhead himself, so that He may make His eternally blessed *abode* in us, is to be regarded as the one grand end and design of the revelation of His HOLY WORD, consequently of our hearing and reading it, and, therefore, unless this end and design be in some measure accomplished, by suffering revealed truth to *open* our minds to GOD, and to keep them open for His admission, that He may make His everlasting *abode* in us, we *make the Word of GOD of none effect* through our carelessness and inconsideration.

In addition to the above remark concerning the BOOK OF GOD, as containing in it the quality, spirit, and presence of its DIVINE AUTHOR, it may not perhaps be impertinent

to note, that the same observation will apply with equal force to all other books; in other words, that all other books contain in them the quality, spirit, and presence of their respective writers. And if this observation be true, (and what reflecting mind can doubt its truth?) then how awful is the consideration, that in perusing the writings of the *profligate*, the *sceptic*, the *trifler*, &c., &c., we are in danger of imbibing the poisonous *spirit* and *quality* of each, and not only so, but of introducing ourselves into the author's *presence*, and thus of opening our minds to an association, which may be at once perilous and difficult to dissolve! According to this view, therefore, few acts are of more importance than the act of *reading*, since whilst a *good book*, and especially the BIBLE, is instrumental in introducing to the *presence* of its author, and in imparting a tincture of the heavenly spirit from which he writes, and thus is made the blessed medium of *opening* heaven, a *bad book* has every contrary tendency, and consequently, if read with interest and affection, *closes* heaven, by rendering us familiar both with corrupt principles and their abandoned patrons.

Plain, however, and demonstrable, as is the truth of the above observations respecting the opening of the internal man to the invisible world and its God, how few Christians are aware of being in possession of any such privilege, even at the very time that they are in the full enjoyment of it! Thus they are regular, we will suppose, at their public and private devotions; they believe in JESUS CHRIST as the manifested God; they read and meditate on the WORD OF GOD; they do good works from a sincere desire to glorify God without any regard to their own glory, &c., &c., and yet the idea never once occurs to them, that every one of these religious acts implies an *opening* to the eternal world and to all its blessed inhabitants. For what is prayer, but an elevation of the soul to God, consequently an opening or introduction to DIVINE PRESENCE? What, again, is faith in JESUS CHRIST, but an *internal sight* of Him? What, again, is reading and meditation on the Word of God, but holding converse with

GOD? And, lastly, what is every good work done to the glory of GOD, but a proof of *divine presence* and *operation*, since man, of himself, is utterly incapable of doing such a work? It is evident, then, that whether man is aware of it, or not, his mind is *open* towards heaven, and heaven is *open* towards him, whensoever he devoutly prays, or believes in JESUS CHRIST, or meditates seriously on GOD'S WORD, or performs a single good work which is acceptable in the sight of his HEAVENLY FATHER.

Much more might, if necessary, be said concerning the reasonableness and importance of the above subject, but it is hoped that what has been already said will be sufficient to convince the serious reader, that every truth of the WORD OF GOD was intended to effect an opening to GOD and His kingdom, and that this is one of the singular pre-eminent benefits which the divine volume was intended to confer on mankind.

Behold, then, in this benefit, a testimony in favour of divine revelation, its undeniable certainty, its consolatory tendency, the omnipotence of its truth, and the grandeur of its effects, which removes all doubt from the minds of the simple and sincere, by placing them in the immediate present possession of an imperishable good. For such a good is the *presence* of that DIVINE BEING, to which the interiors of their minds are gradually opened by faith in Him as an INCARNATE *manifested* GOD, and by a life in conformity to His divine precepts. As, therefore, a man, who is in the full enjoyment of his bodily senses, can have no doubt of the *sun's* existence, and that he is the centre and the fountain of a recreating warmth, and of a cheering light, by which the earth and all its productions are maintained in a state of being and fruitfulness, in like manner the humble and penitent Christian rises above all the mists of scepticism and incredulity respecting not only the existence of a SAVIOUR GOD, whose high and holy name is JESUS CHRIST, but also respecting His divine operation, by which He proves Himself to be the source of all that is good, and wise, and lovely; the Father and Friend of His creature man; manifesting His fatherly and friendly love

more especially by giving all His children access to Himself, so as to enable Him to unvail and open to them all the brightness and benignity of His divine and ever-blessed countenance. Shall man, then, find delight in opening his bodily senses to the warmth and light of the natural sun, and shall he feel no joy in opening his mental faculties to the DIVINE CREATOR of that sun? Shall the warmth and light of the sun be thought a sufficiently convincing evidence of the sun's existence, and shall not the love and the wisdom of the INCARNATE GOD be allowed an equal force of testimony in proof of *His*? Shall the *bodily senses* be regarded as credible witnesses in the world adapted to their exercise and observation, and shall no credit be given to the *perceptions, convictions, and notices of the mind*, in regard to that higher and eternal world, which is the chief object of its affections? Shall we grant to a *stone*, when it comes into contact with our touch, the power it possesses to prove its properties of *hardness, extension, and solidity*, and shall we refuse to *truth*, when it comes into contact with our understandings, the higher power which it possesses, of proving its essential properties of *certainty, of universal interest, and of divine origin*? Surely to concede so much to *matter*, and so little to *mind*; to believe *all* the information we receive from the bodily senses, and *none* that is admitted by the way of intellect and sound judgment; is paying but a poor compliment to ourselves, because it implies a direct affirmation, that we regard *matter* and not *mind, bodily sense, and not intellect and sound judgment*, as the more constituent principles of our own being and existence. Would it not, therefore, be more rational and consistent to speak out, and to assert at once, that there are no such things as matter and a material world, no such things as body and bodily senses, than to assent to the existence of these things, whilst we deny the existence of those spiritual and eternal realities, which are proved to us by an evidence infinitely superior to that which demonstrates that we have *eyes and ears*, and that we live in a world composed of material elements?

But let us leave to the children of this world, who either disbelieve the truth of revelation, or, if they accede to its *external evidence*, do not allow it to produce in them its *internal and happy effects*, to lose themselves in the labyrinth of irrational and inconsistent opinions, by exalting nature above GOD, and sense above intelligence. And let us rejoice, as true Christians, in the persuasion, that whilst we take the bright truths of revelation for our guides, and direct our lives accordingly, we escape from all the mazes of error, and pursue a lightsome and direct path, which leads to the splendid temple of wisdom, and to the GOD who dwells there. In this happy case, too, looking through nature up to nature's GOD; through sense to the intelligence which gives it birth; through intelligence to truth; and through truth to the ETERNAL WORD *made flesh*, in which all truth originates, we shall by degrees experience a blessed *opening* of our minds to the SUPREME GODHEAD, manifested in HIS DIVINE HUMANITY, as a GOD-MAN, the one ONLY CREATOR, REDEEMER, and REGENERATOR of angels and men. But what words can describe the blessedness of this opening, which comprehends in it the accomplishment of every divine purpose, and particularly of the gracious promise of the SAVIOUR GOD, *He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of my Father, and I will love him, and will MANIFEST MYSELF TO HIM,* (John xiv. 21.) AMEN.

NINTH HOUR.

CONJUNCTION OF THE INTERNAL MAN WITH THE EXTERNAL, THROUGH A DESCENT, INTO THE LATTER, OF THE PRINCIPLES OF HEAVENLY ORDER OPENED IN THE FORMER.

IN the preceding article it was shewn what is here to be understood by the *internal man*, and how this man is

opened and formed by the reception of revealed truth, and by a life in agreement with its pure dictates. It remains now to be shewn, *first*, what is also to be understood by the *external man*; *secondly*, what by the *conjunction* here adverted to; and *thirdly*, what by a *descent into the external man of the principles of heavenly order contained in the internal*.

I. On the first of these points it may be proper to observe, that by the external man here spoken of is meant, not merely the body of flesh and blood, with which every human being is invested during his abode in this lower world, nor yet the mere external words and deeds of that body, but under the term, *the external man*, is intended to be expressed the *whole of the merely natural man*, before he becomes admmissive of spiritual principles; thus the whole of his purposes, thoughts, inclinations, &c. &c., inasmuch as all these, being immersed solely in the concerns of this lower world, are comparatively *external*.

Every man, therefore, may be regarded as a merely external man, who has not as yet suffered his mind to be opened, by divine truth, to the contemplation and enjoyment of those internal and spiritual objects, to which that truth is ever pointing; nor will this his external character be at all affected by any pre-eminence to which his talents, his learning, or his natural intellectual powers, may have exalted him. For if these talents, learning, and intellectual powers, have been employed solely on the things of time, without any regard to the higher concerns of eternity; if their possessor, therefore, in the pursuit of worldly fame and distinction, has neglected to secure *the honour which cometh from God* only; if the important duties of *repentance*, of *self-denial*, of *faith in the INCARNATE GOD*, of a *diligent perusal of*, and *sincere obedience to, His divine precepts*, have been supplanted by an attention to human sciences, so that the character of a *Christian* has been lost in that of a *philosopher*, and a crown of immortal glory forfeited for the fading laurels of scientific reputa-

tion; in this unhappy case, what eye cannot see, that talents, learning, and intellectual powers, so far from imparting to their possessor any share of real *internal* life and principle, only render him more and more *external*, by binding him faster to *external* purposes, pursuits, and interests?

Nor will it make any difference, on this occasion, if we suppose that the above talents, learning, and intellectual powers, have been accompanied by what are commonly called *good natural affections* and *inclinations*, manifesting themselves in all that accommodation to the comfort of others, which is usually termed *kindness* and *good breeding*: For if those good affections and inclinations, with all the pleasing manners to which they give birth, still retain only a merely natural character; in other words, if they have never yet been taught to acknowledge the supremacy of the divine truth of revelation, and to bow down before it as to a spiritual principle and power from the MOST HIGH, intended to sanctify, to regulate, and to vivify the natural man, with all his purposes, affections, dispositions, &c. &c., how plain is it to see, that in such case they constitute only the *outward bark peeled off* from the TREE OF LIFE, and not the *fruit* and *branches* of that tree, and that consequently their possessor stands in the same *external* predicament, since it is impossible that the quality of the *man* can differ from that of his *mind*!

And would we know the reason, why every man is of the above external description, until he be brought into some degree of elevation to, and communication with the DIVINE FATHER of his being? It is evidently this, that GOD dwells in the very *centre* of all created subjects, and is thus the very *inmost* principle of their being. In proportion then as we draw near to this inmost principle, and partake of its inward qualities, we become *internal* men; but in proportion as we remove ourselves from it, and reject its qualities, we remain *external* men, and are accordingly compared in the Sacred Scripture to *chaff*, of which it is written that *the wind*

driveth it away (Psalm i. 4), and that it will be *burnt up with unquenchable fire* (Matt. iii. 12).

The marked distinction, then, between the two men, which are here called the *internal man* and the *external man*, is this, that the internal man is formed from internal spiritual principles, derived from the revealed Word of the Most HIGH, and is in all things influenced by those principles, inasmuch as they are incorporated in his very life and love; whereas the external man is formed from external natural principles, or such as regard his well-being in the external natural world which he inhabits, and when left to himself, unrestrained by the internal man, is continually influenced by those principles. The internal man, again, is at all times occupied about the possession of an *eternal good*, because he sees clearly that no other or lesser good is worth the pursuit of an immortal being; whereas the external man, when left to his own guidance and government, is occupied solely about the possession of some *temporal good*, inasmuch as he has no eyes to discern the intrinsic value of any other, nor can he conceive that any other exists, which is of higher estimation. The internal man, again, acknowledges from the heart, and finds his chief joy in the acknowledgment, that all his life, all his love, all his wisdom, all his goodness, his truth, and his peace, are continual gifts from GOD, and that he himself is merely a recipient, and must for ever remain so; whereas the external man, unless enlightened by the internal, supposes that his life is *his own*; consequently an *independent* property, and that thus his love, his wisdom, his goodness, truth and peace, are not so much to be regarded as gifts, for which he is continually indebted to the divine bounty, but rather as *acquirements*, resulting solely from his own superior skill and contrivance, and thus imposing on him no debt of gratitude to any other being.

II. But notwithstanding this discrepancy discoverable in the ruling features of the internal man and the external, it is still possible, because it is in the order of the

divine providence, that they may be brought into the harmony of the most friendly alliance, and even of the most intimate *conjunction*, which is the *second* subject of consideration suggested by the title of this *ninth hour* of regenerate or renovated life. Let us proceed, then, to inquire *first*, what is involved in the idea of this conjunction, and *secondly*, what are the grounds of its expediency and necessity.

On the first of these points, viz., *what is involved in the idea of the conjunction here adverted to*, it may be proper to observe, that all *spiritual* conjunction implies a *reciprocity* of affection and attachment in the parties to be conjoined, since without such reciprocity there can be no conjunction. In the present case, therefore, it implies, that the *internal man*, on his part, is disposed to conjoin himself to the *external*, and that the *external man* also, on his part, is alike disposed to conjoin himself to the *internal*. JESUS CHRIST, accordingly, adverts to this reciprocity in speaking both of His union with His FATHER, and of His conjunction with His church, for in the former case He says to Philip, *Believe Me, that I am in the Father, and the Father in Me* (John xiv. 11); and in the latter case, He says to His disciples, *Abide in ME, and I in you* (John xv. 4); plainly intimating that the union of His DIVINITY and HUMANITY, and also the conjunction which was to take place between Him and His church or people, was to be the result of a *mutual* love in the uniting parties. It is necessary, then, with a view to the conjunction of the internal man and the external, that each man be willing and eager to effect such conjunction.

But there is yet another condition necessary to be complied with, before the conjunction under consideration can be accomplished, and that is the *submission* of the external man to the internal, and the consequent *exaltation* of the internal man above the external, and this, not only in *generals*, but in *particulars*. The ground and reason of this condition is, because it is an eternal law of the Divine Providence, that what is internal shall

bear rule over what is external, as the *soul* over its *body*, and not *vice versa*, inasmuch as what is internal is nearer to the DIVINITY than what is external, consequently, is more perfect, more powerful, and more blessed. Thus *charity* is a principle more *internal*, and, therefore, nearer to the DIVINITY, than *faith*, on which account the two principles can never be conjoined, only so far as the former is exalted above the latter, or, what amounts to the same thing, so far as the latter submits itself to the former. To the intent then that the external man may attain all the benefits accruing from his conjunction with the internal, it will be absolutely requisite that he be brought into the most entire submission of himself, and of all his concerns, to the guidance and government of his legitimate lord. And since his concerns relate principally to the public duties resulting from his connexion with society, such as the duties of *office*, of *profession*, of *business*, &c., &c., and also to the private duties resulting from his connexion with an infirm body, such as *eating*, *drinking*, *sleeping*, *recreation*, &c., &c., it will be further requisite that, in all these duties, he consult the *internal man*, and suffer himself to be directed by the laws of divine order made known to that man.

But it was proposed to inquire, *secondly*, into the grounds of the *expediency* and *necessity* of the above conjunction, on which subject a moment's serious reflection will be sufficient to conduct us to the most satisfactory conclusions. For what man of sound judgment, at all matured by experience of the natural propensities of the *external* or *natural* man, when left to himself, cannot discern, not only the *expediency*, but *absolute necessity*, of this external or natural man being subjected to some *restraining* power, as the only means of preventing him from doing mischief both to society and to himself? But what restraining power can be sufficient for this purpose, unless it be grounded in some *internal* principle, and this principle be in connexion with GOD and the great realities of another world?

Human laws, indeed, must be allowed to have some influence on this occasion, as far as their sanctions go; but these sanctions, it is well known, extend no further than to the concerns of temporal life, reputation and reward, all which, it is frequently found, are weak and powerless in opposing the superior strength of unruly passions and appetites. To check the external man, then, in his natural career of disorder and mischief, we must have recourse to some counter-acting authority, superior to that of human penalties and prohibitions; and what can this be but *religious principle*? But where shall we find religious principle, or what is its place of residence, but the internal man, which man, as has been already shewn, is formed from the precepts of revealed truth, believed in, loved, and obeyed? The external man, then, can never be preserved from mischief, and kept within the secure boundary of divine order, only so far as he submits to be guided and governed by the religious principle operative in the *internal man*.

But the *expediency* and *necessity*, of which we are speaking, are grounded, not only in the prevention of mischief, as it respects the external man, but also in the promotion of benefit and use, as it respects the internal man. For unless the *external man* submits himself to the *internal*, and thus by entering into the bond of a holy alliance and conjunction, allows to the internal man the free exercise of his ruling powers, how are those powers cramped, and how does the internal man mourn over the fetters with which he is thus bound, and which not only rob him of his freedom, but threaten to deprive him of his life! Yet such is the unhappy situation of all those, who have admitted into their minds *religious principles*, and at the same time have not been sufficiently on their guard respecting the conduct of the *external man*, and his obedience to those principles. For what, in such case, must be the sad lot and condition of those principles? Will they not grieve at the narrow limits set to their jurisdiction and use; when, instead of freely exercising their authority in guiding, controlling,

and blessing the external man, and thus extending to him their benevolent purposes, they feel themselves compelled by his refractoriness to hide themselves in the secluded chambers of their own interior abodes? And will they not also suffer from the painful apprehension, lest, by being thus stifled in their efforts to do good, they should finally perish and become extinct, like hidden fires which are smothered in their attempts to communicate their flame? To give security, then, to the good principles, which may at any time have been stored up in the *internal man*, it is absolutely necessary that they be brought into exercise in the *external man*, which can only be affected by the submission of the latter man to the former, and by the consequent *conjunction* of the two men in one purpose, one operation, and one blessedness.

III. From what has been said, then, it will now, *thirdly*, be evident what is to be understood by a *descent into the external man of the principles of heavenly order contained in the internal*.

Yet possibly, at first hearing, it may sound like strange language to speak of *descent* of principles in the human mind, when yet the term *descent* implies *space* and *motion*, between which and the human mind there is nothing in common, consequently no *descending motion* can properly be predicated of mental principles.

But it ought to be considered that the human mind, though no subject of the measures of space, such as height and depth, is yet a subject of what is analogous to those measures, viz., of different degrees of powers and faculties, varying according to their several capacities of receiving and exercising the life which is from God, and which is the sole principle of animation in all living creatures.

Thus it is universally acknowledged, that in the mind of man there are two distinct degrees of powers and faculties, called *rational* and *natural*, and that the principle of animation from God is received differently in each degree, the rational degree receiving it in one way, and the natural in another. In agreement, too,

with the blessed light of revelation, it seems reasonable to conclude, that besides the rational and natural degrees of the human mind, there are others, which may not improperly be called *celestial* and *spiritual*, according to the different measures in which the great truths of revelation are admitted, and become operative, some minds admitting them more interiorly into the *love* and *affections*, and some more exteriorly into the *understanding* and *thought*. As, therefore, the *significative ark* of old was to be made of *lower, second, and third* [stories,] (Gen. vi. 16), and as the *figurative tabernacle in the wilderness* had its several distinct parts, such as the *inmost*, or HOLY OF HOLIES; also the *middle*, in which was deposited the *shewbread* and the *golden candlestick*; and, lastly, the *court round about* (Exod. xxxvii. xxxviii. xxxix.), are we not authorized in conceiving, that a similar distinction of degrees exists in the human mind, which may thus be regarded as a spiritual *ark* or *tabernacle*, or *house* of the MOST HIGH, containing apartment within apartment, called *lower, second, and third*, according as each stands more remote from, or nearer to, the *inmost principle* of all minds, in which the ALMIGHTY HIMSELF, with all His heavenly host, has His eternal abode?

From this view of the subject, then, may be collected an explanation of what is meant by *the descent into the external man of the principles of heavenly order contained in the internal*, as above spoken of. For *ascent* and *descent*, in the language of revelation, are terms applied to denote, not any changes in regard to *space*, but only changes in regard to *mind*, in proportion as it approaches nearer to, or recedes further from God, the *inmost principle* of all life. They are, accordingly, applied to the *holy angels*, who are therefore described both as *ascending* and *descending* (Gen. xxviii. 12; John i. 51), to denote the aid they are always ready to afford to man, by first raising him *upwards*, or *inwards*, towards God, and when they have effected this blessed purpose, by then assisting him in bringing *downward*,

or *outward*, into his external man, for regulation and sanctification, the principles of divine order made manifest to the internal man. For it is an eternal law of the divine Providence, that the internal man shall be first formed and purified, before the external man can be reformed, and restored to the order of heaven, and, therefore, when the *ascending angels* have accomplished their blessed purpose in regard to the *internal man*, they next become *descending angels*, by operating on the *external man*, to the intent that they may introduce into him also the principles of divine order manifested in the internal man, and may thus effect an eternal and happy conjunction between the two men.

This descent of the principles of heavenly life from the internal man to the external, and the corresponding order which is thus to be introduced into the external, there is every reason to believe, was figured, in the book of revelation, by the wonderful and edifying history of the patriarch *Joseph*, in his being first brought down into *Egypt*, and afterwards exalted to dominion over the whole land. For *Egypt*, like the *land of Canaan*, and the other countries bordering upon it, according to the testimony of all enlightened writers, and especially of the sacred penman, was *representative*, and in this its representative character was applied in the Sacred Scriptures to denote the lowest principles of the human mind, such as are the thing, of *sense* and *science* (See Isaiah chap. xix. throughout). The same descent, too, was most probably again typified and represented by the solemn act recorded of the BLESSED JESUS, when, as it is written, *He poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded* (John xiii. 5). For the *feet*, as being the lowest part of the human body, may justly be considered as figurative and expressive of the lowest or outermost degree of the human mind, called the *natural* or *external* degree, and, therefore, when the BLESSED JESUS condescended, in His adorable mercy, to *wash the feet* of His disciples, how forcibly

does the divine act impress on our attention its significant meaning, by reminding us, that He is ever ready and willing, from the same mercy, to *wash*, or purify from all filth of iniquity, the *natural* or *external* man, with all his purposes, affections, thoughts, appetites, and operations!

Behold here, then, in the above *conjunction* of the *internal* and *external* man, effected through the descent of the principles of heavenly love and wisdom from the former man into the latter, and their operation in the latter, the concluding period of man's regeneration, and at the same time the blessed accomplishment of all the grand ends proposed in the everlasting gospel! For this accomplishment requires, that internal things and external should be combined in man, since neither the one, nor the other, are any thing, or of any use, in a state of *separation*. For internal things without external are like a *sun* without an *earth* to shine upon, thus without a *ground* for the reception of his fructifying heat and light, whilst external things separate from internal are like an *earth* without a *sun*, thus like ground destitute of the sun's quickening and enlivening beams, consequently, barren and unfruitful. The same accomplishment, therefore, requires, that *heaven* and *earth*, the *invisible* and *visible* worlds, should be combined in man, inasmuch as internal things, according to the idea of them above suggested, are from heaven and the invisible world, and form heaven and the invisible world in the human mind, whilst external things are from earth and the visible world, and form *earth* and the *visible world* in the same mind.

In the regenerate man, then, we see in *miniature* an exact image and figure of the two *grand* worlds, the *invisible* and *visible*, the heavenly and the earthly, united; his internal man being an image and figure of the one, and his external man an image and figure of the other, and both being *conjoined* for the purposes of mutual benefit and general use. But what words can sufficiently describe the happy effects of this *harmonious conjunction*?

For lo! all division ceases, and no longer are to be heard the anguishing outcries and remonstrances of conscience, uttering its complaints against the rebellions of nature, and the oppositions of the natural man to the just requirements of truth. No longer, therefore, *hath the LORD a controversy with His people* (Micah vi. 2), because no longer is there any need of His tender expostulation, *The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider* (Isaiah i. 3). For behold! the passions, the appetites, the affections and thoughts of the natural or external man, now *know* and *acknowledge* their DIVINE OWNER and MASTER, by virtue of the intelligence imparted through the spiritual or internal man. They also bow down before the DIVINE SOVEREIGNTY of their LORD in a dutiful and active obedience, whether called to the exercise of some useful employment, or to the pursuits of useful science, or to the cultivation of some art connected with the good of society, or even to the ordinary occupations of *eating, drinking, &c., &c.*, because the intelligence of wisdom instructs them, that there is no danger, but otherwise, in all such occupations, provided that the general good of mankind, and not self-love alone, is regarded in them. In this harmony, too, between the external and internal man is involved the harmony of innumerable purposes, principles, and persuasions, which were heretofore in the utmost contrariety and discordance, so that the prophetic promise is fulfilled, where it is written, *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 fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain.* For the *wolf, the leopard, the lion, and the bear*, of all violence, outrage, and mischievous purpose, are

now *chained*, and at the same time the poison of the *asp* and of the *cockatrice* finds its *antidote* in the gentleness, sweetness, and innocence, inspired from above, and descending through the internal man into every recess, cavern, *den*, and *hole* of the external. Nor ought it to be forgotten, that in this harmony is to be found the free, undisturbed, and perpetual *circulation* of every divine blessing from the FATHER OF MERCIES, commencing first with the *inmost* principles of the human mind, and thence propagating itself to *interior* principles, and from *interior* to *exterior*, and from *exterior* to the most *external*, and not even stopping here, but when it has imparted its holy virtues to the *circumferential* parts of humanity, returning back to its DIVINE CENTRE, attended and full fraught with the delightful odour of gratitude and joy collected from all the principles through which it has passed.

Oh happy change (who will not exclaim?) which the Gospel has thus a tendency to effect in the constitution and condition of man! For who would not wish discord to be supplanted by harmony, violence by gentleness, rapine, cruelty, and injustice, by contentment, innocence, and uprightness? What reflecting mind, too, can be insensible to the happy consequences which must of necessity result from *unity of purpose and of end* in the several principles which enter into its constitution? Yet how is this unity to be produced, except by the strong cement of love and charity, of innocence and peace, of justice and of judgment, that blessed spirit and temper from the MOST HIGH GOD, to which the Gospel points, as to the sure and only effectual remedy for all the disorders and divisions prevalent in the nature of man? How is this unity also to be produced, unless this blessed spirit be allowed a free and general circulation, so that it shall no longer be confined only to the *internal man*, but shall descend thence to the utmost boundaries of the *external*, removing in its descent every obstacle opposed to the blessed sceptre and sway of its own powerful, beneficent, and divine virtues?

Grant, then, we beseech thee, O MERCIFUL and HEAVENLY FATHER, to us Thy sinful children, that we may not only cherish, in our internal man, all the heavenly graces and virtues which Thou, in Thine adorable mercy, art ever disposed to impart, but may also suffer those graces and virtues to descend, and circulate freely through every organ, member, and pore of the external man! May heaven and earth, grace and nature, mind and matter, be thus brought into the concord and harmony of the most endearing and friendly union in our minds and bodies! May no lust escape our notice and severe censure, which has a tendency to disturb that union, and may no sacrifice be thought too dear, which the Gospel assures us is likely to promote it! Thus will we indulge the delightful hope of becoming finally Thy *full-grown* children, when not only in *memory* but in *intelligence*, and not only in *intelligence* but in *love*, and not only in *love* but in *life*, in the *faithful discharge of every duty*, and in all our most *ordinary occupations*, we have a sincere respect to THEE and to Thy most holy precepts. AMEN.

TENTH HOUR.

TEMPTATION-COMBATS IN CONSEQUENCE OF THE DESCENT TREATED OF IN THE PRECEDING ARTICLE.

THERE are two distinct considerations pressed more especially on our notice by the interesting title of this *tenth hour* of regenerate life. The *first* is the *origin* of the *temptation-combats* here spoken of, and the *second* is their *beneficial tendency* or *use*.

I. On the first of these points, it may be proper to premise, that a distinction is to be made between what is commonly called *temptation*, and what is here called *temptation-combat*, for *temptation*, according to the general acceptance of the term, implies *enticement* or *excitement to some evil*, without any regard to the

manner in which man is affected by such enticement or excitement either in the way of *resistance* or of *compliance*; whereas *temptation-combats*, agreeable to the sense in which the term is here used, imply *resistance* to such enticement or excitement.

It is further to be premised, that by the term *temptation-combats*, as here adopted, is meant *resistance*, not merely to *moral* and *civil* evil, but to *spiritual* evil, or, what is the same thing, to *sin against God*, and, of consequence, no man can be admitted into *temptation-combats* of this description, unless he be under the influence of a principle opposed to *sin against God*, thus unless he be under the influence of *religious principle*. For no power less than *religious principle* is of sufficient force to guard man against *spiritual* evil, or to prevent him from *sinning against God*, whereas *moral* and *civil* evils may be guarded against by other considerations, such as the loss of reputation, the loss of health, or the fear of *temporal* punishment. It merits further notice, that *temptation-combats* differ essentially from what are commonly called the *trials of life*, such as *temporal* afflictions, whether of body or of mind, inasmuch as the former are grounded in *religious principle already acquired*, whereas the latter are intended of the *divine Providence* to awaken man to its acquirement.

From these premises now may be clearly seen the *origin* of the *temptation-combats* of which we are speaking, because from these premises it is evident that such *combats* imply two opposite principles acting in contrariety to each other, viz., the principle of *evil* in the *natural* man, and the principle of *religion*, or of *heavenly good* in the *spiritual* man. For if only one of these principles be in a state of activity, it is plain there can be no *combat*, since all *combat* implies opposition, and opposition can never exist but from two forces acting in contrary directions.

The merely, *natural man*, therefore, who has never yet been wise to store his mind with *religious principles*, cannot possibly become a subject of *temptation-combats*, and

for this obvious reason, because there is no active power at work in his mind to oppose his natural evils, and of course his natural evils take the reins of government into their hands, and guide his chariot-horses, without resistance, in any direction they think proper.

But let us suppose, now, this man to recollect himself, and to discover the dangers to which he is exposed from the want of religious principles to keep his natural evils in check, and thus to arrest their destructive tendencies. Let us suppose, further, that in consequence of such discovery, he becomes a sincere convert to the Gospel of JESUS CHRIST; that he diligently studies its sublime and pure precepts; that his understanding becomes enlightened by the bright beams of the ETERNAL TRUTH, and his will warmed by the love of the SUPREME GOOD; how plain is it to see that his natural evils will now find a counteracting power, disputing their authority, and giving a new direction to the wheels of their chariot! How plain, therefore, to see, that the little kingdom of his mind will immediately become, for a time at least, a divided kingdom, and that during this division, until one of the parties becomes victorious, he will experience all the violence and tortures of what are here called *temptation-combats!*

This case will admit of illustration from the situation of a person, sailing down a river with a strong current, the strength of which current is not perceived and felt, so long as his bark moves in the same direction. But let him now change the direction of his vessel, so as to incline its motion in opposition to the current, and instantly he is made sensible of the current's violence and impetuosity, which had before escaped his notice.

The case, too, may be further illustrated by what is written in the Gospel history respecting the temptation-combats of the GREAT SAVIOUR, on which occasion we find it recorded, that JESUS *was led up of the Spirit into the wilderness, to be tempted of the devil*, [Matt. iv. 1. Mark i. 12. Luke iv. 1.] For by *the Spirit* is here manifestly meant the HOLY SPIRIT, and therefore it is said that JESUS was *led up* by Him, which could not have

been said of any other spirit. But how, now, shall we account for this strange and apparently inexplicable circumstance, that the HOLY SPIRIT should lead any one, and especially the HOLY JESUS, *to be tempted*, and to be tempted, too, *of the devil*, His great adversary? We can give no rational and satisfactory solution of this extraordinary fact, except on the ground of the idea above suggested concerning the *origin* of temptation-combats, as implying the necessity of the operation of *two contrary* powers. When, then, the BLESSED JESUS, in His humanity, had now attained such a growth in divine wisdom and power from His DIVINITY, as to be capable of enduring temptation-combats, and by those combats of subduing the powers of darkness, which was one great end of His manifestation in the flesh, it was at this important period that He was to commence those combats, and thus accomplish His saving purpose. He is, accordingly, said to be *led up of the Spirit into the wilderness to be tempted of the devil*, since had He not been *led up of the Spirit*, in other words, had He not attained an *elevation* of His humanity to a close union of divine wisdom and power in His DIVINITY, it would have been absolutely impossible for Him to have sustained any spiritual combat with His infernal adversary; and again, had not this spiritual combat been sustained, the infernal adversary could never have been despoiled of *the armour in which he trusted*, consequently, the great work of man's salvation would have remained unaccomplished.

But the above history of the origin of the temptation-combats, by which the BLESSED JESUS effected the salvation of mankind, is not to be conceived as exclusively applicable to that GREAT SAVIOUR only, but as containing in it, also, the history of the origin of the temptation-combats of all His *followers in the regeneration*, in all ages and in all places. It may, therefore, be asserted of such followers, with the utmost propriety and truth, that they also are *led up of the Spirit into the wilderness to be tempted of the devil*. For in the *first* place they are *led up of the Spirit*, inasmuch as it is their peculiar

privilege and bliss, as disciples of their DIVINE LORD and MASTER, to have attained a measure of His holy love and wisdom, and to have been *elevated* by that Spirit, not only above all the wisdom, glory, and gain, of this lower world, but above all their own frailties, sins, and ignorances, and even above their fears, their troubles, and their anxieties. And in the *second* place, they are led *into the wilderness to be tempted of the devil*, according to which idea they are described as *continuing with their LORD, in His temptations*, [Luke xxii. 28.] and it is also said by their LORD, on this occasion, concerning them, *If they have persecuted Me, they will also persecute you*, [John xv. 20.] Moreover, as the *general* work of redemption would have been incomplete, had not the BLESSED JESUS submitted to endure temptation-combats, as the only possible means of subduing the powers of darkness, and of thus removing from man their overwhelming influence, in like manner the *particular* work of redemption, in every individual mind, must also be incomplete, unless that mind, too, be occasionally *led into the wilderness*, to endure temptation-combats, and by those combats to subdue in itself the kingdom of infernal mis-rule, anarchy, and destruction, which, as common sense dictates, never can be subdued, until it be *opposed*, and never can be opposed but by that description of *spiritual* opposition, which is here called *temptation-combat*.

It is a great error, then, to suppose, that growth in divine grace, or what amounts to the same thing, the *leading* of the divine spirit of holy love and wisdom, will exempt man from temptation and its combats, for the fact is, that such growth and leading, so far from *exempting*, operate as interior causes of all the spiritual combats which man at any time endures. Perhaps, too, it may be further asserted, and this on the high authority of the sacred oracles, that the more man advances in such growth and leading, the more severe will be the combats which he will be called on to sustain, and for this plain reason, because being endued with a fuller measure of divine power, he is qualified to attain a fuller measure of divine

victory, which yet cannot possibly be attained but through an increased measure both of temptation and its combats. It ought also to be taken into consideration, that what is commonly called *evil*, and especially *spiritual evil*, the resistance to which produces spiritual combat, is not one *simple uncompound*ed principle, but is of all things the most *complex*, consisting of innumerable *genera* and *specieses* of evils, some more *exterior*, and some more *interior*, yet all combined together, in a kind of infernal body and confederacy of mischief, so as to form as it were one *monster*. When the BLESSED JESUS, therefore, questioned the *unclean spirit* (or the soul of this monster) concerning his *name*, *he answered, saying, My name is Legion, for we are many*, (Mark v. 9. Luke viii. 30) plainly intimating the multiplicity and variety of the spirits of darkness, consequently the multiplicity and variety of the evils, of which they are the infernal source.

From this multiplicity and variety, then, of evils, and of their infernal sources, it may be most evident, that in proportion to man's advancement in heavenly love and wisdom, will be the number and severity of his spiritual combats. For every advancement in heavenly love will inspire him with additional courage and strength to oppose evil, whilst every advancement in heavenly wisdom will enable him to discover new and interior evils, of which he could otherwise have formed no conception. For the manifestation of evil, and of its several qualities and degrees, is not of *sudden*, but of *gradual* operation, and is at all times a sure indication of the progress which every man makes in divine knowledge and love. Accordingly, where there is a *total defect* of such knowledge and love, there can be *no* manifestation of evil; if such knowledge and love again be *small*, so will the manifestation of evil be; and again, if such knowledge and love be supposed to increase to a large amount, the manifestation of evil, and of its infernal qualities and properties, will always keep pace with it. The BLESSED JESUS, therefore, as being elevated in His humanity to the highest degree of divine knowledge and love, had a more extended and minute view of evil, in all its

degrees and features, and in its connexion, too, with the powers of darkness, than any other man can possibly attain. He was engaged, too, in infinitely more severe conflicts against evil, insomuch that He fought against and subdued *all* its legions of confederated infernal societies. Since, then, this great Captain of salvation is pleased, in His adorable mercy, to gift His followers with a measure of the knowledge and love of Himself, is it not reasonable to suppose, that He will gift them likewise with a proportionable manifestation of evil, and inspiring them at the same time with the courage to fight against it, will call them to the high honour and happiness of a participation in His victories, consequently, a participation in His combats, without which there can be no victory?

In discussing the subject of the *origin* of temptation-combats, it may be proper to remark, further, concerning those combats, that they are comparatively slight during the period and process of the *acquisition* of divine knowledge, and are seldom felt severely until that knowledge begins to exert its *activity*, especially in its endeavour to promote one of the important purposes for which it is given, viz., the *descent into the external man, of the principles of divine order stored up in the internal*, which was the subject treated of in the preceding article. And the reason is plain, inasmuch as, during the period of the *acquisition* of divine knowledge, the natural evils of man are as it were *asleep*, no light from above being yet let in either to manifest or disturb them. But no sooner does the light of heaven begin to dawn, and in its dawning to uncover what was before concealed, by presenting to open view both the variety and malignancy of the concupiscences of evil, than these *foes of a man's own household*, which had hitherto escaped observation, instantly awake, and take the alarm, especially when any attempt is made to bring the external man into conformity with the internal, by introducing into the former the principles of order stored up in the latter. For it is in the *external* or *natural* man that the concupiscences of evils have their retired and strong lurking-places, and therefore every

endeavour to introduce amongst them the principles of heavenly love and life is sure to excite the most violent outrage and opposition, and thus to add to the severity of temptation-combats.

II. Having thus, then, endeavoured to trace up temptation-combats to their true *source* and *origin*, it remains now to consider in the *second* place their *beneficial tendency*, or use.

On this subject we find the fullest and most satisfactory information in the pages of revealed truth. For thus saith the BLESSED JESUS to His disciples, *Ye are they which have continued with in My temptations; and I appoint unto you a kingdom, as my Father hath appointed unto Me* (Luke xxii. 28, 29;) and again, *Ye shall be sorrowful, but your sorrow shall be turned into joy* (John xvi. 20;) and again, in the Revelations, *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of GOD. He that overcometh shall not be hurt of the second death. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. He that overcometh, and keepeth My works unto the end, to him will I give power over the nations. And I will give him the morning star. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before his angels. He that overcometh will I make a pillar in the temple My GOD, and he shall go no more out; and I will write upon him the name of My GOD, and the name of the city of My GOD, the New Jerusalem, which cometh down out of heaven from my GOD; and I will write upon him My new name. To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne,* (Rev. ii. 7, 11, 17, 26, 27, 28. chap. iii. 5, 12, 21.) To this testimony may be added the multiplied declarations

of the prophets, to enumerate which would be to write a volume, all tending to console the spiritual combatant, by *proclaiming the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the LORD, that He might be glorified* (Isaiah lxi. 2, 3.)

From all this multiplied and weighty authority, then, we learn, that the temptation combats of the true disciples of the BLESSED JESUS are, in a measure, identified with those of their DIVINE LORD and MASTER, and that, consequently, in the beneficial tendency of both, there is such an analogy and resemblance, that what is predicated and true of the latter, is, in a certain degree, predicable also and true of the former.

We have only, therefore, to inquire what was the beneficial tendency of the spiritual conflicts of the GREAT REDEEMER, as estimated on the grand scale of general and individual usefulness, and we shall discover at once what is the beneficial tendency of the spiritual combats of all His followers, as estimated on a smaller scale.

Now the conflicts of the GREAT REDEEMER, as we are taught by the highest authority, had a *threefold* beneficial tendency, inasmuch as they were instrumental, *first*, in subduing the powers of darkness; *secondly*, in glorifying, or making divine, His humanity; and *thirdly*, in the establishing His church, or kingdom, here on earth, by opening a blessed communication with that DIVINE HUMANITY in the hearts and understandings of men, and thus replenishing them with a fulness of all heavenly love, wisdom, holiness, and peace.

Behold here, then, in magnitude, what the beneficial tendency of the spiritual conflicts of every sincere Christian may be considered to be, and really is, in *miniature*!

For were the temptation-combats of the GREAT REDEEMER instrumental, in the *first* place, in subduing the powers of darkness? The temptation-combats of every

one of His faithful followers have a similar, though more contracted, instrumentality, inasmuch as every resistance against evil, and especially against *spiritual* evil, is a resistance at the same time against the powers of darkness who are in connexion with it. It is also a *successful* resistance, because accompanied with power from on high, and consequently, every time it is exercised, some spirit of darkness is trampled upon, his kingdom overthrown, and the quantum and force of general evil are thus diminished. At all events, *particular* evil receives a deadly blow in the bosom of the successful combatant, and the happy consequence is, that the natural or external man, with all his affections, thoughts, purposes, delights, and even appetites, is emancipated from its infernal tyranny, and placed under the dominion of the GOD of heaven, to be ruled henceforth by the golden sceptre of His unlimited love, wisdom, and peace. On this occasion, therefore, the delighted combatant receives the most unquestionable testimony of the validity of his faith, and of the presence and authority of that INCARNATE GOD, with whom his faith connects him. For did the *casting out devils* constitute one irresistible proof of the omnipotence of that GOD, during His abode in this lower world? Every one of His faithful followers experiences a repetition of the same proof in every single resistance which he makes to any single evil in his own mind and life. For what can resist and cast out evil, but its *opposite*? And what is the opposite of evil, but *good*? And what is *good*, but GOD, and all that is from GOD? If, then, the true Christian has the delight of witnessing in his own mind and life the subjugation and removal of any evil, such as pride, vanity, avarice, envy, anger, and the like, has he not, at the same time, an absolute demonstration of the presence and power of the INCARNATE GOD, without whose divine aid it is as impossible to remove an evil, as to remove a mountain?

But the temptation-combats of the GREAT REDEEMER had yet, as was observed, a *second* beneficial tendency, viz., to promote the *glorification of His humanity*, or

to effect the full union of His humanity with His divinity, as expressed in His own prayer, about the period of the conclusion of those combats, *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).

Behold here, then, another instance of the beneficial tendency also of the temptation-combats of all the faithful followers of that INCARNATE GOD!

For was the humanity of that GOD, in consequence of temptation-combats, brought into such a state of humiliation, as to become admmissive of all the fulness of divinity? Did the heavenly *corn of wheat* thus *fall into the ground and die* to all the workings of self, that it might no longer *abide alone*, but by union with divinity might *bring forth much fruit*? (John xii. 24.) The humanity of every sincere Christian experiences, in his measure, similar important benefits resulting from all his spiritual conflicts. For by these conflicts he also is brought into a state of humiliation, and rendered thus more interiorly admmissive of divine influence. He also, therefore, *dies* to all the workings of self, and no longer *abides alone*, but through conjunction with his GOD *bringeth forth much fruit*. And what shall we say is this *much fruit*, but a *charity* which *beareth all things, believeth all things, hopeth all things, endureth all things*; a *humility*, which exalts and magnifies GOD, and what is of GOD, above all the apparent grandeur and splendour of human talents, titles, and dignities; a *self-denial*, which is ever on the watch to detect, and active to oppose all the exorbitant demands of self-love; a *justice*, which gives to every one his due, attended with a *judgment* to ascertain precisely what that *due* is; a *temperance*, which keeps in check all the sallies of appetite, and never suffers itself to be intoxicated by vain joys; and finally a *patient continuance in well-doing*, which is at all times eager to discharge all its relative duties, whether public or private, with diligence, fidelity, and uprightness, as in the sight of GOD, more than to be seen of men. Such are

some of the blessed *fruits*, consequently, some of the *beneficial tendencies*, resulting from the temptation-combats, to the endurance of which the sincere Christian has the honour and happiness of being called, after the example of his DIVINE MASTER.

But it was remarked above concerning that DIVINE MASTER, that His temptation-combats were, *thirdly*, instrumental in the establishing His church, or kingdom, here on earth, by opening a blessed communication with HIS DIVINE HUMANITY in the hearts and understandings of men, and thus replenishing them with a fulness of all heavenly love, wisdom, holiness, and peace, agreeably to His own declaration, where He says, speaking to His Father concerning His disciples, *I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them* (John xvii. 26).

And what enlightened eye cannot discern, that the temptation-combats of every sincere follower of this INCARNATE GOD have a similar tendency, in their measure, to build up his church, or tabernacle, in this lower world? For is not the very foundation of this church, or tabernacle, laid in the rejection and removal of evil? Whosoever, then, from a principle of heavenly faith and love, resists, and thus removes evil in himself, he becomes such a church, or tabernacle; and not only becomes so in his own person, but is made an instrument in the hands of the ALMIGHTY of turning others from the error of their ways, that they also may become such blessed churches, or tabernacles. JESUS CHRIST, accordingly, declared concerning every such believer, *The works that I do, shall he do also, and greater works than these shall he do, because I go to the Father* (John xiv. 12); plainly intimating, that to *cast out evils* from the *mind* is a *greater work* than to *cast out devils* from the *body*; that to instruct another, and by such instruction to open the *mental eye* to the reception of the *light of truth*, is a *greater work* than to open the *bodily eye* to the reception of the *light of the sun*; and that to be instru-

mental in raising a fellow-mortal from the *death of sin to a life of holiness*, is a *greater work* than to raise a dead body from its dark sepulchre to the enjoyment of bodily life and its gratifications. Such, then, are the *greater works* done by the believing disciple, whilst by his *penitence*, by his *prayers*, by his *counsels*, and by his *example*, he labours to extend the kingdom of his divine LORD and MASTER in his own mind and life, and also in the minds and lives of others. Not that these *greater works* are to be regarded as merely *his* works, but as his only by co-operation with his LORD and MASTER in His state of glorification, or the full and complete union of His HUMANITY and DIVINITY, announced by the significant words, *because I go to the FATHER*.

The true believer, then, by virtue of his conjunction with the INCARNATE GOD, is at all times accomplishing the *work* of that GOD, because he is at all times accomplishing His *will*. He bears, therefore, the image of that GOD, acts as His vicegerent, effects His purposes, partakes of and propagates His spirit, lays the foundations of His kingdom, attends to the superstructure, and never rests till he sees the completion of the heavenly fabric. As, therefore, a divine *virtue was ever going forth* from the body of the GREAT SAVIOUR, by which the great mass of human infirmity was wrought upon and diminished (Luke vi. 19; Mark v. 30); in like manner, and for the same end, a similar healing virtue is ever issuing forth from the body of all His true followers, imparting its salutary blessings to all persons and things, with whom, and with which, they stand connected. Society is thus benefitted by the purity of their manners, by the efficacy of their labours, and by the lustre of their example; the earth itself, with its atmospheres, partakes of the heavenly influence, and becomes more fruitful; iniquity and injustice are checked in their progress; the passions of mankind are kept in awe, and counteracted; the powers of darkness hide themselves and are ashamed; whilst, to crown all, the kingdom of heaven descends, and

is rendered operative, in all the fulness of its graces and of its blessings, inspiring into the very look and countenance of the true believer such a secret charm, and commanding benignity, that whether he be active or at rest, discharging his public or his private duties, he stimulates every beholder to the admiration of his character, to the imitation of his virtues, and to a participation in his bliss.

From the above view, then, of the origin and beneficial tendency of temptation-combats, what is the final judgment which we ought to form respecting them? Shall we, like the *spies* of old, who brought up an *evil report* of the land which they were appointed to search, frighten ourselves and our neighbours with the idea, that all such combats are so many formidable *giants*, and that it is a vain thing to attempt to oppose them? Or shall we not rather say, with the other spies, who brought up a good report, *The people of the land shall be bread for us: their defence is departed from them, and the LORD is with us; fear them not?* (Numb. xiv. 9.) Shall we not thus rather console ourselves with the blessed persuasion, that all opposing principles will be made the instruments both of our purification and of our salvation, by bringing into fuller manifestation the divine mercy, providence, and omnipotence, and by thus conducting us to a closer conjunction with heaven and its God? Shall we not, therefore, dismiss all our foolish *fears* and apprehensions, and whilst we have the assurance that the *LORD is with us*, shall we not *count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience* (James i. 2, 3); and that this patience, being a divine grace and gift, never fails finally to *tread on every serpent and scorpion* of infernal agency, and at the same time to bring nearer to our purified bosoms all the virtues, powers, and blessings of the kingdom of heaven.

Grant, then, O MERCIFUL and HEAVENLY FATHER, to Thy sinful children the grace and gift of a *divine patience*, which is nothing else but Thy fatherly love pro-

protecting and defending itself, that so, putting our whole trust in Thee, and in Thy guidance, we may have the courage to follow Thee through all Thy temptations, whether in the *wilderness*, or in the *garden of Gethsemane*, or even on *mount Calvary*! Deliver us thus from all *fear*, except it be the fear of offending Thee, by living in mere worldly ease and indulgence, instead of taking up the blessed cross to which Thou hast called us. Thus may we hope to be admitted to the high honour and privilege of treading in Thy footsteps, of taking upon us Thy yoke, and of following Thy example. And thus, too, will we ever be thankful and rejoice, under a full assurance that Thy *cross* never fails to conduct to a *crown of glory*, because Thou hast been pleased to declare, *Blessed are they that mourn, for they shall be comforted*; and again, *Ye shall be sorrowful, but your sorrow shall be turned into joy* (Matt. v. 4; John xvi. 20). AMEN.

ELEVENTH HOUR.

SPIRITUAL VICTORY, THE RESULT OF THE ABOVE COMBATS.

THE term *spiritual victory* involves in it such a variety of grand and edifying subjects of deliberation, that it is no easy matter to make a selection, which may impart to the reader a just and adequate idea of the term's full and comprehensive import. Nevertheless, amidst the numberless points of consideration suggested by the term, there are *two* so prominent, that they cannot be passed over in silence, especially when there is reason to conclude, that the notice and elucidation of those *two*, may lead the reader, in some degree, to a right knowledge and apprehension of all the rest. Leaving, then, the thousand other interesting impressions made on the intelligent mind by the words *spiritual victory*, let our attention at present be confined to these *two*.

1st, The state or condition, in which *spiritual victory* leaves the territory of the *vanquished*; and,

2ndly, The use which the *conqueror* makes of this state or condition.

Previous, however, to the discussion of these *two* points, it may be proper to observe, that by the *vanquished* on this occasion are to be understood the spirits of darkness, or the infernal crew, who, whilst they remain unsubdued, have possession of the natural mind of man, and rule him at their pleasure; consequently, by their *territory* is to be understood that *natural mind*, or what is commonly called the *natural man*. Hence, then, it must be evident, that by the *conqueror* is further to be understood the LORD GOD and SAVIOUR JESUS CHRIST, inasmuch as He alone fights for man in all his spiritual conflicts, and, consequently, He alone conquers, or is the *conqueror*, and by conquest takes possession of the natural mind of man, which, in such case, becomes His territory.

Taking, then, these definitions along with us, let us proceed to consider, in the *first* place, the *state or condition in which spiritual victory leaves the territory of the vanquished*, or the natural man.

This state or condition, however, cannot be seen either so particularly or so advantageously, as from its *opposite*, that is to say, from the state or condition of the natural man antecedent to his subjugation.

But in the contemplation of this antecedent state, what a frightful picture is presented to our view, whether we examine it according to its *general aspect*, or according to its *particular features*! For according to its *general aspect*, what do we behold, but a mind inflated with the vanity of an inordinate self-love, which leads it to regard its life as *its own*, independent of any other being, and in the same spirit of folly and infatuation, to call its faculties, its talents, its possessions, &c., &c., all *its own*, by virtue either of hereditary right, or of self-acquisition, or of what is still more irrational, fortuitous contingency! Thus

this mind, endowed as it is with faculties to admit the light of the eternal truth, and in so doing to acknowledge God as its creator, preserver, and the continual source of its life and of every blessing, perverts those faculties, and by the same act plunges itself into the darkness and death of an eternal separation from the FATHER of its being.

Extending our examination, also, to the *particular features* of this mind, what do we see there but a mixture of principles and things the most heterogeneous and discordant; one affection at variance with another, and each at times at variance with itself; thought contending with thought, and no umpire to settle their differences; the laws of GOD at once respected and disobeyed, because whilst the *eyes* and *hands* are lifted up to heaven, the *heart* and its *inclinations* are frequently in a contrary direction; the laws of man, in like manner, observed from fear, but disregarded whensoever interest overcomes the dread of punishment, and all this confusion, disturbance, and inconsistency, originating solely in the want of *religious principle*, to infuse into this natural mind its own heavenly laws of order, of harmony, and good government?

How, too, is the pain attending this examination increased, when we note, further, the perpetual conflicts between reason and the passions; and between both and revelation; an extravagant idea of perfection of being, unmixed with the slightest notion of the abominable evils which adhere to it; the constant dread of annihilation, and the fear even of entering on a new state of existence; the torments resulting alike from joys and from sorrows, whilst both the one and the other are without a moderator to check their violence; to which mischiefs may be added a long list of disappointments, vexations, and troubles, arising from a thousand sources, which the providence of the ALMIGHTY, in His adorable mercy, is continually opening, with a view to awaken this thoughtless child of Nature to a sense of his disorders and miseries, so long as

he continues to live to himself, and of the blessings prepared for him, on his return to his FATHER, and his GOD!

Taking, now, along with us this frightful picture of the natural man, before he submits himself to the guidance and government of the ETERNAL TRUTH, thus of the ETERNAL GOD, let us turn our delighted eyes to its *beautiful contrast*, whilst we view this same man in his state of emancipation from his natural errors and evils, consequently, from the misrule of the powers of darkness, and behold his whole territory placed in the hands, and ruled by the golden sceptre, of the GREAT CONQUEROR, whose high and holy name is JESUS CHRIST.

This portrait, too, has its *general aspect*, and also its *particular features*, and the view of both is at once interesting and edifying

For its general aspect bespeaks, in the first place, the *serenity, peace, and tranquility*, of a mind, which, by admitting the bright light of revelation, has been blessed with a discovery of the great end of its creation, and in consequence of that discovery, has been led to perform a solemn act of justice, by complying with the requirements of the ETERNAL TRUTH, and discharging, in some measure, the immense debt which every human being owes to his ADORABLE CREATOR. A humble and grateful acknowledgment is, therefore, now made by that mind, that it has nothing but what it *receives*, and this momentarily, from its HEAVENLY FATHER, and thus that not only its *life* is a continual gift, but also *every faculty* of its life, insomuch that its *will* and *understanding*, its *reason* and *science*, its *joys* and *delights*, and even its *sensations, appetites, and worldly possessions*, are no longer regarded as *its own, independently of other beings*, but only as its own *by virtue of its connexion with other beings*, and for the sake of the important uses which it was intended to perform in promoting the comfort and happiness of other beings. A deadly blow is thus given to the hydra of *self-love*, because the attention of this purified mind is now wholly absorbed in the con-

templation and adoration of that primitive, eternal, and ineffable love of the SUPREME, from which alone all creatures derive their existence, and with existence the capacity of *loving* each other, and above all, the Author of their being; and with this capacity, all their other multiplied enjoyments perpetually flowing from the exercise of that love.

Another *general aspect* of this purified mind is that of *unlimited submission*, so that whereas it had once a will of *its own*, which it regarded above every other will, and to which it expected every other will should bow down, it now is most eager and earnest to bend this its own will to the guidance and government of another will, and especially of the DIVINE WILL, from a full conviction, that as nothing is more tormenting than *self-will*, so nothing is more blessed than to place it under the control of that HEAVENLY FATHER, who alone is acquainted with all its hidden springs and movements, and who alone can regulate them to the greatest possible advantage. In this *submission*, then, we behold at once the downfall of *pride*, of *arrogance*, of *obstinacy*, and of every other defiling and destructive evil of the human heart, whilst at the same time is presented to our delighted view the triumphant reign of all the graces and virtues of heaven, manifested under the beautiful forms of *humility*, *gentleness*, *condescension*, and all the other engaging expressions of a mind, desirous to empty itself *of itself*, that it may be filled with the fulness of the love, the wisdom, and the peace of its GOD.

Nor are the *particular features* of this mind less gratifying to the sight than its *general aspect*. For lo! the affections and thoughts, the passions and appetites, reason and the senses, are no longer at variance with each other, but being subject to one common law, and directed to one common end, are all connected together in the bonds of the most friendly amity and concord. The voice of contention, therefore, is no more heard in the peaceable and composed territory of this redeemed and regenerated spirit, but in its place resounds the heavenly music and melody

of a thousand instruments, all in unison with each other, because all tuned to celebrate the praises of the GOD of harmony and peace. The laws, too, of this GOD are observed alike by the *eye*, the *hand*, and the *heart*, so that the two former are never lifted up towards heaven without the latter, but all the three unite in confessing, that great is the GOD of their salvation. And in conjunction with the laws of GOD, the laws of man also, or of society, are respected and venerated, not so much from the dread of their penalties, as out of regard to the principles of justice and equity, on which they are grounded, and on the observance of which the public security depends.

And would we know the true cause of all this beauty and excellence both in the *general aspect*, and in the *particular features* of this renovated mind? It is because every corner of its extensive territory is open to the *light of revelation*, which, being exalted in its divine majesty and splendour, and forming a bright firmament over the head of all the inhabitants of this *promised land*, not only serves them for guidance, but also for comfort, for sanctity, and protection. For behold! in that firmament is to be seen a *glorious sun*, which *never goes down*, even the sun of the divine love of the MOST HIGH, shining in all its strength, and imparting to all things, within the sphere of its radiance, the beams of its reviving warmth, and the rays of its illuminating virtue. In that firmament, also, are suspended myriads of *brilliant stars*, or the bright knowledges of heavenly truth, manifesting to all who live under their influence, the certainties of the world to come, together with the sure and blessed path which leads to a glorious immortality. In the light, therefore, of the above sun and stars are discernible, not only all the motives to holiness and purity of life, but the most powerful and successful remedies against the fear of death. For lo! this light is seen to be in connexion with some angelic society in the heavenly world, and presents to the delighted view an image of that society, and with the image a demon-

stration both of its existence, its blessedness, and its eternity. The same light, too, makes manifest to the humble and contrite spirit all its natural abominations and evils, which had before escaped its observation, yet whilst it discovers defilement, it supplies consolation, by pointing to an infallible remedy in the grace and mercy of a saving God. By the same light, too, is detected the vanity, the uncertainty, and the mischief of all *temporal* wealth, dignity, and pleasure, only so far as they are submitted, and thus rendered instrumental to the security of what is *eternal*. In this blessed land, then, of the natural mind, or natural man, when it becomes a *subdued* land, and is thus placed under the dominion of its DIVINE CONQUEROR, we behold the sum and substance of all that is happy, wise, excellent, and secure, so that we may fitly apply to it the distinguished blessedness announced by Moses of old on the patriarch Joseph, where he says, *Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof, and for the good-will of Him that dwelt in the bush* (Deut. xxxiii. 13—16).

It remains now to be considered, in the *second* place, *what is the use which the DIVINE CONQUEROR makes of the subdued state or condition of the above land.*

It is customary with *earthly conquerors*, when they have reduced a country under their dominion, to impose upon it a *tax* or *tribute*, and at the same time to bind its inhabitants to the acknowledgment of the *submission* and *obedience* due to them as their lawful sovereigns.

In this respect the DIVINE CONQUEROR, whose high and holy name is JESUS CHRIST, resembles all earthly conquerors, for He also exacts a *tax* or *tribute* from every land which He subdues, and at the same time requires from the inhabitants an acknowledgment of the

submission and *obedience due to Him* as their lawful Sovereign. Nevertheless, though the DIVINE CONQUEROR and earthly conquerors are agreed on these points of tax or tribute, and also of submission and obedience, yet they differ essentially as to the *end proposed* in making their several demands on their respective subjects.

For the end proposed by earthly conquerors is most commonly the advancement of *their own* glory, interest, and happiness, without any very great concern for the glory, interest, and happiness of the conquered; whereas the end proposed by the DIVINE CONQUEROR is, in *all* cases, the advancement of the glory, interest, and happiness of *the conquered*, without any regard to Himself, only so far as He is gratified in beholding *their* welfare, prosperity, and bliss.

That this is the end proposed by the GREAT CONQUEROR, both in the tax, or tribute, which He imposes on His subjects, and also in the submission and obedience which He requires from them, will be evident to the reflecting mind from the consideration of what is to be understood, in this instance, by *tax* or *tribute*, and likewise by *submission* and *obedience*.

For by the tax or tribute, of which we are here speaking, nothing more or less is implied, than the duties of *prayer* and *praise*; and by submission and obedience, in like manner, nothing more or less is meant than an *entire dependence* of the conquered on the will of the CONQUEROR, attended with a sincere regard to His holy laws, wisdom, and providential administration.

Hence, then, it will appear manifest, even to demonstration, that the *end proposed* by the GREAT CONQUEROR, in imposing *tax* or *tribute*, and in requiring *submission* and *obedience*, is solely the advancement of the glory, interest, and happiness of His subjects.

For let us consider, now, the probable effects to be produced on the minds and lives of His subjects by the above interesting and holy duties of *prayer*, of *praise*, of *entire dependence on the will of the CONQUEROR*,

and of a *sincere regard to His pure laws, wisdom, and providential administration.*

And *first* in regard to *prayer.*

This is here called a *duty*, and to persons who have not well weighed the nature and results of this duty, it may possibly be regarded as a *tax*, both on their inclinations, their time and patience. But how is this view of the subject changed in the minds of those, who have been accustomed to the regular and devout discharge of this duty, and who from such discharge have been taught, by happy experience in their own bosoms, that it is not so much a duty as a *privilege*, and that so far from being a tax on their inclinations, their time, and patience, it is a *boon* and *favour* granted them by the FATHER OF MERCIES, which, whilst it is most gratifying to their *inclinations*, involves in it also the most profitable use of *time*, and promotes an immense increase of the virtue of *patience!* For what shall we say is prayer, when properly regarded, but an *intercourse* with GOD and heaven; thus an *opening* and *application* of the human mind, and of all its faculties, to the DIVINE SOURCE of all that is good, and wise, and blessed, and secure; and not only an *opening* and *application to*, but a *reception from* that source of all that it *is* and *has*, consequently a reception of the DIVINE SOURCE itself? But this is not all, inasmuch as all true prayer implies the desire of the removal of some want, infirmity, or defilement, on the part of him who prays, and at the same time the certainty of this desire being granted, provided the prayer be grounded in penitence and humiliation. Prayer then, it is plain, not only introduces man to the presence of the GREAT FATHER of the universe, and opens a communication with all His divine blessings, but it relieves wants, it heals infirmities, it purges from defilement, and thus closes the door of all distressing and *infernal* influences, at the same time that it opens the door of all that is divine and heavenly. How plain, then, is it to see that the GREAT CONQUEROR, in imposing on His subjects the tax or tribute of prayer, consulted principally *their*

glory, *their* interest, and happiness, and *His own* only as connected with *theirs*, especially when it is considered that true prayer is nothing else but the direction and expression of a desire which He Himself implants, and is thus merely a co-operation with Him in that desire, so that it is more *His* prayer than *man's*!

And so likewise, *secondly*, in regard to the *tax* or *tribute of praise*, imposed on His subjects by the same DIVINE CONQUEROR, what enlightened eye cannot again discern, that the well-being and prosperity of the conquered are again both consulted and promoted by this tax or tribute? For what shall we say is this praise, when properly examined and defined, but an expression of the *magnificence* and *grandeur* of GOD, grounded in a lively sense of the infinity of His love, His goodness, His wisdom, and His power, and in a sense equally lively of the *littleness*, *meanness*, *infirmity*, and *defilement* of man, so long as he refuses to connect himself with the DIVINE FATHER of his being? In every proper act of praise, then, performed by any human being, GOD is made GREAT and ALL, and man comparatively little and nothing, yea, and worse than nothing, because *vile* and even *infernal*. In every proper act of praise, too, GOD is *exalted*, and man *abased*, and the happy consequence is, that GOD has access to man in his abasement, so as to impart to him a measure of His own *magnificence* and *grandeur*, and thus not only *lift him up from the dung-hill*, but *set him among princes*, and *make him inherit the throne of glory* (1 Sam. ii. 8). To be able, then, to sing from the heart the blessed song, *My soul doth magnify the LORD* (Luke i. 46), is one of the highest favours and privileges that can be conferred on a human being, because *it sets him on a throne*, associating him with those angelic choirs, who are perpetually *saying, with a loud voice, Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing* (Rev. v. 12). But it not only *sets him on a throne*, and this a throne of divine glory, amongst the *princes* and potentates of

heaven, where he pays true and acceptable worship to the GOD of heaven, but it *lifts him up* at the same time *from the dunghill of self-worship*, or, of what is equally abominable, the *worship of his fellow-men*. For the nature of man is so constituted, that he must have something to look to, which he calls *great* and *greatest*; and whatsoever this be, whether GOD, himself, or a man like himself, it is the object of his worship and adoration, neither is it possible for him, properly speaking, to worship and adore any other being.

From this view, then, of the true quality and character of praise, it is again most evident, that the DIVINE CONQUEROR, in requiring this tribute from His subjects, has not so much respect to *His own* glory, interests, and happiness, as to *theirs*.

But it was shewn above, that this GREAT CONQUEROR not only makes a demand of *prayer* and *praise* from His subdued people, but a demand also of *submission* and *obedience*; and that by this submission and obedience nothing more or less is meant than an *entire dependence of the conquered on the will of the CONQUEROR, attended with a sincere regard to His holy laws and providential administration*; let us see, then, how far, in this respect also, the well-being and happiness of His subjects are consulted and provided for.

The term *dependence*, according to the sense in which it is generally understood, suggests an idea of *servility*, altogether inconsistent with that *freedom*, which is supposed to constitute a necessary ingredient in the article of human happiness. *Independence*, on the contrary, according to the sense in which the term is generally applied, suggests an idea of a privilege and a blessing of a very high order, which sets a man above the ordinary rank of human beings, and places him at the same time out of the reach of many of the common anxieties, troubles, and inconveniences of human life.

But here arise some important questions. Are these ideas, suggested by the terms of *dependence* and *independence*, just ones? May not dependence, for instance,

subsist without servility? And in regard to independence, is there, in reality, any such state, either ordained for man, or to be found by him? For must not every man, as a man, of necessity be *dependent* for his happiness, both on the divine providence of the MOST HIGH, and on his fellow-men? Is there, in short, except GOD, any other independent being in the universe? and does not man, therefore, acquire *independence*, only in the exact proportion and measure, in which he becomes *dependent* on GOD?

Let us seek a proper answer to these questions in the consideration, which alone can give it satisfactorily, viz., that of the full import of the term *dependence on GOD*.

For what shall we say is the full import of this term, but *confidence in GOD*, since no one can properly be said to depend on GOD, who does not confide in His fatherly love and providential government? It implies, too, a confidence inspired by GOD Himself, assuring us, beyond the possibility of a doubt, that in GOD, His love, His wisdom, and providential care over us, we possess all that we can ever want or desire; and that when our affairs are committed into His fatherly hands, they are sure to prosper, and are, of course, out of the reach of uncertainty, of disappointment, and of mismanagement? The term also further implies the *cessation of care and anxiety*, since it is impossible for these painful affections to dwell in the same house with DIVINE CONFIDENCE: It also further implies an *internal consciousness* and *perception*, not only that GOD is the *sole Proprietor* of all that we possess, whether it be spiritual or natural property; but that we also, by virtue of His divine communicative love, are authorized to appropriate to ourselves all that HE possesses, so as to be enabled to say of Him in our *limited* measure, as the GREAT SAVIOUR said in His *enlarged* measure, *All Mine are Thine, and Thine are Mine* (John xvii. 10). And can it be asserted, or even thought, that there is any thing of servility in such a temper and spirit as this? Rather, is not this the

temper and spirit of the purest *filial affection*, grounded in all the tenderness of the purest *paternal love*, and does not all servility, properly so called, result solely from the want of such a temper and spirit? For if man has *no* dependence on GOD, consequently *no* confidence in Him and his providential care, what then has he to depend upon but himself, or ignorant infirm beings like himself? And what is all such dependence but the most wretched of all *slavery*, by binding him to the service either of his own perverse will, or, of the perverse wills of those on whom he is dependent?

It is evident, then, that, properly speaking, there is no such thing as *independence*, either ordained for man, or to be found by him; and that the only choice left him is, whether he will depend on himself, and on other beings like himself, or on that DIVINE BEING from whom he has received his life with all its faculties. But what wise man can have the slightest hesitation in making this choice? For what dependence, except on GOD, can *inspire confidence*, and a confidence, too, of possessing all that we can ever want or desire? What other dependence, too, can *remove care* and *anxiety*? And, lastly, what other dependence can so *connect man with an INFINITE and ETERNAL GOOD*, as to impart to him the full possession and property of all its infinite and eternal stores of sanctity and of blessing? The sure conclusion, then, is, that except GOD, there is no other independent being in the universe, and that man, therefore, acquires *independence*, in the exact proportion and measure, in which he becomes dependent on GOD. For that GOD, properly speaking, is the *only independent Being* in the universe, is an axiom which, in the judgment of common sense and experience, requires no demonstration; and that man acquires independence in the exact proportion and measure, in which he becomes dependent on GOD, is manifest from this consideration, that by becoming dependent on GOD, he not only becomes more and more independent of himself, and of others like himself, but, by virtue of entering into a blessed fellow-

ship with his DIVINE MAKER, he partakes in a measure of all His divine properties and qualities, consequently of His *independence*.

It may be proper, however, to observe, that by the dependence on GOD, here adverted to, is not to be understood that kind of dependence which would lead man to present himself before the ALMIGHTY, with his hands hanging down, his mouth open, his eyes shut, in the idle expectation that, by some divine immediate impulse, he should be put in motion, and thus, without any exertions of his own, or as of himself, should be directed, in all his concerns, both what to say and what to do, for it is evident that such a dependence as this would tend only to *unman* him, by depriving him both of rationality and free-will, and thus making him a *machine*, and not a *man*. This dependence, therefore, here spoken of, is the dependence of rationality and freedom, requiring man's rational and free exertions, as if he was totally independent of any other being, yet accompanied by an inward consciousness and perception that all his ability to exert himself is not from himself, but from GOD.

What enlightened eye, then, cannot again see that the GREAT CONQUEROR, in imposing on His subjects the blessed duty of dependence on HIMSELF, has a view singly and solely to the promotion of their eternal comfort, security, and well-being.

But submission and obedience, it was shewn, imply, also, *a sincere respect to the laws of the CONQUEROR*, and, *likewise to His providential administration*, and, therefore, this *respect* is an additional duty which the GREAT CONQUEROR imposes on His subjects.

And what enlightened eye cannot again see, on this occasion, that the GREAT CONQUEROR always keeps in view the interests and happiness of the conquered, and that all His demands have their ground in the promotion of such interests and happiness? For what are the laws, and what is the providential administration, which He requires should be respected? Are not His laws so many rules of divine order, which only prohibit mischief

and disorder, by insisting that mankind should love one another, and thus live quietly, peaceably, and contentedly, one amongst another? And is not His providential administration the rule of His own divine government, by virtue of which He extends His fatherly and tender care to the most minute concerns of all His subjects, even to the very *hairs of the head*? (Matt. x. 30.) Is it not plain, therefore, why He insists so strongly on the respect due both to His laws and to His providential administration, since all such respect implies *dependence*, and dependence, it was shewn, implies *confidence*, and confidence implies every possible blessing? For so long as man disregards the *laws* of GOD and His *providence*, it is impossible that he can put his whole trust in GOD. On the other hand, the trust will be fuller and more extended, in proportion as the DIVINE LAWS are more conscientiously observed, and the DIVINE PROVIDENCE more attended to, not only in its *general*, but in all its most *particular* and *singular* operations.

No tongue, then, can express, or heart conceive, the boundless love manifested by the GREAT CONQUEROR, whose high and holy name is JESUS CHRIST, in the above tax or tribute which He imposes on the subjects of His conquests, whether under the forms of prayer and praise, or of submission and obedience. For it has already been proved to demonstration, that the blessed effect of all these duties is to connect His subjects with Himself, and thus to encircle them within the *golden girdle* of His own adorable mercy, innocence, and peace. It is moreover observable, that although He Himself is the GREAT and ONLY CONQUEROR, inasmuch as He alone fights for man against all the powers of evil and of darkness, yet He is willing that His subjects should share with Him in this glory, and, accordingly, *makes it appear* to them as if they also were *conquerors*. And it is likewise further observable, that He leaves His subjects in possession of an *unlimited freedom*, and this in proportion as they love to consider themselves as His subjects, since it is an eternal law of His heavenly kingdom, that

to serve Him from a principle of love, is *to be free*, whereas to serve Him from fear without love, and also not to serve Him at all, is to be enslaved by the most tremendous of all tyrants, our passions and our follies. It is accordingly written in the statute book of His realm, *If the Son shall make you free, ye shall be free indeed* (John viii. 36).

Grant, then, we beseech thee, O HEAVENLY FATHER, to Thine unworthy servants, that, keeping constantly in view the splendid rewards and beneficial effects of *spiritual victory*, we may press forward to attain this *prize of our high calling*, and, for this purpose, may continue steadfast and of good courage under all the spiritual combats which yet remain to be endured by us. May we thus be patient to pass through *labour* into *rest*, through *subjection* into *freedom*, through all the pains and sorrows of *self-rule* into the everlasting peace and consolation resulting from an entire submission to the mild and easy yoke of Thy paternal love, and its wise and providential administration! Thus will we give Thee thanks for ever, and sing with the holy one of old, *Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever* (Psalm xxiii. 5, 6). AMEN.

TWELFTH HOUR.

THE EFFECTS OF THE ABOVE VICTORY, AS MANIFESTED, FIRST, IN THE JOY OF THE GREAT CONQUEROR ON HIS TRIUMPHAL ENTRY TO TAKE POSSESSION OF HIS CONQUESTS, AND SECONDLY, IN THE RECIPROCAL JOY OF HIS SUBJECTS ON THE SAME OCCASION.

WE have already attended the regenerate Christian through his several states of *illumination of the understanding*; of *discrimination of principles*, &c.; of

gradual separation of the one from the other; of purification, accordingly, of the will, or love; of the consequent elevation of the will, or love, to an eternal end; of the conjunction thus effected of good and truth, or of will and understanding; of the blessed results of this conjunction: of the opening of the internal man to heaven and the Lord; of the conjunction of the external man with the internal, through a descent, into the former, of the principles of order opened in the latter; of temptation-combats in consequence of such descent; and, lastly, of spiritual victory resulting from those combats.

It remains now to take a view of the blessed results of this victory in their two-fold manifestation; *first*, as exhibited in *the joy* of the GREAT CONQUEROR ON HIS triumphal entry to take possession of His conquests; and, *secondly*, as exhibited in the *reciprocal joy* of His subjects on the same occasion.

In regard to the first of these considerations, or the joy of the GREAT CONQUEROR, &c., it must be obvious to every serious and reflecting mind, that this GREAT CONQUEROR, whose high and holy name, it was said, is JESUS CHRIST, has His peculiar joys, which joys may be reduced to three distinct general classes, *first*, the joy of *creation*; *secondly*, the joy of *redemption*; and *thirdly*, the joy of *regeneration*. It must be obvious, also, to the intelligent mind, that the first and second of these joys are not complete without the third, and that, therefore, they derive all their fulness from the third, as the third, in like manner, is indebted to the first and second for its fulness, since if there was no creation and redemption with their joys, it is impossible to suppose there can be any such thing as regeneration with its joy.

It is manifest, then, that there is a secret and mysterious connexion between these joys, and this of such a nature, that no one of them can exist without the other two, and that, therefore, they may be regarded as *end*, *cause*, and *effect*, which, though distinctly *three*, are yet really *one*, since end and cause are nothing without effect, as on

the other hand, there can be no effect, without end and cause.

It is further to be remarked concerning these joys, that they are both *general* and *particular*; general, as they relate to what may be termed the original *general creation*, *general redemption*, and *general regeneration*, of mankind; and particular, as they relate to every *particular* creation, *particular* redemption, and *particular* regeneration of every individual. For as the first original and general creation appears to have been designed for the purpose of effecting, continually, new and particular creations; and as the first original and general redemption, in like manner, appears to have been intended as the basis of continually new and particular redemptions; and as general regeneration also involves in it *successive particular regenerations* throughout all ages and in all places; for the same reason the joys of the ALMIGHTY, in His several distinct characters as a *Creator*, a *Redeemer*, and a *Regenerator*, must also be both general and particular, the general joy being the complex of all the particular joys, whilst the particular joys are the constituent parts which collectively form the general joy.

Hence, then, it seems reasonable to conclude that since the regeneration of the human race is the *full* and *final* purpose of the ALMIGHTY, to effect which, creation and redemption are only *instrumental means*, therefore, the joy which he derives from regeneration is a *full* and *final* joy, including in it all the joys both of creation and redemption, these latter being only, as it were, subordinate, mediate, and instrumental joys. Thus, for instance, in the case of individual creation, as when a child is first born into the world, we are compelled to suppose, that the ALMIGHTY, as a *Creator*, rejoices over this His new creation, and that this, therefore, is His *first* joy, and as it were the ground and foundation of His *future* joys respecting the same child. But how plain is it to see that this first joy has respect to a second, which is the *redemption* of that child from sin and the powers of

darkness; and that this second joy has, again, respect to a third, which is the *regeneration* of that child, or his restoration to the order of heaven; and that, consequently, the two former joys are not complete, until they come into all their fulness and perfection in the last.*

And would we know the deep reason of this, or why the joy resulting from man's regeneration is the full and final joy of the ALMIGHTY, including in it all the joys both of creation and redemption? It is only discoverable from what that same ALMIGHTY BEING has been pleased to reveal to us, in His own MOST HOLY WORD, concerning Himself, from which revelation it is manifest, that the final end both of creation and redemption is the formation of an *angelic heaven*, consisting of myriads and myriads of purified and regenerate spirits, in which the GREAT CREATOR and REDEEMER may behold a reflected *image* and *likeness* of Himself, and by which, therefore, He may receive a return of His own pure and holy gifts, and with which He may enter into a blessed marriage, or eternal conjunction of love, to the everlasting increase of His own joy, whilst it derives perpetual increments from the joys which it communicates to others. For it is the very nature and essence of all love, and especially of the divine love, to seek a *return of love*, not so much on its own account, as on account of those on whom it is bestowed, that, by such a return, conjunction may be effected, and thus both the *lover* and the *beloved* may be brought into a greater fulness of mutual endearment and joy.

The great end, then, of man's creation, it is plain, was this, that he might afterwards be redeemed and regenerated, and thus finally be brought into a state of *receiving* and *returning* the love of his GREAT CREATOR, RE-

*That the *first* creation of man is for the sake of a *second*, is evident from what is written in the book of Genesis, chap. ii. 3. *And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made*, or as it ought to have been rendered, *which God created to be made*, [or for making,] where it is manifest that the *first* creation was for the sake of a *second*, which is here called *making*, as having respect to the work of regeneration.

DEEMER, and REGENERATOR, and, in consequence of such reception and return, might be, lastly, capable of admission into the *angelic heaven*, there to make a part of the universal society, or body, of beatified spirits, formed by innocence, holiness, and peace, after the image and likeness of their HEAVENLY FATHER, and for the purpose of an everlasting increase of His joy and their own, by suffering His joy to replenish their own, and thus to infuse into it at once both sanctity, purity, and eternity. With a view to the accomplishment of the above adorable end, every man, as experience teaches, is *first* born into a *natural* state of life, (for "*that was not first which is spiritual, but that which is natural,*") thus under the influence of merely *natural love*, with its affections, thoughts, purposes, &c., &c., yet, at the same time, with a capacity of becoming *spiritual* by redemption and regeneration. It is to be observed, however, that though the natural state is the first as to *time*, yet the regenerate state is the first as to *end*: that is to say, the first *in the divine view and purpose*, since the ALMIGHTY, in His infinite wisdom, discerns most clearly that the natural state of man is comparatively an imperfect and defiled state, and, if rested in, a miserable state, and that all its worth and excellence are derived solely from the consideration of its *instrumentality*, as a medium of introduction to a purer and more perfect state, by becoming finally admmissive of the divine love and wisdom, and thus entering into a reciprocity of the divine joy.

From the above observations, then, it is evident that the divine joy of the GREAT CREATOR is never complete and full, until He comes in all the glory and omnipotence of a MIGHTY CONQUEROR, to make His triumphal entry into the human soul, and there take possession of His conquests, since it is by these conquests alone, as was shewn in a former article, that man, from being *merely natural*, becomes *spiritual*; from being a *servant*, is made a *redeemed and regenerate child*: from being the prodigal, who *took his journey into a far country, and there wasted his substance in riotous living*, (Luke xv.

13,) is now the penitent and returning son, whom, *when he was yet a great way off, his Father saw, and had compassion, and ran, and fell on his neck, and kissed him* (ver. 20). It is by these conquests, therefore, that the GREAT CONQUEROR enters into the bond of a *new relationship* with His heretofore offending, but now purified offspring, and this relationship one of the purest, the most endearing, and the most blessed of all relationships, whether in heaven or on earth, even the relationship of *marriage*, agreeably to His own most gracious promise and declaration to such an offspring, where He says, *Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy GOD rejoice over thee,* (Isaiah lxii. 3, 4, 5.) The kingdom of heaven is, accordingly, *likened unto a certain king, which made a marriage for his son,* (Matt. xxii. 2,) which marriage is, in another place, called *the marriage-supper of the LAMB*, of which it is written, *Let us be glad and rejoice, and give honour to Him, for the marriage of the LAMB is come, and His wife hath made herself ready,* (Rev. xix. 7, 9.)

Behold here, then, the completion of the *joy* of the GREAT CONQUEROR, on His triumphal entry to take possession of His conquests, whether those conquests relate to His church *in general*, or to every individual member of His church *in particular*! For, in both cases, He finds every obstacle removed, which had before opposed the full establishment of the dominion of His own pure love and wisdom. In both cases, therefore, He finds His own holiness and tranquility implanted, so that He can bear rule there, as in His own kingdom, and impart His divine blessings without any apprehen-

sion of their being perverted and abused. But what principally delights Him is to observe, that, in both cases, He meets with a *return of His loving-kindness and of His joy*, by virtue of which return He *receives His own with usury* (Matt. xxv. 27), the *only* usury which He demands, viz., a *reciprocity* of affection and endearment. Thus He sees and enjoys an image of Himself in another, in which image He beholds a transcript as it were of all His own perfections, and loves it, not so much because it is a resemblance of Himself, as because it is an indication of happiness imparted to another out of Himself. *As the bridegroom, therefore, rejoiceth over the bride*, to whom he can communicate, and from whom he can receive back again, all the fulness of his affectionate regard; in like manner, the GREAT CONQUEROR, now the DIVINE BRIDEGROOM, rejoiceth over His conquests, now become His *bride*, as over the fond partner of His love; over the grateful receiver of His favours; over the delighted object of His protection; on whom He can confer a measure of His own blessedness, with the certainty of its increase, and of its return, when it has accomplished the divine purpose of its communication, by filling the cup of another's joy.

Such then being the joy of the GREAT CONQUEROR, on His triumphal entry to take possession of His conquests, it will now the more plainly appear, in the *second* place, what is the reciprocal joy of His subjects on the same occasion.

By *His subjects*, as has been already intimated, are to be understood *all things of the natural man*, when they become obedient to the spiritual man, and thus to the divine government of the GREAT CONQUEROR, as established in, and operative through, the spiritual man. By His subjects, therefore, are to be understood the natural man himself, with all that appertains to him, viz., his *purposes, knowledges, ends of life, affections, thoughts, delights, and appetites, &c. &c.*, when he no longer lives to himself alone, under the oppressive influence of selfish and worldly love, but submits, willingly

and cheerfully, to the guidance and government of the blessed spirit of heavenly love and charity, thus to the blessed dominion of the GREAT CONQUEROR.

The joy, then, of these subjects must of necessity take its tincture and quality from the joy of the CONQUEROR, since a similarity of purpose and inclination, in all cases, produces a similarity of joy, joy being nothing else but the gratification arising from the prosecution of some purpose, and the indulgence of some inclination.

On this occasion, therefore, is verified, in a manner the most astonishing, and in a degree exceeding all human calculation, the declaration of the GREAT CONQUEROR, where He says to all His subjects, *These things have I spoken unto you, that MY JOY might remain in you, and that your joy might be full* (John xv. 11); and again, *Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into THE JOY OF THY LORD* (Matt. xxv. 21, 23).

The natural man, then, being now submitted to the will and disposal of the GREAT CONQUEROR, and, consequently being conjoined with Him in purpose and inclination, is not only *made ruler over many things*, viz., over all his affections, thoughts, appetites, words, and works, &c. &c., so as to direct them to their proper ends of use and of bliss, but he enters into the joy of his LORD; in other words, he is made sensible of that joy in his own mind, and of its infinite pre-eminence over all other joys. He experiences, therefore, the high gratification of feeling, that by the admission of this DIVINE JOY, all his own natural joys become full, and thus are no longer *the empty husks, the dregs, and mere semblances* of joy, which they had once been, but, being connected with an eternal divine spring of the purest and most exalted blessedness, and receiving plentiful and perpetual supplies from that spring, they acquire at once a substance, a plenitude, and a duration, as satisfying as it is adorable.

Moreover, the admission of this DIVINE JOY is ever

attended with this remarkable effect, that it enables him who admits it to enter into the pure and innocent joys of all other beings, as if they were his own, and thus to multiply his own joys to an indefinite degree. For he regards all true joy as the child of a DIVINE PARENT, and, therefore, loves it, and cherishes it for its parent's sake, as well as for the sake of him to whom it belongs. Thus in every well-disposed society there is established a *communion* and general *circulation* of joy, the consequence of which is, that the joys of the whole society are the property of every individual, as the joy of every individual is the property of the society.

But this fulness of joy, into which the natural man now enters, cannot be clearly and distinctly seen, so long as our view is confined to its general aspect only, and, therefore, it will be necessary, in order to gain a complete idea of all its excellences, that we extend our examination to its particular aspect, in other words, to the blessed effects of that fulness on—

- 1st, The *purposes* of the natural man ;
- 2ndly, On his *operations* ;
- 3rdly, On his *affections* and *thoughts* ;
- 4thly, On his *knowledges* and *sciences* ;
- 5thly, On his *delights*, and
- 6thly, On his *appetites* and *sensations*.

To begin, then, with the first of these effects, or the manner in which the *purposes* of the natural man are wrought upon by admitting the joy of the GREAT CONQUEROR.

These purposes, as common experience testifies, were not always under the influence of that joy, since it is a known thing, that, previous to the submission of the natural man to the *easy yoke* of his *victorious LORD*, the purposes of that man were ruled by a *master-joy* of quite another character, colour, and quality. For the master-joy, which governs and directs all the purposes of the natural man, in his un-submitted state, is, as every one knows, a joy grounded in self-love and the love of the world, consequently a defiled and uncertain joy, de-

rived from an origin, and therefore partaking of properties, altogether opposite to those of the holy and heavenly joy introduced by conquest. Every purpose, then, of the natural man had heretofore tended only to increase his store of misery, by producing an intoxication of false, perishable, and poisonous joys, which, in some cases, perverted, in some, suffocated, and on all occasions cast a veil of thick darkness over the DIVINE JOY of the GREAT CONQUEROR, which entirely concealed its virtues and its excellences. But how is that tendency now changed, and how is its *sorrow turned into joy!* For lo! by the introduction of the GREAT CONQUEROR to take possession of His conquests, every purpose of the natural man becomes blessed, and a source of blessing, because connected with its DIVINE FOUNTAIN. Every new purpose, therefore, is introductory of a new joy from that FOUNTAIN, and thus brings along with it the proof and demonstration of its DIVINE ORIGIN. For what fuller proof and demonstration of the DIVINE ORIGIN of a purpose can be required, than its connexion with a DIVINE JOY, and its capacity of imparting that joy to its parent mind? The purposes, then, of man, which, in his natural or unregenerate state, had removed him to a most lamentable distance from God and heaven, by immersing him in filthy, unsettled, and infernal delights, acquire by regeneration a new and blessed tendency, being rendered instrumental, not only in bringing him near to God and heaven, but also in replenishing him with a store of endless joys, the sure and indisputable evidences of the DIVINE ORIGIN from which they spring.

2ndly. And as it is with human purposes, so likewise it is, in the second place, with human *operations*, when they also become admissive of a *divine joy*.

For who cannot see that human operations are nothing else but human purposes brought into effect, and thus fixed and rendered manifest in some external form; and that thus what is true of the purpose, must of necessity be true likewise of the operation? All the *various em-*

ployments, then, which occupy the talents, the attention, and the time of mankind, have a double character and quality, according to the purposes in which they originate. For if those purposes be merely *natural* purposes, unconnected with any *spiritual* and *eternal* end, such will also be the character and quality of the employment, and such, too, will be the character and quality of the delights by which it is stimulated, and by which it stimulates. In this unhappy case, no music of DIVINE JOY, let its tone be ever so loud, and its melody ever so enchanting, is heard by the busy operator, whose ears are open only to the discords of selfish and worldly gratifications. Employment, thus, which was intended of the divine Providence to fix man's purposes in heavenly love and life, and to add continually to his store of heavenly bliss, becomes perverted to a directly opposite purpose, not only by *unfixing* his purposes in regard to an eternal good, but also by depriving him of all relish for an eternal joy. But adored be the divine Mercy, which has annexed to *human employment* another quality and character! For lo! the *purpose* of the operator has now changed its direction from earth to heaven, and becomes sensible of a DIVINE JOY! From this moment, therefore, the employment assumes a quality and character in agreement with that of its parent, and dances to the music of the same joy. The business and the bustle, thus, which, at a former period, had filled man's mind with distracting cares, and fretted him with a thousand anxieties, and hid from his view the bright light of heaven and its peace, become admmissive now of a tranquilizing bliss, which at once opens the door of heaven, and shuts the door of perplexity and torment. All, therefore, is rendered pacific, because the oil of a DIVINE JOY is poured out on the waves of the boisterous sea of natural activities, *making the storm a calm* wheresoever it spreads itself, and thus convincing man, that if at any time his natural energies either distract or torture him, it is because he separates them from that DIVINE JOY, which is ever at hand to infuse itself, not

only into every mental purpose, but into every manual operation, even the most minute.

3rdly. What well-disposed mind will not be delighted at noting, also, the effects intended to be produced by a DIVINE JOY on the *affections* and *thoughts*, as well as on the purposes and operations of mankind? For so long as human affections and thoughts are removed from the dominion of the GREAT CONQUEROR, and thus suffered to enjoy what they call *liberty*, but which, in most instances, is the most abject *slavery*, what scorpion-stings do they frequently inflict on the tortured human spirit! But can it for a moment be supposed that the BENEVOLENT CREATOR, in gifting man with affections and thoughts, had a design only to *torment* him? Rather is it not more reasonable to conceive, that every affection and every thought was originally meant to add to his stores of bliss, by opening *inwards* to the reception of DIVINE JOYS, as well as *outwards* to the relish of *worldly delights*? For is not every affection and every thought capable of such inward opening, and has not the MERCIFUL CREATOR blessed it with that capacity? And, moreover, in respect to that capacity, is not that CREATOR uttering at this day, as in old time, and with a *sigh* likewise, His merciful EPHPHATHA? (Mark vii. 34). Let but the experiment be fairly made, and it will be impossible any longer to deny, or even to doubt these interesting facts. For examine only the affections and thoughts of that true Christian, who has set up in his mind the banner of the GREAT CONQUEROR, and you will assuredly find them *open* as it were *at both ends*, at one end towards the world, and at the other towards heaven and its GOD, and at *both* admmissive of the respective joys, which enter at each end. The conclusion, then, is plain and sure, viz., that the joys, which enter at both ends, were intended to make *one joy*, and that thus divine joy being combined with human joy, and human joy with divine, the affections and thoughts of man might no longer be the sources of misery, but connecting the blessings of heaven with the blessings of earth, and as-

signing a due ascendancy to the former above the latter, might place man in possession, at one and the same time, of all the good resulting from his relationship with both the visible and the invisible world.

4thly. Nor are the *knowledges* and *sciences** of the natural man less interested in the above *fulness of joy*, than his purposes, his operations, his affections, and thoughts. For if these knowledges and sciences do not point to a DIVINE JOY, and confess that joy to be the end and the crown of all their researches and discoveries, what are they, in such case, but the fruitful and miserable sources of man's condemnation? For what shall we say is man's *condemnation*, and in what does it properly consist? Is it any thing, and does it consist in any thing but this, that *Light is come into the world, and men loved darkness rather than light, because their deeds were evil?* (John iii. 19.) How evident, then, is it, that without *light* there can be no condemnation, consequently, there can be no condemnation without the knowledge and science by which *light* is conveyed! Woe! therefore to the man, who is in possession of knowledge and science, and yet in the love and practice of what is *evil!* For will he not *hate* the light which should have saved him, and will not the light thus become his *accuser*, and *condemn* him?

Shall we say, then, that the ALMIGHTY, in imparting to man the blessed *light* of His own divine countenance, and of His heavenly kingdom, has been accessory to, and the cruel author of, his condemnation? Shall we say thus that all knowledges and sciences are to be rejected as dangerous tools, and that ignorance and its darkness are to be preferred before the light of truth? This would be to charge the FATHER OF MERCIES with inhumanity and barbarity towards His children, and at

* A distinction is here made between *knowledges* and *sciences*, the term *knowledges* being intended to express all the notices of heavenly truth imparted to man by revelation, whilst the term *sciences* is meant to be limited to the expression of the notices of all inferior truths, or such as relate to the things of this world.

the same time to set darkness above light, ignorance above knowledge, and the life of a *mole*, or a *bat*, above the life of a *man* and of an *eagle*. Shall we not, therefore, rather say, that the fault is with man, and not with GOD, whensoever light brings condemnation, and whensoever knowledge and science produce mischief and misery? For lo! every *knowledge* and every *science* is impregnated with the DIVINE JOY of that ETERNAL BEING from whom it springs, and it also cherishes in its womb, and finally brings forth that joy, for the consolation of the humble, the penitent, and the faithful, who are obedient to its purities. Let man, then, only be wise to remove from his heart and life the defilements of evil which knowledge and science make manifest, and from that moment knowledge and science become his friends, his guardians, and his conductors to bliss, because from that moment they not only cease to be the cause of *condemnation*, but are transformed into *the daughter of Tyre with a gift* (Psalm xlv. 12), introducing their delighted possessor to the rich inheritance of that DIVINE JOY of the GREAT CONQUEROR, of which they are at once the heralds, the witnesses, and the sureties.

5thly. Who cannot see that the *delights* of the natural man, in like manner, either are, or ought to be, affected by the DIVINE JOY of the GREAT CONQUEROR? For what are these delights, which, in such an endless variety of forms and of qualities, and with such an agreeableness of aspect, rapidly succeed each other in the course of every day, and whilst they excite an exquisite and enchanting relish, form the grand nutriment of natural life and bliss in the human bosom? Let their *origin* be carefully explored by that light of revelation which can alone discover it, and it will assuredly be found, that they are the *offspring* of the above *joy*, and that if they do not confess their high parentage, and by that confession pay due honour to their DIVINE PARENT, it can be for no other reason than because the light of revelation is not attended to, and consequently the divine commandment, *Honour thy father and mother*, is not

obeyed. But what is the sure effect of this unhappy want of attention and of obedience? Let the general mass of human misery give an answer to this question, whilst it is unable to refer its birth to any other source than this *want*. For is human misery any thing else than the disappointment and distress resulting from *perishable* delights, rendered perishable solely by their separation from that PARENTAL JOY, which was originally intended of the GREAT CREATOR to quicken, to nourish, and to sustain them?

But whilst we mourn over this sad origin of human sorrow and calamity, let our tears of grief be turned into tears of joy, at observing, on the other hand, the multiplicity, as well as the perpetuity of blessings derived from *natural delights*, whensoever their DIVINE PARENT is acknowledged and honoured. For lo! the *child* now is made sensible of the everlasting spring of parental affection, and in that sensibility feels continual vivification and growth. Natural delight becomes thus the footstool of DIVINE JOY, and whilst it supports and extends that joy, it receives from it, in return, both life and purity, innocence and permanence. Its *defilement*, therefore, is no longer a subject of lamentation with the serious and well-disposed mind, neither is its *variableness* a cause of disappointment, since whensoever it is submitted to the GREAT CONQUEROR, and acknowledged to be a channel derived from His JOY, and intended for its communication, from that moment it adds to the number and splendour of His victories, extends the boundaries of His kingdom, and is converted into a pure medium of conjunction between Him and His subjects. From that moment, therefore, its robe of natural defilement is washed clean, and even its variableness is seen to announce only the indefinite variety of doors, by which the FATHER OF HEAVEN, with His parental joys, has, and delights to have, continual access to His happy offspring.

6thly and lastly. What enlightened eye cannot again see, that what is thus true of natural delights, is true

also, and for the same reason, of *natural appetites* and *sensations*, since these latter, like the former, are nothing else but the *continuations* and *terminations*, in the human body, of the divine joy of the GREAT CONQUEROR? Yet how little, in general, is this truth acknowledged, so as to produce its proper effect on man's life and conversation! We feel every day the blessing of appetite, by the ability which it imparts to nourish our bodies with meats and drinks; and we also derive perpetual gratification from the sensations excited by the organs of *sight*, of *hearing*, of *tasting*, of *smelling*, and of *touching*. In vain, too, does any human philosophy attempt to explain to us the *origin* either of the appetite, or of the sensations, which are thus the daily sources of our satisfactions. Whence, then, comes it to pass, that we do not suffer revelation to open our eyes to a discovery, which would at once fill our hearts with joy and gratitude, and deliver us, at the same time, from the mischiefs, to which we are exposed from our blindness and inattention? For what shall we say is the voice of revelation on this interesting subject? Does it not instruct us, and this in the plainest language, that GOD is the primary source of all life, both *spiritual*, *natural*, and *sensual*? And, if this be so, is He not also the source of the *appetites* and *sensations* proper to life, and without which it is impossible for life to exist? Is it not consequently true, that all appetite and sensation is not of the *body* only, but of the *life* which is in the body, which life is in perpetual connexion with God, its divine and living fountain? Whosoever, then, we either receive food for the nourishment of our bodies, or gratify our senses by the various objects which produce sensation, we have a demonstrative proof of divine presence and agency, without which it would be as impossible for *us* to enjoy those blessings, as for a *stone* to enjoy them.

Behold here, then, another extraordinary favour and benefit accruing to the natural man from the *divine joy* of the GREAT CONQUEROR! But behold, at the same time, an imperious obligation of duty to acknowledge that

favour and benefit! For if it be *not* acknowledged, into what mischiefs and miseries do our appetites and sensations plunge us, whilst they are suffered to separate themselves from their DIVINE ORIGIN, and in that state of separation to transgress all the prescribed bounds of order, and thus to *destroy* the very life which they were intended to *preserve*! On the other hand if it *be* acknowledged, how incalculable are the blessings resulting from such acknowledgment, whilst, in the first place, the kingdom of the GREAT CONQUEROR is extended in His creature man, by the *praise* arising, not only from *mountains and all hills, fruitful trees and all cedars, beasts and all cattle*, but also from *creeping things* (Psalm cxlviii. 9, 10); and whilst, in the second place, every appetite and every sensation becomes admmissive of a DIVINE JOY, and thus forms an additional link in that *golden chain* of love and of bliss, by which man is connected with his MAKER!

Seeing, then, that the joy of the GREAT CONQUEROR is of such a quality as has been above described, viz., that it is ever willing and ready to enter into and to *fill* all human joys, and that it does so enter and fill, whensoever the natural man submits himself in such a manner, as to become capable of receiving and returning it; and seeing, further, what are the blessed effects of this joy on the natural man, when it is so received and returned; what remains but that we offer up our most devout prayers to that CONQUEROR, that He would be pleased to make us truly sensible of the inestimable value of His *joy*, and of our own misery and wretchedness, so long as we separate ourselves from its holy influence and operation? Indeed, is not this the object of our *daily* supplications, whensoever we address ourselves to the GREAT CONQUEROR in the form of words which He Himself has taught us? For when we say, *Hallowed be Thy name*, what is this but a prayer that His JOY may be acknowledged as a HOLY and SUPREME JOY, since His JOY cannot possibly be separated from HIS NAME, of which it constitutes so distinguished a part? When we say again, *Thy king-*

dom come, how evidently do we address ourselves to the same DIVINE JOY, and supplicate its *coming*, and admission into our own bosoms, inasmuch as His *kingdom* and His *joy* are one! Again, when we pray, *Thy will be done on earth, as it is in heaven*, does not this petition imply a desire on our parts, that we may rejoice in the DIVINE JOY of the GREAT CONQUEROR, as the angels of heaven rejoice, since the *will* of the GREAT CONQUEROR can never be *done* effectually and satisfactorily but in the contemplation of His JOY? The *daily bread*, too, which we next supplicate, what is this principally but the nourishment and sustenance of our immortal souls, and what is this nourishment and sustenance but the DIVINE LOVE and its DIVINE JOY? Does not also the further petitioned *remission of debt and of sin* involve in it a grateful acknowledgment of our indefinite obligations to the GREAT CONQUEROR for our joys, and, consequently, a grateful acknowledgment, not only how much we are indebted to His JOY, which is the only source of our own, but likewise how grievously we *sin against HIM*, whilst we refuse to pay Him that acknowledgment from the depth of humble and thankful hearts? Lastly, when we pray, *Deliver us from evil*, does not this petition also call to our remembrance the above DIVINE JOY, and direct us to the possession of it, since it is by the reception of that joy alone, that we can hope for *deliverance* from our own *evil purposes, affections, thoughts, &c. &c.*, and thus be admitted to the high honour and happiness of confessing, lastly, *Thine is the kingdom, the power, and the glory?*

It is evident, then, that the DIVINE JOY of the GREAT CONQUEROR is one of the grand and leading objects of our daily addresses to the throne of HIS DIVINE MAJESTY, and thus incorporates itself with all our devotions, and with every stirring and desire of our hearts towards heaven and immortality. Is it not, therefore, equally evident, that this JOY is the grand and leading end of all religion; the very life and soul of every divine law, statute, and ordinance, consequently, that to forget this

JOY, either by exalting other and lesser joys above it, or by neglecting to take the full measure of its incomparable excellences, is to make religion of none effect, by depriving it of its very vitals? But is it not, then, alike evident, and are not we bound to give eternal praise to the GREAT CONQUEROR for such evidence, that in proportion as we keep in view His divine joy, so as to exalt it above all inferior joys, and to suffer it thus, with all its purifying and heavenly virtues, to enter into and *fill* inferior joys, in the same proportion we fulfil all the great purposes of religion; we observe all its holy laws, statutes, and ordinances; we become wise with its wisdom, pure with its love, and secure under the banner of its protection; so that to us will be extended the promised blessing, where it is written, *I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them, as at the first. And I will cleanse them from all their iniquities, whereby they have sinned against ME; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against ME. And it shall be to ME a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them. Again there shall be heard in this place the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD OF HOSTS: for the LORD is good; for His mercy endureth for ever* (Jer. xxxiii. 7—11).

Grant, then, we beseech Thee, O HEAVENLY FATHER and ALMIGHTY CONQUEROR, that we may never, by our inconsideration, obstruct the growth of that seed of Thy DIVINE JOY, which, in Thy great mercy, Thou hast been pleased to sow in our hearts, but that rather, by our care and watchfulness, and especially by the due regulation of all inferior joys, we may so diligently attend to and promote its growth, that finally we may reap and rejoice in the full harvest of all its heavenly virtues and blessings, both in our *purposes* and our *operations*,

in our *affections* and *thoughts*, in our *knowledges* and *sciences*, in our *delights*, and even in our *appetites* and *sensations*. We confess, with shame and confusion of face, that in our natural state we have lived in a state of total insensibility to the JOY, with which Thou watchest over us at our *creation*, and with which, too, Thou hast been continually intent to promote our *redemption* and *regeneration*. Other joys, alas! besides Thine, have had the dominion over us, and in this our condition of wretched servitude, we have even preferred the *husks*, which the swine do eat, to the richest dainties of Thy table, so as even to forget that any such dainties existed. Suffer us, then, we entreat Thee, no longer to sleep in this miserable insensibility, but *send the rod of Thy power out of Sion*, to awaken us to a just estimation of the incomparable excellence of THY JOYS, and of the littleness and baseness of *our own*, only so far as they submit themselves to be regulated and blessed by conjunction with THINE. So will we give Thee thanks for ever, and will shew forth the praises of Thy DIVINE JOY, from generation to generation, by ascribing to it *power*, and *riches*, and *wisdom*, and *strength*, and *honour*, and *glory*, and *blessing*, in all our derivative joys, and thus placing it at the head of all the happiness, comfort, delight, and peace, which Thou, in Thine adorable mercy, art ever disposed to communicate.

AMEN.

