

THE
TREE OF THE KNOWLEDGE
OF
GOOD AND EVIL.

BY
J. H. M'ILVAINE.

הִירָאם בְּאַלְהִים וְדָעַר טוֹב וְרָע:

"YE SHALL BE AS GODS, KNOWING GOOD AND EVIL."

NEW YORK:
PUBLISHED BY M. W. DODD,
BRICK CHURCH CHAPEL, CORNER OF PARK ROW AND SPRUCE ST.,
Opposite the City Hall.

MDCCCXLVII.

C 1283.70

~~19.57~~

HARVARD COLLEGE LIBRARY

3.11.19

1.1.19

3

ENTERED ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1847, BY

JOSHUA H. M'ILVAINE,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT FOR THE NORTHERN
DISTRICT OF NEW YORK.

ROBERT ORMSHEAD, PRINTER,
112 FULTON STREET.

P R E F A C E .

THE writer of this little volume would gladly apologize for its publication, but he well knows that the only apology which can be satisfactory must be found in the book itself; that, if it be not found there, it were vain to offer it here. Yet, perhaps, it may be of advantage to know something of the character and object of the following pages before they are read.

To some the views presented in this brief treatise may bear an appearance of originality to which they are not entitled; others may be offended by a seeming novelty in that which is not new. For they exhibit those events in the Scriptural history of man which are connected with the fatal "tree of the knowledge of good and evil," not merely as facts, but also as facts which are immensely significant. But it must be remembered that there is hardly any commentary, ancient or modern, in which it is not assumed that most of those events have a symbolical and significant character. Every Christian child is taught to regard the curse pronounced upon the serpent as a symbol under which is set forth God's judgment upon "that old serpent, that is the devil;" and under which is given the first promise of redemption through the "Seed of the Woman." In the following pages an attempt is made to justify upon acknowledged principles this way of viewing those events; and at the same time to vindicate their claim to be facts which actually occurred as they are recorded.

But this little volume is principally the fruit of an earnest desire to relieve the minds of sincere people from difficulties in

respect to some of the mysteries of the Word of God—difficulties from which the writer himself has greatly suffered, and from which so many suffer in this age of rationalistic and infidel philosophy. This he has sought to do, not by explaining them away, but by exhibiting as clearly as he could, the principle by which they are to be justified as mysteries. The fundamental idea of all the views presented is that the wisdom of man, as a criterion of distinction between good and evil, is, of itself, foolishness; and that the Wisdom of God alone is true wisdom. But in order to set forth and illustrate this truth, it was necessary to discuss other subordinate topics, each of which is intended to have a practical moral and spiritual effect of its own. Indeed it is the hope of the writer that the book may be judged by its spirit rather than by the intellectual form in which that spirit is embodied.

If then the reader has ever found himself embarrassed by the Scriptural use of types and symbols; if it has ever occurred to him that the account of a “talking snake” in the temptation of man, is an improbable story; if the blasphemy of the infidel sneering at the account which God has given of the sin and fall of man, has ever disturbed him; if the mystery of the atonement, made by the sacrifice of the Innocent for the guilty, has caused him to offend;—perhaps upon these and other points he may find some relief from the following pages. And if, on rising from their perusal, he sees more clearly, and feels more deeply, than before, that his own views of things are to be thrown away as folly, and those which God gives in his Word to be adopted as the right ones in their stead; that the law of God is holy, just and good; that the practical wisdom revealed through the conscience, distinguishing between right and wrong, is paramount over all other forms of the wisdom and prudence of man; that the Eternal Spirit, in his power and agency, is a “very present God,” upon whom he is dependent in a most vital sense; that all earthly and visible things are unsubstantial and fleeting shadows compared with the substantial being and eternal permanency of the unseen, and spiritual things of the kingdom of God; that the

mutual relations between the parent and child, and of marriage, are hallowed, purified and exalted in his eyes ; that children are to be trained up in the submission and obedience of faith, reverence and love, and not in that of sight and reasoning ; that "the carnal mind" is an accursed enemy of God ; that the chastisements of labor, sorrow and death are holy things, to be submitted to in penitence and in faith ; that the atonement of Christ is the only salvation for him ; that he must be crucified with Christ in order to live and reign with him ; that his own strength, or the obedience of his own agency, is utterly in vain to save him from the curse and power of sin ; that the agency and obedience of Christ in and for him are all-sufficient to restore and perfect his spiritual life, and to bring into him an "everlasting righteousness ;"—if he finds any of these effects produced upon his mind and heart, let him give the praise and the glory to Him whose blood cleanseth us from all sin.

May 3, 1847.

CONTENTS.

CHAPTER I.	
OF SYMBOLS	PAGE 1
CHAPTER II.	
OF THE SYMBOLS OF THE WORD OF GOD	10
CHAPTER III.	
OF THE SYMBOLICAL CHARACTER OF THE SCRIPTURAL ACCOUNT OF THE SIN AND FALL OF MAN	22
CHAPTER IV.	
OF THE CREATION OF MAN	30
CHAPTER V.	
OF THE IMAGE OF GOD IN MAN	40
CHAPTER VI.	
OF THE TWOFOLD NATURE OF MAN	49
CHAPTER VII.	
OF MARRIAGE	62
CHAPTER VIII.	
OF MAN IN THE GARDEN OF PARADISE	76
CHAPTER IX.	
OF THE SUBTLETY OF THE SERPENT	100
CHAPTER X.	
OF THE SIN OF MAN	111

CHAPTER XI.	
OF THE GIRDLE OF FIG LEAVES	141
CHAPTER XII.	
OF THE CURSE UPON THE SERPENT	159
CHAPTER XIII.	
OF THE JUDGMENT UPON WOMAN	175
CHAPTER XIV.	
OF THE JUDGMENT UPON MAN	190
CHAPTER XV.	
OF THE CLOTHING OF SKINS	210
CHAPTER XVI.	
OF THE BANISHMENT FROM PARADISE	229

CHAPTER I.

OF SYMBOLS.

EVERY form of religious belief that has ever appeared in the world has expressed itself in sensible representations. The Hindoo, the Egyptian, the Greek, the Mohammedan, and the Christian, all alike, have set forth the mysteries of their faith and life by means of symbols. From what has this fact arisen?

A shallow and sensual philosophy attempts to render an account of this universal phenomenon by the supposition of priestcraft. It gives for the object of the symbols of religion the veiling of the truth from the masses of the people, that the power of superior intelligence might be enjoyed exclusively among the initiated. It cannot be denied that symbols have been perverted to serve this purpose. But it does not follow that they have no higher origin than the knavery of priests, and no better use than to keep the people in ignorance and awe. Where they have been thus perverted, it has been by the abuse of the principle from which they arise, and which has its seat in the very nature and constitution of man.

For the life of man is constituted in the synthesis

or union of a spiritual and a material nature. In like manner it is found to be a fact, that whatever addresses man with life and power is also constituted of what may be called body and soul, or form and substance, or letter and spirit. Body without soul, form without substance, letter without spirit, is dead for him—powerless over his heart and life. No less is spirit conceived of without the letter, substance without form, soul without body, or any manifestation whatever, dead for man. It is a lifeless abstraction.

For this reason it is that purely philosophical systems have always been so powerless to affect and mould the life of the human race. Plato, no less than the more profound and metaphysical Bramins, gives us only science without life. For this reason, when Jehovah would affect the will and life of man with power, his Spirit assumes a form, a sensible manifestation, as the Angel of the Covenant, in the burning bush, as Jehovah between the Cherubim, whose form was light, and as Immanuel, *God with us*, in Jesus of Nazareth. The very nature of man requires that the Truth should become incarnate in order to reach him with power, and become life to his soul. For this reason also it was necessary that the Church, which is now the body of the Spirit of God in the world, should never for one moment become extinct, otherwise a new incarnation would be necessary to restore it to life. For the truths of the Word of God, no less than other ideas, are always found to be powerless over the heart of man where-

soever the Church has ceased to be a body animated by them. Each member of the Church was intended to be a living word of God, an epistle of Christ, through whom his perfections should be manifested to the world in life with power.

Out of the feeling of this lifeless nature of mere ideas, however true and just, arises a universal desire in man to give some sensible expression, some bodying-forth, to whatever lives and moves within him. From this come gesture and action in speaking. When we speak in earnest, with feeling, we are not satisfied with words alone. We would express what we feel to the eye as well as to the ear. Ideas and emotions thus expressed have a life and life-giving power for others unspeakably greater than anything that can be found in mere words. Moved by this desire the true artist toils with sublime devotion to give a form, a sensible manifestation to the ideas and emotions of beauty with which he feels himself to be filled and inspired. Thus comes into existence an *Hiad*, a *Phidian Jupiter*, a *Venus di Medici*, a *Strasbourg cathedral*.

Nor can any idea or emotion which is living in man rest satisfied until it either finds itself reflected, or reflects itself, in some outward manner. Not being able to find this reflection, nor allowed to express itself externally, it soon dies. He who denies to himself all expression of falsehood soon loses the desire to deceive however strong it may have been. He who restrains impure ideas and feelings from all possible expression and act, soon finds them perishing.

out of his heart and mind. The love of God not being permitted to go out at all in acts of religious worship, the love of our neighbor imprisoned in the heart, if that could be, must soon perish.

Whatever there may be in man which craves no outward expression, which moves not, is already dead. It is because the religious ideas of the deist are dead and powerless over his heart and life that they can be satisfied without any expression, any bodying-forth, in acts of religious worship. It is because the religion of Jesus Christ was not dead, but living, that he fasted and prayed in words and in appropriate bodily positions. When he prayed he stood up, or kneeled down, or fell on his face. When he gave thanks for the bread that he had received from his heavenly Father, he raised his eyes to heaven. When he communicated his Holy Spirit to his disciples he breathed on them; as, when he created man, and imparted to him his soul, he is said to have breathed into his nostrils the breath of life.

Some external manifestation or expression or reflection of man's inward life, of the truth by which he lives, is absolutely necessary to nourish and support it. Without this he cannot live, much less be satisfied. He feels the dead and powerless nature of mere ideas and abstractions. These are to him but a "*lumen siccum*," a dry light. He feels the want, for himself and others, of an expression to the senses, of a bodily form and reflection of the ideas and emotions by which he finds himself to be powerfully moved, and by which he desires to move others.

Neither is he satisfied with mere words. He must seek to express himself to the other senses as well as to the ear, that he may reach the whole man in others; that what he knows and feels may have for himself and them a superior life and power.

This is a fact or trait of the constitution of man to be verified by observing its manifestations in all ages and countries, and by each man's experience. In it is to be found the true solution of the origin and use of symbolical representations. For a symbol is a bodying-forth or representation to the senses of ideas and emotions as these are found in the mysteries of life. Every act of man, therefore, as a significant expression of the ideas and feelings from which it springs, is a symbol. Every work of art, every rite and ceremony of religion, is a symbol. The applause of the hands is the symbol of approbation, the hiss, of disapprobation. The smile is a symbol of pleasure; the frown, the falling of the countenance, of wrath and displeasure. Standing in prayer is the symbol of reverence; kneeling, of reverence and humility. Sitting in prayer is the denial to these feelings of their appropriate outward expression, and tends most powerfully, though subtly, to destroy them.

Also, since the symbol has its origin in the going forth of that which is within to represent itself without, some feelings may be taken as the symbols of others which are more inward and spiritual than themselves. For example, the love of the dutiful child to his parents is taken in the Word of God as a symbol

of the love which man should feel towards God his heavenly Father. The pleasures of the senses thus become symbols of spiritual joys, for which purpose they are used where it is said, *God smelled a sweet savor* from the sacrifice of Noah, and where David says, *How sweet are thy words to my taste, yea, sweeter than honey to my mouth*. Thus, also, the conscious degradation and spiritual shame of remorse, which arose in man as soon as he had sinned, went forth and symbolized itself in the shame of his naked body.

The superior life and force which symbolical representations have for man over mere expressions in words, may be perceived by the following illustrations and examples.

The spirit and life of the ancient Romans was the genius of war and conquest. When, therefore, they received the ambassadors of foreign nations, they sought for some means of expressing to them the ideas and feelings upon this subject, which were universal and prominent among these iron republicans. These were, that the Roman was invincible; that but one result was ever anticipated at Rome of all wars in which the republic might become involved; that in all conflicts which could arise between her and other nations, they must expect to be conquered. To express these more powerfully than it was possible to do in mere words, the Roman people gave audience to foreign ambassadors in the temple of Victory.

Also, when their armies had gained a battle, they

sought for some means of expressing, for their own gratification, and to impress upon the conquered, so that it should enter into their very life, the idea and conviction that other nations were to them but as brute beasts made to be subjugated. Again they found the means of doing this in the language of the symbol. They erected upon the field of victory an immense wooden frame, in the form of a yoke for beasts of burden, under which they marched the remains of the conquered army, and then dismissed them to their homes. What words, what bulletins of exultation, what other means of expression could have had the life and power of this terrible symbol?

One more example will serve to illustrate the life and force of the symbols of modern times. The Russian coat-of-arms is a double-headed eagle, whose two crowned heads, surmounted by another great crown, turn and gaze in opposite directions. In his talons he holds the globe surmounted by the cross, and upon his breast is emblazoned an armed and mounted warrior.

This is the symbol of that colossal power of the North, the Russian Empire. Standing at the head of the two continents of the earth, the old and the new, she looks down over each with a crowned head, to signify that her destiny is to rule both. The two heads meeting in one body, the two crowns surmounted by the one great crown, together with the single sceptre, show that this two-fold empire is to be consolidated into one despotism. The globe in the talons of the eagle, surmounted by the cross, marks

its extent, and shows what its religion is to be ; that it is to embrace the whole world, over which is to be established the Christian faith. The armed and mounted warrior is her Cossack cavalry, the best and most numerous in the world, upon which she relies for the realization of these ideas and designs, which she has thus emblazoned before her whole population, that they may enter into its very life, and mould it into their likeness. This tremendous symbol, having grown up out of the character of the Slavonic race, which is now moving into ascendancy among the nations, has been for a long time reflecting these ideas into the minds and hearts of the people, until, as travellers assure us, even the serfs understand that Russia is one day to be the mistress of the earth.

With perfect knowledge of this trait of the constitution of man, in virtue of which he finds mere ideas to be dead and powerless over his heart, and feels the want of sensible representations of his inward life to nourish and sustain it, our Lord symbolized the fundamental truths of the Gospel in the sacraments of the Christian Church. For the washing with water in the name of the Father, Son, and Holy Ghost, sets forth the defilement and pollution of the soul of man by sin, and his cleansing by the power of God, into whose Triune name he is baptized. The sacrament of the Eucharist is the symbol of the truths, that, as the bread is broken, and the wine poured in the sight of the faithful for them, so is the body of Christ broken and his blood shed for them ;

as the bread is eaten and the wine drunk to nourish, and strengthen, and cheer the body, so is Christ crucified really and truly, though "not after a corporal and carnal manner," received into the souls of all who believe on him for the nourishment, strength, and consolation of their spiritual life; and that, as they eat from the same platter, and drink from the same cup, which those only of the same family can do without disgust, so are they now but one family. These are some of the truths of the Gospel which have been symbolized in the sacraments by the Wisdom of God, that they might not perish out of the souls of believers, but have in them a perennial life and power.

These views, in which this subject is but glanced at, may serve, perhaps, in some degree to illustrate the legitimate origin and use, and the superior life and power, of symbolical representations.

CHAPTER II.

OF THE SYMBOLS OF THE WORD OF GOD.

"Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come."

THE great body of believers in the Word of God have always regarded its historical portions as literal records of facts and events which occurred as they are narrated and described. Not unfrequently they are suspicious of every attempt to show a meaning in any part of its narratives, deeper than that which appears upon the surface. They are afraid lest they should find their Bible explained away into myths and allegories, such as the fables of the heathen. Therefore they constantly affirm the literal sense of what is recorded, and deny what they call a spiritual sense.

Another class of readers and students of the Word are always seeking to pierce through the literal sense after something more profound and spiritual. These are often unwilling to regard a given narrative as a record of facts and events. For them it must be left free to convey an allegorical sense which is often inconsistent with the literal one. In their eyes the Word seems degraded when its histories are literally

understood. The account given of the fall of man, the book of the prophet Jonah, are some of those narratives which they would interpret as pure allegories. Origen among the Fathers, Swedenborg and even Coleridge among the moderns, are specimens of this class.

Here, as in so many other cases of conflicting views, it would seem that both parties are perfectly right in what they affirm, and both equally wrong in what they deny. For, according to St. Augustin, the narrative parts of the Word of God are both historical and symbolical. They are truly the records of facts and events which occurred as they are narrated and described. But these facts and events are not barren. They are pregnant with spiritual truth—truth alike for all times and place, universal for man. Of this truth the facts and events which are recorded are but as the husk or shell, the bodily form, the symbol.

Each of these views, exclusive of the other, is narrow, incomplete, and fraught with manifest evil consequences.

For he who denies to the historical portions of the Bible all deeper significancy than that which appears upon their surface, does, in fact, if he only knew it, deny that they are the Word of God in any higher sense than that in which every true history must be the word of Him who is Truth. He can have no conceivable reason why the facts and events of which they treat were selected to be recorded in preference to that innumerable multitude of others

which must have been passed over in silence. For all the superior importance which they can have, must arise from their significancy of truth universally or generally applicable to man in other ages and countries, that is to say, from their symbolical character. He is in danger of losing that in them to impart which they were recorded,—their spirit,—which is their quickening power, and of falling into that state in which he must be killed by the letter. But more than all, he places himself in an attitude of direct opposition to the New Testament. For in it, as we shall directly see, a sense is continually drawn from the histories of the Old Testament very different from, though not inconsistent with, the literal sense, and which does by no means appear upon their surface.

Through the prevalence of this exclusive view in our time, it has come to pass that great numbers of Christians do practically regard the Old Testament as of little more worth and dignity and power than any other old and true history. For them, it is something almost entirely done away; while to not a few it is a stone of stumbling, a rock of offence.

On the other hand, he who, seeking after a spiritual sense in these narratives, denies to them their literal and historical character, who regards them as nothing but allegories and parables, and myths, not only renounces the views which are always given of them in the New Testament, but he throws away the only key by which it is possible to unlock the treasures which they contain. He turns away

from the only door into the Holy of Holies, and seeks to climb up some other way. If by chance, while he meditates upon them, he should light upon pure truth, he has nothing to assure himself or others that it is the truth which they were intended to teach. If he should discover order it may be but the order of his own mind. If he should perceive beauty it may be but the beauty of his own soul coloring with its own hues the objects upon which it looks. He casts himself loose upon a wide and dangerous sea without chart, or compass, or rudder. He is liable to be continually driven and tossed upon an infinite chaos of his own imaginations, over which the Spirit of God has never brooded.

Now, that the histories of the Old Testament do record facts and events which occurred as they are narrated and described, and that these facts and events are to be taken as types or symbols of spiritual truth, is evident from the most positive testimony of Christ and his Apostles.

In respect to the ritual law there is no dispute among Christians. That it was given to set forth in symbol the fundamental truths of the Gospel is acknowledged by all. In the New Testament it is continually appealed to as an authoritative teacher of truths afterwards to be declared in words. Of this one example will be sufficient. It is declared that the bones of the Lord were not broken upon the cross, as were those of his fellow-sufferers, *in order that the Scripture might be fulfilled, that not a*

bone of him should be broken. But it is nowhere said that not a bone of Christ should be broken. This was commanded in respect to the Paschal Lamb. Here it is evident that what was spoken of this sacrifice is assumed as declared in type or symbol of Jesus of Nazareth.

But in their expositions of the symbols of the Old Testament, Jesus and his Apostles do by no means confine themselves to the rites and ceremonies of the Mosaic ritual law. They take up the historical events, even those which occurred before that law was given, and expound them after the same manner, appealing to them as authority for the truths which they drew from them regarded as symbols. The land of Canaan, and the city of Jerusalem, are always taken by them as the symbols of the kingdom of God; and the taking possession of these by the Israelites under Joshua, after the death of the law-giver, as the type of the believers' entering into the rest of holiness under Jesus, the captain of their salvation, after they have been delivered from the condemning power of the law. The manna in the wilderness is taken by Jesus as the symbol of the truth that the bread of life is nothing of earthly growth, the work of man's agency, where he declares, *I am that bread which came down from heaven*; that is to say, I am that which is signified or symbolized by that bread with which your fathers were nourished. He refers also to the elevation of the brazen serpent for the healing of the children of Israel who had been bitten by the fiery flying ser-

pents in the wilderness, as a symbol of the truth that by his elevation upon the cross should all believers be healed of the poison produced by the bite of *that old serpent, that is the devil*. That it was originally intended for this purpose is admitted by all. Yet this is a purely historical event, and no way connected with the ritual law.

Also, when the infant Redeemer under the guidance of Joseph was led out of Egypt, it is said, *that was fulfilled which was spoken of the Lord; Out of Egypt have I called my Son*. But this was spoken in the prophet of the children of Israel who were brought up out of Egypt under the guidance of Moses. The words are, *When Israel was a child then I loved him, and called my son out of Egypt*. It is evident that this exodus of Christ could fulfil that which was spoken of the exodus of Israel only in virtue of the prediction in type of the one in the other. He dwelt in a city called Nazareth, *that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene*. But this was spoken of Samson. That which happened to Christ could not fulfil what was said of this Judge and deliverer of his people except the one were intended to be prefigured by the other. It is also declared that Jesus rose from the dead on the third day according to the Scriptures. But it is not predicted in the Old Testament in words that the Messiah should rise from the dead on the third day. He himself refers to the history of the prophet Jonah, who was three days and three nights in the belly of the whale,

as the symbol under which it had been foretold that he should be three days and three nights in the heart of the earth.

Still more clear does the symbolical character of the histories of the Old Testament become from St. Paul's treatment of the account of the mocking of Isaac by Ishmael. He certainly does not mean to deny that this is the literal history of an event which occurred as it is narrated. Yet he expressly declares that it is also an *allegory* or symbol, under which is set forth the external and visible church, when, having lost her spiritual life, she persecutes the children of the promise. It represents in symbol what always takes place in like circumstances, a truth exemplified in the times of Abraham, David, Jeremiah, Christ, Paul, Luther, and to the present day. The author of the Epistle to the Hebrews undertaking professedly to expound the symbols of the Old Testament, takes up its historical portions precisely as he does the ritual law, and explains them in the same manner. Among these he enters into the History of Melchisedec as a symbol of the spiritual priesthood of Christ declaring that *he was made like unto the Son of God* in that he was without priestly generation, yet superior to the priesthood of Levi; and in that he was king of a city whose name was Righteousness and Peace, as if this had been ordained of God that he might serve this symbolical or typical purpose.

But in order to place this doctrine beyond all doubt, in the first epistle to the Corinthians, after

having cited consecutively no less than eleven distinct events in the history of the children of Israel, St. Paul declares, *Now all these things happened unto them for ensamples* (*τύποι*, types is the word translated ensamples), *and they are written for our admonition, upon whom the ends of the world are come.* In these words he gives a distinct and formal enunciation of this doctrine, which is everywhere assumed and taught in the New Testament, that the events of the Old, were not only selected to be recorded, but that they actually *happened** to serve as types or symbols of the truths of the Gospel, truths universal and alike applicable to the man of every age and country.

One or two examples will serve to illustrate the life and power of these historical symbols.

When the children of Israel had come to the borders of the promised land, terrified by the reports which their spies had brought back of the gigantic stature and superhuman prowess of its inhabitants, they were discouraged and refused to go forward after their divine guide to possess the inheritance of

* This is not a denial that these events arose from the free agency of man, as truly as any in the history of the heathen world. The two doctrines of man's freedom and God's preordination of whatsoever comes to pass, however inconsistent they may seem in our eyes, are to be held in deference of our own wisdom to the wisdom of God, as most certain truths. That there is a point in which they meet and are conciliated, does not admit of a doubt. They are to be regarded as the two sides of a stupendous arch whose keystone is lost in the clouds. He who beholds the two sides, knows that they have a keystone, although it is above the reach of his vision.

which they were the heirs. Therefore they were turned back into a barren and desolate wilderness, in which they must wander many years, suffering continual hardship and sorrow, until as a people, they should learn by bitter experience that the wisdom and love of God was a better guide for them than their own shortsighted prudence, or their own faithlessness and fears.

This is an historical event which occurred as it is described. But it is not barren. It is pregnant. It is full of divine significance. It sets forth as in a living picture the universal truth, that, whensoever the people of God, discouraged by any obstacle that may arise to withstand them, refuse to go forward in implicit trust upon his guidance and strength, to possess that heavenly rest and peace of true holiness of which they are the heirs, and of which the promised land was but the type and symbol, they must be turned back from that which is their true life to wander in a spiritual wilderness, where, though not forsaken, they are deprived of their most spiritual joys, and where, though they make no progress, they can never rest. Out of this wilderness they cannot come, until wearied with the toils and cares of earth, and chastised by human disappointments and sorrows, they are made willing to trust themselves to the guidance and the strength of God, and to follow him in spirit and in truth.

Also the flood by which the old world was destroyed, and upon which Noah was saved, is declared by St. Peter to be the antitype of Christian baptism; that is to say, it is a symbol of those truths pertain-

ing to the defilement and regeneration of man which were afterwards set forth under this sacrament. And by inspection we shall see that when these truths are studied as, according to this Apostle, they are exhibited in this tremendous symbol, it is not so easy to lose the force of the words in which regeneration is described in the New Testament, as otherwise it is. In it we behold set forth in life, with terrific power, that judgment upon the old man, the corrupt nature in each individual which is described in the New Testament, by the words, *a baptism of fire, being crucified with Christ*, and by other expressions no less significant.

For in this baptism of the Holy Ghost by which the soul is regenerated and which is symbolized by the flood, the carnal wisdom, the proud will, the self-trust of the natural man, are overwhelmed and destroyed by the judgment of God *executed* upon him, as the old world, with its race of giants, with all their arts and sciences, their cities and towers and high hills of refuge, was overwhelmed and submerged in the floods of the wrath of God. The filth and pollution of the spirit are cleansed away, as now the human race was purified. As Noah, the type of the regenerated soul, is saved in the ark because he believed God, so does the soul regenerated, stripped of all its filthy righteousness, and emptied of its self-trust, of all confidence in that in which the natural man trusts, by faith in Christ flee into him, where it finds salvation. By faith the new man rises above the floods of the judgment of God, by which the *old man* in him is cast down and destroyed. He is *baptized into*

death, unto sin, and the world; and rises to newness of life unto God. But when his human hopes and joys begin to return, and he goes forth to the duties of the mortal life, his first care is to erect in his soul an altar to God, and to offer clean sacrifices, as now the patriarch builded an altar and offered sacrifices of every clean beast unto God. These offerings are now well pleasing to God, as *Jehovah smelled a sweet savor from the sacrifice of Noah*. Now for the first time a covenant is made with the new man in Christ, as here for the first time since the fall, a covenant was made with the newly baptized human race, in the person of Noah. Now the Father gives him a new law, *the royal law of love*, unknown to him before, as here he gave to the race of man a new law. Now he gives him *the earnest of the Spirit*, the pledge of his love and guidance and protection, so that he need be afraid no more of judgment, as here he gave to the patriarch, and through him to his posterity, the assurance that he would no more destroy the earth with a flood, and placed his bow in the clouds to be a constantly returning pledge of his faithfulness. Henceforth, in the midst of the cloud and the storm, the new man beholds the dear pledge of God's covenanted mercy, which throws over his life a divine halo, of which the hues of the rainbow are but a shadow.

These are but skeletons of the truths set forth in these holy symbols. Indeed, because the truth symbolized has a richness and power above all other modes of expression, every attempt to empty such symbols as these does not weaken and degrade them. Their

power is to be felt by gazing upon them rather than by reasoning about them. For they embody the truth of God, in the gospel of his dear Son, in minuteness of detail, upon a stupendous scheme, with awful grandeur, in divine beauty, in the life of man, with the power of Jehovah. Mere enunciations in words can never attain to the life and power of such symbols as these.

When the significance of these events which *happened unto them in order to be types unto us*, is perceived, then and not before, does the Old Testament become the word of God to us with power. Most amazing, most divine does it become in our eyes and in our faith. It is recognised as another body for that Eternal Word, who also tabernacled in the man Jesus of Nazareth. It is radiant of the brightest beams of the Spirit of God. It is the very shrine of the living God, from which he continually gives oracles of life to our souls. It is the mercy-seat between the cherubim from which his glory beams with such spiritual power that it must be approached with the sprinkling of the blood of Christ, in a cloud of the incense of prayer, with the offering of an humble and sincere heart.

CHAPTER III.

OF THE SYMBOLICAL CHARACTER OF THE SCRIPTURAL
ACCOUNT OF THE CREATION AND FALL OF MAN.

FROM the foregoing views it is plain that the Word of God is not given to or for the men of any particular age or country in an exclusive sense. It is the revelation of God to man. It was given through a chosen and peculiar people, for humanity. It describes the origin, nature, and destination of humanity; the creation, temptation, sin, redemption, and final salvation* of humanity.

If it be asked what humanity is different from an idea in the mind of all individual human beings taken collectively, it may be found much easier to ask such questions than to answer them. For what is a vine or a tree, different from a collection of all the branches and other parts of which it is composed? What is a man different from a collection of limbs, mind, soul, and of whatever else he is constituted? Nay, with all reverence, what is the Deity, other than an

* This is not to be understood in any sense opposed to the doctrine of the everlasting perdition of the wicked. In the Scriptures the human race is regarded as a tree, of which individual branches may drop off and die; but the tree shall live. Humanity shall be saved. *The knowledge of the Lord shall cover the earth.*

idea in the mind of the Father, Son, and Holy Ghost, taken collectively? He who can have no perception nor feeling of this unity in the human race; who can conceive of humanity in no other light than as a collection of individuals related to each other by proximity of time, or space, or otherwise, but having no fundamental unity, no vital oneness—he who is sure that such a thing is altogether impossible—how can he receive the doctrine of a Trinity in Unity? Whether he avow it in words or not, though he may not be conscious of it, yet in his heart and practically, he must deny either the Trinity or the Unity of God. He must either reject the doctrine of a threefold mode of subsistence in the Deity, or he must worship three Gods. He cannot conceive of trinity nor multiplicity in unity, although this very thing is contained in every *fact of life*. He may attain to the highest and most comprehensive formulas of physical and logical science, but he can have no profound recognition or feeling of the mysteries of life. For him, such expressions as *ye are crucified with Christ, If one died for all, then were all dead, In Adam all die, By one man's disobedience many were made sinners*—these, and all kindred expressions in the Scriptures which pertain to the first and second Adam, must be wholly unintelligible.

In virtue of this unity in the human race it is that many of those events which are recorded of the first man are also found to be, in the substance of them, facts in the life of every man. He was the head and representative of all who are descended from him

not only in a formal and legal, but also in a vital sense. He acts, and is spoken of, in the character of man.* Hence it is not exclusively his creation and temptation and sin and shame and toil and sorrow and death, which are treated of in the first chapters of the Bible; but in them is given an account of these things in respect to man as such. In other words the events which they describe are both historical facts and symbols of truth which has a universal application.

For to deny to this account the character of a faithful and true history of facts and events which actually occurred as they are narrated and described; to regard it as nothing but an artistically wrought myth or allegory or symbol is to take away from it the character which is always ascribed to it in the Word of God, and especially in the New Testament. *In Adam all die, By one man's offence judgment came upon all men*—such expressions as these, of which there are great numbers, become wholly meaningless and absurd if Adam be regarded not as a real person, but simply as a mythical character. Also to maintain this view a principle of interpretation must be assumed which has not the least foundation or support, and which, if carried out and applied to other parts of the Word of God, and especially to the history of our Lord, as it has been done, must

* "There is scarcely one word that we have an account of, which God ever said to Adam or Eve, but what does manifestly include their posterity in the meaning and design of it."—Edwards on Original Sin. (See the whole passage.) Part ii., Chap. i., Sec. iii.

subvert all faith in Revelation, and end in the denial of the very existence of him whose *blood cleanseth us from all sin.**

No less does the denial of all symbolical significance to the events here recorded take away from them that character which is ascribed to them in the New Testament. For if this account were intended to be understood as nothing but a literal history of events in the life of the first man Adam, how could truths be drawn from it of universal application? For example, St. Paul argues from the fact that the first woman was taken out of her husband, and made for him, that woman as such, is to be in subjection to her husband. But this reasoning has not the least logical force except upon the supposition that they to whom he wrote knew that this

* It would hardly be necessary to say one word in opposition to this view if it had not been advocated by one such mind as that of Samuel Taylor Coleridge. He cannot away with the "talking snake;" and, therefore, denies that this account is to be understood literally. In his eyes it is nothing but a "sacred myth." The words of St. Peter himself: "The dumb ass, speaking with man's voice, forbade the madness of the prophet," must also have appeared to him as *highly mythical*.

Of the vagaries of Swedenborg upon this portion of the Sacred History, it is scarcely possible to speak with gravity. According to him, Adam is wholly a mythical character under which the man of the first ages is described. Eve also is not a person, but evil personified. Adam's union with her is man's union with sin. That is to say, God made sin out of man, and brought sin to him, and said, therefore shall a man forsake father and mother and shall cleave unto sin. When such views do not refute themselves they may safely defy all attacks from reason.

manner of the creation of the woman was a symbol. For otherwise, the fact that Eve was taken out of Adam might be a very good reason why she should obey him, but how could it prove that other women, who are not taken out of their husbands in a literal sense, should be subject to them? The same fact in the manner of the creation of the first woman is referred to, both in the Old and New Testament, as a reason why the man of every age and country should leave father and mother, and cleave to his wife. Here again, because Eve was taken out of Adam, was bone of his bones and flesh of his flesh, might be a good reason why he should break all other ties and cleave to her, but can be no reason why the man of these days should do the same, unless it be understood that this is a symbol under which is set forth truth of universal application. Also in the prophets and by the Lord divorces are forbidden for the reason that Adam and Eve were created male and female of one flesh. This might be a good reason why he should not divorce her, but the universal truth that other men are bound by the same law cannot be drawn from that fact otherwise than by regarding it as a symbol appointed by God to declare his will and intention in respect to marriage.

But upon the supposition that the significancy of this history is to be confined to the first man, it gives us no account of the Creator nor of the creation of man, but only of one man. It says nothing about the sin and fall of man, but only of one man. It

gives no account of the origin of the shame of the naked body in us. It neither explains nor alludes to the curse of toil and sorrow and death, as these things have come upon us. It does not indicate any connexion between the curse of child-bearing as pronounced upon Eve, and the same curse which has come upon woman as such. Upon the supposition that these events are not symbols, it was the snake which tempted the first woman, and not Satan under its form, embodied in it; the enmity between man and the serpent teaches us nothing about the enmity between Christ and the adversary; neither do the words, *He shall bruise thy head, and thou shalt bruise his heel*, contain any promise of the destruction of the power of Satan by the Son of God. This curse is all fulfilled, in its literal import, by the enmity and warfare between man and the reptile itself. That which Christians in every age and country have treasured in their hearts' faith as a most blessed promise is all exploded.

From many parts of the narrative itself, however, it is perfectly evident that it treats of symbols. The country in which the garden of innocence was situated, is called *the land of Eden*, that is to say, *the land of Delight*. But when we use such expressions as *The castle of indolence*, *The palace of desire*, are they not always understood 'as symbols? *The tree of liberty*—is it not a symbol under which something is set forth pertaining to liberty? *The tree of life*, *The tree of the knowledge of good and evil*,—these, if language be not used at random, must be symbols

under which something is set forth pertaining to life, and to the knowledge of good and evil.

But if all other proofs were wanting, the universality of the facts which are treated of would be sufficient of itself to show that what is signified by this account is not intended to be confined to the first man and woman. The temptation of man by the devil; the sin of man against God; the shame of his naked body; the curse of child-bearing upon the woman; that of toil and sorrow, and death, upon humanity—these, being found co-extensive with the human race, are enough to show that this part of the Word of God, except where this is limited by the account itself, and by the very nature of symbols, is given to describe humanity, man as such, no less than to record facts and events in the life of the first man, Adam.

Nor has the particular and universal significance and application of the truth here set forth been overlooked by those who have translated the Scriptures into other languages, and especially into English. They have marked it in the only way in which it could be marked in a translation. For the Hebrew word *Adam*, the same through the whole narrative, they have rendered in two ways; sometimes by the word *Man*, denoting man as such, which is its exact equivalent in meaning; and sometimes by simply transferring the word itself from one language to the other, as a proper name of the first man, Adam. This they have done evidently because they discerned that, as used in the account, it is both a term of uni-

versal significancy, and at the same time a proper name.

This will the more fully appear as we proceed to empty these divinely appointed and inexhaustible symbols of some portion of their meaning.

CHAPTER IV.

OF THE CREATION OF MAN.

“God created man.”

As we have seen, the translators of the Bible into English have indicated that the significance of this declaration is not to be confined to the first man. He is taken as the type and symbol of the race. All his posterity are included in him; and what is said of him is intended to apply to them. Therefore, these words declare that God creates every man by his direct agency as truly as he did Adam. The methods by which he does this may be modified indeed, as they are, but the substance of what is expressed in these words is just as true of one man as of another, of all men as of the first man.

In order that we should perceive the truth of this, and feel its force, we must consider an objection or difficulty which now continually arises in the minds of men under this form. *It is true, doubtless, that the first man was made by the hand of God; but now, men are made by the laws of the natural world. Nature, it is true, was originally made by God. He communicated to her all her powers. But now men are made by the laws of nature. God ceased from his work of creation after the sixth day.*

This conception of nature as a great machine hav-

ing its powers within itself, which God created a great while ago, and whose operations he now stands by to watch and direct, as an engineer superintends the machinery of a factory, has well nigh succeeded, in our time, in banishing the Creator from his own works. For if his machine be perfect, as it must be since it is the work of perfect wisdom and unlimited power, there seems to be no need of his presence even as an engineer. Under this view the very near, ever present God of the Scriptures, becomes almost of necessity nothing better than the deity of the ancient Epicureans, withdrawn into some remote corner of the universe, too far off to concern himself with the affairs of the insects who inhabit this earth—a god of eternal idleness. Such a conception of God has no power whatever over the life of man. It leaves him free to follow the desires of his own heart. It gives him for his chief good nothing higher than pleasure, and for his eternal hope, nothing better than the grave.

In opposition to this, the God of the Scriptures is always represented as present, and as doing by his direct power, all those things which are called the *works of nature*. The word of God knows nothing of nature as a system of *powers*. We, in these days, have departed from its phraseology upon this subject, and from the idea which it reveals of the agency of God in the natural world. For example, where we say, *the lightning, it thundered, it rains, the wind blows, it ceases to blow*, in the Scriptures it is *the fire of God, God thundered in the heaven, He raiseth the stormy wind, He maketh the storm a calm, He sendeth*

the springs into the valleys, He watereth the hills from his chambers, Thou makest darkness, I create the light. He is represented as feeding the young lions when they roar for food, and the young ravens when they cry to him. *These wait all upon thee, that thou mayest give them their meat in due season. What thou givest them they gather. Thou openest thine hand—they are filled with good. Thou takest away their breath—they die and return to their dust. Thou sendest forth thy spirit—they are created. Thou renewest the face of the earth.*

The heartfelt recognition of this truth as it is in Jesus, that not a sparrow can fall to the ground without the heavenly Father, is the only conception of God which can have power over the life of man. Every other view which removes him further off from us, and his agency further back than does his own word, is a delusion of the mind of man, professing itself to be wise and thereby becoming a fool. It leads directly into scepticism, and when carried out, ends in godless infidelity.

But do not the physical sciences demonstrate that there are powers in nature which are not the direct agency of God?

In order to answer this question we must carefully distinguish between two things which are totally different, between a *law* and a *power*. This distinction is often lost sight of in these days when the whole force of the human mind seems to be bent upon the objects of natural science. Now, as every true votary of this science knows, its legitimate object is simply to determine what are facts, and *according to*

what laws or *methods* these facts are produced. It has nothing at all to do with the *power by which* they are caused to exist. But in the heat and enthusiasm of this pursuit after the knowledge of facts, and of the laws or methods according to which the things which do appear are created, man loses out of mind the invisible power which creates them. Thus he has come to deify laws and methods under the word *Nature*, regarding and speaking of nature as if it were a system of powers.

Disguise it as we will, this is the idolatry of our time, and of modern civilization. For this we have forsaken the living, ever-present, ever-active God of the Scriptures. It is an idolatry far more subtle and disguised, therefore perhaps, more destructive to the soul of man than that of the ancient Scandinavians, or Greeks, or any other primitive heathen people. For they never did lose the knowledge of the truth that there is in nature nothing that can be properly called powers. They knew that, having determined with perfect accuracy the laws or methods according to which things in the natural world are done, they had determined nothing in respect to the power which does them. They understood that within all the laws and methods of nature was present a living power, and one truly divine, although they did not know that this power was in every case one and the same. Hence arose their gods of cold and heat, of thunder and storm, of the heavens, earth and ocean, of the seasons, rivers and trees.

The laws of nature, when conceived of as they are

exhibited by a right natural science, are not powers in any sense. They are simply methods according to which some power acts. A law cannot execute itself. It demands an executive power to act according to it—to fulfil it. A law without this power within it, is a dead letter, a mere idea in the mind, a form without any substance, an abstraction. It is not worth while to attempt to prove this. It must be seen to be true, or argument will have but little weight. It may be well, however, to cite the name and authority of Newton. His life, as all know, was spent in determining the laws of nature—of the universe. In this work his success was greater and more splendid than that of any other man who ever turned his mind to the subject. It might seem to be gratuitous, and even out of place, to say this here, except for the sake of recalling all that is suggested of his labors by the one word, *gravitation*. For he did not conceive of the universe as a great machine whose power of motion was the law of gravitation in itself, which God had formerly created, and now stood by to superintend its movements. Therefore, after he had determined that the earth and the heavenly bodies, and indeed all things, were in fact moved according to this law or method, he still acknowledged that there was needed a power thus to move the universe from day to day and from age to age. What this power was, he did not even attempt scientifically to determine, because he well knew that this question must lead him entirely beyond the limits of the legitimate sphere of natural science. He sup-

plied this power, indeed, yet only and avowedly by way of conjecture, by some subtle and impalpable ether which he supposed might perhaps be universally diffused through infinite space. But by this conjecture he only threw the question of the moving power which acts according to the law of gravitation, one step further back : he did not solve it, as is evident, and as all men of science now admit. For it immediately recurs again in this form, What moves the ether, by which the planets are moved ?

The answer to this question in whatsoever form it may occur, is wholly without the sphere of natural science. It belongs to theology. Therefore it is answered by God himself in his own word. In it, as we have seen, the Omnipresent, Omnipotent, Allwise Jehovah, the living God, is revealed as always and everywhere the one power whose methods of action, which he voluntarily chooses for himself, and which in miracles he changes at pleasure, we call the laws of nature. He is the working power throughout the universe. The methods of action which he has chosen and still chooses for himself, we call, doubtless with the greatest propriety, the laws of gravitation, chemical attraction and repulsion, capillary attraction, and by other like names. The error lies not in names, but in losing sight of the power which works according to these methods. Wherever anything is done according to these methods, there is Jehovah doing it. Natural science, strictly so called, has nothing opposed to this doctrine of God's revelation to man. It is only when the object and the

sphere of this science is entirely misunderstood, as Newton did not misunderstand it, that it is supposed to demonstrate anything contrary to that view of his own agency which God has given in his word.

Now, therefore, as truly as of old, it is Jehovah, the living God, not the *ordo ordinans* of the Pantheist, who creates the light and divides it from the darkness. Now He gathers the waters together into one place, and causes the dry land to appear, as truly and directly as of old. Now He causes the grass and herb and tree to grow out of the ground. He sprouts the germ buried in the heart of the earth. He turns it upwards to the light and heat, rather than downwards into the cold and dark. He draws the juices of the earth up through the capillary tubes. With these He nourishes and strengthens the tender plant. He stretches out the branches, puts forth the leaves, and opens the buds to his genial light and warmth in the rays of the sun. He blooms the flower, and paints it with its various and beautiful colors. He elaborates the fruit, and ripens it for the food of man. He rains upon the dry and parched earth. He causes the streams to flow down the hills into the valleys; with these He fertilizes the ground. He is the moving power in the wind and the storm. He stirs up and troubles the ocean. His wrath is the wrath of the angry deep. *He maketh the storm a calm so that the waves thereof be still.* His light is the light of the sun, moon, and stars. He moves the planets in their vast elliptical orbits around their focal suns. From the centre to the circumference, He is present

doing all things that are done in nature by those methods which he chooses, and which we call the laws of the universe. This he does by his own free, voluntary choice and power as truly and directly as upon the first day of the creation. Nature of itself is but a system of methods, a dead organism. But within, under, behind (or howsoever it may be feebly expressed) the laws, methods or processes of nature, is the Spirit, the living God, who upholds and moves all things, as they are upheld and moved, by the Omnipotent Word of his power.

But did not God cease from his work of creation after the sixth day?

Certainly he ceased from creating new forms, but he did not cease from creating others of species and kind the same that he had already formed. Since then nothing new has been discovered by the furthest extended observations of natural science, except in the case of miracles. But did he cease from creating according to the methods, and for the objects, described in the account of these six days? By no means. *Thou sendest forth thy spirit—they are created. My Father worketh hitherto, and I work.*

Therefore, in the words of St. Paul, *The invisible things of Him from the creation of the world are clearly seen, being understood from the things which are made, even his eternal power and Godhead.* The emphasis is to be laid upon the expression *are made or done*, revealing the truth that we are surrounded by the present, direct agency of God Almighty. In the thunder, in the roar of the storm, the catâract,

and the troubled ocean, his voice is to be heard as truly as it was from Mount Sinai. In the movements of the planetary spheres, in the blooming and clothing of the flower, in the falling of a sparrow to the ground, his direct agency and power is to be seen as truly as in the raising of Lazarus from the dead. And in the creation of the child born of human parents, his hand is revealed as truly as in the creation of Adam from the dust of the ground. ~~Therefore~~ said our first mother when her eldest son was born, *I have gotten a man from the Lord.* Therefore is the child of Christian parents, when asked the question, who created *you*, taught to answer, God.

For, although the method according to which the thing is done, is modified by the new conditions which are introduced in the relation of the child to its human parents, yet God is the working power in the creation of man now as of old. He creates the first elements of the body. He draws up the particles of the dust of the ground, and builds up the embryo by his power now as of old. He forms the brain, heart, nerves, arteries, veins, blood, bones and flesh, now by his own chosen methods. With the dust of the ground drawn up by his own power, and prepared in his own laboratories, He nourishes and strengthens his creature. He brings the child forth into the world and breathes into its nostrils the breath of life, so that it becomes a living soul. He works the bellows of the lungs, and the hydraulic organism of the heart, arteries and veins, with his

own hand. He compounds in the bosom of the mother the nourishment which she gives to her infant. He distributes it through the body where it is needed. God creates every man as truly as he created Adam. *God made me* is the only truth which can produce in the heart of man the feeling that he belongs wholly to his creator, and has no right to appropriate to himself the property of another.

CHAPTER V.

OF THE IMAGE OF GOD IN MAN.

“Jehovah God formed man.”

“God created man in his own image; in the image of God created he him.”

HERE also, as before, it is man as such who is spoken of under the type and symbol, the representative of the whole race of Adam. The application of the truth which is set forth in these words is indeed in part limited by events that follow, and by the nature of symbols; yet it is true that man as such is made in the image of God. That these words do, in some sense, apply to all men, is evident from the Scripture. For in the law given to Noah after the flood, the reason why the life of the murderer should pay for the life he had taken is that man was made in the image of God. This reason, as is evident at a glance, has no force except upon the supposition that the murdered man, whoever he might be, was made in that image or likeness. Also St. James declares in speaking of the evil of the unbridled tongue, *Therewith bless we God even the father; and therewith curse we men which are made after the similitude of God.* Here it is given in express words that not Adam alone formerly, but *men now*

are made in the image of God. Nor is this truth declared less explicitly in many other parts of the Scriptures.

The repetition under different forms of the truth expressed in these words, is emphatical, and marks its importance. We must therefore proceed to inquire what this image or likeness of God in man is now, and what it was in the first man.

It is to be observed, as universally true, that the names by which man designates the attributes of God, are originally names of attributes and faculties and qualities which he finds in himself. This fact that we apply to God the same terms by which we describe things in ourselves, proves that we have discerned in ourselves the likeness or image of God. For we do not call by the same names things which we conceive of as totally unlike. Indeed, we are not able to conceive of anything in God the likeness of which we do not find in ourselves. Whatever there may be in him, which has no reflection or similitude whatever in man, is wholly unknown to us. It is only by the knowledge of this truth that the force of St. John's reasoning can be felt, where he says, *We know that we shall be like him; for we shall see him as he is.* Here he gives the fact that we shall see God as he is, as a certain proof that we shall be like him. But if it were possible to see God as he is without being like him, this reasoning could have no force. For example, we ascribe knowledge to God. But it would be impossible for us to do this, if knowledge to some degree were

not in ourselves. For we could not know anything, much less that what we describe by this word is an attribute of God. So also we understand that God is a Being; but it would be impossible for us to know this if we had no being ourselves. We say that God is blessed; but we could have no idea of blessedness unless we had enjoyed it to some degree in ourselves. We could not say that God is just, with any intelligence of what is meant by that, if there were not in us at least a similitude of justice. It is unnecessary to go into these illustrations in detail. But if the subject be examined with attention it will be found that we cannot have the least conception of anything in God the likeness or similitude of which we do not find in ourselves. But this is to acknowledge that there is in man an image of God.

In order the better to understand the nature and dependence of the image of God in man, we may consider the likeness of himself which is reflected when a man looks into a mirror. For everything which he beholds in this likeness is the reflection of some trait in his own person. The one is wholly dependent upon the other. While he gazes it exists. As he moves it moves. When he turns away it perishes as if it had never been. And the person of the man is a being wholly transcendent in his nature and attributes above the image which is reflected.

In like manner, everything in man which has not been introduced by sin (which is the reflected image not of God, but of another), is the likeness or simili-

tude of something in his Creator. The attributes of the infinite God reflected in a finite nature, as in a mirror, become so to speak, the attributes of man. The very being of man is the finite reflection of the Being of God. So it is with all faculties and qualities, sin only and its consequences excepted, which we find in ourselves. Our thought, knowledge, volition, power, and will, are all the similitudes reflected in our finite nature of his infinite and transcendent attributes which we, because we discern this likeness, feebly attempt to describe by the same names. Even his Omnipresence finds itself feebly reflected in our limited presence, as does his omnipotence in our finite power.

But especially is it to be observed and borne in mind in order to the right understanding of the nature of the sin and fall of man, that the moral and spiritual in him is the reflection of that in God which we call by the same name. This by eminence is the image of God in man by which he is distinguished above the brute, and which has been so shockingly defaced by sin. Justice, holiness, goodness, and truth—these have no existence on earth, except as they are reflected in us, as in a mirror, by that in God which is their eternal substance. The conscience itself marking the distinction between right and wrong, as a guide of practical choice between good and evil, is but a reflection in us of the eternal difference and opposition between what is agreeable with, and what is opposed to, the nature of God.

No less is everything in man which is the reflec-

tion of anything in God, wholly and continually dependent upon him, than is the reflection in a mirror wholly and continually dependent upon its substance. The most substantial spiritual being of man is a dependent reflection of the One Being, the One substance, the One Spirit, God: that is to say, it is sustained in existence by the pervading presence and ever-active agency of God, *who upholdeth all things by the Word of his power*, as really and truly as the image in a glass is sustained in existence by the presence and gaze of the person who is reflected. If God should cease to gaze into the mirror of time, in which he reflects himself, the race of man, together with the whole creation, would instantly cease to be, as the figures vanish from the mirrors when the company retires from the thronged hall. Man is not even capable of evil except as he is upheld and sustained in existence by the unceasing action of the power of his Creator.

Also, that in God of which man is the reflection or image infinitely transcends all that appears in man, as the living person in his nature and attributes transcends his likeness in a glass. This is one of the truths which are expressed by that great and terrible name, so sacred that the pious Jew never dared to utter it, Jehovah. The meaning of this word as given by God himself is, *I AM THAT WHICH I AM*. I am inscrutable, incomprehensible to you. None hath ever withdrawn my veil. *No man hath seen God at any time*. God is above every idea or conception which we can form or have of him. The highest and

purest and most comprehensive ideas which we can attach to the words being, justice, holiness, knowledge, power, truth, goodness, love, mercy, and the like, can but point upwards to that in God which we call by these names. They cannot describe God. That in him towards which these ideas in us point upwards, remains ever transcendent above all that we can conceive. When we have ascribed to him all possible perfections, in the highest degree conceivable by us, still God is not just that which we have imagined but transcendentally above it. Therefore, with reason, is man forbidden to make unto himself any image or similitude of the Eternal. Every conceivable image or representation of God, can do nothing but degrade him. For every creature that God has made he is eternally Jehovah, I am that which I am; unto whom no forms, no words, no images, no ideas can possibly attain.

If now we conceive of this likeness or image of God in man as perfect and exact, not distorted like the reflection cast from a broken or distorted mirror, yet still, after the manner of the infinite in the finite, we shall have perhaps the best idea which is possible of the image of God in the first man. It was reflected in him as the starry heavens in the pure and serene lake, when it is unruffled by a breath of air, and undefiled by the swollen mountain streams. And his perfection was maintained by recognising himself as a reflection, and but a reflection of God. The moment he should aspire to independence of choice, agency and life, he must sin, err, and fall. This

would introduce a violation of all law and order into the spiritual world as great, inexplicable, and terrible as would be manifested in nature if the reflection in a glass should assume an independent life and action, and begin to mock and caricature the features and actions of the person from whom it is reflected. *Iniquity* is, and must be, a *mystery*. Thus defaced and distorted is now the likeness of God in man.

The image of God thus reflected in the nature of man, was again reflected and symbolized in his outward and material form. His upright position became the symbol and expression of his integrity, justice—of his internal uprightness. Hence the word *upright* comes to signify justice in man. Thus *to stand* signifies to be innocent and just; *to fall* is to sin. The freedom of his movement in every direction, his unfettered arms and hands, as contrasted with the confined limbs of the brute, reflected the freedom of his will and choice. Hence we speak of the *freedom* of the will. His clear and lofty eye became the symbol of his intelligence. Hence, *to see* passes over into a more spiritual sense and means also *to know*. And so it is with other things. For, that the nature of man is in some sort reflected in his outward feature and form has been always perceived, and is evident indeed from the effect which is produced upon us by the supposition of this nature resident in the form of a brute, or of a purely brute nature in the form of a man. We are instantly shocked and revolted. In the one case, we feel that

the form would be a prison for the nature, not a home; in the other, the creature would be a monster and chained or destroyed. This was seen and expressed by the heathen poet in ever memorable words.

"Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus."*

The full, constant, living feeling of the truth set forth in this account of the creation of man in the image of God, is the only effectual safeguard against *anthropomorphism*, which is the attempt to attain unto God by bringing him down to us. This delusion and sin is one of those to which the man of every age and country is most prone. It is scarcely less common now among Christians than it was among the Greeks when Paul preached against it in Athens, though doubtless in a greatly softened form. To warn us against it God gives us his great and terrible name *Jehovah*, to teach us that all the image of him there can be in us is but an *imago*, a reflection, which must be infinitely transcended by its substance in him. For this purpose he declares, *My thoughts are not as your thoughts, nor my ways as your ways.*

* "While in their form and in their nature prone,
All other creatures downwards look to earth,
Feature and form sublime to man He gave
And bade him gaze with steady eye to heaven."

OMF I., MET. II.

But high as the heavens are above the earth, so high are my thoughts above your thoughts, and my ways above your ways. We are constantly prone to conceive of God as *altogether* such an one as ourselves. Too often we forget that he is the incomprehensible one; in all his modes of being and attributes, as far above the most sublime flight of our thoughts as the fixed stars are above the reach of a human arm; transcending all our conceptions as the substance and person of a man transcends his likeness reflected in a mirror. Only this truth can guard us against the presumption, the folly, the madness of that which is one form of the sin of Adam, of attempting to scan his ways and his wisdom, and to justify them in our eyes. We cannot measure and judge of the Godlike power and Wisdom, the awful Justice and Holiness, the infinite Blessedness, the incomprehensible Love and Mercy of Jehovah, by our ideas of these things—ideas which must be derived from the dependent, and now distorted, reflection in us, and not from the perfect and eternal substance in him.

It is before Jehovah alone that we truly bow. Only in presence of the Incomprehensible are our minds subdued to faith. The Infinite only can we truly adore. Only by Truth, Holiness and Love transcending all our conceptions, can our hearts be brought back to that sincerity and solemnity which were revealed in Christ, and imbreathed with that divine all-hallowing love which is the peace that *passeth all understanding*, the joy of God *unspeakable and full of glory*.

CHAPTER VI.

OF THE TWO-FOLD NATURE OF MAN.

“Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.”

It would require a book instead of a chapter to discuss the distinction which is marked in these words. It is that of all most fundamental, and necessary to a right understanding of the Scriptural view of man, and of his sin. Also it is one most liable to continual misapprehension. It is the distinction between that in man which is *of the earth, earthy*, and that which is *of the Lord from heaven*.

These two natures, an earthly or material, and a moral or spiritual, are in the unity of one person. The substance of the one is here said to be drawn from the dust of the ground; the other is described as the breath of Jehovah. The confusion of these two natures, the mistaking of the functions and manifestations of the one for those of the other, is absolutely fatal to a right view of the sin and fall of the human race. We must proceed therefore to consider the distinction between them.

The leading characteristics of the earthly nature in man are easily marked, because, in common with him, they are found also in the brute, isolated from

that which is moral and spiritual, and thus in a manner defined. Whatever we find in the animal creation, we may know cannot be peculiar to that in man which is moral and spiritual. What we do not find in any degree in the brute, we may know is, in man, of a higher origin than this earth.

In the brute, then, we have the material body and form, with the senses which are seated in it. To these belong their corresponding appetites and desires, the pleasures of gratification and pains of privation. In the brute nature, also, are found certain passions and affections, such as are necessary for its support, defence and propagation. The love between the male and the female, and the *storgé*, or affection of the parent for its offspring, are examples.

At the head of this nature in the brute is a certain faculty of knowledge or sensual wisdom. This, in some animals, as in the dog, rises very high, and manifests itself in many things which, when observed in man, are often supposed to be the attributes of, and peculiar to, his spiritual nature. This is that confusion which proves so fatal to the right understanding of the Word of God. For by reason of the sin of man, and of the preternatural development of the earthly nature in him, and of the feebleness of the action of the spiritual, he has come to regard that which belongs to this earth, and is found in common with him in the brute, as of celestial origin. This sensual wisdom in animals is capable of the foresight of an object to be attained, and of a process of reasoning by which it adapts means to the attainment of it.

That many brutes have the capacity of reasoning, at least in some degree, and of drawing logical conclusions in view of the end which they seek to accomplish, is beyond all doubt. Examples of this will be given when we come to consider the subtlety of the serpent. But that which is of most importance to observe, is that this sensual wisdom in the brute, by whatever processes of reasoning it may reach its practical conclusions, is conversant only with the things which belong to this life, and which perish in the using. It gives all its practical judgments solely from the earthly point of view, for the gratification of the appetites, desires and affections of the animal, without any reference to right and wrong, to the unseen and eternal world, or to God. Of these things the brute manifests not the least intelligence.

In man, also, there is a brute nature, with all these characteristics. But especially is this same faculty of sensual wisdom which stands at its head to be noted. It manifests itself in him precisely as it does in the brute, only in a higher degree. It gives its practical judgments from the earthly point of view, for the gratification of the desires, appetites and affections of the earthly nature at whose head it stands. Its sphere is the mortal life. It reasons in view of earthly objects, thus adapting its means to its ends. It is the working power in the prosecution of merely human science. It looks not beyond the objects of sense.

This sensual wisdom in man, the head of his earthly nature, in virtue of its union in him with a higher na-

ture, whose light is reflected upon it, is indeed greatly elevated and enlarged above all that appears in the brute. Hence have arisen its great conquests in the domain of the physical sciences. But however high it may rise, it can never become spiritual, nor attain to immortality. Its results can never be permanent and imperishable. What is to become of geology and mineralogy and chemistry, when the earth shall be no more? What is to become of Astronomy when the heavens shall have waxed old as a garment and been folded up by the hand of the Eternal? Where will be the purest forms of Geometry when time and space shall be no longer? For with God there is no past or future, no far or near; and he only sees all things as they truly are. The heathen themselves were not ignorant of this. Therefore Plato insisted upon the study of mathematics as an *intermediate* step in education to the knowledge of eternal things. He knew that this science was not in itself the knowledge of the imperishable. This, and all beneath it, is that *knowledge which shall vanish away*.

When a man falls wholly under the guidance of this wisdom, which is conversant only with the things that perish, he gives his practical judgments according to the appetites, desires and affections, from the earthly point of view, without reference to right and wrong, to the spiritual and unseen world; or to God, as truly as it is possible for the brute to do. He may reach his conclusions by means of a more comprehensive induction of particulars, through longer, more complicated and more accurate processes of reason-

ing, therefore with a more intelligent and certain foresight, but the faculty and power by which he does all this, differs from that in the brute only in degree. It can never attain to the true knowledge of God and divine things. He who seeks to know God by means of it alone, must remain in blindness. Hence it is that the sciences of which it is the instrument are found flourishing in greatest vigor, and bearing their highest blossoms and fruit, side by side with the rankest infidelity and atheism. Never did this wisdom develope and unfold itself more powerfully, nor attain to greater perfection, than it did in the French philosophers of the last century. Never did it reason more logically from the only principles which it is capable of receiving than it did when it reached the conclusion, that there is no right and wrong but pleasure and pain, no spiritual and unseen world, no immortality, no God. These are the only results which it is possible to attain by following that wisdom which is in its own nature and origin *earthly*, and which, adopted as the supreme guide of life, and depended upon as the revelator of spiritual truth, becomes *devilish*. This wisdom is the light of the earthly nature in man, as it is in the brute. It is to be held in perfect subjection to the spiritual in him ; and thus held, both in human and divine things, its operations are legitimate and most useful. But transported into the domain of spiritual life as a criterion and law of absolute truth, it becomes a most pernicious sophist. It can give only negative results, and these negatives are lies. *There is no God. The*

natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned. This is that knowledge which puffeth up; so that carried away by it, man disdains the meekness and lowliness of mind and self-sacrifice and holiness of Christ. He discerns no beauty in these that he should desire them. This is the wisdom which, because he has fallen so completely under its guidance and control, is called in Scripture the wisdom of man, in opposition to the Wisdom of God.

Such is the earthly nature of man with its wisdom. If there were nothing more of him than this, he would be but the first of brutes, as one animal is superior to another.

But into this nature God breathed his own breath as the breath of its life, *and man became a living soul.* This describes his moral and spiritual nature. Its peculiar attributes are never found in the brute. It is true indeed that this higher nature contains in itself all the perfections of the lower. It is essentially intelligent and reasonable. But its grand characteristic is that it cannot be satisfied with the knowledge of visible and earthly and changing and perishable things. It pierces through all things that are seen and felt, through all the objects of the senses, after a cause which is not seen. It recognises within and behind all things that appear a substance which does not appear. It perceives the necessity that under all the changing and fleeting phenomena of the senses, there should be a cause

and substance in virtue of which they arise and exist and depart, but which is not subject to their imperfections, to their mutations, nor to their decay. That is to say, in this nature is the capacity of the knowledge of the unseen and spiritual world, of right and wrong, of immortality, of God. By it alone is the true God recognised as the *living God*, in opposition to that merely logical scheme of truth which is called God by Spinoza, and which can have no power over the heart and life of man. In it alone is the capacity of love to God, of joy in obeying and pleasing him, and of the enjoyment of his love. This it is which feels the consciousness of immortality, and recognises itself as a citizen of the eternal world.

The things which the natural man, as he is now found, hates, which are foolishness to him, the spiritual man in his original state, loved. And as new created, raised from the dead under the gospel, he discerns in the meekness and lowliness of mind, and self-denial for the good of others, and holiness of Christ, a divine, overpowering beauty, a glory which fills him with unutterable love and desire to be like Christ. Instead of being foolishness to him, these things are seen and felt to be the highest wisdom as the law of his own life and actions. The true transfiguration of the Word and Wisdom of God takes place in his heart, of which that upon Mount Tabor was but the feeble type and symbol. The knowledge of the power and glory of these things as they are revealed in Christ, is the know-

ledge of imperishable and eternal things. Compared with this all other knowledge is but an unsubstantial and fleeting shadow. *Charity only never faileth.*

As at the head of the earthly nature in man stands this sensual wisdom which has been described, so at the head of his spiritual nature stands the conscience. This was intended to be a tablet in the heart bearing engraved upon itself the Wisdom of God as the law of man's life and actions. It may be compared to an eye, by which the path which the Wisdom of God traces out for his children is discerned; or to a window, through which the light of God, and of the eternal world, shines into the soul. And, better still perhaps, it is the ear through which the Voice, the Word of God is heard uttering his distinctions between good and evil, that man may know to choose and to refuse aright.

For it is to be observed that the conscience claims for itself an absolute, supreme, irresponsible *authority*. It does not hold itself amenable to anything in man, but it claims the whole man as amenable to itself. Its most marked, and indeed its essential attribute, when truly heard, is its authority. This authority assumes to be paramount to all other forms of wisdom, and prudence, no less than over all the desires, appetites and affections. It holds even thought subordinate. Therefore evil thoughts, according to the wisdom of Christ, are wickedness. It does not base its distinctions between right and wrong, nor the authority of its commands and prohibitions, upon any prudential calculation of profit

and loss ; upon any good which man can foresee as resulting from the choice of the right, or evil foreseen as connected with the wrong. It gives forth authoritative distinctions between these things, without respect to man's insights and reasonings upon the fruit of actions. It marks for man one thing as RIGHT, and commands him to love, to choose and to do that thing ; while within and under this injunction is the assurance, that thus it shall be well with him ; he shall live. It stigmatizes another thing as WRONG, and forbids him to love, and to choose, and to do it ; giving, as before, within the prohibition, the warning that, doing this, it shall not be well with him ; he shall die. But the conscience gives no further account of itself. It tells him not *whence it cometh, nor whither it goeth*. It does not even inform him that the life it promises and the death it denounces have any consequential connexion with the things it commands and forbids. Often it takes part against the clearest foresight of the fruit of actions which is possible for man. For although he be assured that, by deceiving his neighbor to his hurt, he can gain the greatest advantage ; although he may not be able to conceive how any evil should ever come to himself out of this act, yet, if he hear the conscience truly, he will hear a distinct command enunciated in his heart, with absolute authority, *This is wrong ; this thou shalt not do ; doing this it shall not be well with thee ; thou shalt surely die*. And when he is called to give impartial justice between himself and his neighbor,

although he may not be able to see what benefit can accrue to himself from it, although it may require him to reduce himself to beggary, deprive his wife and children of all support, and cast them helpless upon the charities of the world, and even to sacrifice his own life, yet, if he hear the conscience truly, it will utter but one command in his heart, as before, with the voice of absolute authority, *This is right and good; this do, and it shall be well with thee; thou shalt live.* This is the informing light, the wisdom, the law of man's spiritual nature. This, because, where it is truly and purely heard, where other voices are not mistaken for its voice, it is a revelation of God's distinctions between what is good and evil, is called in the Scriptures the *Wisdom of God* in man. That it is through the conscience that the voice and authority of God truly reaches the human soul, is evident from, and acknowledged by all Christians in this fact, that when a sinner is convicted of his sin by the Holy Ghost, it is in the conscience that this conviction is felt.

These two natures in man centre in the unity of one person in the will. This is the power of practical choice. It is the seat and centre of personality. It stands, as it were (for here everything must be expressed by figures), between the earthly and spiritual in man, united to both; between the sensual wisdom and the conscience, comprehending and receiving both into itself; solicited by the one, commanded and obliged by the other.

Most inadequate and feeble is this view; for here

all words can but mock and caricature the reality. But it may serve to exhibit the possibility for man of two very different characters and courses of life. For on the one side, is the wisdom of the earthly nature, giving its practical judgments from the earthly point of view, according to the appetites, desires and affections which belong to this nature, and according to what seems good in its own eyes. On the other hand is the spiritual nature, with its knowledge of God, and of the eternal world, and its consciousness of immortality, with its light and law, the authoritative commands and prohibitions of the conscience. Each of these prompts the will to choose according to itself.

As the will turns its face away from the conscience to the light of the sensual nature, receives the authoritative wisdom of the conscience with reference to the sensual wisdom, obeys the latter in opposition to the former, it becomes *the will of the flesh*. The man chooses and acts and lives according to *his own wisdom, fleshly wisdom, sensual wisdom, the carnal mind*. His joys are the pleasures of the sense, and of the knowledge peculiar to this mind. He lives *after the flesh*. The light of his life, his law of practical choice between good and evil, is the *wisdom of the flesh*. The spiritual is subjugated and controlled by the carnal. The free will itself, originally, truly, and properly spiritual and free, falls under the dominion of nature, of the earthly in man. The earthly nature enters into the spiritual, so to speak; that is to say, it is reflected in it, thereby de-

grading and defiling and corrupting it by reducing it to bondage, when it was intended to be superior and to control. Thus its light is darkened. The conscience is dethroned from its original and rightful supremacy, and its oracles, although not wholly drowned by the turmoil and clamor of rebellious passions, are no longer heard with the ancient fulness and certainty and authority. Thus it is now with man in his natural state.

But on the contrary, as the will receives the solicitations of the earthly nature with sole reference to the obliging and controlling power of the conscience; holds all the judgments of the sensual wisdom in subordination to the Wisdom of God, with its face turned steadily to the shrine of his oracles; accepts the authority of God thus revealed as supreme, and chooses according to his commands, it is a spiritual will. The light of the spiritual and superior nature is reflected upon the earthly and subordinate nature, controlling all the practical judgments of the sensual wisdom, into harmony with the Wisdom of God; so that all the acts of the man have a spiritual character, which no act can have in the brute. Whether he eat or drink, he does all with unconditional reference to the oracles of the conscience to know what is commanded and forbidden there. No outward act which he voluntarily chooses can be indifferent. In some sort, the whole man is spiritual. He loves and rejoices in the holy, in meekness and humility and purity, in God. This is his meat and his drink, to please God. He walks with God. God dwells with

him and in him, as the light and wisdom of his life. Thus we may conceive of man in his original state.

That which is here to be observed and borne in mind, as necessary that man should continue in the estate in which he was created, at unity with God and with himself, is the complete subordination of the earthly nature with its wisdom to the spiritual and its informing light, the wisdom of God revealed through the conscience in the form of authority. The inferiority and subjection of the one, and the superiority and control of the other, are the truths which are here symbolized by the earthly and divine sources from which respectively they are derived. The one *is of the earth, earthy*, the light of the other *is the Lord from heaven*. Nor are these words misapplied. For it was the same Word of God, which was revealed in Jesus Christ, of which he was the embodiment or incarnation, called in the passage here alluded to *the Lord from heaven*, which created man, and breathed into his nostrils his own breath as the spirit of man's life. It was this Word of God whose oracles of distinction between good and evil were made known through the conscience of man with absolute authority; and which, though now they are scarcely heard and but little heeded, and often confounded with the voice of passion, and the judgments of the sensual wisdom, were given to the first man with all fulness and certainty and power.

CHAPTER VII.

OF MARRIAGE.

"Jehovah God caused a deep sleep to fall upon the man, and he took one of his ribs, and closed up the flesh thereof; and the rib which Jehovah God had taken from man, made he into a woman, and brought her unto the man."

"Male and female created he them, and blessed them, and called their name Man."

THE symbolical and significant character of this account of the creation of woman has always been perceived. The truths which are drawn from it by the Lord and his Apostles are of the highest importance, and indispensable to the right understanding of the sin of the first man, in hearkening to the voice of his wife rather than to the voice of God. In this symbol is contained the whole doctrine of the marriage relation between man and woman, as the whole gospel is contained in the sacraments.

The first truth here symbolized is that the husband and wife are one, as the body of the woman was made out of a part of the body of the man. This is also set forth in the words, *He called their name, Man.* That this was signified by this manner of the creation of his wife was immediately perceived by Adam, and expressed. *This is now bone of my*

bones, and flesh of my flesh; she shall be called woman because she was taken out of man.* Also the Lord declares that this unity was not to be confined to the first man and woman, by applying the words, *They twain shall be one flesh*, to the men and women of his day.

This union between man and woman in marriage is mystical. It cannot be explained in words, nor yet perhaps distinctly conceived of in idea. It is none the less real and true. The union between the soul and the body is mystical; that between Christ and the believer is mystical; yet both are none the less real and true. The man and his wife were at first, and are intended now to be, as truly one as that from which the body of the woman was formed was truly a part of the body of man.

But in order to know in what the man and woman are one, and in what they are not one, by marriage, we must carefully observe the force of the words which are used in the New Testament to describe this unity. *This is now bone of my bones, and flesh of my flesh. They twain shall be one flesh.* To this language, taken in its greatest rigor, both Jesus and his Apostles carefully confine themselves in their explanation of the doctrines of marriage. But when they describe the unity between Christ and the believer, they ascend to more spiritual expres-

* She shall be called *אִשָּׁה*, female-man, wombman, woman, because she was taken out of *אָדָם*, man, as distinguished from woman. The two words differ only in that the one is masculine, the other feminine; precisely as the words lion and lioness.

sions. For he that is joined to the Lord is not only a member of his body, of his flesh, and of his bones, but also, *He that is joined to the Lord is one spirit with him.* This latter phrase is never used to describe the marriage unity. Also Jesus declares that in the *spiritual* world, *they neither marry nor are given in marriage.* This unity is not therefore in its own nature spiritual—a union of the spirits of man and woman. But it is a oneness of the earthly and mortal nature and life; of the desires and affections, of the sympathies and loves of this nature; and of the wisdom and prudence which stands at its head. In virtue of marriage, the man and his wife are to love each other as their own flesh, to think the same things, to follow the same counsels in respect to all that pertains to the mortal life. By marriage they twain are not one spirit but one flesh.

The second truth here symbolized, and drawn from the symbol by St. Paul, is that the woman is to be in subjection to her husband. From the arguments by which he proves the subjection of the woman it is evident that, although it is first mentioned not until she had sinned, for reasons which we shall hereafter see, it was in force, in her estate of innocence, in virtue of her creation. For he proves it from four considerations; because she was not created first, but the man; because he was not taken out of her, but she out of him; because he was not made for her, but she for him; and because he was not deceived into transgression, but

she was. Three of these reasons were in full force before she sinned; therefore that which they are adduced to prove, namely, her subjection, was in full force before she sinned. The conclusion is inevitable. The grounds and reasons of her subjection are drawn from the manner of her creation, and lie in the very nature of woman as distinguished from man.

But it was the earthly nature alone which was taken out of man. It is this alone in woman which is united by marriage to him for the term of its life. Therefore it is this alone which is put under subjection to him. Her spiritual nature is free of her human husband. With respect to it, she is his equal, and perhaps, for some reasons hereafter to be considered, greatly his superior. He has no right of control over anything in her but that which belongs to her inferior nature, and to the mortal life. To suppose the spiritual nature in woman to be responsible to man, and under his control, is to deny its responsibility to God alone; and involves the consequence that, if he command her to do wrong, she is bound of right to obey. But this is absurd. When he commands her to do wrong, she is to disobey. God is the only Husband and Lord of the spiritual nature, both of man and woman.

From this it is evident, that the subjection of the woman to the man is not a mere official relation, as some have supposed. This nature in her, which alone is in subjection to him, is of itself inferior to, and dependent upon him. To signify this very

thing it was made of a part of him, for him, taken out of him. She is less of stature than he. Her physical strength is inferior to his. Her constitution is more frail and delicate than his. Her appetites are weaker than his. No less inferior to him is she in logical powers, in that wisdom and prudence which stands at the head of the earthly and mortal nature. She is less at home in the walks of physical science, and in business, than is he. In all that pertains exclusively to the mortal life, and which perishes with it, she is inferior to man, weaker than he, dependent upon him, and under his protection, guidance and control. In respect to this nature, she is, so to speak, but an *individuated* part of man, his reflected glory, and, within its sphere, whatever the wisdom of an infidel age may determine to the contrary, it is her highest glory to obey her husband.

From this symbol other truths are drawn by the Lord and his apostles; but for the purposes of this chapter it is only necessary to mention one or two more. Because this union is real and true it can be dissolved by two causes only, infidelity to the union itself, and by the death of either of the parties. And because it pertains to the mortal nature only it is really and truly dissolved by death. *Have ye not heard that he which made them from the beginning made them male and female, and said, They twain shall be one flesh? What therefore God hath joined let no man put asunder. Whosoever shall put away his wife, saving for the cause of fornication, causeth her*

to commit adultery. No less clear is he in respect to the actual dissolution of the marriage union by death. He said to the Sadducees, when they spoke of marriage after the resurrection, *Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God.* So that, according to the case presented to him, if a woman have had seven husbands, it makes no difference with her in the spiritual world. Also St. Paul declares that upon the death of her husband the woman is free to marry again. This could not be unless the marriage union were really and truly dissolved by death.

But the hope of reunion with departed friends is not therefore, as some have supposed, a vain dream. For *ye sorrow not even as others who have no hope.* All the spirits of the redeemed are united in a real oneness, from which flows eternally the most blissful love and intercommunion. This spiritual union may begin on earth between married people, and become more and more perfect until death. But it does not exist in virtue of any marriage here, nor of any human relation, but in virtue of something higher than marriage, in virtue of the union of their souls with God, consummated and perfected by the indwelling in each of the one and same Spirit of Christ.

Now the institution of marriage was erected in the bosom of the daily life of man to be an abiding symbol of the relation which existed between his soul and God. As such it is always spoken of and referred to in the Scriptures. *Thy Maker is thy hus-*

band. St. Paul calls it a *mystery*,* which it truly is, in the proper sense of that word, and uses it as the symbol of the spiritual union of the soul with Christ. Throughout the prophets God is everywhere represented as the husband of his people. In the New Testament the Church is the bride of Christ. The earthly nature of the woman, in its inferiority, dependence upon, and subjection to, the man, was intended to keep ever before the eyes of both their own inferiority, dependence upon, and subjection to God. As the man is the head of this nature in woman, so is Christ the head of the Church. As the woman, in respect to her inferior nature, is the reflected glory of the man, so is the Church the reflected glory of Christ. The corresponding relation of man to the woman was intended to reflect steadily into the human soul, the knowledge of the relation which God bears to it. For this purpose this institution was set up by God himself; and it is indispensable in society to the spiritual well-being of man, as are all the institutions of God. To subserve this purpose is the highest glory of marriage. Woe to them, therefore, who seek to destroy the whole force of this symbol by marriages in which the subjection of the woman is denied, or not recognised. They do all

* The word *μυστήριον*, *mystery*, in its primary acceptation designates a symbolical representation of truth. In the Eleusinian mysteries among the Athenians, the doctrines of a future state, the immortality of the soul, and many others, were clothed with a symbolical form, and exhibited to the people, but explained only to the initiated.

they can to destroy out of the human soul, the conviction of its inferiority, dependence upon, and subjection to God, by violating that sacred symbol of it which God has established. And woe to them * who represent the estate of marriage as one of inferior holiness to that of celibacy. They blaspheme God's own appointed means of grace.

When the symbolical and significant character of this institution is lost sight of it comes to be regarded as something in its own nature spiritual and permanent, and is idolized. Into this very mistake the Jews fell in respect to the nature of their ceremonial law ; and to point out their error, St. Paul introduces marriage as an acknowledged temporal relation. But they had become so possessed with the idea that their law was something substantial and everlasting, instead of symbolical and temporary, that when He came who was its substance and fulfilment, they rejected him. They had become so wedded to the forms of their holy law, in receiving which they had

* Discerning the symbolical character of marriage, the Romish church has erected it into a sacrament. With no less propriety, and for the same reason, she should have made the birth of an infant, the relation between the child and the parent, and death itself sacraments. These also are holy symbols of spiritual truth, ordained to be such by God. Nay for the same reason she should have made the crushing of the head of the serpent a sacrament. For this is a divinely ordained symbol of Christ's most blessed triumph over "that old serpent, that is, the devil." But how she, holding marriage as a sacrament, can teach that they who partake of this means of grace, must therefore be less holy than they who neglect it, is wonderful. Yet such is the folly of human wisdom when it usurps the throne of the Wisdom of God.

been so greatly honored and blessed, that they could not look to the end of it, to that which it signified and was intended to usher in. They could not bear that it should be done away by the substance of it, taking its place.

So it is with thousands of married people who tenderly love each other. God has given them something so excellent, so full of strength and consolation in marriage; they are so carried away with its human love, and its temporal joys, that they cannot discern the divine truth which it symbolizes. They cannot bear that it should be done away, should serve out its time, and give place to the substance of which it is the shadow. They are grieved and pained at the thought that it should end at death. The widowed wife looks forward to reunion with her departed husband after death, as her *greatest* consolation, instead of rejoicing most of all in the hope of the perfection of her union with Christ in the spiritual world. The dying husband cannot bear the thought of his wife's second marriage. He wishes her to rejoin him in the spiritual world, as his own *dearest* friend, as his own appropriated spiritual wife. The thought that she should love others there as well as she loves him, is painful. He cannot receive the truth that *in the resurrection they neither marry, nor are given in marriage*. He knows not that when the substance is come, by it the shadow is done away. He cannot rejoice that the perfection of his union with Christ shall fulfil and absorb the institution of marriage, as Christ fulfils and abolishes the law of Moses. He

so clings to this form, shadow, symbol, that when He who is its substance is offered him, because Christ must be loved with a devotion and fervor above this, and every other thing, he rejects him in spirit, as the Jews rejected him in the flesh. To be married to Christ is something so hollow and unsubstantial to his idolatrous heart that it can give him no pleasure unless he may have his wife again; as the deliverance from sin which Christ offered the Jews was something so shadowy and unsatisfactory that they could not receive it in the place of that deliverance from subjection to the Romans which they desired and expected. The real feeling of thousands when they die, if it were put into words, is that they will bear, because they must, as well as they can, their separation until they shall be reunited in heaven, instead of rejoicing that the shadow is passing away, and the substance coming into its place. Thus also the Jews to this day, bear their separation from their dear law and sacrifices in the fond and vain hope that they shall one day be reunited to be no more parted for ever.

This is a most prevalent and deadly idolatry, whose root is the same feeling which led Adam to hearken to the voice of his wife rather than to the Voice of God. There is no such thing as spiritual wives and husbands. This is a phantom of earthly beauty, mistaking which for an angel of light, many have been beguiled from the simplicity,* and often,

* Swedenborg and his followers make the marriage relation to be

from the purity of the Gospel. The desire to reproduce the marriage relation in the spiritual world, rather than to have it fulfilled and abolished by the perfection of the union of the soul with Christ, is perhaps the most subtle guise of light in which the enemy can array himself for the destruction of the unwary. For the genuine feelings of human love make their appearance in the heart after a manner so unselfish and pure, so free from appetite, their certain fruit, but which they have not yet borne, with such soul-subduing sweetness and pleasure, with such an assurance that they can never pass away, that it seems as if they must be of a spiritual and immortal nature. It seems to the idolator, as if heaven itself could give nothing better than this, and could be nothing without this. Yet all this, in its greatest strength and purity and happiness, is but a type, a symbol, a shadow. It is no more in comparison with its substance, that spiritual unity with Christ which it symbolizes, and the love and *eternal joy* which flow out of that, than the body is to the spirit; than the

a principal source of the joys of heaven. Therefore in order to be consistent the "New Church" does not allow second marriages. It is needless to say, that any view which does not allow of second marriages is, *ipso facto*, a denial of the inspiration of Paul's epistles. But it is to be observed that with all their boast of greater spirituality than that of the "Old Church," they have fallen into an error, which, as exhibited above, is precisely the same in substance with that of the Jews, who would reproduce in their Messianic kingdom, that temporal dominion, which was but a type and symbol of that which was to fulfil and abolish it, the spiritual reign of Christ in every soul.

bread and the wine are to the life of God in the soul of man.

Out of this species of formulism and idolatry often arises a feeling which is revolted at, and condemns second marriages. Not unfrequently this is ascribed to greater purity of heart, and spirituality of view. It is true indeed that second marriages may be, and perhaps commonly are, sought from motives and feelings more corrupt even than those which condemn them. Yet it is none the less true that, because they are distinctly and pointedly sanctioned by the Word of God, they who condemn such relations are of necessity found in an attitude of rebellion against his Wisdom. Every feeling in man's heart which is revolted at anything sanctioned by God is corrupt to the very core. It is to be repented of, and cast out as evil. This error is precisely the same feeling and view, in the substance of it, which led the Jew to pride himself upon his superior fidelity to the law of Moses after it had been fulfilled and abolished. It is the idolatrous worship of the form and shadow; and it leads to the rejection of the substance and spirit.

Against this form of idolatry, in which the relations of the earthly nature in man are regarded as something spiritual and permanent, the Lord warns us in the most awful words—words which seem to many unnecessarily strong and harsh. *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. If a man come to me, and hate not father and mother and wife and children and*

brethren and sisters, he cannot be my disciple. Think not that I am come to send peace on earth: I tell you, nay, but a sword. These are all relations of the earthly nature and the mortal life, appointed to be typical and therefore temporary; having their substance and fulfilment in the eternal and spiritual union of the believer with Christ, as the sacrifice of the paschal lamb had its substance and fulfilment in the sacrifice of Calvary. The sword of Christ severs these relations by bringing in the substance which they shadow forth and prefigure, though they be so dear to their idolatrous worshipper that he cries out with Micah to the Danites, *Ye have taken away my gods, and what have I more?* And yet they who shall be accounted worthy to attain unto the resurrection of life, shall be as well satisfied in enjoyment of their perfect and eternal marriage union with Christ, to dispense with all these relations by which it is now symbolized, as the Christian is to dispense with the sacrifices of the ritual law.

Perhaps to some these views may seem to be cold and austere. But nothing can be cold or austere which is sanctioned by the Word of God. They are not found to be such in life and experience. He only can know that *marriage is honorable in all, and the bed undefiled*, who sees in it what Paul saw, a most expressive symbol of the mutual relation between the soul of man and God. The wife who sees in the relation of her earthly nature to her husband a symbol of the inferiority, dependence, and subjection of

her spiritual nature to Christ—she only truly loves and seeks to please her husband.

The man who knows that his love and tenderness towards, and treatment of, his wife, is to keep ever present to his mind the love of Christ for him, he only can act towards her as Christ has acted towards him. Nothing can hallow, and consecrate, and purify, and exalt to its true position the institution of marriage but the ever present thought of that holy mystery which it symbolizes, prefigures, and ushers in.

CHAPTER VIII.

OF MAN IN THE GARDEN OF PARADISE.

"Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

"And Jehovah God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

IN order the better to understand this account of the garden of Eden, that is to say, the garden of Delight, several things must be carefully attended to. First is the authoritative law of good and evil here given to man; secondly, after what manner this law was symbolized under the two trees in the midst of the garden; and thirdly, with what feelings it was recognised by man, which made the abode of his innocence a garden of delight to him.

What this law of good and evil is, which was originally written upon the tablet of the heart of man, we learn with perfect certainty from our Lord and Saviour Jesus Christ, who came to restore it after it had been defaced by sin. *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with*

all thy mind and with all thy strength, and thy neighbor as thyself. This is the law which divides between what is good and what evil for man. And there is no other possible. For it is not an arbitrary enactment. It has its eternal and immutable foundation in the very nature of God himself. No law can come from him which is not, in the substance of it, a transcription of his nature. But his nature is the standard of good and evil. That which agrees with it is good, and therefore good; that which is opposed to it is evil, and therefore evil. The transgression of this law therefore has a significancy transcendently above all that is evil for man. It is rebellion against God. Obedience to it is a good equally above all that is good for man. It glorifies God. Thus much it seemed necessary distinctly to declare to avoid the imputation of a mere utilitarian view, which the following remarks might otherwise seem to imply, but which is abhorrent to every spiritual mind.

For the law of God not only distinguishes between what is good and evil with respect to his nature, but also with respect to man. It is, and always was necessary, yea, indispensable to man, that by it he might know to choose the good and refuse the evil with unerring certainty.

In order the more clearly to perceive this we must consider that the things which are good for man have their opposites which are, and must be, evil for him. If truth, temperance, the love of God and his neighbor, be good for him, their opposites, delusion and falsehood, intemperance, to hate God and his

neighbor, must be evil for him. It could not be otherwise.

Also, we must consider that, as we learn from observation and experience, the nature of man is such that all his actions have a reflex influence upon himself, good for good, evil for evil. Every act whether of desire, thought, or volition, not only goes forth upon other objects, but also returns upon himself with its effects and consequences, and leaves him somewhat different from that he was before. When he indulges a desire for stimulating drinks, it is strengthened, his power of resistance is weakened, and future indulgence facilitated. By relieving the distresses of the poor his disposition towards works of that sort is increased, and he is rendered more benevolent. By the exercise of pure and holy affections he becomes more pure and holy; by impure thoughts and desires and acts, he is rendered more impure. Of these things many have fatal experience. For this fruit of actions is something so subtle and far-reaching that it often escapes our notice altogether, so that we refuse to be warned. Yet it is as certain and inevitable as the decrees of God. The effects of a man's actions upon himself are like the falling of a single drop of water upon the rock. It seems to leave the stone just as it was before. But after it has fallen for years the effect of the first drop is so much increased as to make itself known: so that in time the whole rock is worn away. Thus a single evil act or thought or desire may seem to leave the man unchanged, but it does not. See the drunkard

after a few years of indulgence—how changed! how transformed! how fallen from all that he once was!

Still further it must be observed that the effects of man's actions upon himself, good for good, evil for evil, have a ratio of increase peculiar to themselves. For after every act he enters into subsequent agency, in some sort, a new creature. That which he being changed now does, also re-enters into him anew, and leaves him still different from that he was before. Hence he is changed from *glory to glory*, or from *death unto death*. To this process which is perfectly indisputable, evidently no natural limits can be assigned. Left to itself, in the very nature of the case, it runs on while the man continues to exist.

Now because these effects of man's actions upon himself run on without any assignable limit, he must continually find consequences and results evolved out of his actions which it was impossible for him to foresee. And in fact, that which seems to us evil or painful to do or to suffer often produces in and for us the most blessed results. That which seems to our wisdom good and profitable is often fraught with the most disastrous consequences. The good or evil fruits of actions do not appear to a finite intelligence and prudence except through experience, and therefore are not to be known until they are past, and cannot be recalled.

From this it is plain that man, no less than every other creature, must stand between two worlds of good and evil, to him infinite, to choose aright be-

tween which his own insight into probabilities, consequences and results is wholly inadequate. In other words, man cannot *know good and evil*. To discern aright between these things by his own wisdom and prudence he must have an infinite knowledge; that is to say, a comprehension of all the consequences and effects of his actions, which are infinite. But this knowledge is competent to God alone. Therefore without a law and guide of life from *God only wise*, entirely independent of consequences, he must be liable continually to choose amiss, and to pierce himself through with many sorrows. He must have something to indicate what is good for him and what is evil, before he has tried it, because by the experience of evil he must perish.

From this also it is evident that this law and guide of life must be an authoritative one; that is to say, it cannot give its reasons for its commands and prohibitions. For this only is authority in a true and proper sense. These reasons, so far as they pertain to the well-being of man, not to speak of the essential and eternal difference between good and evil, having its foundation in the incomprehensible nature of God, are the infinite and ever evolving consequences of man's actions upon himself. These cannot be made known even by a revelation to a finite intelligence. This law of God therefore cannot give any other reason or sanction for its commands and prohibitions than this, *If thou shalt obey, it shall be well with thee; thou shalt live: If thou*

shalt disobey, it shall not be well with thee; thou shalt surely die.

Such a guide of life, such a criterion between good and evil for man, is the law of God, as revealed through Christ. This law does not make anything good for man by commanding it. It commands only what is good in itself, or agreeable with the nature of God, and therefore good for man. It does not make a thing evil by forbidding it. It forbids only what is evil in itself, or opposed to the nature of God, therefore evil for man. The law of God is nothing arbitrary. That which it commands is good for man, that which it forbids is evil for him, though there were no law. It is given to him by his Heavenly Father to be to him an infallible criterion of choice between good and evil, that he may know to choose the good and refuse the evil, without calculating the consequences of his actions, which it is impossible for him to do. It is the Wisdom of God for man. Therefore it comes to him in the form of absolute authority, with the promise of eternal life as the consequence of obedience, and with the penalty of eternal death as the consequence of disobedience, instead of an attempt at explanation of the reasons upon which its commands and prohibitions are based. *The law is holy and the commandment is holy and just and good.*

Unfolding and applying this law for his disciples, our Lord reveals this blessing which is in it. *Blessed are the meek. Blessed are the pure in heart. Blessed are the poor in spirit. Blessed are the peace-*

makers. Blessed are they which do hunger and thirst after righteousness. The Almighty and Eternal and Self-sufficient God does not command his creatures from the love of authority, merely for the gratification of seeing them obey, or of punishing them for disobedience. He cannot be benefited at all by their obedience, neither can he suffer from their disobedience. His essential glory and eternal blessedness cannot be increased nor diminished by anything that they can do. In giving his law to man he is moved by infinite love, which is his essence. The good for man, without which everything else, when it has worked itself out, must produce the fruit of emptiness, bitterness and death, is to be and to do what the wisdom of God has marked as good for him. *To be spiritually minded is life.* The evil for man, without which all things *which are not joyous for the present but grievous*, shall one day be found to have worked out a *far more exceeding and eternal weight of glory*, is to be and to do what the wisdom of God has marked as evil for him. *To be carnally minded is death.* Therefore, *This shall be the covenant that I will make with the house of Israel and the house of Judah. I will put my law in their inward parts and write it in their hearts.* Therefore the mission of Jesus is to *save his people from their sins.* For man saved from his sins, that is to say, brought into obedience to this law, into holiness, is saved from every evil. Left in his sins he is saved from no evil. For sin is the evil, and the only evil, from which he suffers.

This is the nature of that law of distinction between good and evil which was originally written in the heart, the most spiritual being of man—the law of love transcribed from the very essence of God which is love. Nor is this a conjecture. It is proved by the fact that it is this law, and not another, which Christ came to re-write upon man's heart, and thus to save him from the evil which he suffered in the fall. Therefore it is this law which has been defaced from his heart by sin. Of this law the conscience in man was the organ, so to speak, the most faithful reflection. While therefore he should continue to reflect God's distinctions between good and evil thus revealed in the form of authority; while the will should continue to receive the suggestions of the earthly nature with sole reference to the wisdom of God, and the whole practical life should continue to follow this infallible guide, he could not err. He could not mistake evil for good, nor choose what would degrade and defile his soul, and destroy his own well-being. But the moment he should erect his own wisdom into a guide and law of distinction between good and evil, and choose what might seem good in its eyes independently of, and in opposition to, the Wisdom of God, not only must he rebel against God, that is to say, commit sin, but he must destroy his own well-being and plunge himself into the world of evil.

To guard his innocence, to preserve his spiritual life he was placed by his heavenly father in the garden of Paradise.

For the child-man, created in the image of God, reflecting his likeness, and without experience, a place of abode was necessary, where his earthly nature might find an appropriate sphere. What other could be suitable to his innocence but that which is described in the words which stand at the head of this chapter? It was necessary that his outward environment should correspond with the purity of his inward nature and life. Had it been otherwise, since, by means of his earthly nature, he was connected with the physical world, he would have been constantly liable to receive impressions from without opposed to that which was within. Conflict would have arisen from this cause; while from the union of two natures in one person, physical evil might have passed over and affected his spiritual well-being. Also, we have seen that there is a demand in the very constitution of man for an outward and visible reflection or symbol of the truth by which he lives; that this is not only necessary to the perfection and happiness of his life, but also to nourish and maintain it. But the truth by which alone it was possible for man to live was, that he could not know good and evil by his own wisdom and foresight of the fruit of actions; that upon this point he must be implicitly submissive to the Wisdom of God revealed in his conscience in the form of authority, marking the good and stigmatizing the evil. Of this truth therefore, by eminence, he needed an outward reflection or symbol, for the same reason that we need the sacraments.

God did not deny to man that which he needed to preserve him from error and to confirm him in innocence. He placed him in the midst of a garden which constituted the outward reflection and symbol of the mysteries of his inward life. Here his food stood ready prepared to his hand. Here his earthly nature had its appropriate sphere, where the widest range of his understanding could find nothing evil for him except, perhaps, one thing, and that was forbidden by name. Here his senses, in the perfection of their action, asked only what was good, and were hallowed by the presence and power of the spiritual good of which they were the symbols. For as his body and form were consecrated as the symbol of his inward nature and spiritual characteristics, so the pleasures of the senses symbolized spiritual joys. This is evident from the manner in which the senses of the body are used in the Scriptures to signify and set forth spiritual things. Here his sense of smelling, always filled but never cloyed with the odors of blossoms and ripe fruit and with all sweet perfumes, symbolized that spiritual enjoyment which is attributed to God where it is said, that he *smelled a sweet savor* from the sacrifice of Noah; to express which, frankincense, myrrh, aloes, cassia, and other powerful aromas, were employed in religious worship. The taste of his food symbolized that spiritual good which is everywhere in the Scriptures represented by reference to this sense. Thus it is in the expressions, *How sweet are thy words to my taste; yea, sweeter than honey to my mouth! It is my meat and my drink to do the will of my Father which is in heaven.*

His sense of sight, receiving with pleasure all that was grand and beautiful in the creation of God, symbolized that which is in like manner set forth under the gratification of seeing. Thus St. John declares the joy of the saved soul by the fact that it shall see its Redeemer as he is. Jesus also teaches us that there is a blessed vision of God which comes only to the pure in heart. His sense of hearing, filled and charmed by the whispering of gentle airs, the music of flowing waters, the choral chant of birds, and led by his own glad voice of thanksgiving and praise, symbolized that spiritual joy which is set forth in the Word under this sense. To express this St. Paul instructs us to speak to each other in psalms and hymns and spiritual songs. To touch the sources of these feelings music is yet retained as a part of the worship of God. While under his sense of feeling, that in which all the other senses are summed up, were symbolized the highest mysteries of his spiritual nature and joys.

But in order that the truth by which he lived might be nourished and kept living in man's heart, it was symbolized in the most perfect manner. In the midst of the garden his heavenly Father placed two trees, both equally fair to the eye and fruitful; the fruit of both equally, as far as man could see, good for food, between which he established a distinction by his authority, and called them by names significant of the truth which they symbolized. These were really and truly the most holy sacraments of the primeval church of God on earth.

The first of these was named of God *the Tree of Life*, and sanctioned for man's eating. In order that the symbol might be perfect, we may understand that the fruit of this tree contained the principle by which his earthly and mortal nature was to be sustained and nourished in perennial health and vigor. This indeed is not indispensable to its symbolical character, but seems to be indicated by the reason hereafter given for his expulsion from the garden, *Lest he put forth his hand, and take also of the tree of life, and eat and live for ever.* Also it is to be observed that the nature and effects of the bread and wine in the Eucharist, nourishing and strengthening and cheering the body, correspond to their holy symbolical character.

In that this tree was named the tree of life, and given him for food, it symbolized before his eyes and reflected back into his soul, the truth which was written there by the finger of God, that his spiritual life of innocence, love and happiness, was nourished and sustained by choosing the good which was marked for him as right, in the conscience by the wisdom and authority of his heavenly Father. In that there was no reason given him why this tree was distinguished for his food from the other, it symbolized the truth that he was to be *implicitly* obedient to this wisdom of authority revealed within him, without scrutinizing or questioning its commands, without attempting any prudential insight into the consequences and reasons upon which it was based, but in the unwavering

faith and assurance, that thus it should be well with him ; he should live. As the eating of this tree was life to his earthly and mortal nature, so implicit obedience to the wisdom of God should be life to his soul. To him this tree was the most holy sacrament of the truth that he must be implicitly obedient to the wisdom of God marking the good for him as right and commanding it, that he might know to choose it and live.

The other tree was named of God *the Tree of the knowledge of good and evil*. Of its fruit he was forbidden to eat upon pain of death. In like manner, although it be not essential to its symbolical character, we may understand that this tree contained in its fruit the prolific germ of physical disease, which, taken into the constitution of man, must unfold itself, and bring forth all bodily maladies, until it should end in death to his earthly nature.

As the former was the tree of life, so this was the tree of death. In that it was named the tree of the knowledge of good and evil, and forbidden, it symbolized the truth that the knowledge of good and evil was forbidden to man ; that he could not discern between these things by his wisdom and prudence. To him the evil would often seem fair and desirable as the good, because he could not know them in their essences, nor comprehend the everlasting consequences of his actions. In that the penalty of death was attached to the act of eating of the fruit of this tree, it symbolized the truth that for him to aspire to the knowledge of good and evil would be

death to his soul; that is to say, the moment he should attempt to discern between these things by his own wisdom independently of the Wisdom of God, to choose what might seem good, to refuse what might seem evil, to his own prudence, he must choose amiss, and, by his own foolish act, plunge himself into spiritual death. As the fruit of this tree should be death to his body, so the fruit of his choice between good and evil must be death to his spiritual nature. To him this tree was the most holy sacrament and symbol of the truth that it would be his ruin to disobey that Wisdom of God which made its oracles known through his conscience, stigmatizing the evil as wrong, that thus he might be warned against what must degrade, defile and destroy his life of innocence, love and joy.

There they stood, the two sacramental Trees, in the midst of the sphere of man's outward life, as in the midst of his soul stood the conscience, the shrine of the Word of God, through which God gave to him unerring oracles of distinction between good and evil. There they stood, the one marked as good, the other as evil, not for reasons which appeared upon the trees themselves, but by authority, as the Word of God gave his oracles of distinction between good and evil, not for reasons which man's insight into these things could in any wise comprehend, but by authority, with that knowledge of good and evil in their essential and eternal opposition, in that view of the everlasting fruit of actions, which were competent only to the eternal and omniscient God. There

they stood, ever before his eyes, bodying forth to his sense, and reflecting back into his soul, these spiritual truths by which he lived, to keep them ever fresh and living in his heart. There they stood, not to try his obedience, to see whether he would obey or not, as is so often supposed, but for which there is not the least foundation in the Word of God ; but given unto him by the infinite love of his heavenly Father, in perfect knowledge of his spiritual necessities, as means indispensable to the preservation of his spiritual life. There they stood, as in the bosom of the Church of Christ now stand her two sacraments, instituted and ordained by his wisdom, out of his love, to body forth to the sense of the faithful, and to reflect steadily into their souls, the truth by which they live.

It has been said by Voltaire that, "the account given in the Bible of the Fall of man only shows how much the God of Jews and Christians cares for his apples, and how little he loves his children." Fool ! Had that man, in whom the subtlety of the serpent was developed to its last term, to its highest perfection, known anything of the moral and spiritual nature of man, had he ever reflected upon his own necessities, or upon the symbols of religion and art, or even felt the inspiration of the true poet, he could not have made of himself such an egregious and transparent fool as is revealed in this sneer upon that, the divine significance of which had never dawned upon his darkened soul.

The love of Jesus Christ for his people, for whom

he laid down his life upon the cross, beams not from the sacrament of his broken body and shed blood with more certainty, than does the love of God from these two trees in the midst of the garden of paradise. Without them the fall of man would not only have been possible, but perhaps, it would have been inevitable. For, as, where the sacraments which Christ has instituted, are rejected by men, there the truth which they symbolize soon perishes out of their hearts, so it would seem, if the truths by which man lived had not been bodied forth in, and reflected from these sacraments, must it have perished out of the heart of him, who, because his life was constituted in the union of body and soul, needed that the truth by which he lived should be presented to his senses, no less than that it should be written upon his heart.

In order now that we may the better perceive with what feelings this authoritative law of distinction between good and evil was recognised by the heart of man, we must consider that the law which was written upon his soul was that of love. He recognised the authority of God over him as the authority of love. His submission to it was the submission of love. His dependence upon God was the dependence of love. This it was which made the home of his innocence the garden of *delight*.

This love was mutual between God and man. To teach us what it once was, and what it must be, in order that our well-being and happiness should be derived through it from heaven to earth, the great and good Creator has erected in the bosom of human

life two most powerful and expressive symbols of its true character. These are the mutual relations between the parents and the child, and that between the husband and the wife. For nature and the brute God is the Creator, because they are not capable of the knowledge of him to whom they owe their existence, and all their enjoyments, therefore not capable of love to him. But for man he is both Father and Husband. These relations are consecrated as symbols by God himself, and assumed as such in all such expressions as the following: *Our Father who art in heaven, I am married to you, Thy maker is thy husband.* To understand therefore this relation of love between man and God, we must empty these divine symbols of some of their inexhaustible significance.

The feeling of a father for his child is known only by experience; but its manifestations in life are before the eyes of all. The father lives in and for his child. Its pain is his pain. While he beholds it sporting for an hour in the fulness of its fresh and joyous life, its presence is a rich reward for a day of severest labor. His wisdom and strength are taxed to the uttermost to provide for its support. When his spirits worn down with fatigue, begin to sink under the burden of his toil and care, the thought, *It is for my child,* pours new vigor into his heart and renews his wearied arm. For the life of his child he would gladly give his own. *O Absalom, my son, my son! Would God I had died for thee; O Absalom, my son, my son!* Such is the love of God for man, which, while he remained in his innocence, poured

without any obstruction as the stream from the full spring, into his heart.

But this symbol has not all its strength and perfection without the love of the mother also, which is, if possible, more pure and self-sacrificing than that of the father.

For every day may be seen the beautiful girl, whose life has been passed in the midst of luxury, courted, flattered and served by all around her, upon the birth of her first child, turned at once into a voluntary bondswoman. For it she is content to lay aside her dress and ornaments with which she was formerly so delighted to deck her beauty. Joyfully she foregoes the gay company of which she was wont to be the star and charm, for the presence of her child. For it she wastes her beauty and her health. She watches beside its infant slumbers until her cheek grows pale, and her eye loses its lustre. While she gazes upon its fair rounded limbs, and beholds its cheek

“Mantling in first luxury of health,”

as it reposes so peacefully upon her bosom, her heart overflows upon it with love and exquisite happiness. But when it suffers, her heart is heavy and pained. She cannot rest. She performs for it the most menial offices. Her greatest unhappiness is that she cannot relieve its sufferings by bearing them herself. She knows no pleasure until the little one, the lord of her affections, smiles again in returning health and beauty. But if God should call her to surrender the

child into his arms to crucify her idolatry, as he so often does, she droops like the flower whose root has been severed by the ploughshare. Not unfrequently she goes heart-pained to the grave. Rachel weeps for her children and will not be comforted because they are not. It is a beauty and a mystery. But the love of God for man, which filled his heart in his innocence, transcends all that for, although a woman may forget her sucking child, yet God cannot forget his children.

On the other hand, the infant, while he hangs in conscious dependence and instinctive faith upon his parents, is the image of the child-man before he had sinned, in the simplicity of his faith and conscious dependence upon God his heavenly Father. Not that the child is by nature pure, but the evil in him is yet undeveloped. The relation which he bears to his parents is a symbol of the relation which the child of God bears to him. He lives and moves and has his being in the bosom of his parents' love. Their love shed abroad in his little heart awakens the sweetest love in return. If he is the offspring of Christians, and is trained up as a child of promise an heir of the submission of Christ, in his first years he lives in the untouched conviction that the wisdom and choice and will of his parents are better for him than his own. But because this preference of their will before his own pleasure springs from faith and love, it is not a bondage, but perfect freedom. His sweetest feeling, his dearest joy is the thought,

It will please my father; it will make my mother's heart glad.

To express this infantine relation which the child of God bears to his Father, St. Paul puts into his mouth that word which, in some or other of its forms in almost all languages, children first learn to lisp to their parents, the word *Abba*. This is the child's word for father. And Jesus himself could find nothing which would so well illustrate the character of a true child of God, as a little child. Therefore he says, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* Therefore also he calls those who believe on him, *these little ones*.

This in its greatest strength is weak to describe and set forth the love with which man in his innocence recognised the authority of his heavenly Father over him. And because it is of itself inadequate, God has established another expression of it which is more full and significant. This is the marriage union between man and woman. As we have seen, this union is ordained of God to be the holy symbol of the relation which the soul of man was intended to bear, and once bore, to him. To develop this symbolical character of marriage, and to work out the symbol in detail, is the object of that *Song of Songs which is Solomon's*. And woe to them who would degrade this divinest of sacred poems into the mere expressions of the earthly love! Their souls are darkened by pollution so that they

evil as wrong—we must behold them reflecting his distinctions between good and evil; feeling themselves to be sustained, watched over and protected, guided, and communed with in love, with a love in return more tender and blissful than that of the good child for its father and mother; than that of the faithful and affectionate wife for her husband, both in one.

Hail to the new-wedded pair! Blessings upon the first human children of God! To whom it is given to behold the beauty of the picture which God has placed before us of their innocence and felicity, to feel its transcendent power, his soul is awed and subdued; his heart kindles and glows; but he cannot tell what he sees.

Here in Paradise, in the garden of delight, the race of man passed its innocent and happy, but alas! its brief and fleeting infancy. To this period it still looks back with fond and tender regret. The literature of the first ages, among all nations, retains the tradition of a *golden age*,* when sin and sorrow were

* "First rose an age of Gold, of its free choice,
 No judge, no law, revering right and truth.
 Fears, penalties were not. No threatening words,
 Graved on the public tablet, yet were read.
 No suppliant crowd before the avenger's face
 Trembled; but free from harm and safe were all.
 Unscathed, nor dragged down to the liquid waves
 To visit foreign shores, the ancient pine
 Upon his native mountains stood secure:
 Nor mortals knew of coasts beyond their own.
 No trenches steep girded defended towns.
 Horns of curved brass and trumpets straight were not;

as yet unknown. Dimmed and obscured indeed it has been by time, but it could not be blotted out. It is with the human race as with each individual. For it is with fond and tender regret that we bear in our hearts the memory of our childhood; of those years of simplicity and love and happiness which we spent under the guardianship and guidance of our parents, hanging upon them in conscious dependence and implicit faith, and nourished by their providence and love. In the midst of the turmoil of after life, forgetful of the curse of shame and toil and sorrow and death, how often do we pause while a father's blessing or a mother's kiss comes back upon us like the vision of a lost paradise! And man himself, in the feeling of that unutterable craving, which sends him forth under the guidance of his own wisdom upon an ever-fruitless quest, carries with him into every portion of the earth, and down through the ages of time, the painful memento of his lost innocence and happiness.

Helmet, nor sword. Unskilled in deeds of arms,
Secure the nations passed their happy years.
Unwounded by the plough or iron teeth,
Of her own will earth gave her various fruits.
Content with simple food, with relish keen,
Nutritious fruits from hedge and tree and field,
Man plucked and ate, by luxury undefiled.
Fresh bloomed eternal spring; and Zephyrs warm
Cared the flowers born of the seedless earth,
Untilled, nor heavy with the bearded grain.
Rivers of milk, rivers of nectar flowed,
And yellow honey from the oak distilled."

OVID, I., MET. iii.

CHAPTER IX.

OF THE SUBTLETY OF THE SERPENT.

“Now the serpent was more subtle than any beast of the field which Jehovah God had made.”

THE symbolical character of this account of the temptation of man by the serpent breaks out with such clearness and power that it has forced itself to be recognised by all, even by those who most earnestly insist upon the narrative as historical. In all ages it has been discerned that what is here, and hereafter, spoken of the serpent is intended to apply, not to the reptile alone, but also to Satan, the spiritual tempter and adversary of man. Yet it is nowhere in the Word of God declared that there was any spiritual power concerned in this matter; much less that the Devil had any hand in it. Even in the New Testament, where the subject is mentioned, it is still the serpent that beguiled Eve.

But the whole tenor of Scripture seems to imply that it was Satan who, under the form of the serpent, here seduced the human race from its simplicity and innocence. For the name *Satan* signifies adversary; and the supposition that it was he who first set himself to destroy the well-being of man gives applica-

tion and appropriateness to this name. He is declared by the Lord to be a liar, the father of lies, and a murderer from the beginning; as if he had been the inventor of that original lie by which was accomplished the murder of man in soul and body. He is also called the *Devil*, that is to say, the *slanderer*; as if he had been the originator of that horrible slander which, as we shall hereafter see, is contained in the words, *God doth know that in the day ye eat thereof, ye shall be as Gods, knowing good and evil*. Everywhere in the Scriptures Satan is the tempter of man by eminence. He tempted Job, Judas, Ananias and Elymas, with many others. He tempted Christ the second Adam. St. John expressly calls him *the dragon, that old serpent, that is the devil*, as if to identify him with the serpent here mentioned. It seems to be in allusion to the curse hereafter pronounced upon the serpent that St. Paul encourages the disciples in the words, *The God of peace shall bruise Satan under your feet shortly*. From these and many other passages, the Church in all ages, both Jewish and Christian, has uniformly held to one faith upon this point, that it is Satan who is here described under the form and symbol of the serpent as the tempter of man.

It is not to be inferred from the curse hereafter pronounced upon this reptile, *upon thy belly shalt thou go*, that its form was different before it became the instrument of the Devil in the temptation from that in which we now behold it. For most certainly this curse was not for the punishment of the creature,

but for the instruction of man. Also the curse of subjection was pronounced upon the woman as a punishment for her sin, although as we have seen, she was to be subject to her husband from, and in virtue of, her creation. We may understand therefore, that it was the serpent as we now behold it into which the spiritual adversary of man entered to deceive and ruin him.

From what has been already determined of the power of symbols over the heart and life of man; since God himself assumes a visible representation of his attributes in order the more vividly and powerfully to impress them upon those to whom he appears, and upon all men by his incarnation, it will not seem strange that the power of evil, seeking to reflect his likeness in man, should also assume a visible form. Nay, according to this view, it would seem indispensable to his success; otherwise his suggestions would have been powerless, as mere ideas are always found to be. It would seem therefore that they who find an insuperable objection to the historical and literal character of this account in the fact that in it *a talking snake* is introduced, have not profoundly considered this trait of human nature. Also they *do err not knowing the Scriptures nor the power of God*. For as he, in order to re-instamp his own image upon the human soul, assumes that form which best reflects it, the form of a man in Christ Jesus, so Satan, in seeking to deface and destroy this image, and to fill its place with his own likeness, assumed that form in

the serpent which best symbolizes and expresses his own nature and attributes.

To this reptile is here ascribed a subtlety above every other animal which God had made. In order therefore to comprehend the nature of that likeness of himself which the adversary sought to reflect in the soul of man, in place of the image of God, we must inquire and carefully determine what subtlety is, as opposed to animal instinct on the one hand, and on the other, to true wisdom.

The operations of mere instinct are to be recognised by these traits; They are *direct*, and perfect without experience, without the foresight of the object and end to be obtained by the actions to which they prompt, and without any process of reasoning. This is evident from examples which fall under the observation of all. For when the lamb first applies itself to the teat of its mother it is wholly without experience; the data for a process of reasoning are therefore wanting, if it were capable of such a thing; and all foresight of what is to be obtained by such an act before experience must be impossible. That which leads it to do this for the first time, as soon as it is yeaned, is instinct. The illustration is equally perfect in the case of the human child. It is blind instinct which teaches it to suck for the first time. Also, if the eggs of the sparrow be taken from the nest and hatched by artificial means, the young birds, kept shut up in their cage from all intercourse with their kind, at the proper season, will build their first nest, if the material be provided, precisely like that

from which they were taken while in the shell. Here, as before, experience, a foreseen result, and a process of reasoning, are alike impossible. They cannot know for what the nest is intended; they cannot have learned the art of building it; nor can they foresee the brood which they are preparing to rear. This is that blind yet direct instinct, which, by a figure of speech, may be called the conscience of the brute, since it is like the conscience of man in this that it is direct in its operations, and a guide of life, of practical choice between good and evil, which is prior to, and independent of, the calculation of the results and consequences of actions. This is not the subtlety here ascribed to the serpent which made it the fit instrument of the malice, and most expressive symbol of the character and attributes of the tempter of man.

For there is in animals a kind of wisdom which is very different from this, which is neither blind nor direct, which is capable of reasoning from experience in foresight of an object and end to be obtained. This also is evident from facts which every one may observe and verify for himself. For the hare when pursued, instead of flying directly away, turns towards the hounds, doubles and redoubles upon the course, crosses and recrosses her tracks. This she does to confuse the scent. The deer, when close followed, takes the water, and swims down the stream as far as he can, to throw the dogs off his trail. These, coming down to the water, immediately infer that the game must have crossed. They plunge in,

and on the other side commence a search up and down the stream, in the course of which they soon find the lost trail. So also the racoon, when hard pressed, looks out a tall tree which has been blown down into a reclining position, mounts upon it at the root where it touches the ground, and runs along the trunk to a height beyond which he does not consider it safe to jump, then springs as far as he can from the tree to the ground, and strikes off in a different direction from that which he has hitherto followed. This he does to throw the dogs off his track, that he may escape while they are seeking to recover it. What he has foreseen and calculated upon takes place. For when his pursuers come up to the root of the tree, the young dogs are utterly at fault. They hunt around the root, and up along the tree, but in vain. The spring of the game has passed far beyond them. But if there be among them an old and subtle hound, experienced in the hunting of this animal, it is not so with him. He knows instantly what has been done, for he has been often before deceived by the same trick, and he takes his measures accordingly. Starting from the point where the scent is lost, he fetches a compass wide around the inclining tree, at such a distance from it that no spring could have reached beyond him; and before he has returned to the same point again of necessity he has found the lost trail. As soon as he strikes it he signalizes the other dogs with his cry, and the whole pack, giving up their own search, follow where he leads. This, in the pursuers and the pursued, is craft, cunning,

subtlety. It has nothing of the directness and simplicity of instinct. It manifests as clearly as these things can be manifested, a foresight of the object to be obtained, a process of reasoning based upon experience, and the inference of a practical conclusion. If there be any doubt that brutes are capable of all this, in higher or lower degrees, the doubt must be removed by observation.

This is the quality here ascribed to the serpent, in a degree above that of every other animal. In the brute it is not an evil, but its highest excellence and glory, because its nature is of *the earth, earthy*, and incapable of the knowledge of God and spiritual things—incapable of immortality. But the word subtlety when applied to man is used in a bad sense. We do not call him a crafty or cunning or subtle man who follows justice and righteousness with fidelity, however prudent he may be. In him this selfish and calculating wisdom is governed and subdued by the paramount authority of right and wrong; that is to say, his own wisdom is informed with and controlled by, the Wisdom of God revealed through his conscience. This is true wisdom.

This subtlety therefore is the nature of the wisdom of Satan. It is his own creature wisdom erected into independence of, and opposition to the Wisdom of God.

But, in order to comprehend its evil nature in him, we must recall what are the necessary consequences of following it as a law and guide of distinction between good and evil, in every creature of

God which is destined to immortality. For since the creature cannot foresee the everlasting consequences of his actions upon himself; nor comprehend the reasons of what God has commanded and forbidden, in the first step of following this guide he rebels against God. This is his sin. Also of necessity, he chooses evil for good, because he ceases to obey that Wisdom of God which only can be a sufficient and unerring guide of practical choice between good and evil. The evil which he chooses enters into his own nature and defiles and degrades it still more and more continually. Thus in place of the high and pure and benevolent affections, all evil and malignant passions are developed and strengthened. Thus subtlety becomes the wisdom of enmity. In its highest possible development without the guidance of the Wisdom of God, it is adequate only to choose, and to accomplish evil, both for him who follows it, and for all who are the objects of it.

For, however acute and far-sighted it may become, it can never rise to infinity, so as to comprehend all the fruit of actions; and therefore cannot guard the creature against the choice of evil for himself, while he means only evil for others. This wisdom of itself is adequate only to the accomplishment of immediate objects; it must overreach itself in the end. The more successful it seems for the present, the more unsuccessful it afterwards finds itself, because the evil which the creature, under its guidance, seeks to inflict upon others, returns into

himself. The greater its development in opposition to the Wisdom of God, that is to say, the more powerful it becomes to work its immediate evil objects, the deeper does it plunge him who follows it into degradation and ruin. Of it this paradox is perfectly true, *The more far-sighted it becomes, the more short-sighted it is.*

Hence it is that, while in the spiritual adversary of man (who is here spoken of under the symbol of the serpent, the most subtle of all animals), this wisdom is developed to its highest perfection, he is also the most malignant, degraded and abominable of all the creatures which Jehovah God has made. He is wise only to do evil; and in that, sure to overreach himself. This is evident from all his acts as they are recorded in the Scriptures. For in his temptation of the first Adam he accomplished his immediate evil object, but thereby he placed his head under the heel of the seed of the woman, the second Adam, to be crushed, which he did not mean. When he tempted the patriarch Job, he became the means of inflicting upon him only that suffering and sorrow which the Wisdom of God had seen to be indispensable to the perfection of his spiritual life, and everlasting well-being. In his temptation of Christ he only succeeded in perfecting the captain of man's salvation, by the experience of his seducing power, in that sympathy with his tempted brethren which was necessary in him in order that he might deliver them out of the power of the devil. Even in his greatest achievement

upon earth, when he tempted Judas to betray, and the Jews to crucify the Lord of Glory, in which he aimed at the perdition of the Redeemer, and of the race which he came to save, he succeeded only in exalting the man Jesus above every creature, and laid that only foundation-stone of the salvation of the human race which could be laid, which is Christ crucified. By his own act he destroyed his own power, and plunged himself into the abyss of hell.

Now, as we have seen, in order that man should remain in the estate in which he was created, it was necessary that this calculating wisdom in him, which depended for its practical conclusions upon the foresight of the object to be obtained, and upon processes of reasoning, should be held in perfect and implicit subjection to the Wisdom of God revealed in the form of authority through the conscience. Upon this perfect subordination, his spiritual life and well-being depended. Therefore, in seeking his ruin, the adversary must try to induce him to throw off, to rebel against this authoritative Wisdom of God as the guide of his life, and to adopt in its place his own insight and prudence as the law of distinction between good and evil. In other words, he must tempt man to choose between good and evil by his own wisdom rather than according to the Wisdom of God. Therefore he chose as the instrument of his temptation the serpent, in which this subtlety was higher and more perfect than in any other creature, that by means of it he might reflect his own likeness of subtlety in the place of

that image of God, which consisted in the perfect reflection in the soul of man of God's distinctions between good and evil.

After what manner he accomplished this, we must now inquire.

CHAPTER X.

OF THE SIN OF MAN.

“ And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said to the woman, Ye shall not die at all. For God doth know that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat.”

How long man continued in the estate of innocence, we know not. But sooner or later a change passed upon him, most sad and disastrous for all who are born in his likeness. Seduced by the powerful temptation of the *enemy of all righteousness*, he rebelled against the authority of the Wisdom of God, and set up his own wisdom in its place. Thus he transgressed the law of his life, and plunged himself into shame and toil and sorrow and death. We must now tear ourselves away from the contemplation of his blessed innocence, and behold him in the act of his sin, here recorded and described that it may be known what

that terrible evil is which has invaded and ravaged the life of humanity.

In order the better to understand this account, we must carefully observe that the words of the serpent took effect in the woman, and excited in her the feelings and thoughts which they describe. This is evident from the fact that he succeeded in the temptation. By his subtle power he spoke * his words into her, so that they, no less than her own expressions, must be taken as truly descriptive of that which, in the substance of it, passed within her heart and mind.

First then in the temptation is the questioning of the command of God: *Yea, hath God said, ye shall not eat of every tree of the garden?* This suggestion of the tempter entered into the woman, and became questioning in her.

This was the beginning of the bosom sin which was perfected and manifested in act when they ate of the fruit of the forbidden tree. For he that, before obeying, has once questioned a command of God, has already sinned against it. It matters nothing in respect to what in the command this questioning applies. It may have slipped from the memory so as to leave an uncertainty whether it has ever come from God. But this is sin; for, in that the command has been given by God, it is the thing which *ought* to

* The old serpent deceived our race and poisoned its root, by that well chosen temptation, addressed to our first parents "Ye shall be as gods, knowing good and evil." He seems to have spoken the word into their very souls, so that it became a part of their being.—Erskine, on the freeness of the Gospel. Essay III.

be remembered, as having come from him, whatever else may be forgotten. Or this questioning may apply to the meaning of the command, arising from doubt whether it has been rightly apprehended or not; and this is sin. For when God speaks, through the conscience or otherwise, he means to be so understood as to lead to immediate obedience. Whoever does not so understand him must either accuse God of not speaking with sufficient plainness, or himself of not hearing as he ought to hear. In either case he is convicted of sin. Or it may apply to the reasons of the command, as most probably it did in this case, since it was immediately followed by the outward manifestation of distrust of God's goodness in giving such an injunction. This also is sin. Hath God said we shall not eat of this tree? And for what reason has he forbidden it? For what reason has he laid upon us these authoritative prohibitions? If these things are evil for us, why has he not shown us this evil, and in what it consists? Why should we be placed under this authoritative law in respect to good and evil, the reasons of whose distinctions are veiled in impenetrable mystery? This kind of speculation in man, to determine whether he shall obey or disobey, is sin. It is nothing less than to cite the Wisdom of God to the bar of man's wisdom, and to require it to give an account of itself. But before that inferior tribunal it cannot give a satisfactory account of itself. It is impossible for man to give to his own rational nature a logical account of the reasons upon which God's distinctions

between good and evil are based. God himself cannot make man comprehend them, unless he could make him to know the difference between good and evil in their own natures, and embrace the infinite series of the effects and consequences of his actions; that is to say, unless he could make the finite to be infinite. The light of the creature is wholly incapable of receiving such a revelation as this. Man has nothing to do with the reasons and purposes of God in giving his commands. He has nothing to do but to obey, as soon as the Word of God has come to him, without questioning the object or tendency of the command, or the motives or reasons with which it is given, but in the unwavering faith that it is the ordination of infinite wisdom and love; that in obeying, it shall be well with him; he shall live: in disobeying, it shall not be well with him; he shall surely die. The Word of God, whensoever and howsoever it appears in man, speaks with authority, and not as the Scribes. It is not amenable to the wisdom of man, but man's wisdom is amenable to it. It can be satisfied with nothing short of unquestioning, unhesitating, implicit obedience.

The reply of the woman to this suggestion of the tempter describes the re-affirmation of the command, as the authority of the Wisdom of God, revealed from without, and affirmed in her conscience. God hath said, we shall not eat of it nor touch it lest we die. This is all that can be said about it. This re-affirmation of itself as the Wisdom and authority of God, marking his distinctions between good and

evil, commanding the good with the promise of life, forbidding the evil upon pain of death, is all that man can obtain from his Word, all that he can obtain from the conscience, so far as it is truly heard, let him question it as much and as urgently as he will. The attempt to legitimate God's distinctions between good and evil in the eyes of man's inferior wisdom must for ever fail, as here it failed.

For when the woman found that the Wisdom of God would render no account of itself at the bar of her wisdom, immediately she began to distrust it; or rather, that distrust which was contained in her questioning of it, began to take a precise form, and to manifest itself openly. The words of the tempter entered into her, and reflected the thought and feeling which they describe. We shall not die at all; for God doth know that in the day that we eat thereof we shall become as gods, knowing good and evil. These words, it is to be observed, are a manifest proof that she was not ignorant that God had reserved the knowledge of good and evil to himself. She knew that as yet she could not discern between these things by her own light and wisdom. God had given her to understand that it was impossible; that it would be death for her to aspire after this knowledge which was competent to him alone. This was all false; and God knew it to be false when he had said so. For here was a tree which, as God knew when he prohibited it, had the power to open her eyes, if she should eat of its fruit, so that she also could know good and evil, and choose between them aright by

her own wisdom and prudence. It would enable her to know what God had hidden from her, and falsely taught her that he only could know, that he might hold her in mental bondage and blind subserviency to his will, under a law and guidance which would render no reasons for its distinctions, but only thundered death to its transgressors. Faith in God, the only root of obedience, had been plucked up out of her heart, and in its place now sprung the poisonous growth of unbelief. The light of faith, in which man sees all things through the wisdom and will of God, had gone out, and dark, horrible, godless unbelief, which throws him back upon the blind guidance of his own distinctions between good and evil, had entered. And this was its fruit. She accused God in her heart of lying to her with malignant intention. The earth shuddered!

Now the woman raised her eyes to the tree, and lo! it was fair to the eye, and, as it seemed to her, its fruit was good for food. Her senses of sight and taste were captivated; and for the gratification of her sensual nature, she was ready to reject the authority of the Wisdom of God over her, and to set at naught all the love which he had manifested. But above all, this tree was desirable to make her wise. In what sense she was not already wise, we have seen. She could not know the difference between what was good and what evil by her own wisdom, the light of her sensual nature, while she had a perfect and infallible guide and criterion of distinction between these things in the authoritative Wisdom of

God, the light of her spiritual nature, revealed in her conscience. Thrown back now upon the guidance of this prudential and calculating wisdom, having cast off the authority of the Wisdom of God, inspired by her sensual desires, deluded by the devil, led to believe that the fruit of the tree would open her eyes to know good and evil for herself, she would trust herself to her own guidance to eat of this tree. What could be so desirable as that she should be delivered from this authoritative guide, which would render no account of the reasons of its distinctions, and which might lead her to choose the evil, and thus to ruin herself before she could be aware? What could be more desirable than that she should have, as an unerring guide of life, an intelligent and independent insight into the distinction between good and evil? This once attained, she would have her well-being taken from under the watch and care of another, and secured in her own hands for ever. The possibility of mistake would be done away. For knowing good and evil in herself, she would be sure to choose the good and refuse the evil, and to guard her own destiny with unerring prudence. And, how blessed would it be to have an independent wisdom and will and choice of her own! She would be elevated to know that which she had so foolishly thought God only could know. She would depend upon another no longer. She would be as God. Henceforth she would not be under the necessity of walking by faith in another; she would walk by sight, nor yet err from the path of her

own well-being and happiness. She took of the tree and did eat. She chose what seemed good in her own eyes, instead of what seemed good in the eyes of God. The will in her turned its face away from the light of the Wisdom of God, and consented to the solicitations of her earthly and sensual nature.

The sin of the woman was immediately, through her agency, reflected in the man. *She gave also to her husband with her, and he did eat.* In the New Testament we are told that *Adam was not deceived, but the woman being deceived, was in the transgression.* This seems to indicate that his understanding was not imposed upon by the sophism of the tempter; that he did not act upon the supposition that he was already able to choose aright between good and evil, in order that he might become able hereafter, nor expect any such result from eating of the fruit, as she had done; but that he rather disobeyed from a greater devotion to his wife than to God. Howsoever this feeling arose in him, it was, in the substance of it, the same sin which she had committed, and led to the same outward act. For, in opposition to the authority of the Wisdom of God, she had hearkened to the appetites, and chosen according to the light of the sensual nature. By this nature he was united, married to her. He received her suggestions and followed her guidance, in opposition to the authority of the Wisdom of God. He therefore followed the solicitations of the earthly nature in him, choosing what seemed good to gratify the

affections of this nature, according to its light and wisdom, in rebellion against the authority of the Wisdom of God, as she had done. The will in him also turned its face away from the light of the spiritual nature to be guided by the earthly and carnal, as it had done in her.

Thus their sin was consummated in one and the same act. Thus man sinned in eating of the forbidden tree. His sin was the aspiration to be as God, knowing good and evil.

In this act, and in the state of heart and mind by which it was preceded, and from which it sprung, he ceased to believe in the Wisdom of God as the only guide of his life. He ceased to believe in the sincerity, goodness and love of God. He ceased to love God, so as to prefer the will and pleasure of God to his own. He ceased to recognise himself as but a reflection of God, and to reflect God's distinctions between good and evil. He repudiated the authority of God over him, and his own subjection and dependence. He rebelled against God. He charged God with deceiving him. He set up his own wisdom, the light of his sensual nature, as the criterion of distinction between good and evil. To the bar of this wisdom which was created to be subject, and to obey, he cited the Wisdom of God, and required it to give account of itself. Thus he placed himself in his own conceit, not only beside, but in the place of God. He said in substance, if not in conscious thought, *I will be like the Most High*. And this he did in violation of that love of

God for him which was stronger and more tender and faithful than that of father and mother and husband, all in one. He carried his sin to its greatest height of daring, impiety, and malignity, by attacking, violating, and thus destroying, the most holy sacrament and symbol of the truth that he could not know good and evil by his own wisdom, but must be implicitly submissive and obedient to the guidance of his heavenly Father, which had been set up before him by God's love and watchful providence over him, to guard him from sin, and the perdition of sin. He sinned as the beloved disciple would have done, if, while he leaned upon the bosom of the Son of God, instead of receiving the offered bread and wine, the sacrament and symbol of the only truth by which it was possible for him to be healed of his maladies, he had dashed them from the hand of his Redeemer and Lord, and trampled them under his feet.

Thus the will in man turned away from the guidance of the Wisdom of God, yielded to the solicitations of the earthly nature, and chose according to its light. The will became the *will of the flesh* and the mind became the *carnal mind*, in that evil sense in which these expressions are used by St. Paul. This *mind of the flesh* now reigned over him, and became the law of his life, his criterion of distinction between good and evil. If now, by the insights and reasonings and calculations of his own creature wisdom, by his own subtlety, he could not give account of the grounds and reasons upon which the commands and

prohibitions of the Wisdom of God were based, he would not submit to them, nor obey them, but would choose what seemed good to himself, rather than what seemed good in the eyes of God. If he could not see how a thing would be good for him, and what good would result from it, he would not choose it, simply because it was marked as good by the Wisdom of God, and commanded upon his authority, with the sanction, This do, and it shall be well with thee; thou shalt live. If he could not see how a thing would be evil for him, and what evil it would produce, he would not reject it simply because it was stigmatized as evil by the Wisdom of God, and forbidden under the penalty, Doing this, it shall not be well with thee; thou shalt surely die. But because he had *sinned* by his rebellion against the authority of the Wisdom and love of God, and thus depraved his own nature, vitiated and corrupted his tastes and inclinations, that which would now seem good to him, must be evil in the eyes of the Holy One, and evil for himself. By every choice which he should make under this guidance he must pierce himself through with many sorrows.

Thus of necessity, by losing faith in God, man sunk into illusion—became subject to vanity. Looking at all things through that wisdom which gives all its practical judgments from the earthly point of view, according to the appetites, desires and affections of the earthly nature, he beheld only the visible and perishable things of time and sense, as things substantial, and of all importance. He lost the perception

of the shadowy and unreal nature of the phenomena of this life. The things which are unseen yet substantial and eternal, the spiritual, become dim and shadowy and uncertain in his eyes. He was baptized with a lie—into the name and likeness of the father of lies.

Thus by the aspiration in man to be as God, knowing good and evil, the authority, the guidance, the love and the life of God, perished out of his heart. Thus perished simplicity, innocence, peace and joy, union and communion with God. Thus was spiritual death born into life.

In the account here given by God of the sin of man, there is no attempt made at a philosophical explanation of the matter. It does not profess to explain how any influence could have power to lead, or to draw Adam into transgression of that law of his life which was written upon his heart, and in his nature, and symbolized in the most expressive manner before his eyes. How a holy nature can pass out of its original holiness into sin, is a mystery inscrutable to our wisdom. To explain it, we must be able to grapple with, and to clear up the long vexed question of the origin of evil in the universe. To do this, we must be able to comprehend the nature and essence of evil, as opposed to good. But to understand the nature and essence of evil, we must penetrate into the nature and essence of good, that is to say, of God, Jehovah, I am that which I am. This is impossible to every finite intelligence. For every creature, therefore, that God has made, this is an

eternally insoluble problem. The demonstration of the impossibility of the quadrature of the circle is no whit more perfect than that which may be given of the insolubility of the question of the origin of evil. The only difference is that, by the aid of the symbols employed in mathematical reasoning, the logic of the one case is more easily mastered than in that of the other. Happy are they who are beset with the speculative mind, when they learn this, and cease to vex a question by which they must be eternally baffled.

But here is portrayed as in a diagram, in a symbol, what that is in which the sin of man consists. This symbol describes the primary form of all sin, in which sin is found as soon as it exists at all. Sin is the aspiration to be as God, knowing good and evil. This expression however, is not limited here to signify a conscious affection and a defined process of thought, and a preference *in act* of man's own will before the will of God. For the effect of Adam's first sin entered into himself, and depraved his own nature, into the likeness of the sin which he had committed, which was the aspiration to be as God, knowing good and evil. His children were born in his evil likeness, after his sin, and not before. Therefore they are born with a nature out of which springs the preference of their own wills, or of what seems good to themselves, before what seems good in the eyes of God, as necessarily as the poison springs under the tongue of the viper. This expression, *the aspiration to be as God knowing good and evil*, is

here used to describe that corruption of the most inward and spiritual nature of man, which is behind all his affections, all his thoughts, and all his actions, and from which they all spring. And this corruption of his nature, derived from his first sin, consists in this very thing, and in nothing else, that his nature contains in itself the substance and root and principle of that which in form, in growth, in development, becomes in conscious affection, in defined process of thought, the active preference of what seems good to himself before that which seems good in the eyes of God. But this is to feel and act and live in the character of a god, in the assumption that he can know the difference between good and evil, of himself, and by his own wisdom.

Without this, in the substance of it, there can be no sin. The expression of immaculate perfection in man is, *Not my will, but thine be done*, or in other words, not what seems good to me, but what seems good to thee, O Father. Higher than this in holiness the creature cannot rise; as he cannot sink lower in sin, than to prefer his own will to the will of God.

Because this is the evil that is in man, when the Word and Wisdom of God is manifested in the flesh, to take away sin, he comes as the object of *faith*. This preference in man of what seems good to himself before what seems good to God, is the want of faith in God: hence, all sin is reduced in the New Testament to unbelief. *What shall we do that we may work the works of God? This is the work of God, that ye believe on him whom God hath sent.*

The faith of the gospel is the renunciation from the heart of man's own wisdom and will and pleasure, of what seems good in his own eyes, and the adoption into their place of the Wisdom and will and pleasure of God, of what seems good in his eyes. In Jesus of Nazareth dwelt all the fulness of the Godhead bodily. He who truly believes in him, receives him as the supreme Lord of man's heart and conscience. By his faith or confidence in him, man is perfectly sure that what he has declared is the truth; that what he has commanded are the good things; and what he has forbidden the evil things. He no longer judges *according to the appearance*; that is to say, he does not believe that things are as they might appear to himself, but he believes they are as they are represented by Christ. By believing in him he recognises the truth that his own wisdom is folly; and becomes truly wise by receiving the wisdom of God in its place. That is in him which is commanded in the words, *If any man thinketh himself to be wise, let him become a fool that he may be wise.* This he does more or less perfectly according to the measure of his faith. When his faith is perfected, that is true of him which is declared by the prophet, in the name of Jehovah, of the man Christ Jesus: *Who is blind as my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect; and blind as Jehovah's servant? . . . He shall not judge after the sight of his own eyes, nor reprove after the hearing of his own ears.*

This is the original sin of man. The human race

have but carried out and developed that which was begun by the father and head and type of man. The aspiration to be as God, knowing good and evil is the evil, which has destroyed the well-being of humanity. This is what is the matter with man : and this shall continue to be the matter with him, until he shall be made to know that he is not a God, but a blind worm ; that he cannot know good and evil by his own wisdom, but must be, in every feeling, choice and act, dependent upon, and implicitly subject to, the Word and Wisdom of God. When he shall come to look at all things, so to speak, through the eyes of Christ, to prefer what seems good to God, before what seems good in his own eyes, then, and not before, shall he find the eternal well-being of his soul.

We must now turn our attention to the inquiry, after what manner this evil likeness of Adam in which his posterity are born, is developed into life, strength and activity.

Much has been written upon the connection between Adam and his posterity, to vindicate the justice of God in that, under his government and providence, they are found to be involved in the original sin, and its terrible consequences. Perhaps however, the most important thing for us to do, is not to prove that God is just, nor to

“ Justify the ways of God to man ;”

but to take knowledge of the fact, which is therefore stated because it is the thing to be known, that the

children of Adam were born in his likeness after he had sinned, and lost his spiritual life. To this point St. Paul confines himself, without any attempt to show, that the view which he takes does not compromise the justice of God. He knew that man cannot scrutinize God; that what God does is the standard of justice, by which all our ideas of it are to be tried and corrected, but which cannot be brought to the bar of any judging power in us.

It would seem, however, to us exceedingly strange if we should hear that a bloodthirsty lioness had brought forth a gentle and timid lamb; that a dove had been hatched from an eagle's egg. No less wonderful would it seem if the children of Adam had not been born in his likeness. It is not therefore wonderful that they do inherit from him something which is the ground and principle of the invariable course of their lives; which naturally grows with their growth, and strengthens with their strength; which is in its own nature evil, and corrupt and accursed, as that in him of which it is the likeness, was evil, corrupt and accursed.

As we have seen, however, there is in the earliest infancy of the child a most striking and beautiful similitude of innocence. The Adam in him is yet in abeyance. He knows not that there is any God, nor any right and wrong. He hangs with implicit faith and dependence upon his parents. For awhile his own choice and will are so weak that he feels himself to be wholly dependent. He has not yet undertaken to discern between good and evil by his

own light and wisdom. He has not yet voluntarily, and by his own act, eaten of the tree of the knowledge of good and evil. Death is in him, it is true, by reason of the inherited evil, but it has not yet been awakened into life and strength and activity by occasion of the exercise of authority over him. The commandment has not yet come to him; therefore the work of death is not finished in him. He is one of those over whom death reigns, although he has not yet *sinned after the similitude of Adam's transgression*, by rebellion against a known law. He is one of those described by the words of St. Paul, *I was alive once without the law. When the commandment came sin revived and I died*. But when the commandment shall come to him, the sin that is in him shall awaken into life, and finish its work of death. But now in the most charming similitude of innocence, free from shame, toil and sorrow, he dwells in his garden of paradise. His food stands ready prepared to his hand by the wisdom and providence and love of his parents. The world of nature blooms out to his opening sense, with surpassing beauty and charm. Every sense is filled and delighted. And even after the evil has manifestly begun to work, it is long before it can wholly deface and destroy the simplicity and beauty of infancy. Blessed be childhood! It is a holy symbol.

But the child has that within him which soon, alas! begins to manifest itself as a wisdom and choice and will of *his own*. He begins in his mind

to question the wisdom of his parents as the law of his choice between good and evil; and to prefer his own will to theirs. Unconsciously first, and consciously afterwards, his questionings arise. Is not this food, this amusement, as good as that, and as much to be desired to give him pleasure? Why then should the one be allowed, and the other forbidden? As soon as he thinks about the matter at all, it seems to him, because he cannot know what his parents know of good and evil, that their distinctions between these things, as expressed in their directions and commands, are not based upon good and sufficient reasons. For, because he cannot see so far as they do, nor comprehend the consequences of his acts to himself so well as they can, he cannot feel the force of their reasons, even though they should explain the matter to him as fully as it is possible to do. He has now questioned the wisdom of the authority of his parents over him, where he ought simply to have obeyed, and has therefore sinned against it.

Here the parent ought simply, kindly and deliberately to reaffirm the command with the penalty of disobedience; but by no means to attempt any explanation of the reasons upon which that command is based. The Wisdom of God could give no explanation of its reasons to man when he questioned it. *God hath said that in the day that ye eat thereof ye shall surely die.* If this course be taken with the child, and yet his native tendencies be left to develop themselves, it seems to him a harsh thing that

he should be held under an authority so seemingly arbitrary that it will not condescend to justify itself in his eyes. Now he is ready to distrust the goodness and love of his parents towards him, in exerting such an authority. It seems to him as if they could not be moved wholly by feelings of kindness when they command him to do, or not to do, things in respect to which he can see no good reason for such a distinction. He is now ready to impute to them the most unworthy motives and feelings. They love to govern him; or they take a pleasure in making him do what he does not desire to do. They do not consult his pleasure, nor, as far as he can see, his well-being. Is not this thing innocent? He can see no harm in it. Is it not good to give him pleasure? What good motive can they have for depriving him of so much happiness? Surely they do not care for his happiness or they would not forbid him these things. Thus it was that the woman lost her confidence in the good intentions of God, the loss of which is expressed in the words, *God doth know that in the day that ye eat thereof ye shall be as gods, knowing good and evil.*

Let it not be supposed that these thoughts and feelings are too refined and subtle for a child. For although they may not come out into full consciousness, nor be followed step by step as here presented, yet the substance of all this must be in the child before he can proceed to an outward act of disobedience. Often the whole of it takes place without consciousness, suddenly as the lightning's flash.

Now, the desires, appetites, and passions of the earthly nature in the child are full and strong before there is anything in force to counteract them. He feels the powerful solicitations of sense before he has any knowledge of spiritual things. Now it is that the wisdom and authority of his parents to choose for him, stands in the place of the Wisdom of God, hereafter to be revealed from without and affirmed within him. His subjection to his parents is to prepare him for subjection to God, when he shall come to know that there is a God who has authority over him. If he be not restrained by them, he must choose amiss, according to his own wisdom rather than according to theirs. His rebellion must go into outward act, and he must pierce himself through with deadly sorrows. Thus he is already prepared for rebellion against God, as soon as his commandment shall be made known.

This is the terrible significancy of disobedience to parents. For this reason it is placed side by side in the Word of God with murder, and the most malignant forms of sin. It is rebellion against God in germ. It is atheism in its first stage of development. It is the first movement of the sin of Adam. It is the erecting of the child's own wisdom, as a guide of choice between good and evil, into that place which ought now to be filled with the wisdom and authority of the parents, and which is hereafter to be filled with the authority of the Wisdom of God. In it the child has already begun to sin *after the simi-*

litude of Adam's transgression, before he knows that there is any God against whom he can sin.

Long before this has ended however, a new law has made its appearance. This is the law of God, as given in his Word, and which reaches the soul through the conscience. This law, which in its nature and authority is intended to be prefigured and ushered in by the parental law, now comes to the child commanding this, and forbidding that, with the voice of absolute authority, without any explanation of the grounds and reasons upon which its distinctions are based, because these reasons man cannot comprehend nor feel their force, if they should be stated. *This do and thou shalt live; disobey, and thou shalt surely die.* Whence is this new law, and whence this absolute authority over him who has already cast off law, and rebelled against authority? He does not believe in the law of God as the law of wisdom for him. He has no faith that the things which it commands are the good things for him; nor that what it forbids is evil for him, in its own nature; because he cannot know the essential difference between good and evil, nor comprehend the everlasting consequences of his actions upon himself. It seems to him all arbitrary, without sufficient reason. He is already in the preference of his own wisdom and will in the choice between good and evil. That in him which has already asserted for itself independence of the wisdom and authority of his parents, now asserts for itself independence of the Wisdom and authority of God. Neither shall he die

at all. He will choose by his own wisdom. He will know good and evil for himself; that which God only can know and mark aright. He will be as God in this thing. *Ye shall be as gods knowing good and evil.* The same thing has now taken place in respect to God and his law, which he has been passing through before in respect to his parents and their law, only after a more spiritual and deadly manner. Consciously or unconsciously, in spirit if not in thought, in substance if not in the form here described, all this must precede, or lie at the bottom of every outward act of transgression of the law of God, after it is made known.

Still more spiritual and deadly does all this become when the profound spirituality of the law of God is revealed to him, who has now become a youth or a man, as it was made known to Paul. When he learns that this law not only forbids outward acts; but extends also to the appetites, desires and affections; to the secret thoughts of his mind; to the dispositions and states of his spiritual nature, forbidding what he has long felt, and now loves to feel, to which he is now in bondage, under the most horrid penalties, *the fire that is never quenched*, and *the worm that never dies, eternal death*—then it seems to him that God deals with him in the most arbitrary, tyrannical and cruel manner. To his view God is a pitiless and ferocious monster. What! has he given me these desires, and will he damn me because they burn? Has he given me reason, and forbidden me to use it? He has forbidden thoughts and feelings over which I

have no control. He tells me to have faith and love towards him ; and is faith and love in my own power? The *carnal mind which is enmity against God*, now works within him. He hates God with a perfect hatred. He would dethrone God if he could. The commandment has come to him, sin has revived and he has died the *death in trespasses and in sins*.

This is the natural development of that which is in man by birth—the likeness of Adam. The faith of Christ, working upon the parents, and through them upon their children, does indeed often restrain this depraved nature from running out into the excess here described. To many, even in Christian lands, the law of God never comes with such revelation of its spirituality and power as to call into conscious activity this terrible hatred against God, its author. The heathen also, are almost entirely without this law, except so far as an uncertain echo of it may be heard in their consciences. But the principle of all this, waiting only the occasion of development, that is to say, the coming of the law, is born with every child of Adam. Therefore death reigns even over those who knew not the law of God, and have *not sinned after the similitude of Adam's transgression*.

The development of this evil likeness of Adam, in thousands of cases, is facilitated and hastened, rather than restrained, by the treatment which children receive from their parents, who have inherited the same evil, and in whom it has been developed and perfected by the bringing-up which they have received. For while the physical necessities of the

child cause him to hang upon his parents in conscious dependence for everything, it is intended that he should be imbreathed with their love. As his faculties open, he is to be filled with faith in their wisdom, and with reverence for their authority. By every possible means he should be imbued with the conviction and feeling, that his own wisdom is a guide wholly inadequate to lead him aright ; that following it he must choose amiss, and destroy himself ; that he must be for ever implicitly submissive to a voice and an authority above him, the reasons of whose commands he can never comprehend, whose wisdom and love he is never once to question, but to obey ; and that thus only it can be well with him ; he shall live. He is to be trained in the obedience of faith and love and reverence, not in that of sight and reasoning. The highest reason that can be given for his doing anything, is that his parents, in their superior wisdom, in the fulness of their love, and in the plenitude of their authority, have commanded it. No other reason should ever be given but that which is implied in the command itself. The fewest possible injunctions and restraints should be laid upon the child. He should have the free range of his garden of Paradise. Every command of parental authority should be given in the fewest and simplest words, with the gentlest voice and manner, and for every transgression of a positive command, and perhaps for nothing else, the chastisement of the rod should be administered with all tenderness, but with unswerving fidelity. *He that spareth his rod hateth his son ; but he that loveth*

him chasteneth him betimes. - This is the Wisdom of God. And woe to the age which has found out a better wisdom for itself than his ! The whole object of the authority and government of parents, is that it may exactly prefigure, and usher in, that law of God which springs from infinite love and incomprehensible wisdom. Whatever else it may effect, it is an utter failure where it fails to accomplish this.

Instead of making this the object of his treatment of the child, the parent forsooth must appeal to his understanding and persuade him to do thus and so. He undertakes to argue with the child, and to show him the grounds and reasons of what he is requested to do; that he may see it is good to be done, and choose it of his own desire. Here he appeals to a wholly incompetent authority. For such an appeal assumes that, if the matter be fully and properly explained, the child is capable of knowing, and choosing aright between good and evil. But this is not so. He is without the experience through which the parent has passed, and by which he has learned all that he knows of good and evil. It is therefore impossible for the child to feel the force of reasons which are based upon an experience which he has not. He is not capable of foreseeing those consequences of his actions which his parent foresees. Hence when the appeal is made to the child's own judgment and discrimination to sanction the command of his parent, that judgment, if it be honest, must go against the choice which he is expected and required to make, and in favor of his own desire, according

to what seems good to himself. Now the parent is reduced to the necessity, either of allowing the child to take his own way, or of flying from the decision of that judge to which himself has appealed. In either case faith in the wisdom of the parent is destroyed out of the child. Often the parent is amazed at what seems to him the perverseness or stupidity of the child, because, after the matter has been all explained, still he is not at all convinced, but desires to do what has been forbidden as much as before. He does not know, he will not consider, that it is impossible for the child to feel the force of his reasons, because he is without his experience upon which those reasons are based.

The stupidity is in the parent. Woe to him, and to his children, and his children's children, to the third and fourth generations, that it is! By thus appealing to the child's own insight and reasoning to sanction his commands, he does all in his power to erect the child's own wisdom into a guide and law of distinction between good and evil. He tells him in substance that he is able to discern what is good for him and what evil, if he will only think about it and consider. Every attempt to reason with the child and to persuade him by considerations of the mind, to choose this and reject that, instead of guiding him by the authority of superior wisdom, is as much as to assure him that he is not incapable of knowing good and evil. It is precisely the temptation of the serpent. Thus the father becomes to his own child the professed teacher of Adam's sin, which is the root and

substance of all sin, the cause of all practical mistakes, the fountain of all the evils that are in the world. Instead of forbidding to him the knowledge of good and evil; instead of seeking to fill him with the conviction that he cannot discern between these things by his own wisdom, in thus attempting to reason him into obedience, the father leads his child to the fatal tree; shows him its fruit, so fair to the eye, and good for food, so desirable to make him wise; assures him that he shall not die at all; invites him to pluck and eat that which contains the germ of inevitable death to his soul; which expels him from his beautiful paradise of simplicity, love and happiness, and sends him forth, under the guidance of his own wisdom, under the dominion of the *carnal mind*, into a thorny world, without faith, without hope, and without God. Alas! for the child! He is trained to regard his own wisdom as the law to which appeal is to be made in his choice between good and evil; and when the law of God comes, that Voice of divine authority, which cannot give its reasons for its instructions, it finds him already in rebellion against it. Alas! for the child. Through his parent's sin and folly, he has sinned and fallen before he knows that there is any right or wrong, any God, any life to come.

This is now become a system of education and training for children—the system of *moral suasion*. It is based wholly upon the wisdom of the serpent. Its fruit is death. If it be not checked it will produce a luxuriance and bloom of infidelity, and ungodliness, such as the earth never beheld. The state of

society will become so lawless that it cannot be borne. Well might the Word and Wisdom of God exclaim in view of all this (for it was in view of the offences which children would receive that the words were uttered), *Woe unto the world because of offences!* For thus is lost even the similitude of innocence; thus is blasted the paradise of childhood.

The memory of Paradise is not more clear in the traditions of early ages than is the consciousness of the nature of the sin by which it was lost. According to the account of the Greeks,* man's first sin, was the attempt to ascend to heaven to steal the fire and the light (the wisdom) of the gods. To punish him a woman was created, and endowed with every human perfection. Venus gave her beauty, with irresistible attraction and charm, and filled her heart with the desire of pleasing. The god of eloquence touched her lips with persuasion. Apollo taught her music. Minerva instructed her in all other beautiful and useful arts. The Hours and the Graces decked her with every winning ornament. Each of the other deities conferred upon her some excellent and precious gift. Last of all Jupiter placed in her hand a mystical casket, and warned her under the most terrible penalties, never to break its seal. But over-swayed in an evil hour by the desire of forbidden knowledge, she opened the fatal casket. When lo! forth flew from within it the hosts of diseases, cares and sorrows which have invaded the human race.

* Hesiod. Theog: 521. Opera et Dies, 47.

She tried to close it again ; but it was too late. Hope alone remained in the bottom. This she carefully preserved and handed down to her posterity, now all she had to leave them.

Dimmed and obscured it is ; yet it reflects, with no uncertain light, the nature of the original sin. It is a far off echo of the mournful truth, sounding across the abysm of ages of sin and toil and sorrow and death, not without hope ; tender and touching as the wail of the bereaved mother over her dead child, in the hope that, though it be dead it shall live again.

CHAPTER XI.

OF THE GIRDLE OF FIG LEAVES.

“And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.”

“And they heard the Voice of Jehovah God walking in the garden, in the cool of the day : and Adam and his wife hid themselves from the presence of Jehovah God in the midst of the trees of the garden. And Jehovah God called unto Adam, and said, Where art thou ? And he said, I heard thy Voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.”

HITHERTO both the man and his wife had been naked yet without shame. There was nothing within them, in their spiritual nature, of which they had need to be ashamed in the presence of God and of each other, therefore nothing without in their bodies desired to be covered. Simplicity, innocence is naked.

But now in the consciousness of their sin they were ashamed and afraid ; and they sought to cover their naked bodies, to hide themselves from the presence of God, and to excuse themselves for what they had

done. But here the question arises, What connexion can the shame of the naked body have with sin? What could there be in the sin of the first man to suggest or awaken shame of his nakedness, when this feeling had been before utterly unknown? In order that we may have the more intelligent view of this subject, we must observe that there are two feelings which are called shame, in human speech. The one is, so to speak, an outward and physical shame which leads us, as it led the first man, to cover our naked bodies. The other feeling is one more inward and spiritual. It is the shame of remorse or conscious degradation. The feeling which a man has when detected in a sinful and disreputable act is called shame, no less than that which leads him to cover his naked body. This inward and spiritual shame of conscious sin, when it arose in the heart of man, was, of course, a new feeling, and demanded some new outward expression or manifestation. For, as we have already seen, there is in the very nature of man a necessity that whatever is living and powerfully moving in him, should seek and find some outward manifestation, into which it may go forth and symbolize itself: otherwise the feeling must perish out of his heart. But *the conscience of sin* was now in man a legitimate feeling; one that needed to be nourished and kept alive, because upon it depended his salvation. If it should perish, if he should sink down into that state in which he should be no more sensible of his sin, and ashamed before God, it would be impossible to renew him again to repentance.

For it is only through the conviction of sin that man is saved from it by the gospel.

Hence, in the earthly nature of man, by whose solicitations, and following whose wisdom, he had been betrayed into sin, was immediately reflected the shame of his degraded spiritual nature. The sight of his naked body, the embodiment of his sensual nature, by which he had been seduced, became odious to him because it reflected back upon him the nature of his sin, and made its consciousness and conviction the more painful. The shame which he felt for his sin and folly went forth and attached itself to the outward form of the nature by which he had been led into transgression.

This is not fancy. It is what always takes place in like circumstances. The feeling which we have towards any act of our lives goes forth, by a law of our nature, and attaches itself to the instrument by which the act has been performed. A single instance will serve to illustrate the truth of this. When the Archbishop Cranmer was brought to the stake, there was one act of his life for which he felt unutterable abhorrence. In a moment of fear and temptation he had formerly signed a recantation of those very doctrines for which he was now about to suffer. The feeling which he now had towards that act went forth and attached itself to the hand with which it had been committed. Therefore he thrust it into the flames, and held it until it was consumed, exclaiming, *Let this hand which sinned, first suffer.*

Also, hitherto the nakedness of man's body had

been the symbol of his innocence; that he had nothing within which needed to be covered from the eye of God. But now that he was polluted and defiled in his spiritual nature, and ashamed in the presence of God, the sight of the symbol of his former innocence, which was lost for ever, must awaken the most painful feelings. For whatever calls vividly to mind the memory of that which was formerly dear, but now lost through our own sin and folly, is odious to our sight. Therefore the man and his wife, to relieve this pain, sought to cover their naked bodies from their own eyes, and from the eye of God.

Why this inward and spiritual shame of sin attached itself particularly to those parts of the body which an apron or girdle would cover, is to be understood from the fact that in them is the whole force of the sensual nature summed up and concentrated. They are always treated in the Scriptures as the type of the sensual nature, by which man was seduced into sin. For this reason the evil that is in man is described by the words *carnality, carnal mind, the flesh, concupiscence, adultery*, and by the like expressions. Because these parts are the type of the whole sensual nature, the sins of gluttony, drunkenness, and other evil indulgences of the appetites, desires and affections of this nature, are not forbidden by name in the law delivered from Mount Sinai. That in man in which the whole force of this nature is summed up and concentrated, is selected as the type of the whole, and the prohibition laid upon it. These are all forbidden *in type* under the one command, *Thou shalt*

not commit adultery. Therefore, when this spiritual shame seeking an outward expression, as it must needs do, reflected itself in the earthly nature of man, it naturally sought out those parts of his body in which the strength of that nature was concentrated, and by which it most powerfully manifests itself, and attached itself most closely, though not exclusively, to them.

Thus the feeling which now arose in man's heart in respect to his sin, went forth and symbolized itself in the shame of his naked body. Thus modesty became a holy symbol to reflect back into his soul that shame which he felt for his sin in the presence of God, from which it first arose, and which still remains its ground and cause in every man. This feeling is to keep ever fresh and living in the heart of man the conviction and shame of his sin, that for it he may go in mourning and penitence all his days.

Therefore, in the Word of God, the shame of the naked body is continually taken as the symbol of the shame of sin. To uncover the shame or nakedness of a person, is to discover his sin and folly. Thus the prophet Isaiah threatens the Egyptians, that for their sin they should be led away captive, stark naked, with nothing to cover their shame. So he declares to the daughter of Babylon, *Thy nakedness shall be uncovered; yea, thy shame shall be seen.* Also Jehovah declares to Jerusalem, *I will discover thy skirts upon thy face, that thy shame may appear.* The force of these expressions is not to be understood and felt except from the knowledge of what is set forth in

this account of the origin of this feeling of the shame of the naked body, and of its connection with sin.

Indeed, the word *shame* is the proper and scriptural word to describe that feeling which naturally arises in the soul of man for and from sin. It is to be preferred to the heathen word *remorse*, because this latter, which signifies the biting-back which sin inflicts upon the soul, leaves out of view him against whom the sin has been committed. But the word *shame*, and the feeling which it describes, implies the presence of God before whom the soul is ashamed. The heathen knew not against whom they sinned; therefore they referred the pain which arose from conscious guilt, to nothing but the sin itself, and called it *remorse*. But they who had this account of the significancy of the feeling of shame, and who knew against whom they had sinned, could not describe the conscience of sin by this word. Therefore they cry, *O Lord God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our heads, and our trespass is grown up unto the heavens.*

According to these views of the significancy of the feeling of shame, it is not found in the brute because he is of one nature; therefore incapable of sin, therefore again, incapable of shame. Even in the highest ranks of mere animals it is utterly unknown. They can feel fear, but of shame they give not the slightest manifestations.

Neither is it found in the infant, because, although the root of all sin is in him, he has not yet *sinned*

after the similitude of Adam's transgression ; that is to say, he has not deliberately and consciously rebelled against the clearly enunciated, and fully recognised law of God. He has not yet, by a free act of his own, elevated the sensual nature with its wisdom into the sphere of the conscience, to control its judgments in his choice between good and evil. The Wisdom and authority of God is not yet manifested in his conscience. He is as yet ignorant of the law of God. Hence he is ignorant of the feeling of shame. But when this law of God shall begin to enunciate itself in his conscience, and his transgression of it shall become precise and conscious, his shame of his naked body shall begin to be felt ; for not till then does he become capable of the shame of sin, of which it is the reflection and divinely appointed symbol. But when it happens that the man goes on in sin, hardening his heart, and stifling the voice of the conscience, until his susceptibility to the sense and shame of sin becomes destroyed, he loses also, to a great degree, the shame of his naked body. Often it perishes altogether. Then man is restrained from the open exposure of his person, and from the open gratification of his brutal lusts, only by former habit, by the customs of society, and by the penalties of the civil law. He is given over to his *own heart's lusts, to work all uncleanness with greediness*. This is the force of the charge which God brings against the nation of the Jews. *Thou hast a whore's forehead, and refusest to be ashamed*. Hence also,

to be shameless signifies in common speech, to be utterly abandoned.

Among those nations also which are entirely savage and uncultivated, as are many of the African tribes, the feeling of shame is weak and ill-defined. In some it scarcely appears at all, although perhaps none are entirely without it. They know not the clearly enunciated law of right and wrong. The oracle of the Wisdom of God, making known its authoritative distinctions between good and evil, is scarcely heard by them. The light which has shined into their darkness they have utterly failed to comprehend. The conscience in them has almost entirely ceased to be a medium of communication between their souls and God. They do not rebel against the clearly recognised law. Their sin *after the similitude of Adam's transgression* is not precise and conscious. Therefore in them the sense and shame of sin is scarcely felt; and therefore again, its reflection and symbol, the shame of their naked bodies is almost unknown. But when the law is preached to them, and their *conscience of sin* is awakened into life; when they recognise themselves as transgressors of the law of God, and rebels against his authority, their shame is felt, and they cover their naked bodies, especially those parts in which the strength of the sensual nature is summed up and concentrated.

Hence it is that, when the disposition to uncover the body more and more makes its appearance among civilized nations who have the clearly enunciated

law of God revealed from without and affirmed within, especially among women, it is always the unerring sign and proof of great corruption of morals, by which the sense and shame of sin against God, together with that which is the sacred symbol of it, ordained of God to keep it ever fresh and living in the heart of man, is abolished and destroyed. Blessed be modesty! For sinful man it is a holy thing.

But while in Adam, the conviction and shame of his sin, with its reflection, the shame of his naked body, and the desire to be covered, were now legitimate feelings, and appropriate to his defiled and polluted state, yet the attempt *to cover himself*, and *to hide himself* from the presence of God, arose from a most evil and sinful delusion, of which the girdle of fig leaves is the most significant and expressive symbol. This delusion is that state of mind in which man desires and hopes and attempts to palliate and excuse his sin in his own eyes, and in the eyes of God. This is a deep, radical, though often unconscious insincerity in man towards himself and towards God. It is that which Jesus charges upon the Scribes and Pharisees under the word hypocrisy. *Ye are they who justify yourselves. How can ye believe?* It is that which is called in Scripture the *refuge of lies*. To the nature and manifestations of this delusion, as it is symbolized and brought out in words, in the dialogue that follows between God and man, we must now turn our attention.

When the man and his wife heard the Voice of God

walking in the garden in the cool of the day, they attempted to hide themselves from his presence. They were afraid because they were naked.

The meaning of the expression, *I was afraid because I was naked*, is to be understood by comparison with such words as those which Jesus addressed to his disciples when he offered them the sacramental bread and wine, saying, *This is my body; this is my blood*. The simple nakedness of man was not that which made him afraid, and drove him from the presence of God. For he had been naked when he most rejoiced in that presence. But that shame of his nakedness which he now felt was the symbol of his shame of sin, as the bread and the wine are the symbols of the body and the blood. That which made him ashamed and afraid was *the conscience of sin*, from which the shame of his bodily nakedness arose. This it was which led him to attempt to flee and hide himself from the voice of God.

This is a symbol of universal significance. Thus it is with man. For when the pleasure of sin has passed, when the tumultuous transports of the sensual nature have subsided, in the cool of reflection, man hears the Voice of God in the conscience, convicting him of sin and folly, and destroying all his peace, as Adam heard it in the cool of the day walking in the garden. Of this voice he is now afraid because it is that of him against whom he has sinned. In its presence his shame is discovered. He feels that now there is that within him which cannot stand the scrutiny of God, which he would wish to hide from his,

and from every eye. He tries to flee and hide himself from this presence, as Adam sought to hide himself in the midst of the trees of the garden. For this purpose, he plunges into the avocations of the mortal life, and tries to charm the voice to silence by amusements, pleasures and dissipation. He would drown it in the turmoil and clamor of this world. But he flees and hides himself in vain. The voice follows him. It calls him in tones which he is forced to hear; *Man where art thou?* In vain he assigns, as a reason for hiding himself, that he is naked and ashamed and afraid. *Who told thee that thou wast naked?* Whence came this fear and shame? The necessity itself which he now feels of trying to escape from the rebuking voice in his conscience, is the evidence and ground of conviction that he has sinned. Innocence does not seek to cover nor to hide itself. It does not know what shame is, nor fear; because it does not know what sin is. It has all boldness and confidence in the presence of the justice of God, revealed through the conscience.

When the Voice of God had reached man in the depth of his hiding place, and forced him to acknowledge the fact of his transgression, then he attempted to take refuge in self-deceit, the *refuge of lies*. He would excuse himself by laying the blame of his sin upon God and upon his wife. The conviction that he had sinned without any excuse or palliation was too horrible to be borne, even for a moment. Selfishness had now entered, and taken possession of his heart. That act to which he was led by feelings so

unselfish towards his wife, so generous and self-sacrificing, as they appeared him, because it was chosen in opposition to the Wisdom of God, the only just criterion of what is truly generous, has landed him in the heart of the most loathsome selfishness towards God and his neighbor. Therefore let the blame of his sin go anywhere rather than remain upon himself. Let it rest upon God himself, or upon her for whose love he has not scrupled to transgress the law of God. *The woman whom thou gavest to be with me, she gave me of the tree and I did eat.* Poor girdle of fig leaves! it cannot hide his nakedness. It must be all stripped off, and his soul must appear naked before God to be judged.

In all this, and through the whole account, Adam speaks and acts in the character of man; and his words and actions are the symbols of universal truth. Thus it is here. For thus man continually seeks to palliate and excuse his sin by the reasonings and devices of the carnal mind. To remove the guilt from himself, to silence his *conscience of sin*, he tries with all his might to lay it upon something, or someone else, upon the circumstances in which he was born and brought up, upon his forefathers, upon his corrupt nature, upon the strength of his temptations, and upon a thousand other things. Thus he seeks to cover his sin from himself and from the eye of God. *The fathers have eaten sour grapes, and the children's teeth are set on edge. I knew thee, that thou wast an austere man, and I was afraid.* In all of these cases the blame, if pushed back, must rest upon God at

last ; and there in fact it is placed, even when men are least conscious of making against him so horrible a charge.

But nothing that man can devise or think of, can excuse or palliate sin, otherwise it would not be sin. The blame of it cannot rest anywhere but upon himself ; otherwise it would not be sin. The tempter himself cannot bear the blame of any sin but his own. For all the circumstances of every case in which man can be placed, all the obstacles in the way of obedience, all the temptations which can arise, with all their power, are present to the mind of God, when he gives the command. Therefore for every excuse or palliation that man can devise or think of, for transgression, there must stand prepared beforehand this answer from the judgment of God. I knew you would have that excuse, that reason for disobedience when I gave you the command. I knew it all ; had weighed all its force. Yet I gave you the command notwithstanding, and meant to be obeyed, because I saw that that reason for disobeying was not valid nor sound. If I had seen that there could be any valid excuse for not doing what I commanded you, I would not have given you the command. *Thou knewest that I was an austere man ! Out of thine own mouth will I judge thee, thou wicked servant.* Every excuse, every palliation which man can think of to cover his sin, is always a device of the carnal mind, and utterly a delusion, which, however valid it may appear, must perish in the presence of the searching and infallible judgment of God. At

best it can be nothing more to his soul, than was the flimsy girdle of fig leaves to the naked body of Adam.

This universal tendency of the sinful soul to try to cover its sin from its own eyes, and from the eye of God, together with the folly of every such attempt, is here symbolized in the most expressive manner, for the revelation to every man of the deceitfulness of his own depraved heart and mind. Nothing can avert the judgment of God in condemnation of sin.

Thus also it is always, as here exemplified, that what appears to man the most generous and self-sacrificing action in the world, if it be forbidden by the Wisdom of God, must in the end generate in his soul the most loathsome and abominable selfishness; or rather, it must become manifested as selfishness. For as love is the fulfilling of the whole law, so selfishness, the want of love, must be the heart and substance of all transgression of the law, however it may disguise itself. This is the secret of that bitter and terrible hatred which so often arises, and which must sooner or later always arise, between those who have been led into transgression of the Wisdom of God, by the force and passion of human love. When the terror of God's judgment reaches the soul, if not before, all those feelings which seemed so generous and self-sacrificing are brought out in their true character. The semblance of generosity which they wore is pierced through by the eye of God, and stripped off. That only remains which was their heart and substance from the first, such selfishness as

leads a man to lay the blame of his own sin upon his God, and upon the wife of his bosom. God only can choose for man what is truly generous. Man is not able to choose by his own wisdom that which shall abide the presence of the judgment of God.

As the Voice of God approaches nearer to the origin of sin, its questioning becomes more searching, and implies more certain condemnation. *What is this that thou hast done?* And the woman said, *The serpent beguiled me, and I did eat.* This is the repetition in her of the same feelings and thoughts, in the substance of them, which had already been expressed by her husband, and which are symbolized by the girdle of fig leaves. Only it is to be observed that the word here translated, *beguiled*, means *to deceive by causing to forget*. Instilling into the mind of the woman his subtle and poisonous suggestions, the tempter caused her to forget, to lose out of mind the command she had received. When *she took of the tree and did eat*, she was not thinking of the law of God, but of the pleasure of indulgence. She was in the act of seeing, *that the tree was pleasant to the eye, and good for food, and to be desired to make one wise.* Thus, also, with the command, the penalty of disobedience, announced to guard her innocence, sank down out of her sight and faith, and full before her stood the anticipated pleasure of gratified desire.

In like manner it is universally true, and here set forth to be recognised, by all, that when the sensual desires rise up in rebellion against the authority of

the Wisdom of God, revealed through the conscience in man, he is blinded. The law of God seems to recede. It grows dim and uncertain. The desire to experience immediate pleasure causes him to lose out of mind the command, with its penalty. The pleasure is something immediate, present and powerful. It looms large and full before him, so as to fill his mind. The evil consequences of disobedience are future, dim and shadowy. They are uncertain in his eyes. The hope of escape from them arises. The man is beguiled in being caused to forget.

In order to meet this universal tendency, and to keep ever present to the mind of the tempted, the authority of the law of God, with the certainty and horrible nature of the penalty of disobedience, when he, who is the only true light of the conscience, was manifested in the flesh, he opened his mission with the full announcement of the law. *Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.* Also, the words in which he, who suffered the whole force of the penalty of disobedience, describes it, are of such terrible import that they cause the flesh to thrill, and the hair to rise with horror. *They are the outer darkness, the weeping and wailing and gnashing of teeth, the worm that never dies, and the unquenchable fire.*

The Voice of God has followed the guilty parents of the human race. In the midst of their hiding-place, under all the excuses and palliations which they have been able to devise, the judgment of God has reached them. Their poor girdle of fig leaves

all stripped off, naked they stand in the presence of the flaming eye of Truth. They submit themselves to the judgment of him against whom they have sinned, without excuse and without palliation, as now they well know. They await the pronouncement in words of the doom which they have already incurred and brought upon themselves; after which, God shall clothe them in other covering than fig leaves, and by other hands than their own.

Thus, also, must the judgment of God at last reach the soul of every man who has sinned after the similitude of Adam's transgression. So long as he stands framing excuses and palliations for his sin, seeks to cover it from his own eyes and from God, to fly and hide himself from the presence of the Voice in his conscience; while he tries to escape conviction by any means whatsoever, this judgment is yet *a judgment to come*. It is following him, and one day shall surely find him out. Stripped of all these, naked, emptied of all self-trust, feeling that every excuse or palliation that he can possibly think of, is utterly a delusion, without the least validity, however it may appear to his wisdom, sensible that he is utterly helpless—thus, if he would be saved, he must surrender himself into the hands of the judgment of God. Upon him who does this, the judgment which God pronounces shall be mercy. He shall baptize him with all-purifying fire. He shall cause him to be crucified with Christ, to die with him unto sin, that with him he may live evermore unto God. He shall judge the evil in him, and destroy it out of him. That

which God shall lay upon him in the form of toil and sorrow and death, shall be the greatest blessing which he, being sinful, can receive. It shall be the means, by the grace of God, of purging out of him the seeds of corruption and death. He shall be clothed with the righteousness of God, by God's own hands.

These are some of the truths, universal for man, which are set forth by, and under these events in the life of Adam. There are others, also, which can be brought into a clearer light, when we come to treat of the clothing of man with the skins of slaughtered animals by the hand of God.

CHAPTER XII.

OF THE CURSE UPON THE SERPENT.

“And Jehovah God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her Seed. He shall bruise thy head, and thou shalt bruise his heel.”

In the temptation the Adversary succeeded in his malignant design of destroying the moral image of God from the soul of man; and reflected his own likeness in its place. Now, therefore, he comes under the curse which his own short-sighted subtlety, the wisdom of enmity, has brought upon himself. This curse is not pronounced upon him directly, but upon the serpent, the instrument which he had chosen to reflect his own likeness in the soul of man; and it is only by recognising the truth, that here, as before, the serpent is taken as the symbol of the Devil, that what is spoken of it becomes applicable to him, and to his work and image in the spiritual nature of man. We must proceed therefore, to empty the symbol of some of its significancy.

The serpent, before declared to be more subtle than any beast of the field, is unable, as we now be-

hold him, to move in a straight, direct, right manner. His movements are tortuous—the most oblique and complicated involutions and evolutions of his whole body. His eye is level with the ground, so that he cannot see but the shortest distance ahead. He grovels upon his belly. He is the most greedy* of all creatures. His food is of the most loathsome and abominable kind, which he swallows in the crudest masses. His mouth is full of deadly poison, which he seeks to inject into every other creature. He is the enemy of all things above himself, especially of man; and man is his enemy. They meet only that the serpent may bruise his heel, and he crush the serpent's head. This is the symbol here appointed by God to describe the nature and destiny of Satan, and of his likeness, the serpent in man.

The spiritual adversary of God and man, therefore, knows not the straight, direct, *right* guidance of the Wisdom and authority of God, which commands him to do this as right, and forbids him to do that as wrong. This he has cast off for the wisdom of subtlety, his own creature, calculating wisdom, which moves towards those objects only which seem good to itself, by the oblique and complicated involutions and evolutions of the reasoning mind. His is not simple or direct or right, but tortuous. Now this wisdom, as we have seen, is not and cannot be, to any creature destined to immortality, an

* "These animals (serpents) are above all others the most voracious. Happy is it for mankind that the rapacity of these frightful creatures is often their punishment."—BURTON.

adequate guide of choice between good and evil. Therefore he is, with all his subtlety, short-sighted. His eye is level with the ground. He is a grovelling power ; utterly unable to look up to the pure, the true, the beautiful, the holy, with adoration and love. Towards these things, as he beholds them, he feels a perfect hatred. Evil he calls good, and good evil. He loves the loathsome and abominable ; all things that tend to work evil. It is his meat and his drink to do his own malignant will. His mouth is full of deadly poison, which he continually seeks to inject into all other natures, that he may destroy their spiritual well-being. He wages unceasing warfare against everything above him, especially against God, and God's image in man. But in all this he brings upon himself the evil which he intends against others. While he bruises the heel of the Seed of the woman, in and by the very act, he places his head under that heel, by which it is crushed, and his power destroyed.

The great and decisive battle of this warfare, which had raged from the fall of Satan, in which his power was broken, and his head crushed, was fought by the Word and Wisdom of God incarnate in the man Christ Jesus. He entered into the human soul, the nature of man, from which his image had been defaced, and the image of Satan set up in its place ; from which the authority of his wisdom had been dethroned, to give place to the subtlety of the Devil. He met the enemy in his own dominions, conquered him there, and expelled him thence. In

the flesh of Adam he encountered all the subtlety and malignity of Satan. He foiled all his weapons. The lust of the flesh, and the lust of the eye, and the pride of a life independent of God, by which the first man had been overcome, had no power over him, the Second Man. In Jesus of Nazareth, he brought the flesh and soul and wisdom of man once more into perfect and filial subjection to, and unity with God, by revealing in him the Word and Wisdom of God with power. Thus in Jesus, preserving him against all the assaults of the enemy, from all spot and taint of sin, he redeemed and rescued the nature of man.

When, in the mystery of the Wisdom of God, whose thoughts are not as our thoughts, it was seen to be indispensable to the deliverance of his brethren from the power of the Devil, that Jesus should bear their curse, voluntarily he took it upon himself. He descended to the source of the evil which had invaded human nature, to the lowest depths of the curse; and by voluntarily bearing it, overcame it. For a man is not subdued by what he voluntarily suffers, but conquers it, by the force of his will. Therefore Jesus is so careful to declare, *I lay down my life of myself; no man taketh it from me. I have power to lay it down and have power to take it again.* He was born of the woman according to the judgment pronounced upon her for her sin. Voluntarily he bore the cruel hatred and scorn of his brethren. Voluntarily he submitted himself to the wrath of God, and expiated the guilt of the sinner by offering

up himself for the sacrifice, a lamb without spot. He took upon himself shame and toil and sorrow and death, the judgment of man for sin; and thus made atonement between God and man. He overcame death by rising from under its bonds into newness of life, that he might *destroy him who had the power of death, that is, the Devil*. Out of the dark and mournful grave he brought *life and immortality to light*. He revealed the blessing that is in all the afflictions of the mortal life; and thus took away their sting. He turned everything into blessing, into the means of salvation from sin, to all who believe on him.

But above all, upon the cross he triumphed over the subtlety and malignity of Satan, in that he made him the instrument of destroying his own power. For all that the Power of evil could do, was to lay that only foundation stone of the salvation of man which could be laid, and which is THE CRUCIFIED CHRIST. Here it was, by the Redeemer upon the cross, to which he had been nailed by the malice of the Devil, that he, with all his principalities and powers was triumphed over when most he seemed to triumph. Here he was made a spectacle of mockery and derision to the universe. By the demonstration here given of the short-sighted folly of his wisdom, the wisdom of subtlety, in that it is damned to overreach and confound itself, the power of Satan over all who believe in the cross is destroyed. Here the head of the serpent is crushed. All the manifestations of his power which have ap-

peared in the world since the day of the cross, are but the writhings of the lower extremities of a wounded snake, whose head has been crushed by the heel of man.

But this symbol also describes the nature and destiny of the likeness of Satan in man. This is that in virtue of which the Scribes and Pharisees are called, *Children of the devil, A generation of serpents*; in virtue of which Elymas the sorcerer is addressed in the words, *O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* The head of this serpent in man is subtlety, the wisdom of the creature erected into independence of, and opposition to the Wisdom of God. It is that wisdom in man which is first by its own nature, *earthly*, belonging to the sensual nature, but which adopted as the guide of choice between good and evil, becomes *devilish*. It is the *carnal or fleshly mind*.

In the act of adopting this his own creature wisdom as the guide of life, as we have seen, man rebelled against the authority of the Wisdom of God. He cast off the simple, direct, right wisdom of authority revealed in his conscience, commanding this and forbidding that, and bringing down from God into his soul the knowledge of the eternal difference between good and evil. He fell back upon his own creature wisdom, upon his own insights, upon the oblique and complicated processes of his own mind, as a guide of choice between good and evil. This

was his sin. But under the guidance of this wisdom every choice of the man must be prescribed and dictated beforehand by the appetites, desires and affections of the earthly nature at whose head it stands. According to it, he judges of all things from the earthly point of view. But, since he is destined to immortality, this is always a partial and false view. To do this is to be short-sighted as the serpent, whose head is level with the ground. For the only far-sighted wisdom is that of the conscience, which, when it is truly heard, and other voices are not mistaken for its voice, gives its oracles of distinction between good and evil, according to God's knowledge of these things, and in view of their everlasting consequences. Therefore man chooses evil instead of good. The evil of his choice enters into his own nature, degrading and defiling it by reflex influence. Thus is strengthened and developed that evil which was the principle of the first act of sin. He falls prone upon his belly and grovels. He is no longer able to look upwards towards that which is pure and holy and self-sacrificing with adoration and love. The immaculate holiness of Christ makes no more favorable impression upon him in this state than it did upon the Scribes and Pharisees. Speak to him now of the *beauty of holiness*, and he knows not what you mean. There is no beauty in this that he should desire it. Tell him of the charm of meekness under insult and injury, of love to his enemies, of returning good for evil, and he knows not whereof you speak. The force of these words, *beauty* and *charm*, thus applied,

does not reach him at all. Show him a good man, after the Wisdom and example of Christ, denying himself for the benefit of others, sacrificing his life and fortune to the welfare of his brethren, and all that he sees is a hypocrite, or a fanatic and fool. Lead him to the cross of Calvary, show him the man Jesus laying down his life in agony and blood for his brethren, and he will cry, *He saved others; himself he cannot save. Come down from the cross if thou be the Son of God, and I will believe.* That joy for which the Redeemer endured the cross, despising the shame, is absolutely inconceivable to him. The Word of God is no longer food to him: he thinks he can live upon bread alone.

Ah! he is subtle but not wise. The knowledge of the whole world of physical things may be laid open before him. He may stretch nature upon the rack and extort from her all her secrets. He may bridge the ocean with his ships, and weave over the earth a network of railroad. He may harness the winged lightning to bear his messages from pole to pole. He may be master of the most rigid and powerful logic, as a child controls the motions of his puppet. He may embrace the most comprehensive formulas of that science which pertains to things earthly and perishable, and which is all concluded within the limits of the ideas of time and space. The highest abstractions of mathematics, and metaphysics may be his playthings. Yet with all this, when you speak to him of God and spirit, of right and wrong, he will reply, I cannot see nor hear

nor taste nor feel, nor smell God nor spirit nor right nor wrong. God is but a phantom of man's imagination, created by his fears. There is no right nor wrong but pleasure and pain.

All this, the creature wisdom erected into independence of the wisdom of God, is utterly in vain as a guide of choice between good and evil. Hence in its highest development, in the philosophers of the French revolution, it could lead to nothing but a *reign of terror*. Under its guidance the true light of life, which enlightens every man that comes into the world, through his conscience, goes out; and the man is damned continually to choose amiss, evil for good, and thus to reduce himself more and more to the proneness of the serpent. All the most acute and subtle and scientific operations of his understanding are levied upon for the attainment of the gratifications of the lust of the flesh, the lust of the eye and the pride of a life independent of God. For riches, honor, fame, beauty; whatever can gratify the appetites, desires and affections; whatever can feed the pride, and exalt the wisdom of the earthly nature, he is greedy as the serpent. He feeds upon the bread of envy, deceit, pride, vanity and lust. This is the loathsome food he relishes. His tastes and miserable enjoyments are only of that which pertains to this world, of evil. On his belly he goes, and eats dirt all the days of his life.

Also, his *mouth is full of cursing and bitterness. The poison of asps is under their tongues.* The enmity of all those who bear the image of the ser-

pent against the Seed of the woman is deadly and implacable. The dragon in them makes war upon all in whom the Seed is found, and will not be pacified but when drinking their blood. To this let the death of Jesus testify. To this let the blood of his martyrs witness. Of this the infidelity of the reign of terror is a proof. "Crush the wretch."* This is the shibboleth of the seed of the serpent in their warfare against the seed of the woman. For this "wretch" was none other than he in whose life and sufferings and death, is seen nothing but meekness and purity and love and self-sacrifice for the good of others, even Jesus of Nazareth.

This is the likeness of Satan, the serpent in man, whose head, in all them that believe, is crushed by Christ upon the cross. In order to see that this is so, we must now inquire after what manner it is done.

The fundamental idea of the Gospel is the doctrine of atonement, or reconciliation made between God and man by the obedience, sufferings and death of Christ; whereby the justice of God is satisfied, so that he can be just, and yet the justifier of him that believeth in Jesus. This is a stupendous mystery to all creature wisdom, wholly insoluble by the rational mind of man. The logical connection between the sufferings of Christ and the satisfaction of the justice of God for the sinner, cannot be traced. It defies

* These words were written at the close of the letters of correspondence between Frederick II. of Prussia and Voltaire, to express their implacable malignity against Christ.

the human understanding. It is announced to man upon the authority of the Wisdom of God, and he is required to believe it in order to be saved.

Against the truth of this declaration of God, the wisdom of the serpent in man, the carnal mind, makes war with all its subtlety and power, to prevent it from being believed. The weapons of its attack are such as these. Ought not God to love his own Son, being innocent and pure and holy, better than man unholy, polluted and rebellious? Is it right that he should lay the sufferings of the guilty upon an innocent person even though he, having received the command from his father, be willing to make the sacrifice? If God so loved man as to provide a propitiation for his sins, not even sparing his own Son to accomplish this object, what need of a substitute at all to propitiate him? Was he not already wholly propitious to man, since it is he who so loves man as to find a propitiation for him, even in the sacrifice of his own Son? True and proper justice does not demand that the innocent should suffer in place of the guilty. It demands that the guilty should be punished. How then can the justice of God be satisfied with what justice does not demand?

To these and a thousand like cavils of the wisdom of the serpent, it is in vain to reply that the justice of God is not satisfied after a true and proper manner, but God's violated law demands a victim to honor it in the eyes of the universe; that the sacrifice of Christ is designed merely as a grand moral spectacle to impress upon all intelligent creatures a proper

sense of its authority and inviolability. It is in vain to introduce here illustrations drawn from the imperfection of human governments. These and all such views and illustrations are out of place here. For the law of God is the faithful transcription, the undistorted mirror of his nature and attributes. If therefore there be anything in his law which demands satisfaction for sin, there must be something in him which demands satisfaction for sin. How can there be any feature in the image and reflection which is not in that of which it is the image and reflection?

No less in vain is it to reply to these cavils, that the idea of justice, as it appears in the consciousness of man, is the abstract proposition that sin must be punished, but that it says not upon whom it must be punished; whether upon the sinner or his substitute. The consciousness of man does not give abstract propositions at all. These are reached by a process of generalization or abstraction. The consciousness of man does not say sin must be punished. It utters in tones of thunder, *My sin must be punished upon me*. We cannot take out of this affirmation one part, and reason from that as true, then reject the rest. This argument for the necessity of a victim to satisfy the justice of God, which is drawn from the consciousness of man, as if it declared the abstract proposition, that sin must be punished, but did not say upon whom the punishment must be inflicted, whether upon the innocent or the guilty, is perhaps the most shallow sophism, that was ever devised by man to reconcile the Wisdom of God to his own.

To reply with this to the cavil, no less than to reduce the sacrifice of Christ to a mere governmental scheme to save the honor of the law in the eyes of the moral universe, as if God's law were something arbitrary, and not the express transcript of his nature, is to answer the serpent with his own subtlety. When the atonement of Christ is received and believed in for such reasons as these, and would be rejected if these answers were not given, it is received only because it is thought to commend itself in the eyes of that very sensual wisdom, or carnal mind, which it was given to crush.

The only scriptural answer to these and all possible cavils of the serpent, is, *O fool! who art thou that repliest against God?* This is the thing which is announced upon the authority of the Wisdom of God, to be believed in as truth because God has said it. The substitution of the Innocent in place of the guilty is foolishness in the eyes of man's wisdom. This is the foolishness of the cross, which Paul was so careful to preach. God has warned us beforehand that it would seem to be folly in our eyes; not because it is folly, but because man's wisdom is a fool, and cannot see things aright. In itself it is the Wisdom of God; but man, left to himself, is such a fool that what is truly the highest wisdom, even the Wisdom of God, seems to be folly in his eyes. *For the folly of God is wiser than the wisdom of man.* Now it is evident that man, in the fact of believing in the validity of the sufferings of the innocent Son of God, for the justification of the sinner, which is foolishness

to him, yet declared by God as the truth, must utterly renounce the validity of his own wisdom in favor of the Wisdom of God. In the fact of receiving this as the truth upon the authority of the Wisdom of God, is the wisdom of man in whose eyes it is folly, confessed and felt to be that which it truly is, a fool. Confidence in it, as a guide of choice between good and evil, is destroyed. By receiving that as true, which is folly in its eyes, the carnal mind, the head of the Serpent in man is crushed. The Wisdom of God is submitted to, and felt to be the only true law of distinction between good and evil.

A single illustration may be here given. When the little child looks up to the heavens above, if left to his own intelligence, he will be perfectly sure that the sun moves, and the earth stands still. His father tells him that the fact is not at all as it appears to him; but the earth is turning round faster than his top, and the sun stands still. It is foolishness in his eyes. He cannot yet receive any demonstration of the truth. But he has faith in his father, in his truth and wisdom. He believes what he is told to be the truth, although it does not so appear to him, because his father has told him so. In the fact of believing in this truth, in opposition to what would be his own independent judgment, he renounces his own wisdom, and adopts that of his father in its place. He cannot believe this without feeling that his own view of things, compared with the wisdom of his father, is folly.

This is the effect produced in man by faith in the

atonement of Christ, upon the authority of the Wisdom of God. Because it is opposed to his own wisdom, and yet true, in believing it, he recovers that truth which he lost in the Fall, that his own wisdom is a fool; that God only is wise, and therefore alone competent to be to him an adequate guide of choice in the distinction between good and evil. He therefore who would explain away what Paul calls the foolishness of the cross of Christ, which he preached lest the cross should be made of more effect; who would commend it in the eyes of human wisdom, takes away from it all its power to crush the carnal mind, the head of the Serpent in man. Thus preached it can be neither stumbling-block to the Jew, nor folly to the Greek; neither can it be the Wisdom of God and the power of God, unto salvation to any sinful soul.

This work of the Seed of the woman is now going in the world in these *last times*. He is crushing the head of the Serpent in man, by his Holy Spirit, through the faith of his cross. And this shall go on, whosoever would hinder it, until he send forth his *judgment unto victory*.

Thus is the character and destiny of Satan, and of his likeness in man, set forth under this most powerful symbol, appointed by God; and which yet remains, and shall remain before the eyes of the human race while the sin of Adam is found upon the earth.

Therefore, wherever we behold this infamous creature, the Serpent, we are to see reflected the accursed nature and consequences and destiny of

subtlety, the wisdom of the creature erected into independence of, and opposition to the Wisdom of God, as a guide of choice between good and evil. When we consider the enmity between man and the snake, we are to regard it as an institution of God, which it is to symbolize and set before our eyes the enmity between God and Satan, and that between God's image in man and the carnal mind. When we feel that peculiar horror and loathing in the presence of the serpent which is universal, and to be cherished as a divinely appointed symbol, we are to learn from that, with what loathing the wisdom of subtlety in opposition to the Wisdom of God, is to be regarded. From the deadly sting of the serpent, we are to know the agonies of Christ for us; and how deadly is the poison which the carnal mind, in its enmity, infuses into the spirit of man; and with what power it corrupts and destroys the image of God in him. And when we crush the serpent's head we are to behold in that the symbol appointed by God to keep before our eyes the truth that he does utterly crush this earthly and sensual and devilish wisdom in Satan and in man, which, in pride and folly and madness, the creature has dared to prefer to the Wisdom of God as a guide and criterion of distinction between good and evil.*

* The ancient Egyptians, instructed perhaps by the tradition of this account, symbolized the prudential wisdom of man, with the logical faculty, which reaches its conclusions by oblique and complicated evolutions and involutions of thought, under the form of the serpent in motion.

CHAPTER XIII.

OF THE JUDGMENT UPON WOMAN.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

If anything were wanting to demonstrate that what is said in this account of the first man and woman, is spoken of them as types or representatives of the whole race, it is found here. For this judgment pronounced upon the first woman, without any intimation of its application to any one else, is found to be, as a matter of fact, the judgment upon woman as such.

From the foregoing views, we may perhaps be able to understand, why the tempter addressed himself first to the woman rather than to the man. For it is to be observed, that she was beguiled into transgression by means of a sophism, which now it is easy to detect. It was a *petitio principii*,—a begging of the question. When the serpent advised her to aspire after a knowledge which might be to her an independent and sufficient guide of choice between good and evil, he admitted, in substance, that she was not then able to guide herself upon this point; but he insisted that, if she would eat of the forbidden tree, that

would open her eyes, so that she would after that be as God, knowing good and evil. But in order to obtain this knowledge, she must first act upon the assumption, that she was already able to choose aright in this case, when her eyes were not yet opened, in order to become able to choose aright hereafter ; that is to say, she must assume that her eyes were already opened, in order that they might become opened. The sophism is transparent.

But, as we have seen, the woman is by creation inferior, dependent upon, and in subjection to the man, in respect to the earthly nature, by which she is married to him. But especially is she inferior to him in that sensual wisdom which stands at the head of this nature, whose legitimate sphere is the knowledge of things which pertain to the mortal life. When, therefore, the appeal is made to this faculty, she is more easily imposed upon than is he, by such false suggestions and sophistical reasonings as the tempter employed.

And since it was by means of this earthly nature in them that the temptation must succeed, if at all, since it was its light or wisdom which was to be erected into an independent guide of choice between good and evil, there was a manifest subtlety in appealing first to it in the woman, where it would be most easily imposed upon by false suggestions and sophistical reasonings. Here he would be most likely to succeed, by drawing that wisdom in her which was weaker than in her husband, and made to be dependent upon, and in subjection to him, first,

into independence of and opposition to him, then, to the Wisdom of God.

Also, since the subjection of the woman, in respect to her earthly nature, to the man, was one of the symbols appointed by God to reflect into their souls their subjection to him, if she could be led to appeal to this wisdom independently of her husband, this symbol would be destroyed, and the truth, which it was intended to nourish in their hearts, would be left without its support. This symbol being violated, and the woman seduced, her influence would be united with the wiles of the tempter, to accomplish his malignant designs upon the father and head of the human race, and through him upon all his posterity.

But if they had continued in that estate in which they were created, it is evident that this subjection of the earthly nature of the woman to the man could never have been felt as a burden or inconvenience—as anything else than a blessing, any more than that subjection of themselves to God, of which it was the divinely appointed symbol, could be felt as anything else than a blessing. For this nature in her was created inferior to, and necessarily dependent upon him, as they were inferior to, and of necessity dependent upon God. Also, while they both remained filled and informed with the Wisdom of God, as the guide of their life, the man could not require of the woman anything but that which was right, and which it would be her dearest human happiness to perform. Nor could her dependence upon her husband be felt before, as it must now be since her sin. For in their

garden of Paradise she had been surrounded with all things which were good for her. The food of her mortal nature stood ready provided to her hand. She needed none to toil for her support; none to defend her from violence and harm. Her subjection to her husband was the blissful dependence of confidence and love; the repose of her earthly nature in his, as they together rested, with *the peace that passeth all understanding*, in God, the husband of their spiritual nature.

But now all things were sadly changed. For she had seduced her husband into transgression, by which he had cast off the only right guidance, that of the Wisdom of God. She had thus become the means of destroying all security for his requiring of her only what would be right, and what she would be pleased to do. That nature in which they were one, whose desires and affections had flowed so sweetly together, would be one in perfection no longer. Its unity was shattered. Conflicting opinions and judgments would now arise between them. Feelings which had moved in unison and harmony, would jar in harsh discord. They both had become selfish and wayward creatures, full of whim and caprice. He would be tyrannical, jealous and cruel. But to his worst tyranny, to his most unreasonable ill-treatment, to all his abuse of her weakness, she must submit. For one cause alone could she be allowed to separate from him during her mortal life. And even this greatest offence she would often find it easier to pass over, than to separate from him who was the head of her earthly

nature. Now, also, they were about to be driven forth into a world cursed for their sake, so that it would yield them a scanty and meagre subsistence, not until it should be subdued by labor, to which the strength of the woman was inadequate. Evil days were at hand, days of unbridled lust and bloodshed, when the whole earth should be *filled with violence*. If she had been left to her own courage and hardihood and strength, doubtless she would have perished, and with her the human race.

Therefore her desire should be to her husband, and he should rule over her. This expression is repeated of Abel to his elder brother, Cain. *His desire shall be to thee, and thou shalt rule over him*. Its force is, that Abel should feel his inferiority to his brother in physical strength, in age, and in the dignity of his birth; should be conscious of dependence upon him, and should look to him with desire for counsel, guidance and protection: so that Cain, as the inheritor of the birthright, and its authority over the other members of the family, should have the ascendancy and rule over him. So the woman had reduced herself to that state in which she needed one of greater strength, and courage, and hardihood, to toil for her support, to defend her from violence, and to be a guide to her mortal life through its pathway of thorns and thistles. She would be forced to recognise and to feel that dependence upon her husband which she had so foolishly violated, because now it was necessary even to the preservation of her existence. Now that nature in her by whose rebellion she had sinned,

would be forced back into a sense of its inferiority, and into subjection, by the circumstances into which she had plunged herself by her sin. The responsibility and care of providing for the mortal life of them both was committed to the man, and with it necessarily the right and the duty of supervision and control. Henceforth, with desire must she look to him for guidance, defence and support, even though his rule over her should be capricious, tyrannical and cruel.

Thus it is plain that, by the sin of the woman, a form and significancy are given to her subjection to the man. In this new form it is not only the symbol of her subjection to God, but also of the nature and consequences of her sin, and a chastisement of her guilt. That nature in her, by whose proud elevation to command where it had nothing to do but obey, she sinned, is now, by the circumstances in which she has placed herself, forced back into subjection to her husband, that thereby it may be trained to submission to the Wisdom of God. This subjection is now a most holy symbol to nourish penitence and humiliation, and the feeling of her dependence upon God.

To the influence of this symbol in the long series of generations, is to be ascribed in a great degree, the difference between man and woman as they are now found, in respect to susceptibility of religious impressions. For as the essence of all sin against God is rebellion, so the very heart and substance of true piety is submission—the perfect subordination of the earthly to the spiritual nature; of the spiritual

nature to the conscience, and of the conscience to the Word and Wisdom of God. This submission is that of faith and conscious dependence in love; first, passively, to every, even the least event of life, regarded as the ordination of the wisdom and love of God; and secondly, in an active sense, the submission of obedience to every command of his law. Now that nature in the woman by whose rebellion, seeking to lead and command where it had nothing to do but to follow and obey, she sinned, is forced back into conscious dependence and submission to her husband. This prefigures in her and ushers in, the subjection of her spiritual nature to God, of which it is his appointed and consecrated symbol. It works in her the same effect which is produced in the child by his subjection to the authority of his parents. It is to her what the law of Moses was to the sincere and obedient Israelite—it is her schoolmaster to lead her to Christ. Thus as a little child brought up in obedience and subjection, she is led by the Lord into his kingdom, more readily, and with less resistance, than is man.

For man has this holy symbol before him, but not in him. He beholds it, but does not feel its chastising and subduing power. There is none in this world to whom his earthly nature, with the pride of its strength and wisdom, is forced into subjection. Therefore it has unfolded itself in him with ranker luxuriance than in woman. The mind in him has become so puffed up with the pride and conceit of its success in the sciences that pertain to this life, that it

obstinately refuses to stoop to the humiliating submission of the gospel. It cannot consent to account itself a fool that it may be filled with the authority of the Wisdom of God. It has thus attained a more formidable development in man than in woman. It has even reached that monstrous arrogance that he undertakes to explain and give account of her greater susceptibility of religious impressions, by her inferiority to him—inferiority only in that which is earthly and mortal, and in that wisdom which is conversant only with the things that perish. Inferior in all this indeed she is; but in that charity which never faileth; in that which is meek and humble and self-sacrificing and submissive to God; which is capable of conscious dependence upon, and obedience to him, in love, woman, as she is now found, is immeasurably superior to man. Most blessed has this subjection of the woman proved to her spiritual well-being.

We must now turn our attention to the infliction upon the woman for her sin, of pain and sorrow in child-bearing. This also has an immediate connection with, and relation to the nature of her sin. For she had sinned by the elevation of her sensual nature with its wisdom over the spiritual in her, and over its informing light, the authority of the Wisdom of God. For the gratification of the lust of the flesh and the lust of the eye, and the desire to be wise in a sense in which she was not already wise, she had not scrupled to rebel against the authority of the clearly enunciated law of God, revealed from without and within. And now was attached to the gratification

of those feelings in her in which the whole force of the sensual nature is summed up and concentrated, the most terrible pain and anguish and sorrow which she could suffer and yet live. Thus she received in that nature by which she had been led to transgress, a terrible memorial and symbol of the nature and consequences of her sin, to reflect into her soul the knowledge and conviction of the sin itself, and also of the fearful spiritual chastisement to which she had subjected herself, that she might go in penitence and humiliation all her days.

This institution of God set up in the bosom of daily life, for the most holy purposes, the ingenuity and folly of men have been able neither to destroy nor corrupt. It remains universal as the race, and as the sin of man; modified only by the degree of the strength in which the sin which is *after the similitude of Adam's transgression*, is found. For among savages and the most degraded of the human race, who have no clearly enunciated law of right and wrong revealed from without or within; whose sin, therefore, against such a law cannot be clear and precise and conscious, the pains and sorrows of child-bearing are very light. Their sin after the similitude of Adam's transgression, the preference of their own wisdom over the clearly enunciated and recognised Wisdom of God, is ill defined. Therefore the symbol of this sin has not assumed that terrible form and power among them which it has among civilized nations. When the commandment shall come to them sin shall revive; and this symbol of its

nature and consequences shall assume that fearful form which it has wherever there is rebellion against the known law. The luxury with other means by which this judgment is executed, is not here left out of view. For luxury itself, enervating the physical constitution, is one of the clearest and strongest manifestations of rebellion against the known law; since it is not possible except where man has brought his *mind* with all its powers into subservience to the gratification of the desires of the sensual nature; that is to say, among civilized, reflecting and enlightened nations. For among these the law of right and wrong, however it may be rebelled against, is always clearest and most precise.

To him who looks upon all things in the light of the Word and Wisdom of God, this judgment upon the woman is a most solemn and holy thing. For since it was instituted by God as a memorial of the nature and punishment of sin, as such it is always regarded and treated in the Scriptures. For this purpose it is used with a frequency and emphasis second only to death itself. Whether it be the penalty of sin laid upon Christ, through whose sufferings the new man is born into the kingdom, or that inflicted upon the sinner himself, the judgment of God is continually set forth under this powerful symbol.

For, although the sinner may long pursue with seeming impunity the objects of the desires of his own heart; though the pleasure of the gratification of the lust of the flesh, and the lust of the eye, and

the pride of life, may be keen and transporting for the moment, causing him utterly to forget the law of his God, and to lose *the conscience of sin*, for the time; though the evil consequences of sin may be long deferred, they are inevitable—a *judgment certain to come*. They shall come upon him in a moment when he is in perfect fancied security, suddenly; with such surprising and terrible power, that all the fleeting pleasure of sin shall be swallowed up, and no more remembered, except with pain and anguish and sorrow. *They shall be afraid; pangs and sorrow shall take hold upon them: they shall be in pain as a woman that travaileth. When they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape.*

Also, under this symbol the doctrine of the birth of the soul into the kingdom of God through the sufferings of Christ, is continually set forth. *Verily I say unto thee, except a man be born again he cannot see the kingdom of God. . . . He shall see of the travail of his soul and be satisfied.* In these and a great multitude of kindred passages, the relation which the son of God bears to the redeemed, for whose sins he suffered the judgment of God, is symbolized, and shadowed down to man under the relation which the human mother bears to her children, who are born not otherwise than through her pangs.

This institution of God it is which perhaps, more than anything else, rebukes the unspiritual and uncircumcised mind of man, so prone to cavil at the

doctrine of the Word, that he must be born into the kingdom of God, into eternal life, through the sufferings of another. It speaks to all who have ears to hear, as with the voice of God from heaven, condescending to reason with them. Do you not see that the child of human parents comes into the world only through pangs and sorrows? Can you think that I have ordained this wonderful fact for nothing? Can you not learn from it to put to silence the objections of your foolish mind against the declaration of my Wisdom, that the spiritual children of the Redeemer, the receivers of his life, and the heirs of his glory, can be born only through the sufferings of him who is both father and mother in one?

Also under this symbol is set forth the joy of Christ, for which *he endured the cross, despising the shame*. For, as the woman *remembereth no more the anguish for joy that a man child is born into the world*, so he sees of the travail of his soul, and is satisfied. . . Willingly he bears the sufferings which are laid upon him that he may bring forth into a new life his heir, the human spirit, and introduce it into the inheritance of God. In this his joy is above every joy, as for it he has received *a name above which is every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth*.

The influence of this institution in purifying the heart of the woman has not been less than that of her subjection to her husband in rendering her susceptible of religious impressions. For the terrible

pain and anguish and sorrow inflicted upon her sensual nature in child-bearing, could not pass without great effects. The impression which the experience of this judgment makes upon the mother, is of necessity imparted to the daughter by the silent yet irresistible intercommunion of life. From generation to generation, and from age to age, it has not ceased to work upon the female heart and mind; until it has come to stand before woman, as such, like a terrible phantom. It rises before her with every temptation, and threatens her with mysterious and awful premonitions. Hence where man abandons himself, woman shrinks and trembles before the dark future. This has always been a purifying influence upon her heart and feeling, which he has not. Under its power she has become more pure of heart than is he. The worldling, or the debauchee, who knows her only from those whom the corruption of man has reduced to the lowest degradation, and who looks at even these through his own vile affections, may sneer and mock as much as he pleases—it is true that there is no comparison between man and woman as such, in respect to purity of heart. Woe for the human race if this had not been so! If man had found no obstacle to his lust in the repelling and subduing purity of woman's heart; if he had not been constantly drinking at the fountain of the love of a mother, a sister, a wife, a daughter; and had not been purified by these influences, the human race would have sunk long ago into irredeemable corruption and ruin.

The woman was first in the transgression, and seduced her husband to take part with her in opposition to the Wisdom and love of God, therefore, in addition to those chastisements which follow, and which are included under the judgment upon man, these two chastising memorials and symbols of the nature and consequences of sin, are inflicted upon her, and set up in her earthly nature. Under their powerful influence, she has become more meek and submissive, more susceptible of everything pure and beautiful and holy, than is man. It is not her vocation to explain the gospel to him in words and ideas. He is more capable of thought than is she. To him religion is often but a thought. He seeks to be saved by thinking. He mistakes *to know* for *to be*; *science* for *life*. He would rather understand the gospel than submit his understanding to it. He continually seeks to know of the doctrine whether it be of God or not first, in order that afterwards he may do it. But too often he loses the force of those words of him who only knew; *If ye will (first) do the will of my Father, then shall ye know of the doctrine, whether it be of God, or whether I speak of myself*. For faith in Christ personally, and the obedience of *faith*, the faith of the little child in his father, must precede *sight*, or the knowledge of the truth in the clearness and demonstration of ideas.

But with woman it is different. She can believe in Christ, *personally*, as a little child in its father, when as yet her ideas of the *doctrines* he has taught are but obscure. She can submit her mind unto him *implicitly*.

with less resistance than man. She feels more vividly than does he. To her the Gospel is a life rather than a thought. She has been trained to submission, and her heart prepared to behold the beauty and glory of the purity of Christ, by the chastening power of these symbols set up by God in her nature. Hence by her union with man, as once she led him into rebellion, now she leads him back to submission. By the powerful communion of life she continually informs him with her own meek and submissive and obedient spirit. She sheds upon his heart a light higher than that of knowledge, the light of love. She breathes into him something of that purity of heart, which she so much more readily receives from God than does he.

It was a woman who first recognised the mission of Jesus. Women were his most faithful followers and ministers through life. A woman was last at his cross, and first at his sepulchre. To a woman he first showed himself after his resurrection. As through her, the evil came, so through her alone redemption comes into the world. It is the Seed of the woman who alone can crush the Serpent's head. The immaculate Redeemer was born of a woman, but owns no human father.

CHAPTER XIV.

OF THE JUDGMENT UPON MAN.

“AND unto the man he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

THE reason given for this judgment upon man, *Because thou hast hearkened to the voice of thy wife*, would seem to exclude woman from its effects. But this is only an appearance. For, we have seen that man, in following the guidance and counsel of the woman, to whom he was united by the bond of the earthly nature, yielded to the solicitations of the affections of that nature in opposition to the authority of the Wisdom of God. His sin therefore was the same, in the substance of it, with hers; for which this judgment is pronounced upon both. This is evident from the fact that the woman, no less than the man, suffers the evils which it describes. It is the chastisement upon man as such; that is to say, upon humanity; of which every human being is the heir.

In order the better to comprehend its significancy and object, we must observe that the spiritual evils, the loss of spiritual life, of the *death in trespasses and in sins*, of barrenness of good and fertility of evil, man brought upon himself by his own foolish and wicked act of rebellion against the authority of the Wisdom of God, whereby he cast off the only sufficient guide of choice between good and evil; and separated himself from God, as a branch from its parent root and stem. These evils, really and truly the judicial penalty of his sin, were none the less the inevitable consequences of his own act. But the design of God to save man from this penalty, was announced to him as soon as he had sinned, in the promise that the Seed of the woman should crush the head of the serpent. In order that this promise of salvation from sin should be fulfilled in man, it was necessary that he should not lose the feeling of *deprivation* and *want*; that the knowledge and conviction of the nature and consequences of his sin, with the feeling of its guilt, should not perish out of his heart. And in order that these should be kept fresh and living within him, he needed of them an outward reflection and symbol, as we need the sacrament of baptism to nourish in our minds and hearts the knowledge and conviction of our spiritual defilement. God did not deny him that which now, in his fallen state, was necessary for his salvation. The earth became barren of good, and fruitful of evil, and his own earthly nature by which he had been seduced into sin, was subjected to toil and sorrow and death.

In respect to the curse upon the ground for man's sake, it is to be remembered that the country in which the garden of Paradise was situated is called a land of *Delight*. It is hard to conceive of this land, so described, as full of thorns and thistles, of noxious and poisonous herbs, before the sin of man. It would seem that in such a land tempests and hurricanes and destroying lightning would not ravage the beauties of nature. This description would seem to forbid us to conceive of the brute world in continual and deadly war—the lion tearing the kid, the wolf drinking the blood of the lamb—before the creature had become subject to vanity through the sin of man.

Also, it is most certain that there is a correspondence* between the unseen and spiritual world, and

* The "doctrine of correspondences," between things in heaven and things on earth, is a great point with the Swedenborgians. It was known, they tell us, to the most ancient church, but afterwards lost, and for the re-revelation of it they honor their head and founder as an inspired man. He saw sheep and lambs in heaven; wolves and serpents in hell. Now, some of these people are called scholars. They ought to know that these vagaries are the most gross and material burlesque of the fundamental idea of the Platonic philosophy. The doctrine of eternal and essential "ideas," the types and substance of all things that "do appear," to the knowledge of which Plato tried to soar, and thence to descend to a perfect science of all things earthly, includes the whole of that correspondence between things above and things below, which is ascribed to the great Northern dreamer as a divine revelation, and is without his absurdities. Nor was this at all original with the Greek philosopher. It has been known from the foundation of the world. It is set forth in the sacred books of the Hindoo Bramins, in all its profundity, though not with that logical precision and beauty which it could not receive except from the mind of a Greek.

the things which do appear. The whole visible creation must be, in some sort, an image of the spiritual world, otherwise it could not be a manifestation of the glory of God. There must be a reflection of spiritual things in the things that are made, else these could not serve the purposes for which they are continually used in the Scripture to express and declare spiritual truths. If this were not so, the expressions, *God is light*, *God is love*, and indeed the whole Scripture, could have no meaning for us. The patterns of all things belonging to the tabernacle of this earth are to be seen in the mount of the Lord.

So, also, there is a correspondence between the higher and lower grades of the things that are made, between that which is in man on the one hand, and that which is in the brute and in nature, on the other. This is everywhere assumed in the Scriptures, and often described. We have already seen that the nakedness of man's body was the symbol of his innocence; that he had nothing within which needed to be covered from the eye of God, and that the garden of Paradise corresponded to his inward life. So now his naked body must be clothed, because his soul needs *robes of righteousness*. So now thorns and thistles correspond without to the spiritual state to which he has reduced himself. Also, it is to be observed, that the flood was in waiting when the earth had become so filled and polluted with violence that it must be purified by the waters of a deluge, destroying the guilty race. The rainbow* is first mentioned when

* The difficulty which arises from the manner in which the rain-

it was needed for the symbol of the new covenant, which God would make with the newly baptized hu-

bow is first mentioned in Scripture, may be removed, if we conceive of the earth before the flood as imperfectly drained. It is a matter of fact, that the process of draining, by which God gathers the waters together into one place, and causes the dry land to appear, is now going on in many parts of the earth, as truly as of old. The whole of what is called the Lake country of North America, was, at a comparatively late date, under water. One day those lakes must be drained off, and their bottoms, except where they are on a level with the ocean, or shut in by impassable barriers, will be, like the surrounding country, covered with cornfields. While this process was so new as we may conceive it to have been before the flood, rain was not wanted, because a mist would go up from the moist earth and water the whole face of the ground. This is the case even yet with those parts of the earth which have been most lately drained, which scarcely suffer, at all when the rain does not fall for many months. Also, during this period, rain would be impossible; for, in order to its production, the water must be well drained off from the earth, and gathered together into immense bodies, upon whose surface the heat of the sun may act to produce by evaporation those dense masses of wandering vapor, whose condensation waters the thirsty ground. But not until the formation of these dark clouds, could the bow in the heavens be reflected in any precise form.

What confirms this view is, that the elephant, the hippopotamus, the tapir, the alligator, and animals of the same sort, the living but degenerate representatives of that huge, informe animal world whose fossil remains are found in the bones of the mammoth, the great saurians, and the like, are all lovers of the marshy and imperfectly drained portions of the earth. From this it would appear, that when the earth was inhabited by this sort of creatures, in numbers and species so much greater than now, it must have been less perfectly drained than now. During this period, also, the animal part of man, after he had been driven forth from Paradise, the high and drained situation of which is demonstrated by the mention of four great rivers which had their source in the garden, might naturally partake to some degree of this informe and gigantic character.

man race, in the person of Noah—the type of the regenerated soul. According to the predictions of the prophets, as it would seem, the perfect renovation of the life of man will be reflected in the natural world. This new life demands, as its appropriate outward environment, that new heaven and new earth which John saw in beatific vision.

Also, there may be a connection between man and the natural world of the most vital kind, which, like everything else pertaining to life, must be wrapped up in inscrutable mystery. For the life which is in the brute is evidently affected and modified in the most powerful manner, by that which is in man. Perhaps there is a point where that nature in man which is *of the earth, earthy*, centres in unity with that of the animal creation, and through it, with the whole natural world: so that *the creature* becomes, of necessity, a partaker of man's good and evil. If

Therefore the Scriptures, with all the earliest traditions of the human race, speak of giants.

But when the earth became so much drained as to need rain, and by consequence, the water was gathered together into oceans, the sun's rays, acting upon their surface, would produce by evaporation those dark and heavy masses of vapor which condensed become rain. Hence both the rain and the rainbow are first mentioned at the flood. As man first felt the shame of his naked body after he had sinned, as thorns and thistles then first made their appearance, as the flood waited to purify the polluted earth when it needed it, so, when an outward symbol for a new order of inward and spiritual things was needed, the rainbow came out to serve that purpose; and all in virtue of the harmony and correspondence which is ordained of God, between the outward and inward, the visible and invisible, the natural and spiritual worlds.

this were so, those symbols of universal righteousness and peace and love, which are drawn by the prophets from the brute world, renovated, and restored to order and harmony, would become most expressive. If this were so, it would clear up those words of St. Paul, so *hard to be understood*, in which he speaks of the subjection of the creature to vanity, for the sin of man; and destined with him unto redemption. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject unto vanity not willingly. For the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

However these things may be (and they are not presented here as interpretations of the Word of God, nor as matters of science), it is certain that, as the garden of Paradise had been the appropriate environment and symbol of man's innocent and happy life, and was even necessary for its perfection and preservation, so, now that he had sinned, God saw fit to place him in a new and very different outward sphere. Therefore he sent him forth into a world cursed for his sake, under which curse it became the most significant reflection and symbol of the evils of that spiritual degradation into which he had plunged himself. Evil had entered into him in whom were summed up all the perfections of the creation; that evil was now reflected in the creation itself. The eye of *the creature* was diseased, and the body became blinded. The head, the heart, of the creation

was sick, and all the members suffered with it. He had subjected himself to the bondage of corruption and to vanity; the things which were made for him, were subjected to the bondage of corruption and to vanity with him. Selfishness had now become the mode of his being; selfishness was reflected in the world which depended upon him. He had aspired to independence of God, had set up his own wisdom and will in opposition to the Wisdom and will of God, and thus destroyed his harmony with the world above him. The world below him, over which he was made to rule, now aspired to independence of him, set up, so to speak, its own wisdom and will in opposition to his, and thus destroyed its harmony with him. He had rebelled against God; the creature rebelled against him. He had become the enemy of God; all things subject to him became his enemy. Henceforth storms and tempests, brutes and reptiles should seek to dethrone him, as he had sought to dethrone God. He must rule by his greater power, as God maintained his throne because *the weakness of God is stronger than man*. He had refused to render to God the fruit of his spirit; the earth now refused to render to him the fruit of her increase. He now, as *God's husbandry*, required to be worked, broken up with affliction and sorrow, and fertilized with the seed of divine life communicated to him anew, before he would yield fruit unto God; so now the earth must be broken up and tilled, and fertilized; the seed planted, watered and tended with unceasing toil and care, before she would yield her fruits unto him. Left to his own native tendencies

and powers, to his own wisdom, choice and will, he would now bring forth only evil, that which was worthy in the sight of God to be burned; so now the earth of her own will, should bring forth unto him thorns and thistles which *men gather, and they are burned.*

Thus the evil which is in nature and the brute in their relations to man, became the most vivid reflection and symbol of the evil in him, in his relations to God. As such this evil is always assumed and treated in the Scripture. The parable of the sower, that of the wheat and the tares, and others, are founded upon the assumption that in the earth's barrenness of good and fertility of evil there is a reflection of the evil that is in man. When therefore we consider that this curse was inflicted upon the earth for man's sin, and that, when God makes one thing like another, he does it with design, it is manifest that man is intended to find in this curse upon the earth, a symbol of his own barrenness of good and fertility of evil; that the knowledge of his spiritual desolation may be kept ever before his eyes, and reflected into his soul. Blinded by the delusive light of the carnal mind, confused by the babble of science about natural laws, he may cease to feel the power of this symbol; still it remains, and shall remain, while the sin of Adam is found upon the earth, as an institution of God for the instruction of a sinful race.

The curse of barrenness upon the ground for man's sake, was the necessary condition of the chastise-

ment of toil, both of body and mind, upon himself. This made constant prudence, vigilance, and thought, with the labor of his hands, indispensable to his continued existence.

Also, the necessity of labor arose directly out of the sin which he had committed. For, as we have seen, he had adopted a guide of life wholly inadequate to be to him a correct criterion of choice between good and evil. Following it he must continually choose amiss, evil for good. Hence what he chooses and follows, as good, utterly fails to satisfy him; and he is continually tormented with a feeling of emptiness and want. This craving of which none are without the most painful experience, except those who have descended nearest to the rank of the brute, sends him forth upon an ever fruitless quest to satisfy it. For under the guidance of his own wisdom, he never can succeed in finding the satisfying good, because his soul can be filled and satisfied only with that which the Wisdom of God marks as good, and chooses for him. Therefore the more he gains of that which seems good in his eyes, the more he craves, and the more earnestly and laboriously renews his seeking. This is to reflect into his mind and heart, and cause him to know by the most bitter experience, the truth that in his sin he has chosen a guide of life wholly inadequate to distinguish aright between good and evil.

Through this bitter yet most blessed experience of the shadowy and unsatisfactory nature of earthly good, the human race is passing from generation to

generation and from age to age. Since the Fall, man has been laboring to dig out of the earth his true good ; to find in things earthly a portion to satisfy his soul, which should remain with him for ever. The ancient Egyptians addressed themselves to their abstract yet sensual religion, around which their whole life revolved, to fill their craving hearts, and to establish and maintain their well-being and prosperity. What did they become ? What are they now ? Babylon and Persia would fill themselves with the pride of despotism and outward pomp. They bloomed for awhile and then withered as a summer flower. Greece was seduced by the charms of beauty and art. She has sunk down so low that she cannot appreciate her own works. The Romans worshipped military glory and conquest. With infinite labor and bloodshed, they acquired all that these could give. Italy is now an insignificant dependency of other military powers. The Hindoos sought in metaphysics the knowledge of the true good of man. But this with them, as with the Egyptians, degenerated into the grossest sensuality ; and they have sunk into imbecility. The Chinese, in monstrous pride and conceit of their own wisdom and self-sufficiency, have tried to wall out all other nations and to shut themselves up within themselves, until, *professing themselves to be wise, they have become fools*, and utterly *vain in their imaginations*.

All these things are in vain for man when sought as a substantial and permanent good. His kingdoms and empires, all things that he can work out for him-

self by his own wisdom and toil, rise and fall like the waves of the troubled ocean. Still he is in want ; still surrounded with thorns and thistles which pierce his soul. And yet he continually repeats experiments that he knows have a thousand times failed. The nations of Europe, Russia with the sword, Germany with literature, France with science, and England with commerce and wealth, are seeking to achieve something for the good of man, to fill his soul ; while the great hope of America is the sovereignty of the people and the mass-meeting. *Vanity of vanities ; all is vanity !* These experiments, no less than those which have preceded them, shall all utterly fail to work out the well-being of man. One day their vanity shall appear. The judgment of toil shall not be without its effect. Man shall yet, through it, be taught the folly of his own wisdom, and this great craving, palpitating heart of humanity, shall lose its confidence in itself, feel its own impotence, and cry with infinite desire, *Blessed be he that cometh in the name of the Lord.* Then shall the creature rejoice for its *redemption draweth nigh.* In Him, the Word, and Wisdom of God, shall man recover once more, the lost Paradise. Instamped with his image of meekness, humility, purity, and self-sacrifice, filled with his love to God and man, informed with his everlasting righteousness, shall the human race find its true good and all-satisfying portion.

That which is going on in the human race repeats itself continually in the lives of individuals. This world opens upon us in youth with the fairest pro-

mises. We cannot but believe that, with prudence and industry, we shall be able to achieve something to make us happy, to satisfy our hearts. We set ourselves to attain whatever may seem good in our eyes. If we do not succeed, disappointment pains us; if we do, that which is gained is found to be shallow and empty: it is soon exhausted, soon ceases to please. Then we place our good in something else yet before us, which calls us to a new series of thoughts and labors. When this is gained the same disappointment meets us; and we turn to some other object, to which *distance lends enchantment*, and which is clothed in the illusions of the sense and the mind. Thus we are ever seeking, and never finding. From the ashes of our ruined hopes, new hopes arise with more potent delusion. Earthly good, that which seems to be good in our own eyes, in ever-varying forms of beauty, lures us onward from one thing to another, as the butterfly leads the child a long and weary chase from flower to flower, and at last rises out of his reach. We fix our hearts upon earthly pleasure, and woo her with all the ardor of idolatry. But when she is won, we find her a loathsome corpse, a dead *larva*, who unveils herself not until the heart is married to her deformity.

Most terrible yet most blessed is this experience. For when through it man has been led to feel, I can never more rejoice in any earthly good: all that this world can give, all that I can work out for myself, is utterly empty, and unable to satisfy the deep craving of my soul, that is an hour of infinite pang,

of indescribable woe. But from it he turns to Him who is the fulness of God, and there finds *the peace of God which passeth all understanding ; the joy of God which is unspeakable and full of glory.*

This judgment therefore, inflicted upon the earthly nature of man, and upon the wisdom which stands at its head, and arising by consequence out of his sin, is a memorial and symbol of its nature and its folly, in that he has cast off the Wisdom of God, for a guide of life wholly inadequate to distinguish aright between good and evil ; and following which he must continually see and choose as good, that which, when attained, he finds to be empty and unsatisfying as the east wind.

But the spiritual life of man, consisting in the love of God, filled and satisfied with the holy perfections of God, nourished by filial obedience to his voice, has perished in the very act of transgression and rebellion. Now this death must be reflected in that inferior and subordinate nature, and in its wisdom, by whose proud elevation over the Wisdom of God, he has sinned. Perhaps he has taken into his constitution the seeds of decay and death, in the fruit of the forbidden tree ; and now he must be deprived of the fruit of the tree of life, by which his health and strength might have been perennially nourished and sustained. Perhaps at the point where these two natures centre in unity, the death of the one passes over, so to speak, and becomes death in the other. By whatsoever means the judgment is executed by the ordination of God, it is certain that all

in man which was taken from the ground is doomed to return, with pain and anguish and sorrow and darkness, to the ground again.

This dissolution and death of the earthly nature in man, with the going out in utter darkness of its light, is the most terrible yet most sacred symbol that has ever been instituted and ordained of God, to embody, and place before our eyes, in visible and sensible form, that spiritual death which man has brought upon himself by his sin. As a symbol it is continually used in the Scriptures. *To be carnally minded is death. When the commandment came sin revived, and I DIED.* In these, and in ten thousand kindred expressions, it is perfectly evident that what is signified by the word *death*, is not the mere dissolution of the earthly nature in man, but something *spiritual*, of which the death of the body is but an outward form, to be to man a symbol, and to reflect it steadily back, with great power, into his soul.

This symbol has been set up in his earthly nature because by it he was seduced into sin. It consists in the going out of the light of the sensual nature, because it has served as an *ignis fatuus*, to lead man astray. It comes upon him in spite of all his prudence and vigilance and toil, to make him know how inadequate is the guide of life which he has chosen to distinguish aright between good and evil. The great horror and darkness, in which the light of the mortal life goes out, is to reflect back into his mind and heart the knowledge and conviction of the horrible spiritual darkness into which he has sunk

by sin. The pain and agony and sorrow of dissolving nature symbolize and set forth the pain and agony and sorrow of eternal death—the *worm that never dies, and the fire that is never quenched*. In that death comes upon all, even upon infants, and those who have not sinned after the similitude of Adam's transgression, it symbolizes the truth, that spiritual death, truly and properly so called, in germ if not in full growth, is implanted in every soul of man that is born in the likeness of the father of the human race. For *by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*. That is to say, the proof that spiritual death has come upon all men is that all do sin, and that its symbol, the death of the body, is set up in all.

These tremendous symbols of the nature and consequences of the sin of man, set up by God in his earthly nature, were indispensable, both on account of their spiritual significance and chastising power, to his salvation from that estate to which he had now reduced himself. For if he had been allowed to remain in the garden of Paradise, or had been sent forth into a world where his own prudence and foresight should have been adequate to preserve him from these things, soon he must have lost all *conscience of sin*; and all memory of the high and blessed life from which he had fallen. Soon he would have come to regard his own wisdom as amply sufficient to guide him aright in the choice between good and evil, since it would have enabled him to supply all

the wants of which he could have retained any feeling. His conscience, already weakened and dethroned, would have been put to silence by the unrestrained gratification of the lusts of his earthly nature, and would have ceased to give any oracles from the Wisdom of God. With the appetites, desires and affections of this nature in preternatural strength; with the means of their full gratification at hand; their most intense and protracted pleasures unattended with pain or remorse; the fear of death removed; man would have been contented with the things of this earth. He would have sunk down into the rank of the brute, in everything pertaining to his moral and spiritual nature. One nature alone would have reigned within him, and that would have been at peace with itself. Internal conflict would have been impossible. All feeling of want would have perished. Thus his redemption would have become impossible by those means which God had chosen. For, as man is made, it is only through the feeling of want, nourished in the soul by these institutions of God, as symbols and as chastisements, and by other means, that he retains the capacity of receiving what he needs—the restoration of that spiritual life which he has forfeited and lost by his sin.

The great length of the mortal life before the flood must have weakened the presence and power of the symbol and chastisement of Death. It occurred so seldom, that its significancy could be lost. It could be regarded as so far off, that the fear of it ceased to deter from crime. Therefore man rushed into the

most horrible excesses. The earth was polluted with violence and blood. Hence, when the time came for the promise that there should be no more flood, human life must also be shortened. Its brevity therefore, the frequency with which death occurs is one of the most urgent necessities of, one of the greatest blessings to, the human race while it continues in its sins.

Also, now, when these symbols lose their power over the heart of man, hardened by its sins, he sinks into inevitable and irretrievable perdition. When the affairs of the mortal life prosper; when men are comparatively free from care and toil and sorrow; when death is regarded as afar off; they lose almost all feeling of the want of anything better than this world can give; all *conscience of sin*, and of the possibility of spiritual life. Their mode of being is described by the words, *Soul, thou hast much goods laid up for many years; take thine ease, eat, drink.* The words of the Wisdom of God, *Thou fool! this night thy soul shall be required of thee*, lose all the power of truth. The language of their hearts is, Give me all the pleasures of earth *for ever*, and I ask no more. Often they live and die without any painful conviction of sin, as if they had no soul. *Their heart is as fat as grease. Their eyes stand out with fatness. They have no bands in their death.* Of such it is said, and not of the possessor of money as such, *It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.* Therefore, *Wee unto you that are full; and*

Blessed are ye poor. It is impossible for him who does not hunger and thirst after righteousness to be filled.

But when man feels the thorn and the thistle in the flesh; when he is worn down with the labor of the body, and exhausted with exertion of the mind; when he is racked with pain, and pierced with disappointment; when he is heart-broken with affliction and sorrow; when death enters and lays his iron hand upon the most beautiful and best beloved of his heart; when he beholds in others and feels in himself the agonies of the dissolution of his earthly nature; when he feels the light of the mortal life going out in utter darkness, then he knows that all is not right between him and his God; then he feels the want of something which this earth cannot give, and sighs for the restoration of that spiritual life which he has lost, and which, as brought to light by Christ, cannot be subject to dissolution nor decay. To produce this very effect indispensable to his salvation, and for which they have a power which no processes of reasoning can have, were these most terrible, yet most sacred symbols set up by God in man's earthly nature, in the bosom of the mortal life; that by their chastising influence, and by their outward and visible reflection of the nature and consequences of his transgression; of the inadequacy of the guide of distinction between good and evil which he has chosen, and of the spiritual death which he has brought upon himself, the conviction of his sin and folly might be nourished in his soul: that the feeling of want might

not perish out of his heart, and leave him to perish without remedy.

Blessed be the thorn and the thistle! Blessed be toil! Blessed be sorrow! Blessed be death!

CHAPTER XV.

OF THE CLOTHING OF SKINS.

“Unto the man also and his wife did Jehovah God make coats of skins, and clothed them.”

God had not spared to inflict upon his offending creature the tremendous chastisement of labor and sorrow and death. Did he now go about to provide for him a good suit of clothes, by such extraordinary means as the shedding of the blood of innocent animals, for no other purpose but to relieve him from a little bodily inconvenience? This also is a symbol.

In order that we may the better comprehend its significancy, it must be observed that here, in the garden of man's former innocence, as soon as he had sinned, God began that stupendous system of preparation for the sacrifice of Christ, which he carried on with unswerving fidelity and rigor for four thousand years. Of this whole system the fundamental idea was, that *without the shedding of blood was no remission* of sin. Here he began it in the slaughter of the innocent for the guilty. From the account given of the sacrifices* of Cain and Abel it manifestly

*In the New Testament it is declared *By faith Abel offered unto God a more excellent sacrifice than Cain.* The question here

appears that this was already regarded as an institution of divine appointment. Throughout the long line of patriarchs, from Adam to Israel, no other offering is ever made but that of an animal whose blood had been shed. At last, in order that the work might be perfected, God called the nation of the Jews out from all others; isolated them from foreign influence, and set up among them that most wonderful ritual of bloody symbols, which is described in the book of Leviticus. Morning and evening, and on all extraordinary occasions in the lives of individuals, and in that of the nation, for fifteen hundred years,

arises, What had been revealed by God which Abel believed, and in which Cain had no faith? In order to find the true solution of this question it must be observed that the offerings themselves were different. Abel sacrificed an animal; Cain did not. From this it might be presumed that God had commanded them both to offer bloody sacrifices. But this is not left to conjecture if we adopt that sense of the passage which is preferred by many Hebrew scholars, and which, it would seem beyond all doubt, is the true one. For in the words, *If thou doest not well sin lieth at the door*, there seems to be little more expressed than the identical proposition, *If thou sinnest, thou sinnest*. But the word here translated *sin* is frequently used in the Scripture to signify a *sin-offering*; and so it is elsewhere translated. But if it be so rendered here, the words of God to Cain, rebuking him because he was angry that his brother's offering had been accepted and his own rejected, become most significant, and reveal the true reason of the rejection of Cain's sacrifice. *Why art thou wroth? If thou doest well shalt thou not be accepted? thou shalt surely be accepted. If thou doest not well, a sin-offering is lying down at the door*. If thou hast sinned the animal which I have designated as a sin-offering is lying down at the door of thy tent; that take, shed its blood, and offer it with the confession of thy sin, as I have commanded, and thou shalt be forgiven, and accepted no less than thy brother.

the victim bled with the confession of sin. It was only by dragging the innocent animal to the altar, confessing his sins over its head, and offering its life in place of his own that the Jew could obtain forgiveness and reconciliation. Once a year, on the great day of atonement, the high priest, in the presence of the congregated thousands of Israel, made full confession of the sins of the whole people in their name with the shedding of blood, which he took and sprinkled before the mercy seat of Jehovah between the cherubim in the Holy of Holies. Everything belonging to the worship of God was sanctified with blood, and *without the shedding of blood was no remission*. This idea which lay at the bottom of all the rites of the ceremonial law, was symbolized and reflected into the minds of the people from generation to generation and from age to age, in every conceivable form, in order that they might be surrounded and filled with it, and moulded into its likeness. Their whole life was made to revolve around it, that it might be instilled into them. It was an idea so strange, and even so revolting to human wisdom, that God saw it to be necessary to reveal it to the human race with great signs and wonders and manifestations of his power and authority; and to keep it steadily before the eyes of that people out of whom the great sacrifice was to arise, in order that any should be found to believe on him to spread his Gospel, when he should be revealed. For all this, as we are expressly told in the New Testament, was prepara-

tory for him; since it was *impossible that the blood of bulls and of goats should take away sin.*

No less preparatory for that which was to be revealed in him, was the moral law. For by the very condition of that law, which was perfect obedience, it excluded man from salvation. *This do and thou shalt live. Cursed be every one that continueth not in all things which are written in this law to do them.* This condition man in his own strength never did, nor ever can fulfil, because the law comes to him demanding that it should never be violated not until he has already violated it. It finds every man a depraved being, and therefore incapable of perfect obedience by his own agency. It was not therefore given to do what it could not do, but for another purpose, to be *our schoolmaster to lead us to Christ.* *If a law had been given which could have given life, verily righteousness should have been by the law.*

Wherefore then serveth the law? What is that precise effect which it was necessary to work in the heart of man in order that he should be prepared to believe in Christ, and thus come back to submission and obedience? *It was added because of transgressions until the Seed should come. The law entered that the offence might abound.* Not that the law was given by God for the purpose of making man more sinful. God does not make his creatures sinful, nor more sinful; but he saves them from their sins. But the law entered to bring out into consciousness and conviction, *as sin*, that evil pravity of nature in man which he does not recognise nor feel

to be truly and properly sin until it goes forth in transgression of the law known; that by this means he might come to the knowledge of sin within him, in its exceeding *abundance*. The law is the instrument of God to make him know and feel how sinful he is. Yet it is true, that the law is the *occasion*, though not the cause of man's becoming more sinful than he can be without it. But the sin of which it is only the occasion is not to be charged upon it, but upon that which is truly and properly its cause. *For the law is holy, and the commandment is holy and just and good. Yet the commandment which was ordained unto life, I found to be unto death. For when the commandment came, sin revived, and I died the death in trespasses and in sins. For sin taking occasion by the commandment deceived me, and by it slew me, that is to say, wrought in me all manner of concupiscence. Was then that which is good made death to me? God forbid: but sin, the depraved, perverse evil nature, which was in me before the commandment came—this it was which was made death to me, that it might appear sin, be brought out and recognised as sin in this, its working death in me by that which was good, that sin by the commandment might become exceeding sinful.* By the fact that man's evil nature abuses and perverts a good thing, the holy law of God, into an occasion of becoming more sinful, his depravity and exceeding sinfulness is demonstrated and made known to him. *For by the law is the knowledge of sin.*

But how can this holy and just and good law of

God become even an occasion of the revival of sin in the heart of man? In virtue of that in him, which led Adam after he had sinned to fly from the presence of the Voice of God, and hide himself, thus adding to his sin. This law exhibits God in the attribute and attitude of justice, without mercy. *Cursed be every one that continueth not in all things which are written in the book of this law to do them.* It comes to every man, who is born in the likeness of Adam, after he has sinned. It finds him in rebellion against its wisdom and authority, and under its curse. It finds him blinded in his mind and hardened in his heart, so that he does not see nor feel the paramount authority of justice. He is now grounded and built up in selfishness, so that he cannot feel that justice is of more worth than his own well-being. He is not willing that justice should have its course at the expense of himself. The maxim, *Fiat justitia, ruat cælum*, he would have inverted when applied to himself. Let his heaven stand even at the expense of justice. Hence the justice of God is to the sinner a terrible and hateful thing. It will not, because it cannot, allow of the least transgression. It thunders death to the transgressor. While through the law God is exhibited to him in the attitude of simple justice, he hates God; he counts him his enemy. But to hate God is the highest development of sin. This is its last term. This is the life of spiritual death. Thus the commandment which was ordained unto life, he finds to be unto death. This inward and spiritual alienation from God was that in Adam which caused

him to fly from his outward presence, under which act of the first man it is symbolized and set forth, as it takes place in every man. While this delusion in the sinner that God is his enemy continues, while this fear reigns over him, he must remain in his alienation from God. He cannot, because he will not, and he will not, because he cannot, return to him in submission, love and obedience. He is *shut up under him* by the law. Through it he receives the sentence of death in himself; the judgment of God upon the Adam in him. This, also, is symbolized by the sentence of death pronounced upon the father of the human race, before he received from the hand of God a substantial covering for his nakedness and shame.

This is the preparatory work of the moral law, and beyond this it cannot go.

But if man be left here, he remains in his delusion that God is his enemy; in his alienation and enmity, which leads him to fly further and further from God; to plunge himself deeper and deeper into sin, and the perdition of sin. For in God's presence only are there joys for evermore. God is the root of his life. His true well-being consists and is found not elsewhere nor otherwise than in his presence, and in that union with God, of which confidence or faith, submission, love and obedience are the legitimate fruits. Only the wisdom of God, received by faith or confidence in it, can be to him an unerring guide of choice between good and evil. Left here, therefore, man must perish for ever. He is lost. Hence, if he is to be saved out of his sin at all, he needs, he must have,

a manifestation of God's gracious disposition towards him. He must be convinced that God is not his enemy. He must know that God's justice, which demands satisfaction, and which has already pronounced sentence of death upon the Adam in him, is not inconsistent with such love as would yet save him from his sins. Also, since he has sinned by such a conceit of his own wisdom as has led him, for its guidance, to cast off the authority of the Wisdom of God as a guide of life, and has thus fallen under the condemnation of the justice of God, it is necessary that this manifestation of God's love to him which he needs, should be made through such means as shall satisfy the justice of God, and through such means that he cannot truly and from the heart believe in it, without having the pride of his own wisdom crushed, and it forced to confess itself a fool before God, and no longer to be trusted.

What now is that grand and solemn mystery which demanded, or could be appropriately announced by such a stupendous scheme of preparation as this? What can be the appropriate end and fulfilment of a course of four thousand years of shedding the blood of innocent animals, and offering them up to God with the confession of sin? What is that grand and solemn mystery, which can meet these spiritual necessities of the human race, by satisfying the justice of God, by manifesting his infinite love, and by crushing for ever the pride of man's wisdom? Let God himself declare it, without the possibility of admixture with human devices.

GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE. HE HATH MADE HIM TO BE SIN FOR US WHO KNEW NO SIN, THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM. WHOM GOD HATH SET FORTH TO BE A PROPITIATION, THROUGH FAITH IN HIS BLOOD, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST THROUGH THE FORBEARANCE OF GOD—TO DECLARE HIS RIGHTEOUSNESS THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS. HE IS THE PROPITIATION FOR OUR SINS, AND NOT FOR OURS ONLY, BUT FOR THE SINS OF THE WHOLE WORLD. THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL: AND WITH HIS STRIPES WE ARE HEALED. GOD COMMENDETH HIS LOVE TOWARDS US IN THAT WHILE WE WERE YET SINNERS CHRIST DIED FOR US. FOR WHEN WE WERE YET WITHOUT STRENGTH, IN DUE TIME CHRIST DIED FOR THE UNGODLY. WHEN WE WERE ENEMIES, WE WERE RECONCILED TO GOD BY THE DEATH OF HIS SON. GREAT IS THE MYSTERY OF GODLINESS: GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM.

This is the mystery of the gospel. As we have seen, it is impossible for man to perceive how the death of Christ in our stead can satisfy, or in any way relieve the justice of God for our sins. The logical explanations of it which men give, resolve themselves into the most transparent sophisms, under a pure and rigid analysis. It defies the wisdom of man. It is foolishness in his eyes. He is warned beforehand

that it must appear to be foolishness to his wisdom. Yet he is assured upon the authority of the Wisdom of God, that it is not foolishness, but the truth and a fact; that by the faith of it, as the truth and a fact, man's wisdom might stand confessed, a fool. This is the foolishness of the Cross, in the faith of which resides the power to crush the carnal mind, the head of the serpent in man, and to reduce his soul once more into subjection to the authority of the Wisdom of God.

Also, *In Him was the love of God manifested. Greater love hath no man than this, that a man lay down his life for his friends. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* This is the greatest and most powerful manifestation of the love of God for the sinner which is possible. That God should give his only begotten son to die for us—nothing, beyond what is set forth by such an act as this is conceivable. Also, this is a love which is back of the atonement, as the cause is back of its effect. It does not originally depend upon the atonement; but the atonement depends upon it, and is its manifestation. The atonement is the fruit and consequence of the love of God. Moved by this love, he devised the atonement; he found the sacrifice in his only begotten son; he *laid upon him the iniquities of us all*. The satisfaction which his justice demanded did not limit this love. In his infinite nature, justice and mercy and love are not inconsistent. The love of God is justice, and his justice is love. *God is love. God*

loves his enemies even while they are enemies ; else he could not command us in order to be like him, to love our enemies.

Now by what means man is brought to believe in this love of God, as manifested in the gift of his Son, is not here the question. But when once it is believed in, not only is the wisdom of man confessed to be folly, in that it is brought to believe what seems to be foolishness in its own eyes, but also by this faith the delusion that God was his enemy is scattered to the winds. That fear which arises out of the shame of conscious sin, and which drives him from the presence of God into deeper and deeper alienation and enmity, is destroyed ; and he receives boldness to return to the only source and fountain of his spiritual life and well-being. Nay, he is in some sort, sweetly forced into repentance. For by this manifestation of his love, which God has made, in that he himself has found a sacrifice and ransom for the soul of man, in the blood of his own Son, he follows the sinner out into his alienation and rebellion and enmity, and proclaims his love to him there to soften his heart, to take away his fear, and to win him back to life. Here the sinner first learns against whom, and what manner of love, he has sinned. That God should love him while he was innocent does not seem strange. But here he learns that, although the justice of God demanded satisfaction, yet God has never been alienated from him in *the spirit of his mind*. From the moment when he began to rebel, God had prepared an atonement for his

sin, through which in due time he would manifest that eternal love, which moved him to lay the sins of man upon his own Son. Even in the terrible sentence of death pronounced by the Voice of God through the law upon the Adam in him, God was moved by love. That condemnation and death itself was a blessing, only he did not then know it. And it was even necessary that this knowledge should be withheld from him then, in order that the sentence of death should be executed, that he might truly die unto sin. By this proclamation of his love to the sinner, God heaps coals of fire upon his head to melt him into repentance. He overcomes evil with good. His love overcomes and kills the sinner's enmity. For when, believing in this love which is declared by the gift of the Son of God, he learns that the God against whom he has been sinning, is One who has so loved him, as to find an atonement for his sins; and that too, since nothing else would do, in the sacrifice of his own Son, that he might save his soul from perdition—this it is which brings out his sin as something so inexcusable, unreasonable, malignant, loathsome, and abominable, that repentance seems to come into his heart of itself. This reveals such an unfathomable depth of love in God, that it has, where it is believed, an overwhelming soul-subduing power. It melts the most obdurate and rebellious heart into penitence and humiliation as soon as it is believed. By it man is broken down. His evil is overcome by the omnipotence of God's goodness. His enmity subdued by the omnipotence of

God's love. He may stand in the pride of his heart, and refuse to recognise the presence of his God, while the wind and the earthquake and the fire rage around him. But when he hears that still small voice; *I have redeemed thee with the sacrifice of mine only begotten Son*, he wraps his face in his mantle, and bows his head. His rebellion ceases. God has conquered. And this is that which has given him the victory, even his love, revealed in Jesus Christ.

Thus by the atonement of Christ the justice of God is satisfied, the love of God is manifested, through such means, as that by the faith of it, the pride of man's wisdom is crushed, and he reconciled in the spirit of his mind to his Heavenly Father. The fear of conscious sin no longer drives him from the presence of his God. Now he can return to God. The righteousness of Christ, in his obedience, sufferings and death for him, becomes as a garment to cover his nakedness and shame, *to blot out, to put away* his sin. And he cannot return in any other way. He must have peace with God in order to love God. He must love God in order to please him by obedience. He must submit to his Wisdom, and obey its guidance in the choice between good and evil, in order to choose aright and live. The faith of God's love towards us, as manifested through the gift of his Son, is the only spring and generator of our love towards him. *We love him* not otherwise than *because he first loved us*. For, although the character of God is infinitely worthy of love for its own sake, yet it cannot reach a sinner

depraved and blinded so as to be known, except through the faith of this declaration, *God commendeth his love towards us in that while we were yet sinners Christ died for us.* Man must have justification before he can have sanctification. This is the doctrine the loss of which St. Paul represents as fatal to his countrymen. And here is the reason why the early Reformers represented the doctrine of justification by faith as *Articulus vel stantis vel cadentis Ecclesiæ.*

Unto this faith afterwards in due time to be fully declared, man was shut up, by the system of bloody sacrifices for sin; and by the operation of the moral law, or in other words, the law of distinction between right and wrong, upon his heart and mind. These truths of the gospel were symbolized or expressed from the time that the first man was covered by the hand of God, in the skins of slaughtered animals until the Seed came. Immediately upon the Fall they are set forth under the symbol of the clothing with skins, precisely in the order in which they were afterwards to be declared.

For, as we have seen, the shame of man's naked body arose out of, and became the symbol of his new feeling, the inward and spiritual shame of conscious sin. His girdle of fig-leaves was the symbol of his attempt to disguise and palliate his sin, to cover it from his own eyes, and from the eye of God. It did not succeed. He needed a better covering than any which his hands could provide. He was still naked, ashamed and afraid. His flight from the

presence of God to hide himself was but the outgoing and manifestation of his alienation from God, increased by his fear ; in which God was regarded as his enemy, and the justice of God was terrible and hateful to his soul. The Voice of God pronouncing upon him the sentence of death was the symbol of that inward and spiritual sentence of death pronounced by the law, that sentence of death in himself which Paul received, and which every one must receive upon the Adam in him, whenever he is reached by the Voice of God through the law.

And now, what was the object, what must have been the effect upon the mind and heart of Adam, of the act which followed, together with the promise which had been declared by God in the curse upon the serpent? How must this have destroyed his delusion that God was his enemy ; and convinced him that the heart of God was still full of pity and mercy and love towards his erring creature ! It was as much as to say in words, and by act more expressive than words, I do not hate you, O Man, though I condemn your sin and folly. I love you, though you have despised my love. Behold my love in this that I have determined not to leave you in your ruin. Your enemy shall not triumph over you, although you have put yourself into his hands. I will crush his head, and utterly destroy his power. By the Seed of the woman herself ; of her who was first in the transgression, I will triumph over him ; and you shall also triumph through me. But seek no more to cover your sin from me. You must lay bare the nakedness

of your soul to my eyes. I must judge the evil that is in you to destroy it out of you. In my judgment alone can you have any hope of salvation from your sin, and from its terrible perdition. All that you can devise and do is, and must be, for ever in vain to cover your shame, and take away your fear. I must do this for you. But seek no more to comprehend and justify in your eyes my Wisdom in that which I do. It demands the submission of your mind. Your sin is of such horrible magnitude, that it cannot be put away by any means which your wisdom would choose. *An innocent victim must suffer in your stead; must bear your sin, and carry your transgressions.* This is foolishness in your eyes; not so in mine, because my wisdom is better than yours now blinded by your sin. Therefore cease from your own wisdom; submit to me, follow my Wisdom in all things. Lo! I give you the sign of this thing.—And in that form which he had chosen to commune with his creature, God lays hold upon the innocent animals; pours out their life unto death; and with their skins yet reeking with the blood of life, himself covers the nakedness, and puts away the shame of man.—Behold, I have covered your naked body, which made you ashamed and afraid in my presence, and caused you to fly from me, by the slaughter of the innocent for you. I have found an innocent victim and sacrifice for your sin. I have put it away and covered it from my eyes. Here learn that I am not your enemy; that I love you, and have provided the covering that you need to appear in my presence.

Therefore seek no more to fly and hide yourself from me. The chastisements which I have laid upon you are the fruits of my love. Return to me in the spirit of your mind ; in confidence, love, and obedience. For under my guidance only can you choose aright between good and evil. Left to your own ways which you have chosen, you must perish for ever. I am the root of your life, you are a branch. I am the head of which you are a member.

Thus when man had received the sentence of death in himself from the Voice of God ; when his own covering for his nakedness had been stripped off ; when his own excuses and palliations for his sin had been consumed by the flame of God's searching and righteous judgment, made known in his heart and conscience, then, and not before, he received this seal of grace, mercy and love, to melt him into repentance ; to win him back to union with his heavenly father in love, that he might be saved from his sin. God covered with his own hand his naked body, the shame of which had made him afraid, and driven him to fly and hide himself, to signify that he only can, and that he truly does, cover and put away the sin from which that shame has arisen. This covering was not an apron or girdle of flimsy fig leaves ; but garments or robes of the skins of beasts, the most substantial and durable material, to signify that the covering which God provides for the sinner is complete and perfect, wholly the work of God, an everlasting righteousness ; which once and for ever, where it is received by believing in it, takes away

that shame and fear which drives the deluded soul from his presence and from life. These garments God provided not otherwise than by the sacrifice of innocent animals, to symbolize the truth that the righteousness which only can effectually cover the sin of man, must be found in the sacrifice of the innocent for the guilty, even of *the Lamb which was slain from the foundation of the world.*

From this act of God, in which he clothed man in the skins of beasts to put away the shame which had made him afraid, a countless number of expressions in the Word of God derive their origin and significance. For as the shame of the naked body is constantly taken in the Word as the symbol of the shame of conscious sin, so the covering of nakedness is the favorite expression to symbolize the forgiveness of sin. The righteousness of Christ, in his obedience, sufferings and death, is continually set forth under the symbol of a garment. *Thou wast naked and bare; I passed by, and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering but not of my Spirit, that they may add sin to sin. He that covereth his own sins shall not prosper. Blessed is he whose sin is covered. Thou hast covered all their sins. He hath covered me in robes of righteousness. That I might win Christ, and be found in him, not having on mine own righteousness,*

which is as filthy rags, but the righteousness of God. I counsel thee to buy of me white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear.

CHAPTER XVI.

OF THE BANISHMENT FROM PARADISE.

“And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever—Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”

HAD man actually obtained the object of his insane ambition? Did the experience of sin and evil into which he had plunged himself, and by which alone he now differed from his former estate, render him more like God, who *cannot be tempted with evil*, than he had been before? If now he was acquainted with evil, how had he become more like God in knowing good as well as evil? For to confine the force of expression to *know good and evil*, to knowing evil alone, is a manifest violation of its plain and obvious sense. Or are these words, *Lo! the man has become as one of us to know good and evil*, words of high and solemn irony?

This figure of speech which is called irony, is much more frequently used in the Scriptures than is commonly supposed. The words of our Lord to his disciples, when returning from his agony in Gethsemane

he found them sleeping, are ironical.* The whole parable of the unjust steward is certainly a strain of terrible irony.† But if these examples seem to be

* "Sleep on now and take your rest : behold, the hour is at hand, and the son of man is betrayed into the hands of sinners." If he had meant them to sleep on, would he have addressed to them a speech which, in order to have any effect, must wake them? Also in the next verse he says, "Arise and let us be going : Behold, he is at hand which doth betray me." Here he gives the same reason for their awaking and going which he had just given for their sleeping and taking their rest—that he their Lord and Redeemer was about to be betrayed. If this were a good reason for their awaking, it could not be a good reason for their sleeping. But if the former words be understood as ironical, the passage is relieved of all difficulty. Surely this is a proper time for you to sleep when your Lord is just about to be betrayed and crucified! Arise and let us be going ; your Lord is about to be betrayed.

† The character of the unjust steward should be carefully observed. His Lord has called him to account for negligence and waste, and is about to deprive him of his office. In order to provide for himself now, he connives with his master's debtors to defraud him. He has not wit enough to conceal his dishonesty. It is found out. This is the character held up as a model for the disciples of Christ.

Now let us suppose this to have taken place before our eyes. What is there in this man's conduct to be commended? Not his fidelity as a servant ; for he is too lazy to work, too proud to beg ; and, as the wiser course, has betaken himself to forgery and stealing. But it is his prudent foresight which is lauded by his master. Did a master ever think of praising a servant for prudent foresight exercised in defrauding? But what is there even of adroitness or cunning, to say nothing of rational foresight in what this man had done? Just such as a lawyer would manifest, if, when a bill or note is put into his hands to be collected, he should keep to himself a third or fourth part of its amount. This any fool can do ; and no man in his senses, when he should find his agent employed in such practices, would ever think of commending him for his foresight.

In applying this parable, the Lord says to his own true disciples, who have utterly renounced this world, "And I say unto you, make

doubtful to any, there are others which do not admit of doubt. *Rejoice, O young man, in thy youth, and*

to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." Now when shall the disciples of Christ fail, so as to have need of anything that the mammon of unrighteousness can give them? Where did the mammon of unrighteousness, in whatsoever sense that expression may be taken, get everlasting habitations to give the disciples of Christ?

That these are words of high and solemn irony is evident from what follows. For immediately, lest he should be mistaken, the Lord drops this figure of speech, as is almost always done in the Scriptures, and in the most direct and pointed manner warns his disciples against following this man's example. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon," as this man was not, "who shall commit to your trust the true riches?" "If ye have not been faithful in that which is another man's," as this unjust steward was not, "who shall give you that which is your own? No servant can serve two masters." "Ye cannot serve God and mammon."

By carefully attending to the truths, which by way of application, Jesus himself draws from this parable, it will be seen that it is spoken *against covetousness*, not to recommend foresight. For these truths can be drawn from it only by understanding that the conduct of this proud, lazy, covetous fool, is held up as the very opposite of true wisdom and prudence; as something in every particular to be abhorred. For this unjust steward utterly failed to gain what he sought. Is it to be supposed that his Lord allowed him to keep what he had so dishonestly appropriated to himself? or that, after such a specimen of his fidelity, he restored him to the stewardship? What then did he gain by his very prudent foresight? And the application of the words, "The lord commended the unjust steward because he had done wisely, for the children of this world are wiser in their generation than the children of light," becomes such as this, surely your Lord shall commend and reward

let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes ; but know that for all these things, God will bring thee into judgment. The former part of this address is ironical. In the latter part the irony is dropped as usual, that it may not be mistaken. It is as much as to say, Rejoice not O young man in vanity ; walk not in the ways of thy heart, nor in the sight of thine own eyes, according to thine own wisdom, because for all these things God will surely bring thee to a terrible reckoning. The same figure is used by the prophet Elijah in his famous address to the priests of Baal. *Cry aloud, for he is a god ; either he is talking or he is pursuing, or he is in a journey, or peradventure, he sleepeth, and must be awaked.* Thus in the most powerful manner he sets before the deluded idolaters, the grossness of their folly and sin, in calling upon him as a god, who could neither talk, nor hunt, nor move from one place to another, nor even sleep.

you for such conduct as this, if you can conceive that a man should praise his servant in such circumstances ! Surely it is wise for you to follow this man's example, since the children of this world, who walk in utter darkness, are so much wiser than the children of light who are illuminated by the Holy Ghost, and walk in the Wisdom of God !

This view is still further confirmed, if that were necessary, by the fact, that "the Pharisees who were covetous," immediately perceived that this parable was spoken, not to recommend foresight, but against them, and they derided him. This led him to follow them up with another, that of the rich man and Lazarus, which rebukes them for the same love of mammon which is rebuked in the parable of the unjust steward.

Also, it is to be observed, that God is frequently represented as mocking, in order to reveal, the grossness of that folly which is contained in all the sin of man, the preference of his own wisdom before the Wisdom of God. *Because ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh.* When the heathen plot against the Lord and his Anointed, seeking to cast off the bands of his authority, they are said to imagine or devise vain things. *He that sitteth in the heavens shall laugh; the Lord shall have them in derision.*

If now we recur to the account before given of what man beheld after he had eaten of the fruit of the forbidden tree, we shall perceive that his eyes were opened indeed, but not to know good and evil. *Their eyes were opened, and they knew that they were naked.* And since it is perfectly evident that by the experience of sin and evil, man became in no respect more like God than he had been before, but that the image of God in him was marred instead of being rendered more perfect, the expression, *Lo! the man has become as one of us to know good and evil*, may, like the preceding examples, be taken as words of high and solemn irony. They are spoken to describe and make known, the greatness of man's folly, as it appeared to the Wisdom of God. They reveal the truth that, as God beheld man's presumptuous and insane attempt to know good and evil by his own wisdom, it was a miserable failure. They are as if Jehovah had said, Indeed, man has succeeded in be-

coming as one of us ! The creature of yesterday has raised himself to equality with his Creator ! The worm has indeed become a god ! He has plunged himself into death. *How art thou fallen from heaven O Lucifer, Son of the morning ! How art thou cast down to the ground ! For thou hast said, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High. Thou shalt be brought down to hell.*

In order now that man may submit to the chastisement inflicted upon him by God, he must be driven forth from the garden to till the ground, out of which he was taken. The home and outward reflection of his innocent and holy and happy life, is no longer a fit abode for his sinful nature, upon which has come the judgment of toil and sorrow and death. The tree of life, the sacrament and symbol of that spiritual life which has been nourished by the obedience of his own agency, under the guidance of the Wisdom of God, must be forbidden to him in order that by its fruit his earthly nature may not be freed from the punishment of death. He has now violated the truth of which it was the symbol, and has no longer any right to the sacrament of it, which can now be nothing better than a *form*, and must be powerless for his spiritual good. He must not linger around that tree, sighing to retrace his steps, to undo what is past, but go forth and submit himself to all the evils of the earthly lot which he has brought upon himself, that he may learn by bitter experience how inadequate is the guide of life which he has chosen, to dis-

tinguish aright between good and evil. Therefore *Jehovah God drove out the man.*

And he placed at the east of the garden, Cherubim and a flaming sword which turned every way to keep the way of the tree of life. What is there in this extreme care and rigor with which the tree of life was guarded from Adam, which is of universal significance and application? What is the truth for man as such, here symbolized?

In order to perceive what this is, we must observe, that innocence once lost, never can be recovered, because it consists in never having sinned. The redeemed saints now in glory are not, and never can become innocent, because it can never be true of them that they have not sinned. This is as much as to say, in other words, that man having lost his spiritual life cannot regain it by the obedience of his own agency. Having once sinned, and being left to his own agency, he must go on to sin for ever. For sin is something spiritual, and back of all actions. The sin of Adam even was back of his act of eating the forbidden fruit. It was that state of heart, that spiritual disposition from which this act arose; of which the act of disobedience was but the outgoing and manifestation. Much more therefore in us, and universally, sin is that in the *agent himself*, of which outward sinful acts are but the manifestation and symbol. It is even back of the thoughts. Jesus himself points us to something back of the thoughts as the place where sin originates. *Out of the heart proceed evil thoughts.* Sin is therefore that in the thinker

himself of which sinful thoughts are but the outgoing.

But, as we have seen, every act of human agency, whether of desire, thought or volition, reflects upon, and enters into the agent himself. By it he is changed. Hence after the first sin, he enters into subsequent agency different from that which he was before. His inward and most spiritual character is changed for the worse. He is vitiated, depraved in his nature. All his following acts are modified in their character by the first act of sin. After he has once conceived evil within himself, all that he can do by his own agency purely, must partake of that original evil. Sin defiles the agent himself, the fountain of all conceivable acts, and thus defiles all the stream which flows from that fountain. It corrupts the heart, out of which are the issues of the life, and thus corrupts the whole life. It changes the character of the will, the root of all actions, and thus causes all the fruit to be changed for evil. It perverts the nature of the vine, and thus perverts the nature of all the branches. Hence it is utterly impossible for man to return to life by the obedience of his own agency. He can of himself do nothing which has the least tendency to save him from his sins. For all that he can do, or think, or feel, must flow out of a heart already polluted, depraved, defiled by sin. And *who can bring a clean thing out of an unclean? Without me ye can do nothing. When we were yet without strength, in due time Christ died for the ungodly. We are not sufficient of ourselves to think anything as of ourselves.*

It is the idea, that it is not absolutely impossible for man to return to life by the obedience of his own agency which St. Paul opposes under the form of justification by works. It is perhaps, the most difficult of all things for man to receive the conviction, that, although some things may be less displeasing to God than others, it is utterly impossible for him in his own strength to do anything which is not tainted with sin, and therefore accursed from the presence of the Lord. It is hard for him to be brought wholly to despair of his own agency. And the loss of the feeling and conviction that sin is something back of all actions from which they spring, is even yet under the Gospel, the most fatal of all mistakes into which Christian people fall. For this it is which prevents men from feeling that it is sin, in this spiritual sense, from which they must be saved by Christ, if they are ever saved at all. It blinds them to the knowledge of what that is in which the Salvation of the Gospel consists; that it is to become holy within as well as without; to be like Christ. Hence they look to him as to one who has purchased forgiveness for them in an external and legal sense, rather than as to him who saves them from their sinfulness. They are prone to think that if they will do as well as they can, God will forgive them where, through human infirmity, they do err and come short; and there they rest satisfied. As well might a man whose vitals a cancer is eating away, be content when the physician tells him he will remove some of its branches, and forgive him the operation necessary to

eradicate the whole. For this reason man seeks to excuse himself for his sin, to prove to himself and others that he is not so much to blame for his transgressions. As wisely might he labor to excuse himself for having taken poison, when it is raging in his system, instead of applying to the antidote. Sin is not only that which brings man into condemnation before God. It is also a fatal disease ; it is poison to his nature. It is death. *Myself am hell.* Forgiveness from God for all a man's sins in a legal sense, announced to him by name in a voice from heaven, can do him no manner of good, except as the necessary means of purifying his spiritual nature from sin itself, by reconciling his heart to God in love. For this purpose indeed it is indispensable. But the very moment that the pardon of sin, in a purely legal sense, becomes the object of a man's desires and seeking, rather than deliverance from sin itself, or for any other purpose than as the necessary means of salvation from sin, it becomes an idol which must lead its deluded worshipper into *shame and everlasting contempt.*

Because the sin of man is something spiritual, back of all actions, consisting in a depraved and perverted nature of the agent himself, which not only brings him under condemnation of the righteous judgment of God, but also partakes of the nature of a spiritual disease, he cannot by the obedience of his own agency return to spiritual life. He must be brought to despair of helping or healing himself. For that which would heal is precisely the thing

which is diseased. He must feel himself to be helpless, *without strength*. Until he feels this, he is always lingering around the tree of life, trying to be saved by eating of its fruit. He is continually trying to do something which may be pleasing to God; when this is impossible except to an innocent and undepraved being. Hence he is always baffled, defiled more and more by *the conscience of sin*. To destroy this illusion, to reduce him to the conviction and feeling of his helplessness in his sins; to make him know that he is *dead in trespasses and in sins*, the law was given. Feeling this, he is emptied of himself, so to speak. His self-trust, and self-righteousness, and all hope from himself, are destroyed.

Thus only can man be prepared for the new life, which is already prepared for him in Christ; and his mind and hopes turned to such expressions of the Wisdom of God as the following. *The Lord our Righteousness. In the Lord have I righteousness and strength*. He is in some sort forced to look away from himself to him *who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption*. He questions with himself what those words which follow should mean. *Without me ye can do nothing. I am the vine, ye are the branches. Ye are the body of Christ. The spirit of God dwelleth in you. Ye are the temple of the living God. Christ in you the hope of glory. Christ is in you, except ye be reprobates. It is God who worketh in you, both to will and to do of his good pleasure. We are not sufficient of ourselves to think anything as of ourselves*

but our sufficiency is of God. Christ liveth in me. The power of the truth here declared, like every other truth, is to be realized in act and life, not otherwise than by first believing it upon the authority of the Word of God. That authority is to overcome all cavils and objections of the carnal mind. But as soon as it is believed, that these words, *Christ is in you except ye be reprobates*, do describe a truth and a fact, out of, and through the faith of that truth, springs up a new life, and a new strength, which is nothing else but the life and strength of the Spirit of Christ in man's soul. The belief of this truth is the secret of godliness. The divine energy and success of Paul in the service of his master, was the unwavering faith of the truth which he declares in the words, *It is not I that live, but Christ that liveth in me. I can do all things through Christ which strengtheneth me.* No man ever yet successfully contended with, and overcame the temptations of the world, the flesh and the devil, who did not believe what John declares in the words, *Greater is he that is in you, than he that is in them.* No man can live who will not believe the truth which Christ reveals to him in the declaration, *I am the life.*

This life of Christ in man is wholly a new life, different from, and in its perfection inconceivably more excellent than that of his original innocence. Where sin abounded grace does much more abound. This life is not nourished by the obedience of man's agency, as was the life of Adam. It must be erected upon the crushed ruins of man's agency. It must be

implanted in the death of that nature in which man has sinned, and which is now depraved. Man must be crucified with Christ; be *baptized into his death*, that he may live with him and by him. To establish and maintain this new life, the simple guidance of the Wisdom of God in the choice between good and evil is not sufficient. To follow that guidance man has now, of himself, no strength, no will, no desire. He needs a wisdom, a righteousness, a strength, a will not his own, yet united to him, and revealed in him. He needs an agency revealed in him which is not his own, to choose and obey for him. This is Christ in man who chooses and obeys, of whose obedience all that is good in man's affections, thoughts, volitions and actions, is but the consequence, the outgoing and manifestation. He *brings into* man his own perfect *everlasting righteousness*, that unto him might be all the praise and glory of salvation. This is the life of God in the soul of man. This in its perfection is salvation from sin, and there is no other.

Now, the tree of life from which Adam was shut out, stood fast beside the tree of the knowledge of good and evil. It was the sacrament and symbol of his life of innocence, whose joy was the consequence and reward of the obedience of his own agency unto the guidance of the Wisdom of God, in his choice between good and evil. That life was lost past all hope of redemption. Innocence and the fruit of innocence had perished for ever. Man must not linger around that tree hoping to derive any spiritual bene-

fit from its fruit. To eat of it now can be nothing to him but a form of obedience. He must turn away his eyes from it. Every hope of life by his own obedience must be rooted out of his heart, before he will humble himself to receive the free gift of salvation through the obedience of another, for, and in him. He must submit himself to the sentence of death which has been pronounced upon him; must be baptized into death in a spiritual sense, in order that he may live. Now he must look to other symbols to learn how he may receive a new life. In the agony and flowing blood of the innocent animal, in its flesh consumed with fire upon the altar of God—in these he must find the symbol of the truth that only in being baptized into the death of the innocent Lamb of God can he have life. But so unconquerable is now his delusion and depravity that he and all his posterity will be continually seeking to return to life through the outward form of obedience. To warn him, and through this symbol, all his posterity, against this, which must always be fatal; to teach man that to return to life by the way of the obedience of his own agency is for ever impossible; that the attempt to do it must be fatal to his only hope of life; the cherubim and the flaming sword which turned every way, were set to guard the way of the tree of life. By this fiery sword, must every one who seeks to be justified by his own works, to obey by his own strength, to walk by his own light, to live by his own life, be slain and consumed.

From this life nourished and maintained by the obedience of his own agency man must look away to the new righteousness and the new life, which must be generated, nourished and perfected by the indwelling in him of the Spirit of Christ. This life is not only more excellent than all that he has lost, but it is sure to all the seed. For the Spirit of Christ enters into a unity with the spirit of the believer, so intimate and vital, that the two are properly said to be one. *He that is joined unto the Lord is one spirit with him.* Jesus himself declares to his disciples that they are one with him, as he is one with the Father. *Because I live ye shall live also.* All glory be to his holy name! It is just as impossible for them to die, as it is for him. This life therefore cannot be lost as was the former in Adam. It depends not upon the fallibility of man's discernment between good and evil; nor upon the mutability of his will. It depends not upon man's weakness or strength. The covenant is well ordered in *all things and sure.* The mercies of *David are sure.* It depends upon the choice and obedience of him who has united himself with his people, so as to become one with them; of him whose wisdom cannot err, whose faith cannot fail, and whose strength has already overcome all his and our enemies. Therefore it is that when this symbol, the tree of life, is introduced again in the close of the history of humanity, now saved from sin, it stands in the midst of the street of the New Jerusalem, come down from heaven to earth, on either side of the

244 OF THE BANISHMENT FROM PARADISE.

river of life, which issues out of the throne of God and the Lamb, and BESIDE IT IS NO LONGER THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

THE END.

M. W. DODD,
PUBLISHER AND BOOKSELLER,
Corner of Park Row and Spruce Sts., opposite City Hall,
NEW YORK,
PUBLISHES AMONG OTHERS THE FOLLOWING:

CHARLOTTE ELIZABETH'S WORKS.

WITH AN INTRODUCTION
BY MRS. HARRIET BEECHER STOWE,
AND A PORTRAIT OF THE AUTHORESS.

2 Vols. 8vo.,

WITH SEVERAL ILLUSTRATIONS,
ENGRAVED EXPRESSLY FOR THE WORK.

The Publisher invites the attention of the public to this new Edition of one of the most popular and useful writers of the present age. It contains upwards of 1500 large octavo pages, and nearly thirty different productions; several of which in prose and poetry, make their first appearance in our country in this edition. All her volumes, excepting a few juveniles unsuited to a Standard Edition, are included in this, making, to all intents and purposes, a complete Edition of the Works of Charlotte Elizabeth.

To the attractions of our former Editions we have added several engravings from steel, got up expressly for the work, as Illustrations and Embellishments.

The news of the death of Mrs. Tonna has awakened a new interest in her writings. Among her last labors as an authoress, was the preparation for the press of *Judæa Capta*. This we received from Charlotte Elizabeth in manuscript, in advance of its publication in England, for this Edition of her works, *which has her express endorsement, and is the only one in this country from which she has derived any pecuniary benefit.*

OPINIONS OF THE PRESS.

"Charlotte Elizabeth's Works have become so universally known, and are so highly and deservedly appreciated in this country, that it has become almost superfluous to praise them. We doubt exceedingly whether there has been any female writer since Hannah More, whose works are likely to be so extensively read and so profitably read as hers. She thinks deeply and accurately, is a great analyst of the human heart, and withal clothes her ideas in most appropriate and eloquent language. The present edition, unlike any of its predecessors in this country, is in octavo form, and makes a fine substantial book, which, both in respect to the outer and inner, will be an ornament to any library."—*Albany Argus*.

"These productions constitute a bright relief to the bad and corrupting literature in which our age is so prolific, full of practical instruction, illustrative of the beauty of Protestant Christianity, and not the less abounding in entertaining description and narrative."—*Journal of Commerce*.

"In justice to the publisher and to the public, we add that this edition of Charlotte Elizabeth's Works will form a valuable acquisition to the Christian and Family Library."—*Christian Observer*.

"We experience a sense of relief in turning from the countless small volumes, though neat and often ornate, that the press is constantly throwing in our way, to a bold, substantial-looking octavo of 600 pages, in plain black dress, with a bright, cheerful countenance, such as the volumes before us. Of the literary characteristics of Charlotte Elizabeth we have had frequent occasion to speak. Her merits and defects are too well known to need recapitulation here."—*Newark Daily Advertiser*.

This third volume completes this elegant octavo edition of the works of this popular and useful author. The works themselves are so well known as not to need commendation. The edition we are disposed to speak well of. It is in clear type, on fine paper, and makes a beautiful series. It is, moreover, very cheap."—*New York Evangelist*.

WE ALSO PUBLISH THE FOLLOWING OF CHARLOTTE ELIZABETH'S WORKS, IN UNIFORM, NEAT 18MO. VOLS.,
VARYING FROM 25 TO 50 CENTS PER VOL.

Books Published and for Sale by M. W. Dodd.

THE ATTRACTION OF THE CROSS.

The Attraction of the Cross, designed to illustrate the leading Truths, Obligations and Hopes of Christianity. By *Gardiner Spring*, D.D. 12mo. Fourth edition.

"We are not surprised to hear that Mr. Dodd, the publisher, has already issued the third edition of the *Attraction of the Cross*, by the Rev. Dr. Spring. It is the ablest and most finished production of its author, and will undoubtedly take its place in that most enviable position in the family, as a volume of standard reading, to be the comfort of the aged and the guide of the young. We commend it as one of the most valuable issues of the press."—*N. Y. Observer*.

"This is no ordinary, every-day volume of sermons, but the rich, ripe harvest of a cultivated mind—the result of long and systematic devotion to the proper work of the Christian ministry. We regard Dr. Spring as one of the most accomplished preachers of the country. We never heard him preach a weak discourse; and whenever he appears from the press, it is with words of wisdom and power. A careful perusal of this admirable book has afforded us great pleasure. We do not wonder to find it so soon in a third edition. It will have a lasting reputation."—*Baptist Memorial*.

"This volume, which we announced two weeks ago, and which we then predicted would prove to be the most excellent and valuable work yet written by Dr. Spring, has more than equalled our expectations. . . . We trust that every family in our land will read this precious work, which illustrates so beautifully and attractively the leading truths, obligations and hopes of Christianity, as reflected from the Cross of Christ."—*Albany Spectator*.

"We mistake if this neatly-printed volume does not prove one of the most attractive religious works of the day. It presents the practical truths of religion, which all ought to know, free from the spirit of sectarianism or controversy. The book is prepared for permanent use, and bids as fair, perhaps, as any book of the kind in our times, to live and speak long after the author shall have gone to test the realities he has so eloquently described."—*Journal of Commerce*.

"Dr. Spring's new work, which we had occasion recently to announce, is very highly commended elsewhere. A New-York letter in the Boston Traveller thus introduces it to notice:—'A new work of Dr. Spring, "*The Attraction of the Cross*," has been published by M. W. Dodd, of this city. . . . "*The Attraction of the Cross*" is destined to live among the very best productions of the church with which its respected author is connected. The style is remarkably pure, the arrangements of the topics lucid and methodical, and the arguments addressed with great force to the reason and conscience. It will stand by the side of "*Doddridge's Rise and Progress*," "*Wilberforce's View*," or the "*Way of Life*," in the libraries of future generations.'"—*Newark Daily Adv.*

"None will wonder at the rare success which this volume has won, who have read it. For comprehensiveness of views, beauty of style and excellence and fervor of devotional feeling, few works have lately appeared that surpass it."—*New-York Evangelist*.

"The grand relations of the Cross, its holy influences, its comforts and its triumphs, are here exhibited in a manner cheering to the heart of the Christian. And the perusal of this book will, we venture to say, greatly assist and comfort the children of God. . . ."—*Presbyterian*.

Books Published and for Sale by M. W. Dodd.

DR. RICHARD'S LECTURES.

Lectures on Mental Philosophy and Theology. By *James Richards*, D.D. Late Professor in Auburn Theological Seminary. With a Sketch of his Life. By *Samuel H. Gridley*. And a finely engraved likeness. 8vo.

"For natural vigour of mind, practical wisdom, fervent piety, and unwearied diligence, both as a minister of the Gospel and teacher of Theology, the professor of Theology in the Theological Seminary at Auburn stood deservedly high in the estimation of all who knew him or his writings. The discussions in this volume relate to some of the most profound and difficult subjects, yet are distinguished for great clearness of method, strength of thought and simplicity of style. . . . We only regret that the taste for lighter reading will probably exclude this volume from the libraries of those who most need it. To students in Theology, and thinking laymen, it presents strong allurements, and will abundantly compensate for the time of more than a single reading."—*Com. Adv.*

CHRISTIAN IMPERFECTION.

Lectures on the Moral Imperfection of Christians. Designed to show that while sinless perfection is obligatory on all, it is attained by none. By *Seth Williston*, D.D. 18mo.

"This is a work which will repay many a reading. In force of reasoning, felicity of illustration, and power of application and conclusion, it will commend itself to the strongest intellect; while the Christian will be convinced, that the Rev. author, instead of lowering the standard of divine graces and duties, raises it to the highest point of Christian excellence and to the perfections of God, so that the true disciple of Christ will be led to humble himself before God, and repent daily in dust and ashes, of his involuntary sins of omission and commission."—*Alb. Spectator*.

NEVINS' SERMONS.

Sermons. By the late *William Nevins*, D.D. With a finely engraved portrait. 12mo.

UNION TO CHRIST.

By Rev. *R. Taylor*. 18mo.

NON-CONFORMITY TO THE WORLD, BY THE RENEWING OF THE MIND.

By Rev. *G. N. Judd*. 32mo.

FRAGMENTS; FROM THE STUDY OF A PASTOR.

By *Gardiner Spring*, D.D. 12mo.

Books Published and for Sale by M. W. Dodd.

CHARLOTTE ELIZABETH'S WORKS.

IN 18mo. VOLUMES.

JUDAH'S LION.

"In a sprightly, well-written narrative, containing scenes of high dramatic interest; it portrays the character and hopes of the Jews in their dispersion, and points to the means which may be blessed in restoring them to the faith of Abraham, in the true Messiah."—*Phila. Observer*.

"Individuality of character is faithfully preserved, and every one is necessary to the plot. The reader will find in this book much information that he can only find elsewhere by very laborious research. Charlotte Elizabeth is a firm believer in the national restoration of the Jews to the possession of Palestine, but believes they will previously be converted to Christianity. We advise our friends not to take up this book until they can spare time for the perusal; because, if they commence, it will require much self-denial to lay it down until it is fairly read through."—*Christian Adv. and Jour.*

THE FLOWER GARDEN.

A collection of deeply interesting Memoirs, beautifully illustrated under the similitude of flowers.

SECOND CAUSES;

OR, UP AND BE DOING.

"We consider this little volume before us one of the best practical works from the pen of this popular writer. It presents a series of interesting illustrations of the efficacy of that faith which looks above and beyond second causes, and relies for support on the word and promises of God."—*Christian Observer*.

FALSEHOOD AND TRUTH.

"A beautiful and instructive volume, worthy to be put into the hands of all children and youth, as a choice token of parental solicitude for their preservation from insidious errors, and the establishment of the truth as it is in Jesus. Few there are indeed of any age who can read it without equal profit and pleasure."—*Boston Recorder*.

CONFORMITY.

"We read this little volume with great and unqualified satisfaction. We wish we could induce every professor of religion in our large cities, and indeed all who are in any way exposed to contact with the fashionable world, to read it. The author, in this little work, fully sustains her high reputation as a very accomplished and superior writer, and the staunch advocate of Evangelical principles, carried out and made influential upon the whole life and conduct."—*Epis. Recorder*.

THE DESERTER.

"We have never (we speak advisedly) read a story that more entirely enchained us than this. We are not quite sure how much of it is fancy, and how much fact; but we rather suppose that the outline is veritable history, while the filling up may have been drawn partly from the author's imagination. The principal hero of the story is a young Irishman, who was led through the influence of one of his comrades, to enlist in the British Army, contrary to the earnest entreaties of his mother, and who went on from one step to another in the career of crime till he was finally shot as a deserter; though not till after he had practically embraced the Gospel. The account of the closing scene is one of the finest examples of pathetic description that we remember to have met with. The whole work illustrates with great beauty and power the downward tendencies of profligacy, the power of divine grace to subdue the hardest heart, and the encouragement that Christians have never to despair of the salvation, even of those who seem to have thrown themselves at the greatest distance from divine mercy."—*Albany Daily Citizen*.

"This is one of the happiest efforts of this exceedingly popular writer. Its great aim appears to be to exhibit the truly benevolent influence of *real* piety upon the heart of man, as well as the degrading nature of sin. The narrative is admirably sustained—the waywardness of the unregenerate exhibited in living colors, and so interspersed with sketches of the 'soldier's life,' as to add a thrilling interest to the whole. It forms a neat library volume of near 250 pages, and is handsomely printed and bound in cloth."—*Auburn Journal*.

"One of the happiest productions of the author. The narrative is well sustained, and the personages and character are true to nature."—*Commercial Advertiser*.

COMBINATION.

"This is a tale, founded on facts, from the gifted pen of Charlotte Elizabeth. It is well written, and contains the very best of advice. It lays down with great force the mighty truth, that without Religion there can be no virtue; and that without the fear and love of God, man will inevitably be dashed on the rocks of irredeemable ruin. Religion is the Sheet Anchor, the only protection to hold by in the hour of violent temptation; but if that be lost, all is over. Such little works as these are eminently calculated to produce a vast amount of good; and therefore let the heads of families place them upon their table for the benefit of their children.

"In no better way could an evening be spent than by having it read aloud, that a warning may be taken from the folly of others, and that the course which has led them to ignominy and disgrace may be most carefully avoided."—*Boston American Traveller*

THE DAISY—THE YEW TREE,

Chapters on Flowers.

Three most delightful little volumes, made up in part from her very popular Flower Garden Tales for those who prefer them in smaller volumes.

(7)

Books Published and for Sale by M. W. Dodd.

CHARLOTTE ELIZABETH'S WORKS—CONTINUED.

WRONGS OF WOMEN.

Part I. . 'MILLINERS AND DRESSMAKERS;' II. 'THE FORSAKEN HOME;' III. 'THE LITTLE PIN-HEADERS;' IV. 'THE LACE RUNNERS.'

"Is now published in handsomely bound volumes by M. W. Dodd. These are the most popular and intensely interesting stories from the ever-moving pen of Charlotte Elizabeth, and we are desirous to see them widely read. They are eminently calculated to awaken sympathy for the oppressed and the poor, and we therefore take pleasure in calling to them the attention of our kind-hearted readers."—*N. Y. Observer*.

"This volume contains Charlotte Elizabeth's most graphic, truthful, and pathetic expressions of the 'Wrongs of Women.' She has come out as the champion of her sex, and if they have no such wrongs to be redressed in this country, they have thousands who sympathize with their enslaved sisters in Great Britain."—*Id.*

"The authoress of the 'Wrongs of Women,' Charlotte Elizabeth, has portrayed them in terms of exquisite pathos and heart-moving tenderness. Eloquently and forcibly has she denounced the inhuman policy out of which they have grown; and with all the susceptibilities and overwhelming influences of woman's affections, she approaches the subject in the hope of being able to bring some alleviation, some mitigation of the mental and physical degradation of her sex."—*American (Boston) Traveller*.

DANGERS AND DUTIES.

"This volume is full of thrilling interest and instruction. Those who commence, will not be content till they have finished it, and they will find instruction presented in a form so irresistibly attractive and enchanting, that they will read it through, and wish it longer still."—*Christian Advocate*.

PASSING THOUGHTS.

"Few volumes of 156 18mo pages, contain a greater amount of valuable thought happily arranged to secure attention and promote reflection. The anecdote of George III., p. 53, is new to us, as are indeed several other illustrations, but they are striking and beautiful. Books like this cannot be too widely circulated nor too frequently read. They supply heavenly aliment to the weak, useful medicine to the sick, and safe stimulus to the healthy and the strong."—*Boston Recorder*.

We also publish in elegant library style, illustrated with Steel Engravings, what to all intents and purposes may be considered a *complete edition* of the Works of this popular Authoress. The edition is comprised in upwards of 1500 large octavo pages.

JUDÆA CAPTA.

'*Judæa Capta*,' the last offering from the pen of this gifted and popular writer, will be esteemed as one of her best works. It is a graphic narrative of the invasion of Judæa by the Roman legions under Vespasian and Titus, presenting affecting views of the desolation of her towns and cities, by the ravages of iron-hearted, bloodthirsty soldiers, and of the terrible catastrophe witnessed in the destruction of Jerusalem. The narrative is interspersed with the writer's views of the literal fulfilment of prophecy concerning the Jews, as illustrated in their extraordinary history, and with remarks contemplating their returning prosperity. Her occasional strictures on the history of the apostate Josephus, who evidently wrote to please his imperial masters, appear to have been well merited. The work is issued in an attractive and handsome volume."—*Christian Observer*.

"If the present should prove to be Charlotte Elizabeth's last work, she could not desire to take her departure from the field of literature with a better grace; and we doubt not that it will be considered, if not the best, yet among the best of her productions. It is full of scripture truth, illustrated by the charm of a most powerful eloquence; and no one, we should suppose, could read it without feeling a fresh interest in behalf of the Jewish nation, and a deeper impression of the truth and greatness, and ultimate triumph of Christianity."—*Albany Daily Advertiser*.

"This volume contains a description of some of the most terrific scenes of which this earth has been the theatre. But instead of contemplating them merely as a part of the world's history, it takes into view their connection with the great scheme of Providence, and shows how the faithful and retributive hand of God is at work amidst the fiercest tempest of human passion. The work contains no small portion of history, a very considerable degree of theology, and as much beautiful imagery and stirring eloquence as we often find within the same limits. Those who have the other works from the same pen, will purchase this almost of course; and they need have no fear that it will disappoint any expectation which its predecessors may have awakened."—*Albany Religious Spectator*.

Also just published—

"THE CHURCH VISIBLE IN ALL AGES."

A work, making attraction to the youthful as well as the more mature mind, a deeply interesting and important subject.

All the foregoing are printed on clear, white paper, and bound to match, making an attractive and beautiful set of books. They are sold in sets or separately, varying from 25 to 50 cents per volume. When purchased for Sabbath Schools, a liberal deduction is made from the above prices.

Books Published and for Sale by M. W. Dodd.

IN ADDITION TO THE FOREGOING IS ALSO PUBLISHED,

MEMOIRS OF REV. JOHN WILLIAMS,

Missionary to Polynesia. By Rev. Ebenezer Prout, of Halesstead. 1 vol. 12mo.

"Mr. Dodd has published a fine edition of Prout's Memoirs of Rev John Williams, Missionary to Polynesia. The lives of few men afford more ample material for an instructive and interesting biography than that of Williams. His ardent, energetic, and successful labors as a Missionary of the Cross, are almost without parallel. His self-denying and eminently prosperous efforts in Polynesia have been extensively before the public in the '*Missionary Enterprises*,' and the friends of missions every where hold him in affectionate and melancholy remembrance as the '*Martyr of Erromanga*.' The author of the Memoir now published, has, without drawing largely upon the facts with which the Christian public are already familiar, produced a volume of intense interest. The work is not merely the eulogy, but the history of the active and efficient life of a man whose works constantly spoke his praise, even to the hour of his tragic death. We take pleasure in commending the excellent mechanical execution of the volume."—

MEMOIR OF THE LIFE, LABORS, AND EXTENSIVE USEFULNESS OF THE REV. CHRISTMAS EVANS,

A Distinguished Minister of the Baptist Denomination in Wales. Extracted from the Welsh Memoir by David Phillips. 1 vol. 12mo. With portraits.

"One or two specimens of the preaching of this celebrated Welsh divine have been extensively read in this country, and have been sufficient to mark the author as a man of extraordinary genius. We are glad to know more of him. The memoir before us gives a succinct account of his life and labors, and presents the portraiture of a man of great talents, eminent piety, and most amiable character. There are also several specimens of his writings which are exceedingly interesting, and an account of the origin, nature, and influence of San-demanism, of which Evans was well nigh a victim, more complete and satisfactory than any thing we have ever seen, except Andrew Fuller's work on the subject. The memoir is a valuable addition to our stock of religious reading. It is well printed, and adorned with a portrait of Evans, the features of which are Welsh enough."—*N. Y. Evangelist.*

THE ADVANCEMENT OF RELIGION THE CLAIMS OF THE TIMES.

By Andrew Reed, D. D., with a Recommendatory Introduction by Gardiner Spring, D. D. 1 vol. 12mo.

Dr. Spring says, "At the request of the publishers I have paid some attention to the work of Dr. Reed, with the view of expressing my humble judgment of its merits. The reverend author is favorably known to the churches of this country, and this work will detract nothing from his reputation.

Books Published and for Sale by M. W. Doda.

THE BOOK THAT WILL SUIT YOU;

Or a Word for Every One. By Rev. James Smith, Author of
"Believer's Daily Remembrancer," &c.

"An elegant little hand book of some 300 pages 16mo., and by an English author. Its contents are a rare selection of topics, treated briefly to suit the circumstances of those who have fifteen or twenty minutes to spend in reading, which it would be wicked to throw away, and yet discouraging to commence a heavier volume. 'The Successful Mother,' 'The Child's Guide,' 'The Husband's example,' 'The Wife's Rule,'—these are some of the topics taken promiscuously from the book; and they show the author's mind to be travelling in the right direction, viz.: towards the theory of life's daily practice. We hope that the time is near when Christian parlors will be emptied of 'The Book of Fashion,' 'Somebody's Lady's Book,' etc., etc., made up of love stories mawkishly told, and other drivelling nonsense; and their places supplied with works like the 'Book that will Suit you'—no less pleasing, and far more useful."

GRACE ABOUNDING TO THE CHIEF OF SINNERS,

In a faithful account of the Life and death of John Bunyan,
pp. 176.

"We are pleased to see a very handsome edition of this admirable treatise. It is just published, and will be eagerly sought after by all who admire the spirit and genius of this remarkable man whose 'Pilgrim's Progress' stands nearly if not quite at the head of religious literature."

KIND WORDS FOR THE KITCHEN;

Or Illustrations of Humble Life. By Mrs. Copley.

"This admirable little volume is the production of Mrs. Esther Copley, (late Mrs. Hewlett,) whose popularity as an authoress has long been established upon both sides of the Atlantic. The welfare of that interesting and important part of society who discharge the domestic duties of life has long engaged the attention of this distinguished and accomplished lady.

"We have read the 'Kind Words for the Kitchen,' with a firm conviction that it is the best work we have ever seen in so small a compass for its designed purpose; it suggests all that a sense of duty would lead the head of a well regulated household to advise, and having loaned the book to ladies distinguished for their judgment and skill as heads of well-governed families, they have urged its publication with a few omissions of matter deemed inappropriate to our country.

"We believe almost every Christian lady will be glad to place such a manual of sound instruction in the hands of her domestics, and that which is kindly bestowed will generally be gratefully received. With an assurance that the general diffusion of this book would accomplish a most valuable service in binding together more closely the interests of the employer and the employed, and softening down the asperities which so frequently grow out of the ill performed duties of the household sphere, we should rejoice to know that this little volume was placed by the side of the Bible in every kitchen of our country."

Books Published and for Sale by M. W. Dodd.

With portions of it I have been exceedingly interested, as throwing together very important thoughts upon the most important topics of religious instruction, well arranged and favorably expressed. The work evidently cost the author time, effort, and prayer, and it is well worth the labor and solicitude it cost. Whoever reads it will be abundantly compensated, and if he reads it with the spirit with which it was written, cannot fail to become a more enlightened and useful Christian. The object and aim of the writer is not a selfish one, but it is to do good. He takes a wide range, and yet having read the work the attentive reader will find that the substance of it is easily remembered. If our churches and our ministers would possess themselves of its principles and imbibe its spirit, they would have less cause to lament the decay of vital godliness, either in their own hearts, their families, or their congregations.

"The publisher deserves commendation and encouragement for the attractive form in which he presents this volume to the public, and I take great pleasure in recommending it to all who purchase books for the sake of reading them."

**PRAYERS FOR THE USE OF FAMILIES; OR THE
DOMESTIC MINISTER'S ASSISTANT.**

By William Jay, author of Sermons, Discourses, &c., &c.

From the last London Edition. With an Appendix, containing a number of select and original Prayers for particular occasions. 1 vol. 12mo.

"This volume has been long looked upon as one of the best collections of devotional exercises for the domestic circle, that has been published, and by a large class of Christians we doubt not that it is considered invaluable. The present edition will be still more desirable to American Christians, who will not fail to thank the publisher for the fine form in which he has presented it."—*Courier & New York Enquirer*.

A GOLDEN TREASURY FOR CHILDREN OF GOD.

Consisting of Select Texts of the Bible, with Practical Observations, in Prose and Verse, for every day in the year. By C. H. V. Bogatzky. A new edition, carefully revised and corrected. 1 vol. 16mo.

"This is a reprint of a work written by a Polish Clergyman more than a century ago. We have seldom met with a work more admirably suited to the religious wants of families than the work before us. There is a lesson for every day in the year; a portion of Scripture is taken and such reflections are given as the text suggests. Those families who are in the laudable habit of calling their household together in the morning cannot do better than procure this work. The portion assigned for each morning lesson is short, but full of the true spirit of Christianity, and could not fail to have a salutary influence upon the thoughts and actions of the day. It is got up in the style of elegance for which the publisher, M. W. Dodd, is so well known."

(4)

Books Published and for Sale by M. W. Dodd.

**SERMONS, NOT BEFORE PUBLISHED, ON VARIOUS
PRACTICAL SUBJECTS.**

By the late Edward Dorr Griffin, D. D.

"Dr. Griffin may be regarded as having been a prince among the princes of the American pulpit. He left a large number of sermons carefully revised and ready for publication, part of which were published shortly after his death, but the greater portion of which constitute the present volume. They are doubtless among the ablest discourses of the present day, and are alike fitted to disturb the delusions of guilt, to quicken and strengthen, and comfort the Christian, and to serve as a model to the theological student, who would construct his discourses, in a way to render them at once the most impressive, and the most edifying."

A MEMOIR OF THE REV. LEGH RICHMOND, A. M.

Rector of Turvey, Bedfordshire. By Rev. T. S. Grimshaw, A. M., Rector of Burton-Latimer, &c. Seventh American from the last London Edition, with a handsome Portrait on Steel.

"We have here a beautiful reprint of one of the best books of its class, to be found in our language. Such beauty and symmetry of character, such manly intelligence and child-like simplicity, such official dignity and condescending meekness, such warmth of zeal united with a perception of fitness which always discerns the right thing to be done, and an almost faultless prudence in doing it,—are seldom found combined in the same person. It is a book for a minister, and a book for parishioners; a book for the lovers of nature, and a book for the friends of God and of his species. Never perhaps were the spirits and duties of a Christian Pastor more happily exemplified. Never did warmer or purer domestic affections throb in a human bosom, or exercise themselves more unceasingly and successfully for the comfort, the present well-being and final salvation of sons and daughters. From no heart probably, did ever good will flow out to men, in a fuller, warmer current. In a word, he was the author of the 'Dairyman's Daughter,' and the 'Young Cottager.'"

"The engraved likeness of Mr. Richmond alone is worth the cost of the work: as illustrative of the uncommon benignity that adorned and endeared the man to his friends and the world."

UNCLE BARNABY;

Or Recollections of his Character and Opinions, pp. 316.

"The religion of this book is good—the morality excellent, and the mode of exhibiting their important lessons can hardly be surpassed in anything calculated to make them attractive to the young, or successful in correcting anything bad in their habits or morals. There are some twenty chapters on as many common sayings and maxims, occurrences and incidents—in this respect bearing a resemblance to 'the Prompter,' a somewhat oracular book forty or fifty years ago. It is an excellent book to keep in a family, and may be alike beneficial to parents and children."