

ARTICLE II.

THE NATURAL BASIS OF OUR SPIRITUAL LANGUAGE.

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NO. IV.—TYPES AND SYMBOLS.

THE above caption is sufficiently broad to include most of the topics that will now claim attention. It introduces a subject which is, of course, too large and comprehensive to be adequately developed in the space allowed to a single Article. The prophet-poets of the Bible, and poet-prophets as well, held most intimate communion with external nature, and were quick to discover the latent symbols and emblems of spiritual things, higher and holier than themselves, which lay enshrined in all the visible works of God. And, because they were wise, they gave good heed and sought out acceptable words for the thoughts and emotions that stirred within them. Hence they dealt largely and boldly in figure and type and emblem. They could not do otherwise. Mere verbal formulas were quite inadequate to express the marvellous revelations of things divine which they were commissioned to proclaim. They looked up through the clear, bright heavens of Palestine, and they declared the glory of God. Day unto day uttered speech, night unto night showed knowledge.

"Though nor real voice nor sound
Amidst their radiant orbs be found,
In reason's ear they all rejoice
And utter forth a glorious voice;
Forever singing as they shine
The hand that made us is divine."

And so, too, does the wide and teeming earth and old ocean, with all that on and in them is. The wild storm has a

voice, and the sweet calm. Lightning and thunder and rain and snow,

“Seasons and months and weeks and days
Utter successive songs of praise.”

The beasts of the forest and cattle on a thousand hills, birds of the air and fish in the sea, all natural objects, in fact, hold within them, and reveal to eyes inspired, suggestive emblems and shadows of moral and religious truth; and so, of course, and in a higher sphere, do the ways and works and institutions of man. We are prepared therefore to find the book written, by nature's inspired interpreters, crowded with words and thoughts derived immediately from this exhaustless source. To show how and to what extent this has pervaded and permeated our spiritual vocabulary is the specific object of the present Article.

The existence of genuine biblical types is here assumed, and no special attempt will be made to establish this fact, nor to illustrate the legitimate method of their interpretation. The belief in them has formed part of the common heritage of the church in all ages. The devout student of the Bible has always recognized and accepted them, and greatly delighted to meditate upon and explain them. Doubtless this extreme fondness has often led commentators, preachers, and poets of mystic times and temper into wild, and even mischievous, extravagances. A fervent and unchastened imagination discovered, or invented, types and symbols and spiritual allegories, when nothing of the kind was intended by the sacred writers; and then these idle fancies were in turn subjected to such minute and childish manipulation as to lead in the end to results absurd, and frequently not a little injurious to the cause of divine truth. But these delusions and extravagances did not, in the least, diminish the influence which type and symbol have had in enriching our spiritual vocabulary. On the contrary, these very vagaries and puerile conceits have made the contributions from this source only the more abundant and valuable.

Now though types and symbols have been unduly multiplied,

yet we do not admit that they are few in number, or difficult to discover. The Bible is full of them. The entire Hebrew nation was in a true and vastly important sense a typical people. So also was the land of their inheritance, and their civil and religious institutions; and we shall ever so treat them as occasion offers in these Articles. There were also many *persons* in their eventful history who were truly typical; many acts, incidents, and offices that were divinely symbolic and prophetic. As was to be expected, these were the most numerous and of deepest significance in the earlier ages of human history and of divine revelation. This was the chosen, we may say the natural, and even the necessary, method of revealing to man the kingdom of heaven, and of teaching, at first, the great moral and spiritual truths which constitute its life. Many of these types were, in their nature, essentially prophetic—*acted* prophecy, so long as they continued to be observed. They looked onward to the future, and embodied precious promises of better things to come, when the Antitype should appear. They foreshadowed, dimly it may be, but truly, the entire scheme of human redemption. By their mere visible enactment they proclaimed, and ever repeated, the blessed promise of it through the long, weary ages of expectant delay. On the general subject of biblical symbolism and type an able writer has well said that “the *outward* (in the Mosaic economy) came into existence merely for the sake of the religious and moral elements in it, the spiritual lessons it conveyed, or the sentiments of godly fear and brotherly love which it served to awaken. In a word, fleshly ordinances were made, to a great extent, the channels of conveying spiritual instruction, and for bringing perpetually into remembrance the grand distinctions of the law respecting good and evil. It was the more necessary that this should be done, and spread out into a vast multiplicity of forms, as the dispensation (Mosaic) then set up admitted so very sparingly of direct instruction, and was comparatively stunted even in its supplies of inward grace; so that it was mainly through these symbolical transactions that the knowledge of the

divine will was to be acquired, and its demands kept fresh upon the conscience. Hence it was necessary that they should be carried beyond the strictly religious territory, and should pervade all the relations of life. The Israelite in the commonest circumstances rising up around him — in the very food he ate — must have something to remind him of the law of his God, and feel himself enclosed on every side with the signs and indications of that righteousness which it was his great duty, as a member of the covenant, to cherish and exemplify.”¹

The writer of the above was not pursuing our specific theme, and we now return to it with the remark that the entire series of biblical types and symbols has its basis in this land of the Bible, and was enunciated and wrought out mainly in connection with the Mosaic economy as here established, and for many generations of marvellous history carried into successful practice. But it is obvious that the system thus introduced and developed formed the essential prerequisite to the Christian dispensation. Without this antecedent symbolism many of our Lord's most instructive discourses would have been impossible; or, if uttered in the form we now have them, quite incomprehensible. His whole life and mission would, in fact, have been inexplicable and unsolved mystery, were no light thrown upon them by this system of type and symbol. Neither could the apostles have taught and written as they did, if they had not possessed this inexhaustible source from whence to draw instruction, illustration, and confirmation. The importance of this matter in its bearing upon our theme is not easily exaggerated, and the list of sources whence flow our spiritual language would be strangely defective were this one omitted. Our business with it however is special, and limited to the contributions which type and symbol have made to the Christian vocabulary.

That a people who lived and moved and had their being in most intimate connection with typical institutions thus comprehensive and controlling, should be saturated, mind and

¹ Fairbairn on Typology, p. 219.

heart, with their influence in all directions, needs no proof; and that this all-pervading influence would manifest itself in their daily life, their manners, customs, ideas, and emotions, is equally clear. But what thus permeates and moulds the entire character must necessarily find its outward expression in names and words, phrases and proverbs, in the living language, in short, of the people thus circumstanced. Such has been the case pre-eminently in regard to the Hebrew nation, as their whole literature abundantly testifies. This needs no proof or illustration; but the additional fact may not occur at once, and to all, that God not only ordained and inaugurated these typical institutions, but with divine wisdom fitted up a theatre where they could be put into operation, and carried out securely and perfectly for long generations. Without this the entire scheme must have failed to accomplish the results intended, especially along the line pursued in our Articles. Many of these ordinances and institutions could not be rightly observed in the wilderness. They required settled habitations of a special and peculiar kind, a fruitful land, and a compact, well-protected territory. Even such fundamental matters as the Passover and circumcision had to be omitted during the forty years of wandering. The Lord, however, did not allow his purpose to be defeated for want of a suitable habitation. He provided beforehand the home that was needed for his people; and in this fact we discover delightful evidence that superhuman wisdom and power guided and controlled the Hebrew people, so as to secure infallibly the fulfilment of their unique mission. A careful inventory of the physical, geographical, and territorial requisites, implied in, and necessitated by the Mosaic economy, will be found to correspond wonderfully with the actual home of God's people, provided for them by the Most High, when he divided to the nations their inheritance, and set the bounds of the people according to the number of the children of Israel. This minute and marvellous correspondence between the institutions and the theatre on which they were to be put into practice could not have been fortuitous. No conceivable com-

bination of happy accidents can be accepted as an adequate explanation. The land itself, with its myriad phenomena and associated conditions, was as much the result of divine purpose and adaptation, as were the positive institutions of Sinai. The ordaining of the latter presupposes the existence of the former, and together they form a thousand-linked chain of evidence, to hold our faith fast anchored to the word of God. Such a scheme of revelation is superhuman and divine. Nothing short of infinite wisdom and almighty power could have at first devised, and subsequently realized, a system so complicated and mutually dependent.

Typically considered, Palestine was a sort of Eden, with a backward look toward the fall and expulsion, and, on the other hand, pointing onward and upward, as prophecy and promise, to a heavenly paradise. A large part of the biblical types and symbols rest upon, or spring directly from, natural phenomena or historic incidents and facts connected, nearly or more remotely, with the land of Canaan and adjacent countries and nations. The list of such facts and incidents is long and wonderfully varied. The deluge with its lesson of destruction, its ark of salvation, its dove of assurance, its bow of promise and hope. The call of Abraham, and his pilgrim life; the sacrifice of Isaac; the sale of Joseph; the descent into Egypt, the hard bondage, the deliverance and the deliverer; the burning bush, the signs and wonders in the land of Ham; the Passover, the passage through the Red Sea; the famine and the bread from heaven, the thirst and the river from the smitten rock; the brazen serpent, the fiery, cloudy pillar; Sinai and the giving of the law; the tabernacle with its various divisions and their furniture; sacrifices in all their variety, especially the great day of atonement; the Aaronic priesthood with its gorgeous robes, complicated ritual, and its awe-inspiring functions; the leprosy and its treatment; the cities of refuge; the year of jubilee, with all included or implied. Numerous as is this list, it does not exhaust the subject; yet is it abundantly sufficient for our present purpose; and we need only dwell very briefly on a

few of them, to show in what ways, and how largely they have contributed to enrich our spiritual vocabulary.

Our illustrations must be brief and general, rather than minute. Many important matters will be omitted altogether, and others merely glanced at. But this is the less to be regretted, since the analogies and suggestive lessons lie on the surface, so that he that runs may read them.

Let us turn to the descent of Jacob and his family into Egypt, with its concomitants and results. By this migration the entire church of God, his chosen people, were carried far away from the promised inheritance. By their prolonged sojourn there, the deep degradation into which they sank; the sad corruption, idolatrous and otherwise, which they contracted by intercourse with the Egyptians; the utter hopelessness of their ever being able to break the yoke of bondage, regain their liberty, and get possession of Canaan by their own efforts,—these, and many other things in their history and experience, were so arranged by Divine Providence as not merely to teach moral and religious lessons of utmost importance, but at the same time to give rise to the best verbal formulas by which they were to be enunciated. They constitute the natural basis of numberless words, names, and figurative phrases, which are admirably fitted for universal use in the household of faith. Amongst other great revelations they symbolize the awful descent of the whole human race into a moral and spiritual bondage, deeper and more disastrous than that of Egypt. That deliverance from this condition is, and ever must be, through the interposition of divine power and mercy. The history makes the fact only too plain, not only that the Hebrews could not have achieved their deliverance by their own efforts, but that they were in no sense worthy of liberty—were not fit to enjoy it. Nay more, they did not even desire it; and when, by a series of stupendous miracles, they were constrained to set out for the good land of their inheritance, they soon grew weary of the enterprise, longed to return, and repeatedly made the attempt to do so. Moses had abundant reason to

remind them that it was not for their righteousness, nor for the uprightness of their heart, that they went to possess the land, but that the Lord might perform the word which he swore unto their fathers, Abraham, Isaac, and Jacob. Now, no student of the Bible needs to be reminded that by this complicated and long-protracted series of events which preceded, accompanied, and followed the descent, the bondage, and the delivery, the essential doctrines of gospel truth and grace are distinctly made known; and by a stupendous array of symbolic acts and facts most emphatically confirmed and illustrated. And what is more pertinent to our present purpose, the record of them was so guided as to suggest and evolve the very best words, figures, and phrases by which these fundamental doctrines can be set forth. These symbolic histories, acts, and facts, in connection with the typical institutions, rites, and ceremonies of the Mosaic economy, permeated the entire religious consciousness of the Hebrew nation, and gave birth, in ways innumerable, to spiritual ideas and emotions wholly peculiar, and to corresponding verbal formulas by which to give expression to them. This rich legacy was transmitted to the Christian church by the writers of the New Testament, and at this late day the whole household of faith think, speak, and write in a diction whose origin and true significance can only be found in these ancient histories and symbolic institutions.

A few additional examples will farther illustrate this matter. The difficulty is not in the paucity, but in the abundance, of material from which to select. Let us take the tabernacle, and its successor the temple. They were intended mainly to furnish the machinery, so to speak, for the regular ongoing and visible outworking of the Mosaic institutions, and were, therefore, the natural centre of the Old Testament economy. It is not necessary for our purpose to assume any particular theory in regard to the emblematic import of either the whole or of the different parts of these structures. It matters not whether they were a symbolic representation of the universe, as Philo, Josephus, and many of the Fathers fancied,

or something totally different. They may have been designedly so arranged as to admit legitimately of more than one interpretation. The main end and aim, we suppose, was to localize the Divine Presence. Such is man's nature that what is far off and out of sight produces but a feeble impression. It was, therefore, necessary to give a local habitation to this awful presence, and this was accomplished in and by the tabernacle and the temple. Going up thither, the pious Hebrews came consciously before the heart-searching God, who could not be deceived, and would not accept mere "bodily exercise," much less hypocritical homage. This felt presence gave tone, solemnity, and intensity to the verbal formulas of public worship. Indeed, the whole costume of the devotional and poetic portions of the Bible has been colored by this vivid consciousness.

To such an extent has this occurred that many unfriendly critics have asserted that the Hebrew writers represent the infinite Creator as exclusively occupied, not merely with this tiny planet of ours, but they give him about as much to do in managing the affairs of their own petty tribe as he can well get through with, and more than he has patience to bear. According to these objectors, Jehovah is himself made to complain, "after the manner of men," of the burden and the bother of managing them. This is, of course, mere cynical caricature and misrepresentation. But if we should admit that these writers did actually believe that the earth was the grand centre of the universe, and that all the stars that stud the spangled heavens were made for man's accommodation, this would constitute no solid objection to their writings in the domain of spiritual revelation. They could not know what modern science, with her instruments of marvellous power, has discovered; and had it been supernaturally revealed to them, there would not have been any language extant by which to teach the mechanism of the universe, nor people capable of comprehending such high discourse. But, recurring to our specific study, we learn from the saying of our Lord, "Destroy this temple, and in

three days I will raise it up again," that the tabernacle and the temple represented symbolically the human nature of the Word made flesh, and the work of human redemption wrought out in the temple of his body. Thus far we have sure warrant from sacred scripture.

Again, it is evident from many intimations in the Bible, that these structures typified the whole church of God, as constituting Christ's visible body on earth. Then, farther, as included in the universal, each individual member is regarded now as a living temple, and then, in another relation, as a separate stone in the edifice. These things are taken for granted by New Testament writers, and from them are deduced thoughts, words, phrases, similes, promises, exhortations, warnings, and the like, without number. Our religious literature is not merely tinged with them, but literally permeated by them. Our limited space obliges us to hand over this fruitful theme to the memory and the consciousness of the Christian reader, while we pass on to other topics. This, however, may be safely done, since the pious mind and heart is full-stored with these precious pearls.

We invite special attention to the many ideas, beautiful allusions, and instructive comparisons introduced into Christian literature and language, and notably into our hymnology, from the wilderness of wandering, and the numberless incidents which there occurred to the weary wanderers. Now God had created and spread out this desert between Sinai and Canaan in such a way that Israel could not possibly pass from the thunders of the one to the peace and rest of the other without traversing this land of the shadow of death. Let it not be forgotten, that though this journey was intensely real, and the record of it is true history, hard and terrible, yet was it also essentially emblematic and allegorical—a vast series of suggestive symbols, spread over forty years of a national life and experience without a parallel or possible repetition. Out of the multitude of facts mentioned in the narrative of this most momentous migration, we have room here to select a single specimen to illustrate our subject—

the pillar of cloud by day, of fire by night. That this was symbolic — a type of Christ, in short, and of his providential protection and guidance — has been the uniform belief of the church in all ages, and is so now, a few cold critics excepted. Christ is emphatically light — the true light of the world, of which that pillar was merely a faint shadow. This is the only light that can guide us across the dark wilderness of the world to the true land of promise — the Canaan that we love. It is almost superfluous to remind the pious reader of the familiar hymns which have come to us from out this gloomy wilderness; or of the instructive symbols and allegories that lie scattered thickly over the face of this dismal desert. In it were born the two sons of Abraham, one of the bondwoman, the other of the free. “Which things are an allegory; for these are the two covenants, the one from Mount Sinai, which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children,” etc., as the apostle teaches the church in Galatia. We may not linger long over this, or any other symbol or allegory; but must pass to other things which have also added largely to our spiritual ideas and language.

The Aaronic priesthood, as established and perpetuated for long ages in this land of the Bible, was in all its aspects and relations eminently symbolic and typical. The selection and consecration of the high-priest, the personal attributes and character required in the candidate, the manifold duties and functions of the high office, were all penetrated with spiritual significance; as also were the places, instruments, robes, offerings, and the like. As a natural and inevitable result, names, titles, figures, and symbolic phrases derived therefrom have been sown broadcast over the entire area of our religious literature. The most precious and significant names and official titles bestowed upon our blessed Lord come to us, without modification, from this source, as we learn from the Epistle to the Hebrews. They, along with multitudes of associated terms, have been transferred to the Christian church,

unchanged, from the Hebrew institutions and Mosaic economy. It is as needless, as it would be tedious, to enter into minute detail where almost everything was symbolic. It is sufficient merely to mention such suggestive things as the mercy-seat covering the ark, in which was deposited the stone-engraved law; the cherubim, beneath whose outspread wings ascended the cloud of sweet incense — the prayers of the saints, perfumed by the infinite merits of the great Mediator — rising visibly towards the throne of God. How many delightful thoughts gather about it! In how many humble prayers, how many glad songs of praise, is it the central idea! The Aaronic priesthood, acting out their sacred functions, did continually reveal and visibly interpret the deep mystery of available mediation between God and man. Every member of the Hebrew hierarchy was a typical mediator; but more especially was the high-priest the representative type of Him who ever liveth to make intercession. It is not necessary to pursue this theme any farther; it may safely be left to the memory and the heart of the Christian believer to expand and develop the familiar theme. The prayers lisped at the mother's knee, the infant hymns learnt and sung then and there, and every conscious act of worship in riper years, will help to fill out the picture here drawn in faintest outline.

We will now turn to an illustration somewhat different, but yet fairly belonging to our argument. It was in this land of the Bible, and in vital connection with its institutions, that the day of rest, the weekly Sabbath was ordained, observed, and carried out faithfully for many long centuries, transfusing its manifold influences for good through the entire religious life of the nation. In no other land save this, and under no other known conditions of human society, except that of the Hebrews, could this have been enforced and firmly established. Now, in addition to other important ends, the Sabbath was intended to be an ever recurring symbol of heaven, and a prophecy of "the rest that remaineth for the people of God." It is thus explained at large by inspired writers; and by those who accept the Bible as from God, this

statement will not be questioned. It is not essential to our purpose to determine whether or not this institution be still binding upon the Christian church; for whatever be the dogmatic theories of divines on this point, there can be no difference of opinion in reference to the permanent and vast influence it has exercised over her literature and language. As positive institution, prophetic type, or soothing symbol, the Sabbath has graven its name on the very heart of Christianity. Its sweet voice is heard in her hymns and psalms of praise. To unnumbered millions of her children it is the only practical foretaste of that blessed rest which it foreshadows, which the pious anticipate with longing hearts, and which no amount of cold criticism can induce them to forego or forget.

The *rest* which Joshua gave to the Hebrew nation by the conquest of Canaan, and the peaceful settlement of the tribes in this land of promise, was, in its higher significance, only a happy symbol of the true sabbath in that heavenly inheritance which remaineth for all the children of God. Many pages, yea, whole volumes, might be filled with the devout and joyful meditations of the saints on this subject. We might quote at large from numberless psalms and hymns and spiritual songs which were inspired by this hallowed source. But this is not needed. The children in every infant and Sabbath school can do the same; and the great congregation, with glad voices sounding loud, repeats the blissful theme from age to age :

“ O hasten, Lord, the day when those
 Who know thee here shall see thy face;
 When suffering shall forever close,
 And they shall reach their destined place;
 Then shall they rest
 Supremely blest,
 Eternal debtors to thy grace.”

The change from the seventh to the first day of the week, and of the name from Sabbath to Lord's day, has added new and more precious significance to the institution. It is now not so much a season of physical repose from earthly care

and toil; not merely a religious festival; not simply commemorative of creation completed; not alone a symbol and promise of rest in reserve, better than any earthly Canaan could bestow. It is all these; but it is much more than these to the Christian. It is the steadfast witness, and ever recurring remembrancer of the finished work of redemption; of the triumphant resurrection of our Lord, and of his glorious ascension to the right hand of the Father, where he ever liveth in sabbatic blessedness — the forerunner and the pledge that we also shall rise.

“ No longer let the mourners weep,
 Nor call departed Christians dead;
 For death is hallowed into sleep,
 And every grave becomes a bed;
 Now, once more,
 Eden’s door
 Open stands to mortal eyes,
 For Christ hath risen, and men shall rise.”

There is no danger that the Sabbath will ever die out of the heart or the language of God’s people. While there remains on earth a living church, she will remember the Sabbath, and keep it holy.

“ Day of all the week the best;
 Emblem of eternal rest.”

In prosperity and in adversity, in sickness and in health, in life and in death, it will be remembered, and the sweet memories that cluster around it will continue to cheer, sustain, and comfort the solitary pilgrim through the dark valley and across the Jordan of death to

“ Canaan’s fair and happy land.”

In thus magnifying the Sabbath we are not inventing new things; but we wish, in the interest of our present Article, to remind all those who need such prompting, that it is to this land of the Bible that we are indebted for the Sabbath, and its inspiring hopes and glorious promises. No matter when and where it was first ordained, it came to us from Palestine. Here it was formally established, enforced, and sanctioned,

even in the blood of ten times ten thousand martyrs who died in its defence. No wonder its hallowed influence has permeated the very soul and life and language of the kingdom of heaven.

It forms no part of our purpose to deal with the subject of biblical types any farther than is needed to illustrate their influence on our religious language. With this in mind, we call attention to the fact that there lived in Palestine, and in vital relation to and with the kingdom of heaven, a large number of typical *persons* — prominent individuals, raised up by God to fill important positions and to perform certain acts of a typical and symbolical character. The very names of these persons became the cherished inheritance of the Hebrew nation — household words in the common family of the faithful. Such worthies were Noah, Abraham, Jacob, Joseph, Melchizedek, Moses and Aaron, Joshua, David, Elijah, and many more, named in the eleventh of Hebrews and elsewhere. It would lead far away from our specific purpose to enter minutely into their remarkable histories; nor is this needed, for every reader of the Bible can readily recall the sacred narratives. The point to be made here is, that the writers of these narratives made large use of these historic names and incidents, and the church universal has done the same in all ages down to our own day. These names are exceedingly suggestive, and from them has been derived a multitude of words and phrases which have greatly enriched our spiritual language. Speak of Noah, and the mere name suggests the deluge, the ark, the dove and olive-leaf, the rainbow, and other incidents in the life of that second father of mankind. Abraham, father of the faithful, brings to mind the "call," the pilgrimage, and long sojourn, with their symbolic sufferings, trials, and attending temptations. Hagar, and the birth and the story of Ishmael; Isaac and his typical sacrifice; circumcision and the covenants of promise; the destruction of Sodom and rescue of Lot; the meeting with Melchizedek, and other incidents too numerous to mention. They are scattered thickly over the entire field of Old Testament history. To develop their bearing upon our theme would

require a volume instead of this half-page at the end of our Article. We refer here to those typical persons "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions," and did other noble deeds, by which they obtained a good report, and transmitted their names and fame to the whole church of God onward to the end of the world.

It may not be superfluous to remark in this connection that even those critics who reject altogether, or admit with extreme reserve and hesitation, the theory of spiritual types and prophetic symbols, will not question the *fact* that, from these things, thus understood and believed, has been drawn a vast contribution to our religious literature and language. Here we discover the natural underlying basis of this language. Recall, for example, the story of Moses, the dangers of infancy, his miraculous preservation, his rejection by those whom he was destined to redeem and save, his sojourn in Midian for forty years, his mighty deeds in Egypt, the triumphant deliverance of the Hebrew nation from bondage, the passage through the Red Sea, his connection with the marvellous scenes at Sinai, his mediatory intercessions in behalf of the rebellious tribes, his guidance of them through the wilderness, in a word, his marvellous birth, life, and death, crowded with incidents having close connection with the kingdom of heaven and its establishment among men, and we no longer marvel that there has gathered about his name and person a glorious galaxy of memories, second only to the great Antitype whom he so wonderfully symbolized and forehadowed. Here we find the source and basis of a large part of our spiritual language. Without the man, the life, and the history, these contributions would have been impossible. This will not be denied; and it includes and covers the whole argument and purport of the present Article.

"Language," says an eminent author, "is the amber in which a thousand precious and subtile thoughts have been safely embedded and preserved. It has arrested ten thousand lightning flashes of genius which, unless thus arrested and

fixed, might have been as bright, but would have also been as quickly passing and perishing as the lightning." Or, as another puts the matter: "Words convey the mental treasures of one period to the generations that follow; and, laden with their precious freight, they sail safely across gulfs of time in which empires have suffered shipwreck, and the languages of common life have sunk into oblivion." With considerations such as these, does Archbishop Trench enforce and illustrate the advantages to be derived from the study of words. If this be true in relation to mundane and temporal affairs, how much more important the study of those names and verbal formulas by which the thoughts of God have been embalmed, and sent safely across the wide gulfs of time, for our learning and comfort in matters of infinite and everlasting concernment. And in this study of our spiritual words and nomenclature, we are not perplexed and bewildered with the doubtful genesis of obscure terms. Set upon the right track, a mere child can readily trace back the genealogy of our religious language to the very root of the tree, and can also, with little help, explain the entire process by which the natural has been transformed and transfigured into the moral and the spiritual. We urge all to enter upon this delightful and profitable study; and shall be thankful if our Articles prompt any to begin it, or aid them in the successful prosecution of it.